

# THE HOPE OF ISRAEL.

HARTFORD, VAN BUREN Co. Mich., Monday, August 10th. 1863.

No. 1.

Delivered at  
Conference in  
The Hope of  
the Lord's

From the World's Crisis,  
Ages safe in Thee.

When I am, but thou art able all my sorrow to assuage,  
Thou canst cleanse the blotted sin-dope from life's dark and check-  
ered path;

When I err through folly wandering, thy blest precepts may I see,  
Leading me in wisdom's pathway, Rock of Ages, safe to Thee.

Off our courage fails, and trembling we despair in mazes dark,  
And forget that there is succor for the weak in mercy's ark;  
But when, Peter like, we're sinking in the surges of the sea,  
Take us by the hand and lead us, Rock of Ages, safe to Thee.

Earth's decaying; moss-grown tombstones fill the vales and moun-  
tains hoar,  
Nations rise, but soon they perish, gone like breakers on the shore;  
Beauty fades and riches perish, all is fleeting that I see,—  
Fix me on a sure foundation, Rock of Ages, safe on Thee.

Last day pebbles thicken round us, just pollutes the worldling's heart,  
And the moral air is murky, all of earth is drear and dark;  
But beyond earth's deep pollution realms of purity I see,—  
May we find rest forever, Rock of Ages, rest in Thee.

## Letter from Iowa

Eld. H. S. DILLE,

Dear Brother:—Your letter to Bro. V. M. Gray, July 3d, is received, and he handed it to me to write you a reply, he intending to write you next week.

The account you give of the churches of God in Michigan, looking for the appearing of the Lord; is to us very grateful information. We have often felt like Elijah when he made complaint against Israel, saying, "I, even I only am left, and they seek my life to take it away." We hope it may prove now as then, that the Lord hath reserved unto himself seven thousand in Israel; names that have not bowed the knee unto Baal, and every mouth which hath not kissed his image.

It is very encouraging to us to find, that unknown to each other, there are now found to be bands of brethren and sisters, and many individuals, isolated from each other, in several different States, who have believed the same things, taken the same position, set out to seek the same objects, by the same means; and so far as now appears filled with the same spirit, and having the same hope of inheriting the Kingdom of God; looking for it as nigh at hand. Surely we shall see the hand of the Lord in this matter. He who saw His servant, the prophet, under the juniper tree, and had compassion upon him in his affliction of spirit, hath looked upon His afflicted people of these last days, and provided consolation for them in the wilderness. These things give us hope that he is about to gather the "Many to be purified, and made white and tried," (as spoken of, Daniel 12: 10.) into clear bonds.

The churches of God in Wisconsin, looking for the appearing of the Lord, and the same class of churches in Iowa and some of the same faith in Illinois, have taken their stand upon the word of God contained in the prophets of Jehovah, and the apostles of Christ, Jesus Christ himself being the chief corner stone; admitting no other

authority for their faith, practice and discipline; yet are we waiting for the latter rain, spoken of by Joel 2: 23. If, as Peter said on the day of pentecost, that which then was seen in the apostles was a fulfilling of the prophecy of Joel, surely it was but the former rain; and the latter rain is yet to come, attended with wonders in the heavens and in the earth and in the remnant whom the Lord shall call.

We are glad you are about to issue a paper for an advocate and correspondence of those who hold the hope of Israel, and we purpose to seek its prosperity. We think however, that it would be for our mutual profiting and the advancement of the cause to hold a general conference at some point easy of access to all the parties interested, either in September or October; and we take the liberty to suggest that you solicit correspondence upon that subject in your first issue, and after the matter is before you, decide upon time and place at the meeting of your next conference, Aug. 21, and then notify the churches, and faithful brethren of your decision, with an invitation to attend. In that way we hope you would be able to obtain much co-operation, and the brethren much confidence in each other.

Your's to serve in the truth,  
SAMUEL DAVISON.

## My Experience.

I feel it my duty to inform the readers of the Hope of Israel, how I came to occupy the position that I now do, as a professed teacher of the Bible. About 34 years ago, I first made a profession of the religion of Christ. For one year I stood aloof from any creed, seeking for the true people of God. I then thought I had found them. I was baptized into the Christian Church, and remained with them until 1842 when I became an Adventist. All know we met with a sad disappointment in 1844. Our Lord did not come as we expected, and we were left without a star to light our pathway, for some time. At last God removed his hand and light broke in upon our minds, and we discovered that our disappointment was in perfect harmony with the teachings of the prophets.

About ten years ago a Seventh Day Advent minister, by the name of Bates, came to our town, and advocated the whole Law, the gifts of the Spirit, and many other glorious truths. The gifts belonging to the Church, I had believed in for over twenty years. Hence I felt to rejoice, supposing I had found the people I had been so long looking for. He told me that the gifts were realized among them, that they had the gift of prophecy, and the gift of healing the sick. But as long as I was with them I never knew of any being healed. I have known them to try but they always failed. In this I was disappointed. I also found that the spirit of prophecy, with them, was confined wholly to a woman. By this time I became suspicious that I had got on board the wrong ship. I then commenced giving her visions a thorough investigation. I found they con-

tradict themselves, and that they also contradict the Bible. My doubts concerning the visions I made known to the brethren. At once they gave me the cold shoulder, and I was held at bay. Not knowing any people I could unite with, I remained with them for years, hoping they would get sick of the visions of E. G. White, and that we could yet walk together in unity of spirit. But instead of rejecting them, as I hoped they would, they only drew the reins the tighter. At last I made up my mind I would not belong to a church that was ruled by a woman any longer. From that time the Bible has been my creed, with Christ at the head of the Church. I started alone, with my Bible in my hand. God has blessed my labors beyond my utmost expectations. We have some eight ministers, and some hundreds of members, in the State of Michigan. God has manifested His power among us in a wonderful manner. The eyes of the blind have been opened; the deaf have been made to hear; and almost every disease incident to the climate, has been cured through faith, to the number of about one hundred cases. We still feel determined never to lay down the two-edged sword, until the victory is gained, and we are called to exchange the armor for the crown.

GILBERT CRANMER, Eld.  
Comstock, Kalamazoo Co. Mich.

OUR SAFETY.—With God as our God, we are safe and happy everywhere. A gentleman crossing a dreary moor came upon a cottage, and entered into conversation with its inmate, who was standing at his garden gate. When about to leave he said: "Are you not afraid to live in this lonely place?" "Oh no!" said he; "for faith closes the door at night and mercy opens it in the morning."

IMPURE RELIGION AND TOTALY DEFILED BEFORE GOD AND THE FATHER IS THIS TO TURN THE FATHERLESS AND WIDOWS OUT DOORS IN THEIR AFFLICTION, AND TO KEEP HIMSELF SPOTTED WITH THE WORLD.

Babylon Church Gazette.

One hundred dollars a Sunday is about the expenses of a fashionable church in Boston. In New York the expense is not far from five times as much.

## MAN'S INHERITANCE—A LORDSHIP.

The following is from "Typology of Scripture," by Rev. Patrick Fairbairn, of Salton, Scotland, on the original inheritance of man: "Man's original inheritance was a lordship or dominion, stretching over the whole earth. . . . When he fell, he fell from his dominion, as well as from purity; the inheritance departed from him. . . . What can the redemption of the inheritance be but the rescuing of this earth from the manifold ills which through the instrumentality of Satan have come to lodge in its bosom,—purging its elements of all mischief and disorder,—changing it, from being the vale of tears and charnel-house of death, into a paradise of life and blessing,—restoring to man, himself then redeemed and fitted for the honor, the sceptre of a real dominion over all its fullness,—in a word, rendering it in character and design what it was on creation's morn, when the sons of God shouted for joy."

Gilbert Cranmer



# THE HOPE OF ISRAEL.

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GILBERT CRANMER, JOHN REED,  
Corresponding Editor's.

## Introductory.

Reader, the first number of the Hope of Israel is now before you. The author of its title was the apostle Paul. And as we start out with a Bible title, you will of course expect that it will be a Bible paper; and as you will naturally inquire what course we intend to pursue, and what principles we intend to advocate, we will try to inform you in as few words as possible.

In conducting the "Hope" the great head of the Church shall be our example. As when he was reviled he reviled not again, so we shall neither revile those who oppose us, nor suffer any others to do so in our columns. We shall stand firmly by what the Bible reveals to be the truth, turning neither to the right nor the left, for friend or foe. We shall also heed Paul's admonition to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." As principles we shall maintain.

1st. That the Bible, and the Bible, alone, contains the whole moral law; and that its precepts are sufficient to govern God's people in every age of the world, without the addition of any human creed or articles of faith.

2d. That sin entered the world and death by sin; and that as the "Dead know not anything," death signifies neither more nor less than a total extinction of being.

3d. That sin is a transgression of the law, and that we cannot know sin but by the law; and furthermore that the law by which sin is known is the law of the Ten Commandments.

4th. That man having sinned, and sentence of death having been passed upon him, he can have no hope of eternal life, except through Christ; and that, too, by a resurrection from the dead. This, Paul says, was his hope. For this he endured all tribulations, all his afflictions and sore persecutions; and for this he finally laid down his life.

5th. We shall contend that this was the hope of the twelve tribes of Israel, of the Fathers, and of the Apostles, and all the primitive Church.

6th. That God is about to set up His Kingdom on the Earth; That Christ as King will sit upon the throne of his father David. That the twelve apostles will sit upon twelve thrones judging the twelve tribes of Israel.

7th. That the reward of the righteous, as well as of the wicked will be on the Earth.

8th. That the faithful saints, with all Abraham's innumerable seed, will sit down with Abraham, Isaac and Jacob in the Kingdom of God, on the new earth, which will be the final abode of the righteous.

9th. That God will dwell in the New Jerusalem; that paradise will be restored; or rather that the earth will be restored to more than its Eden glory and beauty.

10th. That there man will have a right to the tree of life, from which he was driven on account of transgression. That there, "there will be no death, neither sorrow nor crying, neither

shall there be any more pain."

These are in part, the principles we shall advocate; contending also that all the gifts and blessings that once belonged to the Church of Christ, belong to the same church in all ages. And in the maintenance of these, and other kindred principles, we solicit the hearty co-operation of all God's dear children.

ENOS EASTON, Editor.

## IS IT LITERAL LANGUAGE?

In the Book of God we have much language that is symbolic; much that is parabolic, and prophetic. But we often meet with the literal, intermixed with the other styles of language, throughout the entire Book.

Now we will turn to Rev. 18: 4, "And I heard another voice from heaven, saying, 'Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'"

Now we ask is this voice from heaven, literal? If so, at what point of time may we expect to hear that voice that shall call God's people out of Babylon?

We think that this voice is literal, from the following facts:

First.—John in the preceding chapter has a view of "Babylon the Great the Mother of harlots," and is carried past all the seven heads of the beast, or the seven forms of the Roman government, until the rise of "the eighth, that is of the seventh; and goeth into perdition." (17: 11.) Still farther, he is shown down to the time when, "these shall make war with the Lamb." We shall see when this is to take place, by turning to the 19th, chapter and 19th. verse. Here John is shown the time. He first sees heaven opened, and a white horse comes forth, and upon him sits one who "hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

After having been shown the coming of the "King of Kings," he is shown at this point the beast and the kings and their armies gathered together to "make war against him that sat on horse, and against his army." Now it is evident that this takes place after the call of God's people to come out, for, at the 9th. verse; John is commanded to write, "Blessed are they which are called to the marriage supper of the Lamb."

Now we are to understand the 18th, chapter to commence with symbolic language. John says he saw "another angel come down from heaven having great power, and the earth was lightened up with his glory." He it is that makes the last announcement to the world of the fallen state of Babylon, after describing her condition and her sins, and then declares, "I heard a voice from heaven, saying, 'Come out of her my people.'" Now we take this voice to be the same voice as recorded by Matthew, 3: 17. "And lo a voice from heaven, saying, 'This is my beloved Son in whom I am well pleased.'" Again, Matt. 17: 5, "And while he yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, 'This is my beloved Son in whom I am well pleased, hear ye him. Again, John 12: 28: 29, Jesus says, "Father, glorify thy name." Then came there a voice from heaven saying, 'I have both glorified it, and will glorify it

again."

Now we understand the voice and will infer the third angel's voice, Rev. 14: 9, will be a literal voice, a voice that God's children will stand, although the wicked will stand, and no doubt some will say, "But Jesus says, 'My sheep they know me, and they shall never be taken away from me.'" Now we look forward to the time when these things will be fulfilled. And then we will know who are God's children, and who are not. God is preparing His people to come out, there must necessarily be a preparatory state. We believe the people of God are in this state. Dear Brethren, are we preparing as we ought to hear that voice? Are we all prepared for the great separation that must soon take place? We think it important that God's children, scattered abroad, understand what is to take place just in the future: "for yet a little while and he that shall come, will come and will not tarry."

JOHN REED.

## DIED.

August, 24, **STOMON LUTHER**, son of Sister Amanda Remond, aged 5 months. It was while watching with him in his last moments that the following lines were written:

Going to sleep, dear precious one!  
Thine earthly race is almost run;  
No more in anguish, will you weep,  
For you are going now to sleep.  
A few short months you tarried here,  
To twine 'round mother's heart so dear,  
Affection's silken chords divide,  
That bound her life, sweet one, to thine.  
They are breaking—thou art going,  
Tears of grief for thee are flowing,  
But we know you, Christ will rest,  
Only to wake supremely blest.  
With father and our Lord's remaining,  
In the resurrection morning.

## BLACKBERRY WINE.

From the Country Gentleman.  
Gather when ripe, on a dry day. Put into a vessel with the hand out, and a faucet fitted near the bottom; pour on them boiling water to cover them. Mash the berries with your hands, and let them stand covered till the pulp rises to the top and forms a crust in three or four days. Then draw off the fluid into another vessel, and percolate of liquid and four pounds of sugar; mix well, and put in a cask to ferment for eight or ten days, and drawing off any remaining lees, keeping the cask well filled, particularly at the commencement. When the fermentation has ceased, bung it tight after six to twelve months it may be drawn off and bottled.

Mr. Conkright, aged 103 years, recently walked to this village, seven miles, with the intention of walking to Keeler, some eight miles farther. This he probably would have done had he not been so fortunate as to get a chance to ride.

Br. V. M. Gray, Marion, Iowa, says, "The prospect with us brightens." He also makes certain suggestions we shall act upon with pleasure.

Br. Reed reports good meetings, and additions in Otsego.

The brethren West suggest that a general conference be called in this State either in September or October. Brethren what say you?

## The Conference.

The CHURCH OF CHRIST will meet, the Lord willing, in Conference, in **Edw. Joan F. BINS'** neighborhood in **CASCO**, Allegan Co., on **FRIDAY, AUGUST 1st**. The meeting will continue over Sabbath and Sunday.



## Synopsis of a Discourse.

Delivered by Eld. GILBERT CRAMER at the Conference in Bangor, Sabbath, June 13th, 1863. The Elder commenced reading at the 6th verse of the 14th chapter of Revelations, and remarked

The dispensations of God in past ages have been mixed with mercy; but here in these last days we have judgement without mercy.

There are not literal angels. God has never chosen angels to carry a general proclamation to his church or to the world. But he has chosen mortals to preach to mortals. The angels communicated with the prophets, and with Jesus, and they communicated the teachings of angels to the children of men.

An angel in revelation always signifies a message. An angel flying represents a swift message. This angel, (Rev. 14: 6) is seen flying through the heavens that now are. (2d Peter, 3d: 7.) The Mormons claim that they started with this message in 1830. But no prophecy of Scripture was ever fulfilled more than once. And when a prophecy is fulfilled it must be done to the very letter. If the messenger has not told all the prophecy declares he should say, then of course the prophecy remains unfulfilled. This message if it ever has gone out, has been with almost lightning speed. One old gentleman once remarked that God's messengers were to be united, and the world converted by lightning.

I claim that this prophecy was fulfilled by William Miller and his co-ajutors. It is claimed by many that Miller was a false prophet. This however is untrue. He never claimed to be a prophet. He believed that certain days mentioned by Daniel would be fulfilled in 1843 or 1844.

There is also another theory, claiming that all that Miller taught was true, because he had the everlasting gospel. The gospel is simply good news of the appearing and kingdom of Jesus. This was to be preached to "every nation, kindred, tongue and people." (Rev. 14: 6.) It was then to be a swift message and to all people. Ten power presses were kept running day and night. Papers were scattered broad-cast, and sent to every missionary station on the Globe. Messengers started in every civilized nation, and met each other in regions the most remote. In distant isles of the sea, new converts from among the heathen, believed from merely reading the word without any other teaching that Jesus would appear the second time in 1844.

Miller however proclaimed one untruth. He taught that the judgement would sit in 1844. That the day of judgement was one day of 24 hours; and that the righteous and wicked were to be judged together. And there are those still who claim that the judgement upon the righteous commenced on the 10th day of the 7th month 1844. They claim two days of judgement. This is not true, as there is but one day of judgement spoken of in the Bible. That day of judgement will continue one thousand years. "And I saw thrones and they sat upon them, and judgement was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and

reigned with Christ a thousand years. — Rev. 20: 4.

"When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

There is no day appointed in which to judge the righteous. "Some men's sins go to judgement before hand." A righteous Abel sent his sins to judgement; so did Daniel his and they with all who died in faith are ready to be raised immortal beings.

The saints are to sit in judgement upon wicked men and angels. But father Miller did not understand this. The judgement did not sit in 1844.

Men may fulfil prophecy and yet neither teach truth or do the will of God. There is no item of the first angels message that remains unfulfilled. God concealed from Miller and his co-ajutors the fact that two more angels were yet to sound.

SECOND ANGEL'S MESSAGE.—"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Luther and Wesley both claimed to fulfil this prophecy. The Christians, the Campbelites, the Mormons and the Adventists, each claim for themselves the same thing. But people do not seem to give heed to it. The Seventh-day Adventists too claim that they have given this cry. But their converts are mostly from the world. But this proclamation is "Come out of her my people." It is alone to the people of God and not to the world at all. Where has this been fulfilled? I answer no where. This message never has gone forth. God has not yet handed it down to man. When He does, God's people will hear, and they that hear, will heed it. The Dragon will also see and recognize the Church of Christ, for the Church will then have the spirit of prophecy. The remanent has not been seen yet for the church is not yet out of Babylon. Some move to fast, some to slow. But let us move only when the cloud moves. Let God develop his own plans and work in his own way. To say that this message has gone forth is to say there are no Christians in the churches. But God is about to organize His Church by his Spirit.

THIRD ANGEL.—All the third angel says is this: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand.

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The messages follow each other in consecutive order. There is here no call to the world. No call to come out of Babylon. Those who claim to fulfil this, preach to the world and to sinners. But this message is to those who stand waiting for the Lord. It is a warning to them alone. If victorious they will stand upon the sea of glass, having the harps of God and sing the song of Moses and the Lamb. Rev. 15th: 2: 3.

Here is the patience of the saints. 12 What

brings patience? Ans. "Tribulation worketh patience." It is not here. We are not yet in the "patient waiting time." Then we will have the faith of Jesus.

There are many who claim to be commandment keepers. But to observe the Sabbath is not to keep the whole Law. Covetousness prevails and covetousness is idolatry. All come short of keeping the whole Law. We must come upon the primitive platform and receive the seal of the living God. The remanent is yet to be brought out. God works by means. Let us be among those who shall have a hand in the work.

We next behold the white cloud, 14, and upon the cloud one like the Son of man. Next the harvest is brought to view. This harvest is the end of the world. Matt. 13: 40. "Another angel comes out of the temple crying with a loud voice" etc. The Church crying to Jesus to thrust in the sickle for the harvest of the earth is ripe. Then the clusters of the vine are gathered and cast into the wine press of the wrath of Almighty God.

—The following extract from a letter, written by a mother to her daughter in California, at a time when she had another daughter beyond the Rebel lines in Missouri, we have carried with us in our wanderings many months, and now with pleasure make public through the HOPE.

We are in constant trouble about Orilla, and cannot go after her safely in this war, as Missouri is swarming with rebels. What sorrow and trouble lies before us God only knows. Man's wisdom is too limited to judge. Fearful judgements from heaven will be brought on a nation clad in such wickedness as America is. The cries of the oppressed have reached high Heaven and call for God's vengeance on this people. Men may strive the best they can to erect permanent governments, founded upon earthly wisdom and power; sooner or later they fall, like all that is stamped with mortality. The strong passions of a godless world clash like the rattle of armor in scenes of mortal strife. Business leaps and tosses itself; and its votaries have their motto:—"Run over or be run over." Politicians and statesmen steer their crazy barks amidst boiling waves and foam covered rocks. Ambition leaps skyward, to fall finally, as satan fell, like lightning from heaven. The wicked have no rest; Earth rings with the clang of arms; Heaven reddens with the blaze of war. Weeping and wailing, pestilence and death follow in their train. And amidst all this tumult, heralded by lightning, driven by steam, and hurried by Satan, the world rushes madly onward; and man presses to the last great conflict, "the battle of that great day of God Almighty!"

But there is hope for those who have purified themselves by obeying the truth, and are looking for "a new heaven and a new earth wherein dwelleth righteousness." Oh! for faith to soar above, to him who has said that "Righteousness shall cover the earth, as waters cover the sea." And his "kingdom is an everlasting kingdom." Shall I and my loved ones have a share in that country where there are joys and pleasures forevermore. God grant we may, is the petition of,

Your unworthy mother,

S. H. TUTTLE

Galesburgh, Mich.



For the Hope of Israel.  
PREPARE TO MEET THY GOD.

How often have we heard this warning sounded from the desk, both long and loud to sinners, yes; or in other words prepare to die; for death is on your track, and will soon overtake you. But what say the Scriptures? Turn ye, turn ye, for why will ye die "O house of Israel!" Here they seem to be admonished to prepare to live; and sure if we are prepared to live; if we fall asleep in death, we are prepared to live again.

But though we as a people are not looking to the grave, yet we are living in the most important period the world ever knew, yes, for we are living in the day of God's preparation. In the day when he is preparing to take vengeance on those that know not God; and also to reward His children.

But the question arises, is the preparation to be made, all to be made on the part of God Himself? Methinks the children of God have a great work to do, that they may be prepared to receive their reward. In all God's dealings with the children of men He has given them warning that they might prepare themselves for the events, and while He was preparing to destroy the world by a flood, Noah, a preacher of righteousness, was preparing an ark for the saving of his house, and although he showed his faith by his works, in doing to the very letter all that God commanded him, yet he ceased not to warn sinners to repentance. At last the ark was completed, Noah's work was done, and the Lord said unto him,—"Come thou and all thy house into the ark, for yet seven days and I will cause it to rain upon the earth; and he went in and the door was shut. Surely this must have been a solemn day to him, when he thought of the vast numbers, that in a few short days would be destroyed. But as it was in the days of Noah so shall it be in the days of the coming of the Son of man. Yes, my bretheren, but a little while from this, it will be said, "Behold the Bridegroom cometh, go ye out to meet him." Bretheren, are we preparing for that time! We read that those who were ready went in to the marriage and the door was shut. Oh what a solemn thought! when we look about us and see the many "weights" that we must lay aside, and the sins we have yet to overcome; and then realize that but a short time from this, and the doors of Salvation will be closed forever! It seems almost as if we were expecting to go in to the wedding with all our filthy garments on.

Suppose we had the honor to be invited to attend the wedding of a king's son, with the promise of a rich feast and also a costly present if we came arrayed in a certain kind of raiment. Would any pains be spared to prepare our garments? Would we not immediately set about obtaining the articles we needed? And then would any pains be spared to prepare just such kinds of raiment as the king desired? And is there one of us that would be willing to enter into the presence of his majesty with one stain upon our clothing? Ah! methinks the greatest care would be taken to cleanse our garments, and again and again, as one article after another was put on, would we gaze upon our forms in a mirror, that if possible we might please the king. But Oh! how much greater honor to be invited to the marriage of the Lamb, and also to sit down with him at meat; and last of all to reap a crown of everlasting life in the Kingdom of God!

Oh my bretheren do we consider how much it has cost to purchase that crown? Are we seeking as faithfully for glory honor and immortality, as we are for the honors of this world? Are we like good old Noah, preparing an ark for the saving of our house? or are we satisfying ourselves to sleep and slumber, so that when the virgins arise and trim their lamps, that we shall be among those who have it to say, "the harvest is past, the

summer is ended and my soul is not saved!"  
SOPHIA E. BRANCH,  
Hartford, Mich.

NAPOLEON III AND HIS SCHEMES.

EXTRACTS FROM A SERMON BY REV. E. PURDON, ENG.

Forty-seven years ago, after the battle of Waterloo, a shout of triumph was raised by universal Europe—by the world. Napoleon was put down, and universal tyranny was set up in his place. Thirty tyrants were pleasanter than one. No wonder if the world rejoiced! And we ourselves contracted a debt of £700,000,000 to bring about this horrible result. "How are the mighty fallen?" We passed a decree, like that of the Medes and Persians,—no member of the Roman family shall ever sit upon the throne of France. We gloried in our wars, and even in our national debt, because they had excluded a Napoleon from the French throne forever. Orators and historians were never weary of the theme. But pride shall have a fall! \* \* \*

Napoleon has risen again; and the scene of 1862 is more wonderful than the scenes of the old Napoleonic day. \* \* \* Our wars, our public debt, our frenzy of hostility, have ended in the recognition of a new Napoleon in every way more formidable than the First.

Say what we will, there is but one name in the world,—and that name is "Napoleon." It was so in 1802, and it is equally so now. \* \* \*

We see one man with an immense army, which in a month can be raised to two millions of disciplined men. We see him possessed of a fleet the most powerful in the world, with one exception. Not satisfied with this, he exhausts every resource of genius and science to bring these terrible machines still nearer to perfection. His army is trained to a point never reached before by any host, either ancient or modern. His troops are taught to climb, to leap, to swim. They are taught that bayonet exercise which was formerly thought impossible. They are assembled in vast encampments, and maneuvered on the scale of armies on the field of battle. They are kept under canvass on lofty hills, even in the midst of winter; and they endure all without a murmur, for the Emperor comes down to their encampment and says, "You must endure these hardships for my sake, for my troops must be capable of everything." They bear it all, for his sake, and they become hard as iron, and more efficient than the Roman legions. His navy, strong as it is, is to be made sevenfold stronger by the addition of the iron fleet. The iron fleet is the Emperor's own invention, and so vast is its power that it is said that one iron frigate is a match for six of un-armed timber.

In this same year we witness still stranger things than these. We see one man, thus all-armed and all-accomplished, completing the circumvallation of the globe. While he is perfecting his armaments, he is equally perfecting his lines. Beginning at Rome and Paris—the centers of empire—he is drawing a cordon around the world. France, Savoy, the Alps, Rome, Italy, Corsica, Sicily, Tunis, Greece, Ionia, Syria, Egypt. He crosses the Isthmus and enters the Red Sea. Abyssinia, Madagascar, Bourbon, Cochinchina, Cambodia, China, follow next. He then plunges into the Southern ocean, and grasps New Caledonia and Tahiti. He crosses right through the Southern ocean, and ascends in latitude to Guiana, the French West Indies, Mexico, and the United States. He then traverses the Atlantic, and arrives at home, after the completion of a circle of 25,000 miles. He then throws out his connecting lines and draws in Spain and Morocco on the south, Denmark, Sweden, and Holland on the north. He traverses the zones of the earth, from the south temperate zone to the Arctic Circle. Along this vast circumference every spot that we have named is subject to his influence,—some by strict alliance, some by fear, some as provinces of his empire, and all by IN-

TEREST. He calls to his aid the master passions of the human breast, ambition and revenge; and holds out to each its object until his own objects have been gained. In this immense circle each point is so arranged as to support the other. He disposes his alliances with military precision and by strategic rules. Every position that he has seized upon commands some vital point. Savoy commands Italy; Egypt commands the highway of the East; his American alliances command our own American possessions. Spain commands the Straits; Denmark the Baltic. New Caledonia is an outwork against Australia. Observe the military skill of these arrangements; there is nothing insulated, nothing left unsupported. And at each of these points he has a military or naval force, either his own or his ally's, ready at a signal to co-operate with the next.

Are these things merely accidental? Are they a childish display of power? They are parts of one vast scheme, the object of which is universal empire. Should he think fit to attack England, or Austria, or Prussia, or Turkey, or even to invade India, in every case he has provided himself with allies in the immediate vicinity of the country to be attacked. In one case the United States; in another Italy; in a third, Russia, Persia, and India beyond the Ganges. By this admirable provision he will never be alone, go where he will. And yet he has also arranged that no one of his allies shall be able to overshadow him, nor will any one at any given point be stronger than himself. He has their co-operation, while he precludes their combination, and makes all subservient to his interests, while they appear to be contending for their own. The aggregate strength of his allies is greater than that of France, yet France is stronger than any one of them at any determined point; so that he carries out with nations the military principles of the first Napoleon when dealing with armies.

Alexander, Caesar, and the first Napoleon were men of limited views. Their circle of empire fell far within the circle of the globe. Alexander wept for new worlds to conquer, but he never approached to the circumvallation even of the world on which he lived. Their ambition and their powers were limited by a Divine decree, because their destiny was not that of universal empire. But there is one man who is destined for universal empire,—a man whose raw beginners fancy to be identical with the Pope, but whom all but raw beginners know to be the supplanter of the Pope.

Every nation in Europe is occupied at home,—Russia with her serfs, Austria with Venetia and Hungary, Prussia with the Germanic question, England with her public debt and cruel taxation. France alone is free to act; for her army and fleet are all but completed, and her people have still ninety million pounds sterling, which they offered to the Emperor in 1859, and which they would offer again to-morrow at the first hint of war with England. France alone is free to act, and she alone is prepared at every point. The Napoleonic race is master of the age.

The Korven is rising from the bottom of the deep. The Midgaard Serpent has embraced the world in his enormous folds. The stormy visions of the North are passing from imagination to reality. One powerful mind encompasses the globe. One will plays with the will of all mankind, as a giant with a dwarf. The world is invested like a beleaguered city. It is bound by a chain whose links are empires. The last link of that chain is held by one inscrutable man. He waits his time. He prepares his opportunity. When the fit hour has come, he gathers up the links. In moving one he moves them all. He fixes the last link to his throne—compresses it with relentless hand—and the world becomes his slave.—Proph. Times.

Count that day last whose low descending sun,  
Views from thy hand, no worthy action done.