

THE HOPE OF ISRAEL.

Vol. 1

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No. 20.

Cling Close to the Word.

Cling close to the word and you never will stumble,
 Cling close to the word, and you'll ne'er go astray,
 Be meek and be lowly, you ever be humble,
 From the path marked by Jesus, O turn not away,
 O leave this vain world with all its allurements,
 Its joys and its sorrows Will soon pass away;
 O seek lasting pleasures and endless enjoyments,
 In the kingdom of heaven, Come make no delay.

Soon Christ will appear in a cloud of bright glory,
 With a band of bright angels attending him down;
 Be watchful, be prayerful, be pure, and be holy;
 In faith and good works may we ever abound,
 Then we can look up, and with pleasure behold him,
 When he sends forth his angels, to gather his own,
 Who will be caught up, and so ever be with him;
 May I in that number, O Father be one!
 Pine Grove, July 30th, 1864. LAURA A. MURCH.

Our Position. No. 2.

BY E. S. SHEFFIELD.

As I stated before, a great variety of circumstances have combined to unite us in the bonds of fellowship; and circumstances perhaps as numerous, have had a powerful influence over us, in maturing our views and opinions respecting the teachings of the Holy Spirit concerning the future. Is it to be wondered at then, that we should be found holding a great variety of opinions? But, in this I doubt not we are united, viz.—The coming of the Lord draweth nigh; and 'when Christ who is our life shall appear, then,' and not till then, 'shall we appear with him in glory.'

In the days of the Apostles, we find a great difference of opinion existed among believers; and these opinions were, in a great measure, owing to the influence and traditions under which they received their training, previous to their believing that Jesus was the Messiah that was promised.

Let us look a few moments, at the differences of opinion that existed then, and the way in which those holding them were treated by the Apostles. Rom. 14: 1. "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs." Vs. 5. "One man esteemeth one day above another: another esteemeth every day alike." What is to be done in this case? Does the Apostle, or the church sit in judgement on those persons, holding to these different views? Let Paul answer. Vs. 5. "Let every man be fully persuaded in his own mind." But, Paul, Can you fellowship those, holding opinions directly opposed to each other? Let him give his testimony once more. Vs. 6. "He that regardeth the day, regardeth it to the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Vs. 10. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgement seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So they

every one of us shall give an account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block, or occasion, to fall in his brother's way."

Now, What is the gist of Paul's reasoning, as applied to ourselves? I understand it to be simply this:—Do we differ in opinion? Let us not discard a brother there for, because it is not our province to judge each other. This is the office of him by whom God will judge the world in righteousness. Could Paul and his brethren endure the fellowship of those they believed held erroneous opinions? Most assuredly, or their views would assimilate; for they continued to differ, but still treated each other as brethren.

As the professed Christian world has become divided into over six hundred different sects, differing from each other in one or more points of opinion, and as we received our training from them, and our opinions are doubtless influenced to some extent through the traditions thus received, though unperceived by us, it would be strange indeed were there less difference of opinion among us now, than among believers 1800 years ago. This prohibiting a free use of one's own conscience, in framing individual opinion among believers, has been the most fruitful source of trouble in the church from the days of the Apostles until now. What made Paul a persecutor? Ans.—A desire to compel men to give up what he then thought were erroneous views, and believe as he did, because he verily believed himself right, and all others wrong. It was this principle that brought on the controversy between Arius and Athanasius, on contending for, and the other against the doctrine of the trinity.

It has been this principle of compelling men to lay aside their own judgement and take that of others, that has slain millions of the saints of God. It is this principle of discarding men for opinion, that has made so many sects at the present day, by excommunicating those that formed opinions which those in power termed heretodox. One of those heretodox opinions, so called by the Church of Rome, was a denial of the doctrine of transubstantiation, i. e., a denial of the bread and wine used at the sacrament, being converted into the real flesh and blood of Christ. A denial of this was sufficient for excommunication and death. It is this principle of endeavouring to bind men's consciences, that has divided and subdivided the Protestant sects. It is this principle of usurping the prerogative of Jehovah, which he has conferred on his only begotten Son, of sitting in judgement on mankind; conceived and instituted by Paganism, sustained and strengthened by Popery, advocated, and practiced by Protestantism, that has divided, cast asunder, and scattered those that believe the coming of the Lord draweth nigh. When will we learn the spirit of forbearance that Christ taught his disciples? Then, and not till then, will true union prevail amongst us. And I believe we will then be on the right path to come to the unity of the faith. Then, and not till then, will the spirit of persecution, so long ago instituted, cease among us, and we all rejoice in hope of the glory of God.

Which Will You Believe?

"Our bodies are mortal, they must die. Our souls are immortal, they can never die."—SPIRITUAL BOOK.

"Thou shalt not surely die."—DEVIL.
 "The SOUL that sinneth, IT SHALL DIE."—GOD ALMIGHTY.
 "SHALL MORTAL MAN BE MORE JUST THAN GOD?"—JOB.
 "YE ARE OF YOUR FATHER, THE DEVIL... WHEN HE SPEAKETH A LIE, HE SPEAKETH HIS OWN FOR HE IS A LIAR, AND THE FATHER OF IT!"—JESUS.

Elijah Yet to Come.

In number 2 of the 'Hope,' Bro. Reed gave us an article, entitled 'Who is ELIJAH THE PROPHET.' The article contains some very good sense—some very pertinent thoughts. Yet it leaves a difficulty unsolved; viz., How could our Savior say, 'Elijah is come already,' and the disciples understand him as speaking of John the Baptist; and yet, when some asked John, saying, 'Art thou Elijah?' he answered 'I am not! The two, as they stand thus, are plainly contradictory! And I find it so strikes some of your readers; and I, and they, have been looking for something more on the subject in the 'Hope,' but as nothing farther has yet appeared, I offer the following taken from Cummings' 'Great Consummation.'—

JOHN THE BAPTIST, NOT ELIJAH THE PROPHET.

"Some think that the words, 'I will send you Elijah the prophet, before the coming of that great and dreadful day of the Lord,' (Mal. 4: 5.) [Note 1.] was fulfilled in the advent of John the Baptist; and that all we are to understand by the promise of Elijah preceding the second advent is merely the spirit of preparation being infused every where, previous to that event. But this does not seem to me to exhaust the words of scripture. For instance, our Lord says: 'Truly Elijah must first come, and restore all things.' Matt. 17: 11. But, then he adds, 'Elijah is come already.' The two things seem inconsistent; but it does appear to me from various reasons, that Elijah will personally precede Christ who comes to reign, just as John preceded Christ who came to suffer. Recollect that Elijah needs no resurrection from the dead; he never saw death; he was translated; and why translated, unless for some sublime mission similar to that which is here indicated? Let us mark well our Lord's words. He says: 'Truly Elijah shall first come and restore all things.' But if John the Baptist was Elijah, can it be said of John that he restored all things? He did not restore any thing at all; he preached repentance. [Note 2.] Then if you say, 'How do you explain the other passage—viz., 'Elijah is come already?' I explain it by referring to the corresponding passage in Luke, 1: 16, 17, where it was said of John the Baptist, 'he shall go before him in the spirit and power of Elijah.' But he was not Elijah. Our Lord says of John the Baptist that 'He came and they knew him not, but have done unto him whatsoever they listed; likewise also shall the Son of Man suffer of them.' What does he here say? He says John the Baptist came, and they killed him, but that cannot be said of Elijah; he never was killed; he was translated; he is in glory; and if he had come to the exact

in the person of John the Baptist, he could not have been killed. But certain parties appealed to John himself. [Note 3.] They came to him and said, "Art thou Messiah? He said no. Art thou Elijah? And he said I am not Elijah." Well, John the Baptist surely knew who he was; and yet he denied that he was Elijah who was to come and restore all things. The passage, "This is Elijah that ought to come," the French translators have given us the true meaning of: "C'est l'Elie qui devait venir." This is THAT Elijah who ought to come now, at this moment; [Note 4:] is John the Baptist; he is come in the spirit and power of Elijah; but Elijah personally is yet to come and precede my glorious advent to triumph and reign. It does seem highly probable that before our Lord comes, Elijah, who is living in the body, [note 5,] who never died, and is not therefore to be raised from the dead, will herald the return of the Prince of Peace; just as a suffering Baptist came to precede a suffering Christ, so a glorified Elijah will come to precede a glorified triumphant Christ. At least I cannot explain these passages in any other way." [Note 5.]

NOTE 1.—I doubt whether the incarnation of Jesus Christ is ever called the "great and dreadful day of the Lord." Neither does it seem appropriate so to call it. Looking into the concordance, I find it there always referred to the time of great calamities upon the peoples and nations of earth. I think therefore the appearing of Elijah is to be near the second advent; when judgement will overtake the adversaries of Messiah.

NOTE 2.—Elijah once restored the worship of Jehovah, after it had been suspended by the worshippers of Baal. Are we to expect him to restore the faith of the kingdom of God after its corruption by the great apostasy? It would seem as if some miraculous interposition were requisite to restore the "one lord, one faith," even to the so called Adventists! What else will cause their jarrings to cease?

NOTE 3.—The report of the angel's visit to Elizabeth, the mother of John, and the prophecies given then, had no doubt obtained considerable notoriety, and probably this was the inducement that led to the enquiry contained in the text. The answer of John gives no intimation that the prophet Malachi meant no more than what our Lord said of John; nor does the angel's announcement respecting him, seem to come up to what our Lord said Elijah must do. It would appear therefore that the prophecy of Malachi, and the declaration of our Lord respecting Elijah, remain as yet unfulfilled.

The probable reason why our Lord was not more explicit upon this matter was, that the disciples did not yet understand that there was to be yet another coming of the Messiah. These things were hidden from their eyes until after the resurrection. Our Lord's answer therefore was in accordance with this circumstance, and leaves the prophecy of Malachi open for fulfilment, when Israel shall commence their return to the land of their fathers.

NOTE 4.—What is it Malachi says respecting his coming? "To turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." It would appear from the prophecy that when the proposition for returning to Palestine is seriously entertained, it will occasion great dissensions among them, and a divine interference will be requisite to induce unity enough in the purpose, to save them from such

a manifestation of divine wrath, as God threatened upon them, when their forefathers refused to go into Canaan in consequence of the evil report of the spies. Num. 14: 12.

NOTE 5.—Instead of heralding the Prince of Peace, I think it more probable from the tenor of prophecy, that the object will be a restoration of the faith of their ancient prophets; the consequence of which will be a restored expectation of the Messiah of Jehovah.

If these things are so, we may look for Elijah the prophet to appear again upon the earth speedily! Will that be the time for the latter rain? S. D.

Norris, Ill.

From a Friend of Truth.

We read that the scriptures are given to us for our reproof. Therefore we will search them, for they say, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. * *

Now, What are the commandments of our Father? Are there not ten of them? And shall we make the law of God 'of none effect, so that it will suit our minds, or shall we say 'let God be true' and not man.

Did not the same God that spoke on Mount Sinai, that the Sabbath should be the rest day for all who will keep his commandments, again say by the Apostle James, "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2: 8 to 12.

Now, as I see, those who feel that the law of God is just and good, don't say it is right to volunteer and go down South. I would ask, Why did the Savior tell the young lawyer to keep the commandments of God, and the end would be eternal life? And you read a few verses farther and you will see that he said keep not the commandments of men, but of God. Now, shall we fear those who may kill this body, and then can do no more? But, you that fear God and know what his teachings are, be careful how you speak, least the word of God find you on the track with sinners. For if the sinner does those things he is commanded not to do in the law of God, can you reprove him when you advocate what is contrary to the same law? Now, remember that the law of God leads men to peace, not to the sword. O that every Christian could see the evil that is in the world in the light of God, and not in the light of man. And when your Sabbath meetings are, don't have the war spirit to mar your happiness any more. But remember the commandments, and do them, and so fulfil the word of God. M. N.

Make time in time, while time doth last,
For time will be no time, when time is past.

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CONFERENCE IN MAINE.

A Conference of God's Free Commandment-keepers is appointed to be held at PORTLAND, commencing eve NOVEMBER 24, and continue over Sabbath and First-day. ED. GILBERT CRANMER of Michigan, expects to attend the meeting.

Brethren, all turn out to Conference, and put an extra Quarter in your pocket to pay for the 'Little Preacher.'

Articles from Bro. and Sr Everett, Br's Kramer, Davison, Southwick, Day, Reed & others, will appear soon! We calculate to try and keep that noisy Ex E still, for atleast teach him to know his place, so we can hereafter bear a little more from older and wiser heads.

"The Little Preacher."

A little paper, neatly and plainly printed, and intended for the lubbs of the flock, will be published monthly at this office, commencing next week. Parents, What are you doing toward leading your little ones to Jesus? Is not the spiritual welfare of your children sadly neglected? Where are your Sabbath Schools and attractive Bible lessons for the young? Sunday school papers there are, but they don't teach the commandments of God and the faith of Jesus.

The 'LITTLE PREACHER' hopes to receive a hearty welcome to your homes and your hearts, And if you second his efforts, he hopes by God's blessing, to accomplish much for the rising generation.

But, Can it be sustained?

Of course it can. It will only cost the office the bare price of paper and ink, and make the printer work a little harder for the same pay he now gets. Give us the same number of patrons that the 'Hope' has, and the 'Little Preacher' will address you once a month for a year.

TERMS, ONLY 25 CENTS! Can you hire a preacher cheaper? Let us hear from you without delay.

Address H. S. DILLE, WAVEBLY, Mich.

Holy Time.

I notice in the 'VOICE OF THE WEST,' Vol. 1, No. 26, an Enquirer asks URIAH SMITH to settle the following incident in a work entitled 'THE MISSIONARY'S DAUGHTER,' published by the 'American Tract Society.' On page 150 we find the following, to wit:—

There were two Missionary's. One was situated on the Sandwich Islands, the other on the Society Islands; one being on the Eastern; and

the other on the Western Hemisphere: so that the Sabbath comes one day earlier at the Society Islands, than it does at the Sandwich Islands. The question asked Uriah Smith was,—Which of those men kept the true Sabbath? or how can you settle it?

The enquirer claims that the question has not been duly answered. And inasmuch as I am a firm believer in the Seventh-day Sabbath, I feel that it is our duty to be ready to give a reason for our faith to every honest enquirer after truth, with meekness and fear. I consider the question an important one. And it should be answered, or as he says, 'we should give up the idea of any specified day as holy time.' He says 'If those missionaries were, as reported, one day apart in their reckoning, they could not both have been keeping the first day of the week.'

I will now proceed to answer the question. I consider the great Creator of the universe to be unjust, if he has given the subjects of his government a law that it is impossible for them to keep for the reason that the works of nature forbid keeping that law. But, to conclude that God has given a law thus conflicting with nature would be erroneous in the extreme, for God is a God of justice and a God of order. And I am glad that he is his own interpreter, and has made it all plain on this, as well as every other Bible subject. See Gen. 1: 16. Here God says he 'made the Sun to rule the day,' hence it is immaterial in what latitude or longitude his subjects may be situated, they are under no obligation to keep the Sabbath unless the Sun brings it to them. That day to them is holy time.

GILBERT CRANMER.

Glad Tidings from the East.

So. Ashburnham, Mas. Sept. 18th, 1864.

MY BELOVED BRO. DILLE:—

After so long a time, I again take my pen to let you know that I am still alive, and striving for the incorruptable inheritance promised to all those who love God, and have faith in his dear Son. We were very glad to receive No. 18 of the little 'Hope,' and the cheering intelligence it brings. We were also glad to learn that there was some prospect of its being published weekly. God grant it may be so is our prayer. We are very glad that Bro. CRANMER has decided to come to our next Conference. We hope much good will be accomplished. I was not present at the last Conference, but was informed that they had a most blessed time. I understand that at the Conference and since, up to about three weeks ago, there had been fifteen converted and baptized. So you see the glorious work is going on. * * * You will see by Bro. Armstrong's paper, that there are some 25 Sabbath-keepers in Linklain, N. Y., who have been cast off by the Vision party. Eld. EZRA POOLE is their minister, and a good man he is too. I shall write to him soon. But I must close.

Thy Brother, hoping for a home in the peaceable kingdom of Christ, our Messiah.

J. C. DAY.

SIX DAYS SHALT THOU LABOR, AND DO ALL THY WORK. Sabbath-keepers, Remember, heed, and obey the first, as well as the last half of the fourth Commandment.

Ezekiel, 39th Chapter.

Having, in our previous articles, shown from positive testimony, that God will certainly gather his ancient covenant people from their dispersion, and place them in their own land, which he gave to their fathers, we now proceed to examine the 39th chapter of Ezekiel, and see what is to transpire in that land, after they are gathered back. And also God's dealings with the Gentile nations, which in this chapter are denominated Gog. Ezek. 39: 1, and onward.

[Bro P. quotes the whole chapter, but owing to the small size of our paper, and the number of other articles demanding a place, we must ask our readers to open their Bibles, and read the text for themselves.]

In this chapter is brought to view, the invasion of the land of Israel by the Gentile nations, which ends in the great battle, called in Rev. 16: 14, 'the battle of that great day of God Almighty.' And in the 16th vs., 'He gathered them together into a place called in the Hebrew tongue Armageddon.' And by the Prophet Joel it is called the valley of Jehosaphat. Read Joel, 3: 1, 2. 'For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.' Then, will be the waking up of the mighty men, and not until then. Read the 9th verse. 'Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say I am strong. Assemble yourselves and come all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.'

Now, that there will be a literal battle fought in the land of Israel, there cannot be the least shadow of a doubt. And that it will transpire before the earth is renewed, is equally clear, from the fact that the new earth cannot be defiled with the dead carcasses of the wicked. And again, in this great battle God makes a sacrifice to the 'ravenous birds of every sort,' and for the beasts of prey, which cannot inhabit the new earth. Neither will the wicked nations inhabit the new earth. Then we say again, it must take place before the earth is renewed. The question then is,—

WHEN WILL THIS EVENT TRANSPIRE?

And we answer, It will be at the commencement of the reign of Jesus Christ. Read Joel, 19: 15, 17, in connection with the preceding verses in the chapter. It is when the Lord dwells in Zion, his holy mountain. And it will be the literal tribes of Israel, engaged in this battle against the Gentile nations. For God says, in the 10th verse, 'They shall spoil those that spoiled them, and rob those that robbed them with the

Lord God.' Now, we ask, Who have been robbed by the Gentile nations, for more than eighteen hundred years? And the answer is the literal descendants of Jacob, and nobody else.

And again, THIS GREAT BATTLE WILL BE FOUGHT BY THE LITERAL DESCENDANTS OF JACOB WHILE THEY ARE MORTAL, AND NOT AFTER THEY ARE MADE IMMORTAL; for God says, in verses 12 & 13, 'Seven months shall the children of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown [that is a fame] the day that I shall be glorified, saith the Lord God.' Now, it is impossible that it can be a renown, or fame, to the immortal saints, to bury the wicked Gentiles that have been slain in the battle, and gather up their scattered bones to cleanse the land. O no, they will have different business from that. They will be kings and priests.' See Rev. 5: 10.

JUDAH WILL BE THE MAIN FOKED OF THE LORD'S SIDE, AGAINST THE GENTILES.

For, God has said of Judah, Zech. 10: 4. 'Out of him shall come forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.' Read Zech. 10: 3-8. See also, Zech. 12: 7. 'The Lord also shall save the tents of Judah first.' God also says, in Micah, 5: 8, 'And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.' See also, Zech. 12: 6. 'In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem.'

In this great battle, the Gentile nations will be assembled under 'the chief prince of Meshech and Tubal.' See Ezek. 39: 1. While Israel will be assembled under the Lord Jesus Christ. See Zech. 14: 3. 'Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle.' See also, Isa. 63: 1 to 4. 'Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.'

In this great battle the kingdom which the God of heaven is to set up in the days of the ten kingdoms, (see Dan. 2: 44,) will break in pieces and consume all these kingdoms, and it shall stand forever. The governments of earth will be destroyed, and the kingdom, or righteous government of God fill the whole earth. 'The Lord shall be king over all the earth, in that day.' Zech. 14: 9. W. PHELPS.

Busseyville, Wis.

Abstain from all appearance of evil

On the Death of an Infant.

Where is my babe that once did lie
So sweetly on my breast?
O hark, I hear a faint reply,
"Your babe has gone to rest!"

His cradle sits there by your side,
His vacant place you see;
He once did fill thy heart with pride,
But now he's gone from thee!

That little one you held so dear
Is taken from your sight;
But in the kingdom he'll appear,
All clothed in spotless white!

O may we all be made as pure,
As was this little one,
Then of the kingdom we'll be sure,
And reign there with the Son! A. L. K.

Zecbariah. 14: 2.

"For I will gather all nations against Jerusalem to battle; and the city shall be taken."
Now, if all nations are to be gathered against Jerusalem to fight, the question is, WHO WILL BE THERE TO FIGHT? The prophet says, "The Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Then let us see if we can find who is to be at Jerusalem.

Dan. 11: 40. "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind." Let us read on to the end of the chapter, and we will find that the king of the north prevailed. "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Now, it was believed in the days of Miller, that the king of the north was old Napoleon. But let us see. Did he plant his palace in the glorious holy mountain? Did he come to his end, and none to help him? We see he had the Allied Powers of Europe to help him to his end, while his palace was in Paris.

But let us see if we can't find a man to answer this description. Look at the Emperor of Russia. Is he not the head of the greatest nation on earth? Does he not own the northern territories on both continents? Is not his will good enough to take the land of Palestine? We know from the past, that his intention is to take that land yet; and 'at the time appointed,' he will go forth like a whirlwind. He started in the Crimean war, but was held. The earth was not yet ripe and fit for destruction. And the winds were to be held while the servants of God were being sealed. And 'the four angels' must be bound in the great river Euphrates. Now, this 'great river' is generally admitted to be the Ottoman Empire. And if so, look at the treaty made at Sebastopol. See if there were not four angels, or four heads, or four governments bound. But, under the sixth woe trumpet, we may expect these angels to be loosed. Then will the king of the north go forth, and plant his tabernacle in the glorious holy mountain. And when he has conquered most of the Eastern Continent, and removed his capital from St Petersburg to Jerusalem, the nations will have

There are two great divisions in the religious world, in the East—the Greeks and the Catholics. At the head of one is the Emperor of Russia, and at the head of the other is the Pope.

Under the first woe trumpet (Rev. 8: 11) "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." [for Napoleon.] Louis Napoleon controuls the Pope of Rome, and has informed him that his time is about out at Rome, and advises him to go to Jerusalem. Now, let us keep our eye on Louis, for the conclusion of my mind is that he is the eighth, and is of the seven, and goeth into perdition.

Now we can see the two great political parties spoken of in Dan. 11: 40. If Napoleon sends the Pope to Jerusalem, the treaty made at Sebastopol will be broken, and the four angels loosed, and the king of the north will come against him like a whirlwind.

And again, Rev. 16: 12. "And the sixth angel poured out his vial upon the great river: Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Vs. 16. "And he gathered them together into a place called in the Hebrew tongue Armageddon." Joel, 3: 2. "I will also gather all nations, and will bring them down into the valley of Jehoshaphat." Read from vs. 9 to 18, and you will find that in the valley of decision, the Lord is to sit to judge all the heathen round about. "Put ye in the sickle, for the harvest is ripe." Read Rev. 14: 14, and you will find that 'the winepress is without the city,' right in the valley of Jehoshaphat, which is between Jerusalem and the Mount of Olives. Christ says, "The harvest is the end of the world." Daniel says the King of the north shall 'come to his end and none shall help him.' And at that time shall Michael stand up, the great prince which standeth for the children of thy people." Zach. 14: 3. "Then shall the Lord go forth and fight against those nations as he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives."

Now, when the Lord fought in the day of battle he rained fire and brimstone, and hail? Rev. 6: 12. Under the opening of the sixth seal, there was a great earthquake. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 16: 12. Read, and you will see that the 'three unclean spirits' are sent to gather the kings to fight the last battle on earth. Read on. And under the seventh vial, "there were voices, and thunders, and lightnings; and there was a great earthquake," and every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven."

John saw God's remnant keeping the commandments of God and the faith of Jesus?

Now, let us see what becomes of the Devil's remnant. Rev. 19: 21. "And the remnant were slain by the sword of him that sat upon the horse, which sword proceedeth out of his mouth: and all fowls were filled with their flesh."

Matt. 24: 37. "But as the days of Noe were, so shall also the coming of the Son of Man be. How many of the Antideluvians were saved? The Apostle says, 'eight souls were saved by water,' the like figure whereunto even baptism doth also now save us." We find that in the days of these kings 'the God of heaven is to set up a kingdom that shall dash in pieces all other kingdoms and it is to stand forever, and he will not put it off 1000 years.

Something about the Beast.

CONCLUDED FROM No 18.

Error is the reverse of truth. And when God's saints are holding up Christ, and the hope of glory to a dying world; and the Christian's hope lies in the resurrection from the dead; we find the Devil and his followers holding up something else. And what is it? It is the greatest deception of all deceptions, which all the heathen have founded their hopes upon, from the creation down till now. And that is their assumed immortality.

Now, 'life and immortality is brought to light through the gospel,' and we obtain it through 'obedience' to the gospel, when all are 'born from the dead,' and 'this MORAL PUTS ON IMMORTALITY.' And as the Devil holds out a hope the opposite of the Christian's hope, we find him leading the world with the flattering idea that they have got immortality in this life, and that death is nothing but a change to a 'higher sphere.' We find the whole mass of mankind filled 'to the brim' with this delusion. And you read to them the plain truths of the Bible, and you will hear them cry out for their 'great goddess Diana,' or in other words for their ASSUMED IMMORTALITY; or, I shall say that 'IMAGE' that is 'to speak.'

Now, if Satan can make people believe that they are immortal, he can spoil their hope of a resurrection, and cause them to worship something they have not got, contrary to God's word. He has got them in his trap.

I have got no idea that there will be any great image made of wood or gold that will be made 'to speak,' or that men will be made to worship. But the Devil is making it out in the shape of Spiritualism, which is making the image to do 'great signs and wonders,' even 'to deceive if it were possible the very elect.' We step into a nominal church, or into a Spiritualist circle, and you hear them boasting of their immortality, and rejoicing to think they have got it. And I don't know but the Devil rejoices, too, to think he has got them, for he caught the first pair with the same delusion, that is that they should never die. And he is making the world believe the same thing now. And I claim that this very thing will be the test point ever long. These immortal soul folks have got to come to the Devil's terms, a little closer, and join the Spiritualists, and become full worshipers of the 'beast,' or they have got to come back on the plain truth of the Bible, and endorse the sleep of the dead, and look where all true Christians look for their hope, that we shall receive by obeying the 'commandments of God, and the faith of Jesus.'

O my Brethren, Beware of the snake-like charms of Spiritualism, for the Devil has set a trap to catch the very elect if possible.

Yours, in hope of eternal life. J. M. R.

CONFERENCE AT ALAMO.

Will commence, Lord willing, on FRIDAY, OCTOBER 14th, and hold over Sabbath & Tuesday. Brethren from a distance should come by M. C. R. R. to Kalamazoo. For further information enquire of Bro. I. J. PERKINS, near the Depot.

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