

THE HOPE OF IS

Vol. I

WAVERLY, VAN BUREN Co. Mich. Fourth-day, F

THE HOPE OF ISRAEL.

TO MY BRETHREN.

It is a bitter cold day. I am setting type, with my case on my lap, and my feet under the stove. And just now I am trying to read my own heart. O, how black it looks, as I view it in the light of God's Word. And I preparing to meet Jesus! I came among you, and you received me with open arms. You bade me God speed in preaching the Gospel of Christ. I knew you were poor, and only expected soldier's fare. But just now I feel I have not been sufficiently grateful for the many favors I have received at your hands. Instead of being always thankful, I have sometimes murmured and complained. This too, when those who needed all they could raise, for their own families, were ministering to my wants. Brethren, can you forgive me? I ask you in Jesus' name to overlook the faults of a brother who dearly loves you all. Have I by word or deed injured any, I will right the wrong as far as lies in my power. And I forgive, as I hope to be forgiven. I would like to take you each by the hand to night, and hear you say 'I forgive.' But as this is impossible, I fervently pray God to bless you all.

Your Brother, preparing to meet the Lord.

HARVEY.

THE TYPE AND ANTI-TYPE STILL AGREE.

An old soldier of the cross said, the other evening, that he was much pleased with Bro. Crutner's discourses, published in our last, until he came to the point where he made Israel crossing Jordan a type of the resurrection. His objection to this idea was, that if the anti-type fully corresponds with the type, there must be tremendous battles beyond the resurrection of the dead. But, a moments reflection, and a few passages of scripture, will convince any one that even here the type holds good. Let us see.

Deut. 7:2. "And when the Lord thy God shall deliver them (the nations, their enemies) before thee: thou shalt smite them and 'utterly destroy them:' thou shalt make no covenant with them, 'nor shew mercy unto them.'" So, Jesus, as the anti-type of Moses, will before the resurrection, cease to plead with God for rebellious Israel; and as our Joshua, will 'be revealed with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' Jesus ascended from the mount of Olives. There too, it was that two angelic Advent preachers said he 'shall so come in like manner as ye have seen him go up into heaven.' And Zechariah declares, '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.' In what day? When 'the Lord my God shall come and all the saints with thee. See Zech. 14. And, as we learn that the dead are raised, and the living changed, when he descends 'with a

'shout, with the voice of the archangel, with the trump of God,' this warfare must be after the resurrection.

The Israelites, under Joshua, before the Lord, the priests bearing the ark. And,

'The Ark when borne
Caused its deep waters
They need no boat in which
They cross because they ha

So, just before the coming of the resurrection of the dead, the people will go before the true Israel, having that same law that was in the Ark—their hearts. And all Israel then will be translating faith. It will be those who are obeying the 'commandments of God and the faith of Jesus,' that will go over 'dry shod,' or, in other words without tasting death.

It is after this that 'the armies which were in heaven follow him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.' "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of 'all men,' both bond and free, both small and great." See Rev. 19th chapter.

The old Israelites, after they crossed over Jordan, made a sad mistake, in making a covenant with the inhabitants of the land. This they did, contrary to the express command of Jehovah, to 'utterly destroy them,' 'make no covenant with them,' 'nor shew mercy unto them.' For disobeying these commands God told them, that he would not drive out their enemies before them, but that their gods should prove a snare unto them. Israel wept then; and their descendants for generations after, had reason to weep, on account of these old Canaanite 'probationers,' their fathers had left in the land. Our 'Joshua' will make no such mistake. For we read, 'the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth: and all the fowls were filled with their flesh.' Rev. 19: 21. What declarations could be more emphatic? 'kings,' 'captains,' 'mighty men,' 'all men, free and bond, both great and small,' and finally 'the remnant,' (the last end of the piece,) all slain, and their carcasses devoured by the fowls! Will some brother tell us how many of the Lord's enemies will be left, after all this has been accomplished.

And now Brethren, we claim to be Israelites. Jesus is soon coming. Soon the order to cross over Jordan, will be given. Are you getting ready? Have you settled your affairs, and righted all wrongs, so far as lies in your power? If

—Br. Ca.

I can tell you Iowa, as far as I know. Brethren here, are willing to help to move on the good cause. I will put our trust in our Savior, and for us, who can be against us.' I often tell Brethren, that our tribulation is not great for us to put our trust in God as we should; read to them from Romans 5: 3. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed." Also, II Cor. 12: 10. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." R. E. CAVINESS.

Fairfield, Iowa.

The above has only just come to hand, Br. Easton bringing it from Hartford. We send the Hymn Book this mail.

—Bro. E. Hoyt, in a communication to the 'Harbinger,' speaking of the recent debate between Eld. J. M. Stephenson, and A. B. Whiting, says:—

"The debate of Bro. S. with Mr. Whiting the Spiritualist, was a decided success. It was held at a pleasant hall in Grand Rapids, and paid the speakers each more than \$30 by a small entrance fee. The attendance was good, and the Hall crowded. I believe a good impression was made on the minds of the candid. The Spiritualists procured their best man, but his arguments for the immortality of the soul were the opinions of the ancient heathen, or Catholic dignitaries, quoting also some of Dr. Clark's expositions. Job and David he thought were in too much trouble to state the exact truth, when they declared that 'in death there is no remembrance of thee, in the grave (sheol) who shall give thee thanks?' In that very day (the day of his death) his thoughts perish."

—A Paris paper computes the population of the globe at one thousand millions, speaking three thousand and sixty-four languages, and having eleven hundred different forms of religion.

law, not a law, we suppose it must be the suggestion of some particular law. And ten precepts, spoken by JEHOVAH, in the hearing of the thousands of Israel, being still in force, (Paul and Jesus, being witnesses,) we draw the conclusion, that sin is a transgression of the Ten Commandments.

carefully over, beginning with the first. We have no other gods before us. We will not bow down to any other gods. Thou shalt not have other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is on the earth below, or any thing that shall be on the water under the heaven. Thou shalt not bow down to them, nor serve them: for I the Lord thy God am a jealous God, punishing the iniquity of the fathers upon the children, and upon the third and fourth generation of them that hate me. Thou shalt not take the name of the Lord thy God in vain: for which thing the Lord thy God will not hold him guiltless that taketh his name in vain. Honour thy father and thy mother: for this is the first commandment, which is the first and chiefest, that the Lord thy God hath commanded. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not desire thy neighbour's wife: neither shalt thou desire his house, his field, his man-servant, his maid, his ox, his ass, nor any thing that is his. These words are the Ten Commandments, which the Lord our God hath spoken unto us in the wilderness, from the midst of the fire, from the heaven.

PHYSICAL AND SPIRITUALISM.
S. D. Advent minister, has recently been with us, he once so ably defended, and as a ritual medium and lecturer. And a question is asked.—Is he honest? We, unhesitatingly, we believe he is.

These are our reasons:—
1. He has every appearance of being so.
2. Those who know him best, have found him so.
3. We know, from his own words, that he has laboured to overcome the natural tendency of his mind to infidelity and Spiritualism.
We formed an acquaintance with him at the time of his debate with W. F. Jamison, at Paw-Paw, one year ago. His home and ours, during that debate, were one. We had frequent conversations with him. His mind seemed filled with doubts, and far from being at ease. He was selling books of various kinds, but urged more particularly, the sale of those against infidelity and Spiritualism. We had just finished writing his 'Bible from Heaven,' and spoke of several infidels he had met in debate, and remarked that he had constantly to fight against it to keep from running into it. In answer to something we said, he replied that he was naturally inclined to infidelity and Spiritualism. He also made this remark, 'A change is coming over me. What it is I do not know; but one thing I do know, I will not always be bound as I have been.' How he was bound he did not say, and only spoke in terms of the highest praise of the Church, of its members, and its government. And for the following reasons we think the change had not begun to 'come over him,' until after the debate was in progress. He first appeared all devotion, and full of zeal. He entered into the discussion with energy; but the fire that seemed to blaze forth from the innermost recesses of a noble young Christian's soul, began to grow dim. His friends said he was under 'influence.' And so he was. When he returned to Battle Creek, he seemed to be under Mesmeric influence, so much so that he did not know what to do with himself. Just so we were informed at the time, and his confession in the 'Review,' proves as much.

Yes, he is honest; but he has yielded to that influence that deceived the first medium in the garden of Eden; the same power, by which the serpent charms his prey; a power that makes man lose his self-control, and become subject to the will of another; a power that made mother Eve believe she was immortal, and is making un-numbered millions of earth's children believe the same 'lie' to day. It is a power, mysterious, subtle, serpent-like and devilish. Under its in-

fluence, men have been made to do that which they would not do, when in the normal state; they can be made to eat salt for sugar, tallow candles for candy, and swear they have seen and conversed with the spirits of the dead. It makes a man of giant mind say, 'I know it is the spirit of a dead man; and the phylax of the dead name of Jesus! It works miracles; is believed by kings and mighty men, is marshalling the armies of earth, and gathering them for 'the battle of that great day of God Almighty!' Brethren! flee from it as you would from a 'putting viper,' and snatch your children from its influence, as you would from the deadly serpent's fangs!

GOOD NEWS.—The following good news from Casco, is from a letter by Sr. Jane Seymour, dated Jan. 29th:—

"Brother Reed stayed here three weeks. He organized the Church, under a covenant, the Sabbath after you left, with nine members, and three have come in since."

—Will Br. Reed, or some body else, please tell what 'covenant' that church is 'organized under.' Are they under 'the old covenant,' 'the new covenant' or 'A' new covenant? Do they stand in God's own strength, on 'the foundation of the apostles and prophets?' or have they got up a paper, something like a 'temperance pledge,' to answer in the place of a 'creed'?

—Sr. S. also says,—"I never have been so impressed with the shortness of time, as at the present; and have taken new courage to press my way on toward the mark of the prize." It stands us in hand to 'be sober,' and 'watch unto prayer.'

FROM EDWIN TOWNE.—"As it is appointed unto men once to die, and after this the judgement."—Gen. 2: 17, will some brother tell me where it is appointed, unto men twice to die: and is not this judgement of this first appointment? As it is impossible for the sinner to live the Adamic or animal life again, and the gift of God is eternal life, what life does the sinner have to lose again? If Jesus is the way and goeth before his own sheep and leadeth them out from among the dead, who goeth before the goats and leads them out, as they are not his? If the sinner is raised to life, will it not be a resurrection; and as Jesus is the resurrection, and raises them, will they not be children of the resurrection?

No life out of Christ, and all is plain; but having life without him, these questions and about one hundred others plague me so I cannot reconcile them. [Millennial Harbinger]

—Rev. 20: 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." 14 "were cast into the lake of fire. This is the second death." How can there be a second death where there has not been a first one: and is not the first death the one 'appointed for all men, both righteous and wicked?' And so all get that 'free gratis,' is not the second death the one that the sinner receives as his 'wages' for sinning? Were persons who were once raised by Jesus, raised to eternal life, or was it a mere restoration of animal existence? And if he ever has restored Adamic or animal life to man, may he not do it again if he will? Do not the Scriptures plainly declare 'there shall be a resurrection of the dead 'both' of the just and of the

Whosoever committeth the law, for sin IS THE SON OF THE LAW." I. John, 3: 4. In that is not like some teaching we appeal to Paul. Hear him. "By the knowledge of sin," Rom 3: 20. "I had not known sin but by the law." Rom. 7: 7, "and where no law is, there is no transgression." Rom. 4: 25. But Paul what law have you reference to? "I had not known just, except the law had said Thou shalt not covet." Rom. 7: 7. Why, Paul, that's the old law of TEN COMMANDMENTS. We supposed that was done away long ago. "The law is holy and the commandment holy, and just, and good." for we know that the law is spiritual," and "I delight in the law of God after the inward man."—But, stop Paul, you talk just as old David did, when he exclaimed, 'O how I love thy law! it is my meditation all the day.' But, we are told that law is done away, we have believed it was done away, and as it is hard to acknowledge we have been in error, can't we get you to say it is done away!—Do we then make void the law through faith? GOD FORBID: yea, we ESTABLISH THE LAW." Rom. 3: 31.—Well, Paul, if you will have it so, we will leave you and appeal to Jesus.

"To the LAW and the TESTIMONY: if they speak not according to this word, it is because there is no light in them." Isa. 7: 20.—Hold on! Isaiah—Don't speak until you are called on. We want evidence from the New Testament, not from the Old. We have appealed to Jesus.—He will magnify the law and make it honourable." Mat. 23: 21.—Well, let him speak, and we will hear.

"THINK NOT that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."—But, Jesus, Did you not give us a higher law? a better law?—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this IS the LAW and the PROPHETS."

Then, Reader, since 'sin is a transgression of

unjust? Shall we not believe it? And finally, if we do not, will we not find, not only these questions, but more than one hundred others, that will plague us so we cannot reconcile them? Take God at his word, and all is plain; run into speculation, and all is midnight darkness!

From Br. N. P. STEARNS.

Dear Brother DILLE.—In reading the 'Voice of the Prophets,' published by Joshua V. Himes, I notice that he speaks of a paper published by you, called the 'Hope of Israel,' which I would like to take, if it is open to honest Christian investigation. If the paper is persistent stereotyped bigotry, as religious papers generally are, I certainly do not wish to burden myself with the reading of it. If it is on the track of light, I would heartily like to help support it; for I think the Bible teaches that the present time is earnestly demanding the light of truth, which, if I have a correct understanding of the Bible, is about to be developed, in a most wonderful manner.

My mind has become riveted, as it were, on the proclamation recorded in Rev. 14: 9, 12, which I suppose is the dividing line, between Christianity and Infidelity. I suppose this proclamation is to begin a new era, by informing the people of the principles of Christianity, by pointing out its opposites. The beast, his image, and the mark of the beast combined, embrace all that is not Christianity. When we rid ourselves of all these filthy and abominable things, and not till then, do we live to the acceptance of God. I suppose that a knowledge of these things, is to cause the sounding of the seventh trumpet, and is to cause that 'mighty great earthquake' (which is a religious revolution,) at the pouring out of the 'seventh vial.' I suppose there is to be, about this time, the greatest change in the character, and conduct of man, that ever was, or ever will be after this. I would like to have you characterize, definitely, those most mischievous things, which bring the sorest penalties on man that the laws of God inflict. Yours in Love,

Willet, Cortland Co, N. Y. N. P. STEARNS.

DEAR BROTHER—We have sent the paper as requested. As your mind seems to be called 'definitely' to 'these most mischievous things,' &c., we think you are the very man to write them out. If we find in you the character, you say you desire the paper to possess, our columns are open, and we will aid you all that lies in our power. Yours to serve. EDITOR.

From the CHURCH at MARION.

Dear Brother DILLE:—I received your Circular, a few days since. In it you state that the Conference of Elders has decided, that the 'Hope of Israel' should be published, as often as means can be raised to pay expenses. In this decision, I heartily concur. In the success of the 'Hope,' I feel deeply interested. It is, and must be, the mouth-piece through which God's people communicate with each other; and through which they speak the immutable truths of God's Word, to a ruined world. I can assure you that the interest I feel in the success of the 'Hope,' and in the truth it promulgates, will prompt me to do what I can to sustain it. It may not be out of place to say that the few

of us here, are poor in this world's goods and not able to do much, but the little we can do, we do with a hearty good will.

Yours, in love and hope, V. M. GRAY,
Marion, Iowa, Jan. 23d 1863.

The Brother also says that he and all our friends there, are in favour of doubling the price of the paper, in order to make it pay its way independent of other support. The reasons he gives are good ones. But we would ask,—Would it not be better, for those who can, to take two papers, or like some of the brethren in Caseo, take 4, or 5 to circulate among their friends?

Donations and subscription, also came in this letter, which are receipted in their proper place. For these we are truly grateful. They were indeed help in need. God will bless his own little church in Marion.

—The following has been a long time on hand, but it is as good and as new as on the day it was written.

—I feel this morning, to say with Peter, 'Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope through the resurrection of Jesus Christ from the dead.' Yes, I can truly say, I rejoice in hope of the glory of God, when I realize how he manifested his presence, through his Apostles, in healing the sick, and raising the dead; and then think how wonderfully he is manifesting himself, through his children, in these last days. O, I shrink into nothingness in his presence! But, God has ever had a people on the earth; and again, in these last days' he will raise up a people who will be waiting for their Lord, when he shall return from the wedding. And, Brethren and Sisters, we profess to be that people. But do we realize that we are living in the most important period of our lives.

O, how important, that we watch and be sober, when we look around us, and see how much there is to call away our minds from the true and living way, how important that we awake, and be preparing for coming events; for we see that 'evil men and seducers are waxing worse and worse, deceiving and being deceived.' We see that the earth is fast ripening for the harvest, and soon it will be said, 'Put ye in the sickle and reap, for the harvest is ripe; come, get you down, for the presses are full; the fats are overflowed, for their wickedness is very great.'

O, Brethren, do we realize how fast we are approaching the time, when it will be said, 'The marriage of the Lamb has come, and his wife hath made herself ready.' We believe ourselves to be in 'the day of God's preparation.' And are we making the preparations, necessary, for these solemn events. We believe ourselves to be in the 'tarrying time.' And for what are we tarrying? Is it alone, for the coming of the Lord? or, are we tarrying, expecting soon to receive the 'latter rain?' And is it not necessary to make preparation even for this? Jesus said, 'Tarry ye in Jerusalem, until ye are endued with power from on high;' or, in other words, receive 'the early rain.' Now did the Apostles content themselves to 'SLEEP AND SLUMBER,' because they were waiting? No! Not at all! They were 'all with

one accord in one place;' and no doubt, they were praying, and talking, and exhorting one another.

It is true, we cannot all be in one place; but are 'all, with one accord' striving to come into 'the unity of the faith and spirit; or, are satisfying ourselves to 'slumber,' thinking that when the 'cry is made,' we shall hear it, and awake! But we read of a few, that were 'sleeping and slumbering;' but when the cry was made, 'Behold the bridegroom cometh!' they 'all arose.' But part of them were foolish, and said to the wise, 'give us of your oil, for our lamps are gone out.' God forbid that any of us, should be among the foolish ones, who shall have it to say 'The harvest is past, the summer is ended and my soul is not saved.'

O, my Brethren, when I think over these things, and realize that soon the door of salvation will be shut forever! truly I feel solemn. Then this question arises, Am I living in that way, that I shall be able daily, to give a reason for my hope, 'with meekness and fear.' Am I contending earnestly, for 'the faith once delivered to the saints?' Do I at all times manifest the meekness of our Lord and Master?

O, let us all search our hearts, and see whether we are 'in the faith;' and strive to get into the 'unity of the Spirit.' And then we shall 'love one another,' with pure hearts; and 'let no root of bitterness spring up' among us; but be in perfect peace among ourselves. Truly has the Psalmist said, 'How good and how pleasant it is for brethren to dwell together in unity.' Where there is unity, there is strength.

O, how I long for that time, when we shall all be of one heart and one mind. And for many days I have been strongly impressed, with the importance of 'laying aside every weight,' and of denying myself, even the appearance of evil, that I, with the rest of my brethren, may be found with the wedding garment on.

This from your sister, SOPHIA E. BRANCH,
Hartford, Mich.

THE VOYAGERS.

TUNE.—"NELLIE GRAY."

We are voyagers on the ocean, and our destiny we know,
For our chart it has pointed out the way;
And our leader he cheering us, as on the way we go,
Saying, Courage sailors, soon you'll gain the day!
Chorus.

Then we'll watch and we'll pray, as our vessel bears away,
And we'll never be disheartened any more;
For the port is getting nearer, and we hear our leader say,
Soon we'll reach the harbor and the shore.

Though loud the winds are blowing, and high the waters roll,
They only make us sigh for land the more;
And our joys will be the sweeter, when we reach the final goal,
And we'll shout our sufferings over on the shore.

We have passed the Coasts of Babylon, and the Medo-Persian
We have left the realms of Grecia far behind; [heights]
We have been sailing down the Roman shore, these eighteen
hundred years,
And our chart declares we soon the port shall find.

—Eld. Grant, editor of the 'Crisis,' speaking of a love-feast he recently attended, says—'There were fifty-six testimonies in less than forty-five minutes, and they were real, heart cheering ones.' Brethren, that's the way to talk. Be alive! Jesus is coming! O, get ready! Make haste! There is no time for delay!

It is time to begin to think about the next conference. It should be held early as April. We want three, before another Winter. God grant they may be the three best ever yet held on earth. When, and where shall the first one be!

For the Hope.
THE TIMES OF THE GENTILES.

BY JAMES WATKINS.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke, 21: 24.

I understand these to be the Jews, at the time of the destruction of Jerusalem. Not the first destruction, which took place long before the birth of our Savior, some over five hundred years, by Nabuchadnazar, king of Babylon. But, according to God's Book, this was the second desolation. For Jesus says, in the 20th verse of 21st chapter, "And when ye shall see Jerusalem compassed with armies, then know that the destruction thereof is nigh." Here we readily see that Jesus was addressing that people, of things in the future, and not in the past. He gave them a sign, by which they might know when the destruction was about to take place. Now the question arises, What was the sign? Answer, "When ye see Jerusalem surrounded with armies, then ye shall know the desolation thereof is nigh." Also, again we hear our blessed Lord talking more about this desolation. He says, Luke, 13: 43, 'The days SHALL come.' Here 'shall' is in the future tense, Jesus declaring the days SHALL come not that they had come.

WHAT WAS TO TAKE PLACE?

"Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." The next question is,—

WHEN DID THIS TAKE PLACE?

Answer—A. D. 67, about 36 years after the crucifixion. Who by? The Roman army under General Titus. And they set the temple on fire, and the extremities of the city, and laid it desolate. The Jews undertook to re-build the city, some three hundred years after; but while they were engaged in removing the rubbish, fire-balls burst out of the ground, like repeated earthquakes, and they were obliged to leave. And so it remains.

Also, now the question arises WHAT IS A JEW?

Now, the position I shall take is this,—Every converted man is a Jew; and every unconverted man is a Gentile. Turn if you please, to Rom. 2: 28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God." Then he is a Jew which is one that is circumcised in the heart, or in other words converted. Now turn to John 8: 39. "They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." Here we see that a Jew according to the flesh, is not one of Abraham's children; or, in other words, 'Abraham's seed.'

Now, let us see what Abraham's seed is. Go to Gal. 3: 29. "If ye be Christ's, then are ye Abraham's seed, (or children,) and heirs according to the promise." Then the Jews, simply

because they were, according to the flesh, the descendants of Abraham, they claimed to be the children of Abraham. But Jesus told them plainly, they were not.

I understand that there is, and ever has been since Adam's fall, only two classes, the children of God, and the children of the Devil. Jesus told the Jews that they were of their father father the Devil and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. Jno, 8: 44. So you see there are but two classes, the children of God, and the children of the Devil.

Let us look a little farther, and see who is a Jew, or an Israelite. Rom. 9: 6, 7, 8. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." According to this text, 'the natural seed' or 'children of the flesh,' are not counted for the seed; 'but the children of promise are counted for seed.' Who are the children of promise?

Turn to Gal. 3: 27, 28, 29. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Those who are Christ's, are the children of the promise, or Abraham's seed.

Now, we see every child of God is a Jew, every child of God is an Israelite, every child of God is one of Abraham's seed. When the Gentiles are grafted into the true vine, or 'olive tree' through faith and obedience, they become Jews. Then all except the children of God, are Gentiles. Now, for proof, turn if you please, to Rom. 2: 28, 29. Here Paul declares that 'he is not a Jew, which is one outwardly,' but one inwardly. Then if those 'outwardly' are not considered Jews, what are they? Ans.—Gentiles.

Now, we see that every child of God is an Israelite. Paul declares that 'all Israel shall be saved.' Rom. 11: 26. Ezek. 37. Here the Prophet declares, that all Israel that are in their graves shall be restored to their own land—the land of promise. Understand there will not be a Gentile saved. None but Jews. I understand that Christ will not reign over any but Jews, in the Kingdom. For proof, turn to Luke, 1: 32, 33. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." Here we see that Christ is to reign over the 'house of Jacob,' or the 'house of Israel,' or the house of the Jews, as we learn that every child of God is a Jew.

We have shown you what a Jew is, and what a Gentile is. Now when does the times of the Gentiles end? or, in other words, when are they fulfilled? Turn to Rev. 18: 1. "And I saw another angel come down from heaven, having great power, and the earth was lightened up with his

glory.' In symbolic prophecy, an angel represents a message. This I understand to be the 'second angel's message.' And this angel cried, 'Babylon is fallen, is fallen, and is become a habitation of devils.' The word 'Babylon' means confusion. And in the 4th verse, another voice was heard, saying, 'Come out of her my people.' A brief explanation here must suffice. The word 'Babylon' comes from Babel; which you will find in the 11th chapter of Genesis, where the people 'were all of one language.' They came to the conclusion that they would build a tower that would reach to heaven; but the Lord came down and confounded their language, so that they could not understand one another, and scattered them abroad, 'therefore the name of it was called Babel. The marginal reading is 'confusion.' Then the word 'Babylon,' means confusion.

Then God's people are to be called out of Babylon—out of the sects or churches, which are Babylon. They hold forth a great confusion of sentiments, which makes Babylon. God's people are to be called out, just before the plagues are poured out. You very readily see the message goes to God's people, not to the sinner, or Gentile. When this message goes forth, 'the times of the Gentiles' will be fulfilled.

Bangor, Mich.

—In the Crusader, a Temperance paper published in Cincinnati, we find the following:

"In the City of New York there are 18,000 dram shops, 300,000 drinkers, each using two gills of liquor, being 600,000 gills,—805 barrels per day,—300,000 barrels per year."

"Whatso'er afflictions seize us,
They shall profit if not please;
But defend, defend us, Jesus,
From 'security' and 'ease.'"

—Iceland has a population of seventy thousand, four printing presses and four news papers. So much attention is paid to educating the young that it is almost impossible to find a child of eight years of age who does not read and write.

—In St. Paul, Minn. there are from 7,000 to 9,000 Catholics, and 1245 Protestants.

—An authentic Journal published in Massachusetts, says that the Clergy of the United States costs \$6,000,000, Criminals \$19,000,000, Lawyers \$35,000,000, Tobacco \$40,000,000, Rum \$100,000,000, annually. This is a queer classification, but it speaks volumes.

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