

THE HOPE OF ISRAEL.

Vol. I

WAVERLY, VAN BUREN Co. Mich. Fifth-day, March 10th, 1864.

No. 9

For the Hope.

LINES.

BY E. N. FULLER.

- 1 O, it poor sinners did but know
How much for them I undergo,
They would not treat me with contempt,
Nor curse me when I say repent.
- 2 Give credit now, to what I say,
And mind it till the Judgment day
Of God you're called, ordained to go
To warn your neighbors, here below.
- 3 My parent's house I've bade adieu,
And on my journey now pursue;
To distant lands I now repair,
To warn poor sinners far and near.
- 4 My loving brethren think it strange,
Why I should leave my nearest friends;
My sisters wonder where I am,
That I do not return again.
- 5 Through storms of wind & rain & snow,
Both day and night I have to go,
To fill appointments ready made,
Or find a place to lay my head.
- 6 The rolling current beats with force,
And oft times drives me from my course;
But he who is the sparrow's care,
Protects, and drives away my fear.
- 7 Sometimes with hunger I grow faint,
And travel on 'till almost spent,
Without a friend or shelter nigh,
But He who hears the raven's cry.
- 8 But yet I hear a glorious voice,
Saying, Arise, in me rejoice;
Go to the world's remotest bound;
I'll be thy guide while foes surround.
- 9 Christians, we here may meet no more,
But there is yet a happier shore,
And there released from toil and pain,
I hope dear friends, we'll meet again.
- 10 Meet all the loving pilgrims there,
And in God's kingdom have a share,
And shout and sing our sufferings o'er
Where Christian friends will part no more!
Knoxville, Iowa.

HIDDEN TREASURES.—In the "green room" in Dresden, where for centuries the Saxon princes have gathered their gems and treasures until they have become worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens, and reveals a golden yolk.

Within this is hid a chicken, whose wing being pressed, also flies open, disclosing a splendid golden crown studded with jewels. Nor is this all; another secret spring being touched, hidden in the centre is found a magnificent diamond ring.

So it is with every truth and promise of God's word,—a treasure within a treasure. The more we examine it, the richer it becomes. But how many neglect to touch the springs! [Sel.]

—A Nebraskan has invented a machine by which clean, pure sugar, equal to the best coffee-sugar, is produced from sorghum syrup in a few minutes.

For the Hope.

THE CHURCH NOT IN DARKNESS. 1. Thess. 5: 4

A deep sense of the vast responsibilities resting on me, as a servant of God, prompts me to speak the thoughts that stir my inmost soul!

A fearful prospect lies before us; a world slumbering on perditions firey brink! a church drowsily proclaiming, 'my Lord delayeth his coming!' while clouds hang over the earth, darker than any that have enveloped the world, since the first ray of light beamed from Bethlehem's star!

The sword cometh; how can I hold my peace! The Judge standeth at the door; how can I be silent!

For the consolation of the Thessalonians, whose hearts were bleeding with bereavement, the Apostle undertakes to dispel their anguish, by dispelling their ignorance concerning those that sleep in Jesus. Looking downward, and pointing to earth's world-wide charnel-house, he sees, and traces from the rock-hewn tomb of Joseph, a single brilliant ray of light and hope. Here was a torch for the hand of Faith, and a light for the eye of Hope. If God had brought

Christ from the dead, then those who are in Christ, must also be brought. The living shall have no pre-eminence at last, over those who in former ages had lived and died in the Lord. For the Lord himself shall descend from heaven, a mighty shout shall proclaim his victorious power and majesty; the awful voice of the archangel, and the swelling echoes of the far resounding trump of God, shall proclaim alike perdition to the sinner, and deliverance to the saints! What a scene ensues! Forth from their graves, burst the unnumbered saints of God. Earth and sea teem with an immortal host. Each living saint feels it is the power of an endless life! Lo, this mortal, puts on immortality! They come, an immortal company, from every land and clime. From prisons, dens and deserts, from vallies and from hills. Oh! how beauteous are their glittering ranks! And now the shouts of joy go up! The Savior's smile is seen. The pierced hand wipes away the lingering tear! The dead and the living are together once more. Prophets and Apostles meet; and martyrs behold their martyred Lord! And so shall they be forever with the Lord.

Calmly and kindly does the Apostle turn, and place this glowing picture before the mourner's weeping eye, bidding them 'comfort one another with these words!' Blessed words! Consoling thought! They have been the source of joy to mourning hosts, for eighteen hundred years. And still they hush the low complaining sigh; still they dry the flowing tear; still they make the place of weeping a place of joy; and bind about the tomb the flowers of never fading hope! Still they comfort those who weep above the dead!

Never should the Christian's eye cease to contemplate this picture; never should his heart cease to thrill with anticipation; never should his hope cease to embrace the promise, until

the rent heavens disclose the majestic form of their descending King; the quaking earth deliver up its sleeping captives at his call; and the saints from every age and clime, unite in singing 'the song of Moses and the Lamb'

Dear Brethren, seeing that we look for such things, what manner of persons ought we to be, in all holy conversation and godliness;

From your brother in the Lord
Galesburgh Mich. GILBERT CRANRICK

QUERIES.—Will some brother comment on Rev. 16: 20. "And these both were cast into the lake of fire burning with brimstone." He then goes on and measures off 1000 years. And after that, in chap. 20 vs. 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." Now, it seems to me that the beast and false prophet have an existence during that 1000 years.

Also, in chap. 22: 2. "The leaves of the tree were for the healing of the nations." Now, if the saints are all gone up to heaven, and the wicked all destroyed, What nations are to be healed? For the last enemy is the second death, and then there will be no more cure.

Gov. Yates states officially that every call the State has exceeded her quota; and has not, at any time, been subject to a draft.

From the Crisis.
THE COST OF WAR.—There is no way, probably, in which a nation exhausts itself so quickly as by war. The exhaustion is as complete morally as financially. It works only ruin. It is Satan's harvest time; and when professors of religion and ministers join in and urge on the bloody strife, he is sure of a great ingathering to his ranks. This truth, perhaps, was never more applicable than in the present war.

In a lecture given by H. W. Beecher at Music Hall, Jan. 14th, he remarked as follows:

"There has been \$1,200,000,000 of property sunk, worn out, annihilated. To secure a little of it remains in forts, and ships, and other forms of property; but most of it has been lost beyond recovery. This is a gigantic sum, truly!"

TEN COMMANDMENTS IN VERSE.

FOR CHILDREN.

- 1 Thou shalt have no gods but me.
- 2 Before no idol bow the knee.
- 3 Take not the name of God in vain;
- 4 Nor dare the Sabbath day profane.
- 5 Give both thy parents honor due.
- 6 Take heed that thou no murder do.
- 7 Abstain from words and deeds unclean;
- 8 Nor steal, though thou art poor and mean.
- 9 Nor make a wilful lie and love it.
- 10 What is thy neighbor's dare not covet.

BABEL'S BIBLE.

CHAPTER I.

- 1 Jesus saith, Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.
- 2 He likewise saith unto John, the Baptist, when John forbade his being baptized,
- 3 Suffer it to be so now;
- 4 For thus it becometh us to fulfil all righteousness.
- 5 Now, to fulfil meaneth to abolish.
- 6 Jesus fulfilled all righteousness, when he was baptized.
- 7 The law was also fulfilled at his crucifixion.
- 8 Both are therefore done away.
- 9 And, for this reason there remaineth neither law nor righteousness in all the churches of Babylon.

[Babylon Church Gazette.]

THE HOPE OF ISRAEL.

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H. S. DILLS, Editor.
GILBERT CRANMER, JOHN REED,
Corresponding Editors.

The Conference.

Will be held at Brandwine Corners, near this place, FRIDAY, APRIL 15th 1864, and continue over Sabbath and First-day. Rally! Brethren, and pray God may grant us a heavenly meeting. Br. Waterman Phelps, Br S. Davison, Br N. Perry, Br E. N. Fuller Br V. M. Gray, you are each earnestly solicited to come; and as many as you can get to come with you.

The Elders will get together early on Friday, to talk over, and settle any difference of opinion that may exist. Brethren, come, and, sure as you are Christians, we will form a union: firm, sacred, and never to be broken!

Come by M. C. R. R. to Paw Paw, Write, and we will meet you there.

WHO IS A JEW?

Slain by the law, I'm dead to sin; Rom 7 11. 6: 2
Buried with Christ I too have been; Rom. 6: 4.
Risen again to life anew! Rom. 6; 4. Col 3: 9 10
I therefore am a Bible Jew. Rom. 2; 29.
If bound like Paul, like Paul I'd tell,
'Tis "for the hope of Israel!" Acts 28: 20.

Two articles from Br Sheffield in our next Brother, come to conference.

Br Branch writes from Hartford:—"There is a general time of health among the brethren. We are striving for the faith once delivered to the saints, and trying to keep all the counsel of God, blameless."

A CONTRAST.—Let a merchant join with the popular churches, in keeping sacred the day set apart by the 'ancient' heathen for the worship of the Sun, and he will trade as much on the Lord's Sabbath as he can on any other two days in the week; while one who keeps holy the Lord's day is obliged to put a notice, something like the following, upon his door,—

"POSITIVELY. NO TRADING HERE TO-DAY."

The following extract we take from a work entitled 'Female Sovereigns,' written by Mrs. Jamison, and published by Harper Brothers, N. Y.

"She" [Queen Elizabeth] "was with difficulty persuaded to allow the communion table to be substituted for the high altar and crucifix; and when theaters were first licensed, plays were allowed ONLY ON SUNDAY which was then a festival and NOT A SABBATH AS NOW."

Elizabeth ascended the throne in 1558. Died 1603. Catholics and Protestants had both ruled England, yet Sunday was a 'festival'—not a Sabbath, as now. Comment is unnecessary.

THE VOICE OF THE WEST, AND SECOND ADVENT PIONEER, is published at Buchanan, in this State, by J. V. HINES, Father Miller's co-laborer and traveling companion. Eld. H. is the oldest Advent editor and publisher in America. The first four propositions he lays down we, as a people fully endorse. They embrace, Earth's restoration; reign of Christ; restoration of Israel;

when Abraham and his seed, with all the righteous dead, will possess the new earth, &c. He says:—"On the general doctrines and ordinances of Christianity, we shall maintain, among others, the divinity of Christ, the atonement, the influence of the Spirit in regeneration, justification by faith, repentance toward God and faith in our Lord Jesus Christ, eternal life only through Christ, and the perdition of ungodly men, putting on Christ in immersion, and rising to newness of life, the fellowship of the saints in the primitive church order, the continuance in the apostles doctrine, breaking of bread and prayers, the sacred observance of the first day of the week as the Christian Sabbath, in accordance with primitive usage."

When Br. H. proves, by a "thus saith the Lord," that the first day of the week is the Sabbath, we will give him our interest in this office, make over our list of subscribers to him, go to work in his office for naught save board and clothing, and eternally thank him for having shown us the truth. In nearly every thing else we agree, and would say the 'Voice' richly deserves a place in every Advent family. Weekly, \$2 a year. \$1, six mo.

—Here it is! Run quick, children, and look at it! Five numbers of the 'YOUNG PILGRIM,' a paper published on purpose for you, have just come to hand. See, the paper is white as snow! The print, how clear and plain! And the pictures, O, how beautiful they are! But, better than all the rest, are the delightful stories, and Bible lessons. And all for 25cts a year!

Address, 'Young Pilgrim,' Crisis Box, Boston, Mass.

"REST FOR THE WEARY."

It's Sabbath eve: Six days of perplexing toil are passed, and now, thank God! I am permitted—nay not permitted, I am commanded to rest. And, that too, by the blessed Jehovah; who foreseeing that man, in his eagerness to accomplish his own purposes, would sacrifice health and comfort, destroying all the energies of body and mind, kindly reserved one day for himself, and commanded his children to rest. O, day of sacred peace and joy! O, blissful hour of holy and sanctified time! 'The Lord's day.' The day that above all others, he calls his own. A day set apart, when earth bloomed in its Eden beauty and loveliness, as it came perfect from the hand of its God.

Yes, and upon this blessed day he himself rested. And not only so, he 'blessed the SEVENTH DAY, and sanctified it; because that in it he had rested from all his works which God had created and made.' And again, in speaking of this holy and sanctified day, he says, "It is a sign between me and the children of Israel forever, for in six days JEHOVAH made heaven and earth, and on the seventh day he RESTED AND WAS REFRESHED" Yea, the Infinite Creator found pleasure in resting upon this sacred day. Before man had sinned, God gave this day to him. Before the giving of the sacred Law on Sinai, man was required to keep it. And the blessed Jesus testifies that "the Sabbath was 'made for man,' and not man for the Sabbath." Mark 2: 27.

Yes, it was made for man; and if God took delight in resting from his labor upon this day, should it not also be our delight, to imitate his example? Let any one, labor almost day and

night, and perplexities and disappointments, as I have for the last six days, and he, instead of calling this law a 'law of bondage,' would call the Sabbath a delight, the holy of the Lord honorable; and would, (if rightly instructed in the Word,) hail the fourth Commandment, as one of the glorious items of 'the perfect law of liberty.' And he would rejoice, as I do to night, that 'there remaineth therefore a keeping a sabbath [margin] to the people of God.'

For the Hope.

A FEW THOUGHTS ON THE LAW.

What law? The Ten Commandments. There is much comprehended in those 'Ten Words.' I understand that some professed Commandment keepers, avoid one of them. Now to the law and the testimony? Christ came to fulfil the law; and if we are Christ's, we must fulfil it as he did. Now, if men can make out that God gives them any more lenity than he did the Apostles, then may be they can get around obeying the command I have reference to. Hear what Jesus says:—

"Ye have heard it said by them of old time, thou shalt not forswear thyself; but shalt perform unto the Lord thine oaths."

But, what do you say about it?

"But I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Now, the Savior came to do his Father's will; not his own. The commandment of God says, 'Thou shalt not bear false witness.' But it does not say we shall not bear true witness. But, Don't swear, says our Savior; but let your witness be 'yea' and 'nay.' Now, there are two kinds of witnesses, the false, and the good ones; and the good ones are God's true ones, and Christ don't want them to swear. And, to tell the truth, where you find a commandment keeper, you will find one that won't take an oath, if it were to gain all the filthy lucre this State is worth. Brethren, don't claim you are keeping the commandments of God, while you are breaking one of them, because the world wants you to, and because you can gain some point, to gratify your lusts, or to gain some property. No, God is going to have a people, separate from the world. Don't let us think that we are more than we are. Let us look well that we are doing God's will, that we may be that people that are found obeying the commandments of God and the faith of Jesus.

Now, 'out of the mouth of two or three witnesses shall every word be established,' as every truth has its witness. Next, let us hear what James says. 'But above all things my brethren, swear not.' Jas. 5: 12.

Now, I claim that when a man takes an oath, he breaks the 3d Commandment, for he has to swear to 'tell the truth, the whole truth and nothing but the truth, so help you God!' Now, that command says, "Thou shalt not take the name of the Lord thy God in vain;" and Christ says, "Swear not at all!"

John says, "If ye love God you will keep his

commandments." Brethren, let us obey God rather than man.

Yours, striving for eternal life.

J. M. REMINGTON.

Bloomington, Mich.

Kalamazoo, Feb. 20th, 1864.

Brother DILLE—Allow me to say a few words through the 'Hope,' on the duty of the believer in the soon coming of the Son of Man to judge both the quick and the dead. We, as believers, are living in the most perilous times of the world's history. I think this will be admitted by all Bible students. If so, then of all men we as Enoch should walk with God, not only on the Sabbath, or at the house of God, or with our brethren, but at home, in our families and with our children, when they are under our control.

I am aware that Christians are, and should be somewhat indulgent toward their children; but, they should not allow them to curse and swear, as some do, I fear to their hurt, and perhaps to their destruction. This is wrong.

This is close work, and your unworthy brother feels it. And that is why he writes, that the evil may be remedied before it is too late. The parents have a responsibility resting upon them, that is overlooked, by being too indulgent.

Come, let us awake, and arise from these low grounds, and get a little closer to the Great Head of the Church, that we may receive those heavenly instructions that belong to us, as Christian parents. God's children have wandered, and gone away so far, that I fear some of them will never see the inside of the kingdom of heaven. Come, my brethren and sisters, come, and the good Lord will help us to get above the foolish passions of this world, and aspire to nobler thoughts and nobler works, than Cesar does. O, may the Lord help us to live as epistles of God, 'read and known of all men,' and be ready at all times to give a reason, a Bible 'reason,' of the hope that is within us, to every one that shall ask us, with meekness and fear; and while we 'render to Cesar his own, let him do his own evil work, but, let us 'watch and be sober,' and hope to the end. Cesar and his servants are doing up their work very fast, and their cup is nearly full, and soon they will have their reward, which is death. And God's children will get theirs, which is life, eternal life!

May the Lord keep us from the coming storm, which will be more terrible than the two in the past, from which God preserved good old Noah, and righteous Lot. The third woe will come quickly. May we, like good old Simeon, patiently wait for the consolation of Israel. More hereafter. Your Brother in tribulation.

I. J. PERKINS.

Another neat little epistle, with a donation accompanied the above. The letter concludes thus:—

"Our prayer is, that the Lord will stand by you, and that your brethren by their united efforts, will assist you: also, that you may fearlessly advocate those blessed truths, that we as a people, love more than life. Blessed be the good Lord for his precious Word. Amen.

I. J. PERKINS.

L. H. PERKINS.

Thank you dear Brother and Sister. May God bless you, and keep you in the midst of all your many trials, and give you each a victor's crown, and eternal life, in his kingdom.

The following we find in the 'Voice of the West.' It will do to sing. Brethren, try it.

FAITH IN GOD.

Advent brethren, do not waver;
Fearlessly the truth confess;
Can his promise fail? No, never—
'Tis eternal righteousness.

Without doubting,
Take your stand alone on this.
Men may scoff, deride and slander,
But that Christ is at the door
All shall soon believe, and wonder,
When too late, and scoff no more,
Look up children:
Soon the conflict will be o'er.

Doth not each alarming token
Bid us joyfully look up?
Nought can fail, the Lord hath spoken,
Given signs to strengthen hope,
Can we waver,
While we lean on such a prop?

All around is consternation,
Manly firmness fails with fear;
Maddening strife, distress, oppression,
All proclaim the Lord is near,
Welcome tidings,
Wait and watch till he appear.

DIED.

In Otsego, Jan. 12th Sister Betsy WASSON, aged 65 years, 10 months, and 4 days.

Sister Wasson gave her heart to the Savior, in her early life, and her works have shown her to be a living Christian. She believed in the coming of the Lord, and tried to live so that when he should come, she could look up and rejoice, saying 'Lo, this is my God, I have waited for him.' We saw death approaching, and asked her if she was willing to die. "Yes" says she, "if it be God's will." She said, "Tell Eld. Cranmer to preach up the resurrection of the dead, just as the Apostles did. That is the only right way." We watched by her bedside during her last hours, and feel satisfied that she fell asleep in Jesus. And, if we prove faithful, we expect to meet her in the morning of the first resurrection, not writhing in pain and agony, but, blooming in all the vigor and beauty of eternal life, clothed in a robe of righteousness, and the palm of victory in her hand!

She leaves a large circle of friends and relatives, who deeply mourn their loss; [for those who knew her best, loved her most. Her aged companion, and youngest daughter, are left alone to console each other in their bereavement. Yet they are trying to live the life of the righteous, that they may have an inheritance in the kingdom of God; and as they have met so often together, to sing in the congregation here, that they may sing the song of redemption on the heights of Zion.

"The mighty conquerer shall appear,
High on his regal seat,
And death, the last of all his foes,
Lie vanquished at his feet."

"Then shall we see his lovely face
With strong immortal eyes,
And feast upon his wondrous grace,
With pleasure and surprise!"

MARtha A. HARRIS.

—A man, by the name of MILD RICHARDSON who for many years has lived in Watervliet Berrien Co., Mich., was taken sick about July, last, and has been most of the time confined to his bed, has at last put an end to his own existence! Mr R. had but little hopes of recovery; but the best medical aid was called. But he grew worse, and for three weeks, had not been able to sit up one moment.

On the night of the 24th of February, while the family were asleep, and the watchers sitting by the stove, (there being a quilt hung between them and the sick man,) he got up and went through a door, opening at the head of his bed, (the quilt also being between the watchers and the door,) went to a bed where a boy was sleeping, and took a knife from the boy's pocket. There being an outside door to that room, he passed out unnoticed, went to a grindstone, which stood about three rods from the door, and sharpened the knife; then went to the corner of the house, and there cut his throat, and threw the knife down; and then went, about five rods, to a ditch, which was dug to drain his farm, (the water being about two feet wide, and three inches deep,) and drown himself. He was soon missed from the house, and search was made. It caused not a little excitement. The boy missed his knife; the friends, knowing the state of his mind—that he was almost in a state of despair—feared he had got it. They looked around the house, they looked about the barn, and he was finally found, a lifeless corpse!

Mr Richardson has been a Deacon in the Congregational Church for many years. He was a man much esteemed by all who knew him; and in his daily walk, lived out the religion he professed. He has left a wife and three children, to mourn the loss of a kind companion and father.

E. G. BRANCH.

TO PRINTERS.

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R. W. HASTINGS.

Watervliet, Mich.

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To be Continued.

RECENT DONATIONS.

Caleb Howland 1,00
Br & Sr Perkins 50

Messrs Editors:

In No. 5, of your paper, I find in the 'Midnight Cry,' written by James Watkins, allusion is made to II. Thess 2d chap., where, after quoting the 3d & 4th verse, he says, 'Reader, if you dispute this being the Papal Church, please tell us what it is, and you shall be thanked very kindly for it.'

Whether I shall be able to make you to understand who it is, I know not: but I will give you what I am taught in the New Testament concerning him, and leave you to decide for yourself who fills the description. And here let me remark, that, in prophecy, if the thing follow not, so as to fill the description, either the prophecy is false, or else we have made a mistake in pointing out its fulfillment.

II. Thess 3: 4. 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.'

Now, the first thing for us to do, is to find God's temple. He who gave us this prophecy says, in I. Cor. 6: 19. 'What I know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?' II. Cor. 5: 16. 'And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people' I. Cor. 3: 16. 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' There is abundance of proof besides what I have quoted, to shew that the body is the temple, created by God himself in which to dwell; that he may always be with us, his own work, teaching and guiding us while it is his pleasure for us to dwell here in the flesh. But the temple became defiled through transgression; and God left his temple, for he is too pure a being to dwell with sin, and therefore, his temple, (the body,) became the abode of evil. Now, Jesus came to cleanse the temple of God, and especially the sanctuary, the heart, which is the seat of life, so that the Holy Ghost, (which is the Spirit of God,) should come again to his sanctuary, and dwell again in his temple.

Concerning this 'Wicked,' spoken of by Paul, there is a clear distinction between him and the natural man. For the natural man, if he worships anything, it is something of his own creation, or something set apart by him to worship. But this 'Wicked' spoken of, that should come, hath exalted himself 'above all that is called God, or that is worshipped.' Therefore our attention is more particularly drawn to the difference existing between him, and the Spirit of the living God: as the 'man of sin' occupies the place that belongs to God alone. It is farther said of this 'man of sin,' 'Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall

send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' In noticing the difference between the true, and the delusion, we notice that they both have their respective ministers; but the doctrines they preach are different. In order to point out this difference, all we have to do is to point out the true doctrine; and all that differ from that, is not true, but false, a delusion, is 'he that should come,' is 'the man of sin,' let his other names be what they may.

John the Baptist, in speaking of Jesus, says— Luke 3: 16, 'John answered saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost, and with fire.' We find no record that Jesus baptized any with the Holy Ghost until after he arose from the dead. But we have record of their being baptized with the Holy Ghost after he was risen; but I shall quote but one instance, which is that of Cornelius, as related by Peter, Acts 11: 15, 16. 'And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.' Mark 16: 16. 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Who will say that this baptism, spoken of here, does not include the baptism of the Holy Ghost? I think there is no one.

Let us next enquire, Who is entitled to this baptism, or who has the promise of it? Is it not those who believe in the Lord Jesus Christ? and none other? Who is it, that believeth on the Lord Jesus Christ? I answer, Those who 'heareth his sayings, and doeth them,' they are they who believe on him; and none but them are believers, and none but them, will be baptized from heaven, or receive 'the gift of the Holy Ghost.' Some may say that they believe his sayings, but do them not; and think they will be saved. But they have not the promise. For their faith is dead, having done nothing more than unbelief does. They are not baptized with the Holy Ghost, and have no promise of salvation. The reader may ask,—Why is it so very essential to keep the words of Christ? I will answer,—Because it is the only thing that will cleanse the heart from all filthiness of the flesh, and make it a fit place for the Spirit of God to dwell in; and if the sanctuary is cleansed, which is the heart, the temple, which is the body, will be clean also.

It says, in the description of the working of 'the man of sin,' that it is all done 'in them that perish,' for the reason that they 'received not the love of the truth.' Now I will ask—'What is truth?' I will let the Lord Jesus answer. John 14: 6. 'Jesus saith unto him, I am the way, the truth, and the life.' He saith in his prayer to his Father, John 17: 17. 'Thy word is truth;' identifying himself so with his sayings, that he who received the love of the one, must receive the love of the other. Jesus also said in another place, 'If a man love me, he will keep my words.' He also said to his Apostles, John 15: 20. 'If they have kept my sayings, they will keep yours also.' In regard to the sayings of the Lord Jesus having power to cleanse, I will quote his own

words, to his disciples. John 15: 3. 'Now ye are clean, through the word which I have spoken unto you.' What I have written thus far, proves that all those who have not kept the sayings of the Lord Jesus, have not received the love of the truth, have not been cleansed, and have not received the Spirit of God, (I mean those who call themselves the people of God,) but have been made to believe a lie, because they believed not the truth, but had pleasure in unrighteousness.

But, the reader will say that John, in his first Epistle, says, 'The blood of Jesus Christ his Son, cleanseth us from all sin;' and you say that the sayings of Christ, if kept, will do it. How is this? Now, dear reader, I will ask you one thing, which, if you will explain to me I will answer you. How is it that the sayings of the Lord Jesus, and the Lord Jesus are both one? I will put the question still plainer,—How is it that the Word of God, and the Son of God are both one? And here let me say to you, that here is a great stumbling block. Those who are not taught in the Word, do not obey the Word, 'receive not the love of it,' they stumble at the blood of Christ, embrace a delusion, that is said should come, and so perish.

Now, we know the Pope of Rome has set himself up very high: but, has he set himself up in the temple of God? Or rather, has he not set himself up in a temple of his own creation? And altho' he has great power, still what 'signs and lying wonders' has he done to shew that he is God? Does he fill the prophecy?

When we look around on the religious world, can we not find something that has actually set itself up in God's temple, the body; and has exalted itself 'above all that is called God, or that is worshipped?' Do we not often hear people shout, and proclaim that they have been baptized from heaven, by receiving the Spirit of God? and shew great signs and wonders, so that many would believe that God was in them of a truth? And still these very ones have not kept one saying of our Lord's. Neither do they love them, nor would they suffer and die for them; but, will pervert and twist them, and make them of none effect, in order to get clear of the responsibility of obeying them. And more than this, not one sign follows them, that Christ says should follow those that believe on him. Neither do they manifest that love for each other that Christ says should be a sign to the world, that they were his disciples. But in all things, shewing themselves the children of that false and wicked counterfit that has begotten them, and deceived them; setting himself up in them as a god, through the delusion that God hath sent, because they would not believe and keep the sayings of the Lord Jesus. But, instead thereof take pleasure in acting out the promptings of their own uncleaned hearts, as controlled by that lie that has taken his seat there.

Now, all grades of the human race have their Code of Morals, peculiar to themselves. But, this 'man of sin,' being a lie, seeks to imitate those who have followed the truth, and as Jesus hath said, would 'if it were possible deceive the very elect.' And this very lie, to fulfil prophecy, will be carried about by the different names that compose that beast 'that is full of names,' until all nations are its worshippers.

And now, dear reader, from the revelation I have tried to give you of him, altho' it is but for a moment as it were, I think you will say with me, 'who is able to make war with him?' And I think you will agree with me in saying, None but the Lord himself, 'who will consume him with the spirit of his mouth, and destroy with the brightness of his coming.'

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