

THE HOPE OF ISRAEL.

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

Present Series.

Marion, Iowa, Tuesday, Jan. 14, 1868.

Vol. II.—No. 16

THE HOPE OF ISRAEL.

IS PUBLISHED SEMI-MONTHLY BY
The Christian Publishing Association.

TERMS.—One Dollar and a half a year in advance. FREE, to those unable to pay.

H. E. CARMER, PRESIDENT.

W. H. BRINKERHOFF, EDITOR,
to whom all communications should be addressed.

This Series is designed to advocate the great tenets of Eternal Life, Immortality and salvation through Christ; the perpetuity and immutability of the Law of God; Personal holiness; The second personal coming of Christ to judge the world; The restoration of Israel; The reign of Christ on "Savai's throne;" and the earth in the times of rest, peace and other kindred Bible truths.

PATIENCE.

"Let patience have her perfect work."—Jas. i. 4.

Oh! Soul, around whose path in life
The storm-clouds thickly gather;
Hiding in darkness from your sight
The dear face of the Father—
Be patient—with a trusting heart
How to His righteous will,
And in His own good time thou'lt hear,
The loving "peace, be still."

If to your heart it hath been given,
A daily cross to bear;
A cross which weighs more heavily
Than none may know it's there,
Oh! murmur not that o'er your life
Its shadow thus must fall;
But clasp it with a willing heart,
Your Father knows it all.

'Tis hard to see our dearest hopes
Fade with each waning sun;
And harder still at death's cold stream,
To say "They will be done."
But patience, heart, lift up thine eyes,
Up to the Father's home,
Each hope has faded but to bloom
Where changes never come.

The heart from which the life went out
Beside the still, cold river,
Waits for thee—hopes to meet thee there,
Where parting shall be, never.
So faint not, Soul, in God's good time
The victory shall be won;
Thy feet shall walk the golden streets,
And Patience' work be done.

—Selected.

"Raise the Christian standard higher,
Higher be the Christian's aim,
And to nobler things aspire
Than a mere professors' name;
Always be a humble Christian,
Never be a lifeless one,
Imitate the bright example
Of Jehovah's only Son.
Let your love be pure and active,
And your zeal both bold and strong,
Your deportment so attractive
As to draw the world along."

WESLEY ON THE LAW.

An Extract from a Discourse upon our
Lord's Sermon on the Mount.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v. 17-20.

1. "Among the multitude of reproaches which fell upon Him who was despised and rejected of men, it could not fail to be one, that he was a teacher of novelties, an introducer of a new religion. This might be affirmed with the more color, because many of the expressions he had used, were not common among the Jews; either they did not use them at all, or not in the same sense, not in so full and strong a meaning. Add to this, that the worshipping of God in spirit and in truth, must always appear a new religion to those who have hitherto known nothing but outside worship, nothing but the form of godliness.

2. And it is not improbable, some might hope it was so; that he was abolishing the old religion, and bringing in another; one which they might flatter themselves would be an easier way to heaven. But our Lord refutes in these words both the vain hopes of the one, and the groundless calumnies of the other.

I shall consider them in the same order as they lie, taking each verse for a distinct head of discourse.

1. 1. And, first, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill."

The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve and utterly abolish. To this bear all the apostles witness; not only Barnabas and Paul, who vehemently withstood those who taught that Christians ought to keep the law of Moses; not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a tempting God, and putting a yoke upon the necks of the disciples, which neither our fathers, said he, nor we, were able to bear; but all the apostles, elders, and brethren, being assembled with one accord, declared, that to command them to keep this law, was to subvert their souls; and that it seemed good to the Holy Ghost and to them, to lay no such burthens upon them. This hand-writing of ordinances our Lord did blot out, take away, and nail to his cross.

2. But the moral law, contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which stands fast as the faithful witness in heaven. The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world; being written not on tables of stone, but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once wrote by the finger of God, are now in a great measure defaced by sin, yet can they not be wholly blotted out, while we have any consciousness of good and evil. Every part of this law must remain in force, upon all mankind, and in all ages; as not depending either on time or place or any other circumstances liable to change; but on the nature of God, and on the nature of man, and their unchangeable relation to each other.

3. "I am not come to destroy, but to fulfill." Some have conceived our Lord to mean, I am come to fulfill this by my entire and perfect obedience to it. And it cannot be doubted but he did, in this sense, fulfill every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse. Without question, his meaning in this place is (consistent with all that goes before and follows after) *I am come to establish it in its fullness, in spite of all the glosses of men. I am come to place in a full and clear view, whatsoever was dark or obscure therein. I am come to declare the true and full import of every part of it: to show the length and breadth of the entire extent of every commandment contained therein; and the height and depth, the inconceivable purity and spirituality of it in all its branches.*

4. And this our Lord has abundantly performed in the preceding and subsequent parts of the discourse before us: in which he has not introduced a new religion into the world, but the same which was from the beginning; a religion, the substance of which is, without question, as old as the creation; being coeval with man, and having proceeded from God, at the very time when man became a living soul (the substance, I say, for some circumstances of it, now relate to man as a fallen creature.) A religion witnessed to, both by the law, and by the prophets in all succeeding generations. Yet was it never so fully explained, nor so thoroughly understood, till the Great Author of it, himself, condescended to give mankind this authentic comment on all the essential branches of it: at the same time declaring it should never be changed, but remain in force to the end of the world.

II. 1. 'For verily I say unto you' (a solemn preface, which denotes both the importance and certainty of what is spoken) 'till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled.'

One jot—it is literally, not one iota, not the most inconsiderable vowel, or one tittle, ΜΙΑ ΚΕΡΑΙΑ, one corner, or point of a consonant. It is a proverbial expression, which signifies that no one commandment contained in the moral law, nor the least part of one, however inconsiderable it might seem, should ever be disannulled.

'Shall in no wise pass from the law.' ΟΥ ΜΕ ΠΑΡΕΛΘΗ ΑΠΟ ΤΟΥ ΝΟΜΟΥ. The double negative here used strengthens the sense, so as to admit of no consideration. And the word ΠΑΡΕΛΘΗ, it may be observed, is not barely future; declaring what will be; but has likewise the force of an imperative; ordering what shall be. It is a word of authority, expressing the sovereign will and power of him that speaks; of him whose word is the law of heaven and earth, and stands fast for ever and ever.

'One jot or tittle shall in no wise pass, till heaven and earth pass; or as it is expressed immediately after, ΟΥΣ ΠΑΣΤΑ ΓΕΝΕΤΑΙ, till all (or rather all things) be fulfilled, till the consummation of all things. There is therefore no room for that poor evasion (with which some have delighted themselves greatly) that no part of the law was to pass away, till all the law was fulfilled; but it has been fulfilled by Christ; and now must pass, for the gospel to be established.' Not so; the word all does not mean all the law, but all things in the universe; as neither has the term fulfilled reference to the law, but to all things in heaven and earth.

2. From all this we may learn that there is no contrariety at all between the law and the gospel: that there is no need for the law to pass away, in order to the establishment of the gospel. Indeed, neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words, considered in different respects, are parts both of the law and of the gospel; if they are considered as commandments, they are parts of the law; if as promises, of the gospel. Thus, thou shalt love the Lord thy God with all thy heart, when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the law proposed by way of promise. Accordingly, poverty of spirit, purity of heart, and whatsoever else is enjoined in the holy law of God, are no other, when viewed in a gospel light, than so many great and precious promises.

3. There is therefore the closest connection that can be conceived between the law and the gospel. On the one hand, the law continually makes way for, and points us to the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy; we feel that we are not sufficient for these things; yea, that with man this is impossible. But we see a promise of God to give us that love, and to make us humble, meek and holy.

We lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and the righteousness of the law is fulfilled in us, through faith which is in Christ Jesus.

We may yet further observe, that every command in holy writ, is only a covered promise. For by that solemn declaration, 'this is the covenant I will make after those days, saith the Lord, I will put my laws in your minds, and write them in your hearts,' God has engaged to give whatsoever he commands. Does he command us then to pray without ceasing? to rejoice evermore? to be holy as he is holy? It is enough. He will work in us this very thing. It shall be unto us according to his word.

But if these things are so, we cannot be at a loss what to think of those who in all ages of the church have undertaken to change or supersede some commands of God, as they profess, by the peculiar direction of his spirit. Christ has here given us an infallible rule, whereby to judge of all such pretensions.—whereby to judge of the whole moral law of God, both by way of injunction and of promise, if we will hear him, is designed to be the last of all his dispensations.—There is no other to come after this. This is to continue till the consummation of all things. Of consequence all such new revelations of Satan and not of God; and all pretences to another more perfect dispensation, fall to the ground, of course. Heaven and earth shall pass away; but this word shall not pass away. (concluded in next No.)

PHYSICAL SIGNS OF THE ADVENT.

EXPOSITION OF MATTHEW XXIV.

BY D. V. HULL.

(Continued.)

v. 29. 'Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.'

Mark renders this language thus: 'But in those days after that tribulation, &c. (Mark xiii. 24); that is, in the 1290 days, after the tribulation has ceased; for we find that those days are shortened. Then we must look some where between A. D. 1776, and 1793, or the darkening of the sun. If the dark day of May 19, 1780, does not fulfill the requirements of this prophecy, then we must doubt its literal fulfillment. This could not have been caused by an eclipse, because—

1. The moon had just full on the previous evening; and
2. The darkness continued too long. It commenced about 10 o'clock, and continued till night.

The same histories which relate the darkening of the sun, also inform us that this day was succeeded by a very dark night; and that when the moon did appear it had the appearance of blood.

The next sign was the falling of the stars. We do not suppose, when our Saviour predicted this event, that he meant to teach that the planets of

our system, and the suns of other systems (some of which are supposed to be large enough to fill the circumference of the earth's orbit around the sun) were going to fall to the earth. The Greek word *astor*, signifies the lesser lights of heaven, and does not necessarily mean the planets or the great centers to other systems. The meteor that guided the wise men to the cradle of our infant ruler is called a "star." We claim that Saviour, was called a "star." We claim that the meteoric shower of 1833, was a fulfillment of this prophecy.

But how were they to fall? John tells us (Rev. vi. 13) 'as a fig tree casteth her untimely fruit, when she is shaken of a mighty wind.' It was thus that the stars fell in 1833; they seemed to fall in every direction.

v. 30, 31. 'And then shall appear the sign of the Son of man in heaven; and they shall see the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.'

Some have taken the position that these phenomena are to be in immediate connection with his advent; but I understand that they are a sign of his coming. (See v. 32-34.) Joel says: 'The sun shall be turned into darkness, and the moon into blood (not in immediate connection with, but) before the great and terrible day of the Lord come.' Joel iii. 10; and it was exactly the night after the darkening of the sun, when the moon threw off its veil of sackcloth, and had the appearance of a great globe of blood.

v. 32, 33. 'Now learn a parable of the fig tree. When its branch is yet tender, and putteth forth leaves, ye know that summer is at hand: so likewise ye, when ye see all these things, know that it is near, even at the doors.'

We are to receive the same assurance, when we see these phenomena spoken of here, succeeding the tribulation, that Christ's advent is near; but we would have that summer is the next season succeeding the budding of the fig tree. But how near? The Saviour answers, at the doors.—Dear reader, suppose I was to announce to you that you had a friend coming to see you, who, you had not seen for many years, and in your inquiry of his whereabouts, I should answer, 'He is at the door,' would you understand me that he was off from the house in an uncertain distance? Ah! I think every member of the family would rise at once to let him in. 'When ye see all these things, know [not expect] that he is near, even at the doors,' and ready to step in on the threshold, go, then, with the wise virgins and meet him.

v. 34. 'Verily I say unto you, This generation shall not pass, till all these things be fulfilled.'

What generation? He is talking about the generation who should witness these signs. The longest period given to a generation is a hundred years (see Gen. xv. 13, 16, and as the generation who witnessed the darkening of the sun must have been five or six years old, in order to remember that event, the conclusion is unavoidable, that the Lord must come in a very short time, if he comes after it passes away. Praise the Lord for the prospect of speedy deliverance.

v. 35. 'Heaven and earth shall pass away, but my words shall not pass away.'

The Saviour well foreknew that some would doubt, even after they had witnessed these signs,

and hence, he tries to forestall every doubt by showing that these are genuine signs of his advent, and that he will as surely come to the generation who witness these signs, as summer succeeds spring.

We are living in the very last moment of time, when our Saviour's promise is nearly due, and he will as surely fulfill it as it is recorded. O, that there was more faith in God's word.

v. 36. 'But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.'

Some have taken the position that this scripture teaches that we cannot know of the time of our Saviour's advent. But we do not so understand it. It simply teaches that at the time our Saviour was speaking, no man, not even the Saviour himself knew of the time of his coming; but we certainly think the Saviour knows by this time, or at least, he will know. After his death and resurrection he said, 'All power in heaven and earth is given unto me (Matt. xxviii. 18), and this must include a knowledge of the time of his advent, and he claims to have made a revelation of this matter to his servants (Rev. i. 1). But we are commanded in this same chapter to know something about it (v. 33).

vs. 37-39. 'But as the days of Noe were, so shall also the coming of the Son of man be. For as the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.'

Thus shall it be when the Son of man comes. The world will not be looking for, nor expecting our Saviour's advent when he comes. They will be carrying on the affairs of life as if things were to move on for millions of years. Reader, will you be like the antediluvians? It is said that they 'knew not till the flood came and took them all away.' What was it they knew not of? The flood of waters. It will be so when the Son of man comes. O, let us have a knowledge of these things before the time comes; for it is declared,

vs. 40, 41. 'Then shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left.'

It may be claimed that if we had a knowledge of definite time, we would not be found laboring in the field. We think probably this will occur before the advent, when our Saviour commands his angels to 'gather out all things that offend' (Matt. xiii. 30), 'and bind them in bundles.' In Luke xvii. 34-36, we read 'One u be seized and the other will escape?' (Camp. trans. The Greek word *paralephthesetai*, rendered 'taken,' signifies 'to take by force or treaty; to seize; get possession of.' The word *aphathesetai*, rendered 'left,' signifies 'send forth; to discharge; to send away; to go.' Hence the admonition in Luke xxi. 34—

'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, drunkenness, and cares of this life, and so a day come upon you unawares. For as a thief shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, pray always, that ye may be accounted worthy to escape all these things that shall come to, and to stand before the Son of man.'

Campbell's Translation reads, 'As a net

and hence, he tries to forestall every doubt by showing that these are genuine signs of his advent, and that he will as surely come to the generation who witness these signs, as summer succeeds spring.

We are living in the very last moment of time, when our Saviour's promise is nearly due, and he will as surely fulfill it as it is recorded. O, that there was more faith in God's word.

v. 36. "But of that day and hour knoweth no man in heaven, nor the angels of heaven, but my Father only."

Some have taken the position that this scripture teaches that we cannot know of the time of our Saviour's advent. But we do not so understand it. It simply teaches that at the time our Saviour was speaking, no man, not even the Saviour himself knew of the time of his coming; but we certainly think the Saviour knows by this time, or at least, he will know. After his death and resurrection he said, "All power in heaven and earth is given unto me (Matt. xxviii. 18), and this must include a knowledge of the time of his advent, and he claims to have made a revelation of this matter to his servants (Rev. i. 1). But we are commended in this same chapter to know something about it (v. 33).

v. 37-38. "But as the days of Noe were, so shall also the coming of the Son of man be. For as the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Thus shall it be when the Son of man comes. The world will not be looking for, nor expecting our Saviour's advent, when he comes. They will be carrying on the affairs of life as if things were to move on for millions of years. Reader, will you be like the antediluvians? It is said that they "knew not till the flood came and took them all away." What was it they knew not of? The flood of waters. It will be so when the Son of man comes. O, let us have a knowledge of these things before the time comes; for it is declared,

v. 40. 41. "Then shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left."

It may be claimed that if we had a knowledge of definite time, we would not be found laboring in the field. We think probably this will occur before the advent, when our Saviour commissions his angels to "gather out all things that offend" (Matt. xiii. 30), "and bind them in bundles." In Luke xvii. 34-36, we read "One will be seized and the other will escape" (Camp. trans.). The Greek word *paralephthesetai*, rendered "taken," signifies "to take by force or treaty; to seize; get possession of." The word *aphelthesetai*, rendered "left," signifies "to send forth; to discharge; to send away; to let go." Hence the admonition in Luke xxi. 34-36:

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Campbell's Translation reads, "As a net shall

it enclose." The Syriac reads, "Like a hunter's snare it will spring upon them that dwell upon the face of the whole land." (To be concluded.)

NAPOLÉON III., THE ANTICHRIST.

A brother writing a private letter to the office expresses surprise at the position taken in the *Hope*, No. 15, that Napoleon III. is the Antichrist—the prince to confirm the covenant mentioned in Dan. ix. 27. The *Hope* as a paper is not committed to the advocacy of this particular view, but as we consider the prophetic portion of the scriptures a legitimate subject of study and investigation, we deem it our privilege, in searching for the truth, to avail ourselves of the labors of other minds that have been devoted to the study of the prophecies; and when any view is presented that seems to us calculated to throw light on the subject, and especially on those portions of prophecy that pertain to the coming of our Lord, we deem it our duty to call the attention of our brethren to the subject, that they too, may examine for themselves whether these things are so or not. We expected that some would be surprised, but we hope none will be so much so as to prevent them from candidly investigating the subject. We have recently read extracts from the writings of more than fifty writers on prophecy, commencing with Irenæus in A. D. 180, down to the present time, all of whom take the position that the seventieth week of Daniel ix. 27 will be fulfilled at the end of this dispensation, or just before the coming of Christ. This, we know, is not in accordance with the views entertained by the Advent people as a body, in the past, but if we can get light on the subject of the Two Horned Beast, by consulting former writers, as we undoubtedly have, why may we not on other subjects? Why not on this? Let us continue to search for that system of explanation that will harmonize ALL the diversified points of prophecy, for no system that fails to do this can be exactly right.

But we designed to notice an objection to this view, presented by our brother. He says: "Does not Dan. vii. 28, teach plainly and positively, that 'the judgment shall sit, and they shall take away his dominion, to consume and destroy it to the end?' Does not this refer to the Catholic power, and is it not in the past? How, then, that is to be revived in the future, is more than I can comprehend."

Suppose Dan. vii. 28, does refer to the Catholic power, we must not forget that other and later prophecies relate to the same power, and it is reasonable to suppose that later prophecies are intended to make the subject clearer, and more easily comprehended than the preceding. Take for example the promise of salvation through Christ. The germ of that promise was contained in such dark and mysterious language as "The seed of the woman shall bruise the serpent's head," and from this original promise or prophecy was evolved the whole scheme of salvation. In the same way the prophecy of Dan. vii. 28 may give a general view of the rise, progress, decline, and fall of the Catholic power, whilst other and later predictions may give us more light as to the minutia of its existence, work, and destruction.

In Rev. xix., we read that the beast and kings of the earth make war with Christ and his army,

the result of which is, that the beast together with the false prophet that wrought miracles before him, is taken and cast alive into the lake of fire. We think all will agree that this scene is laid at the coming of Christ, and if so, it teaches that the false prophet, in conjunction with the beast, will occupy a leading position at that time in opposition to the reign of Christ on the earth. In Rev. xiii., we find these two characters fully delineated, the beast under the symbol of the seven headed and ten horned beast, the false prophet under that of the two horned beast. This two horned beast or false prophet is very generally regarded as symbolizing the Romish hierarchy, whilst the first beast represents the civil government of the Roman empire. Now if this view be correct, (and it has been adopted among us as correct), then it follows that in order for Rev. xix. 19, where John saw the beast and the kings of the earth and their armies gathered together to make war against Christ and his army, to be fulfilled, it is necessary that some mighty leader shall arise who can combine in himself all the power and might of the whole Roman empire, and to whom all the ten kings or kingdoms composing that empire "shall agree, and give their power and strength . . . till the words of God be fulfilled." This seems to be the inevitable conclusion, and we cannot see that it conflicts with the idea that Dan. vii. 28 refers to the Catholic power, for the reason that the last triumph of the beast and false prophet will be so brief in its duration. It will be but a pause, as it were, in its downward progress towards the lake of fire.

Many prophetic students regard Louis Napoleon III. as the revived seventh, or the eighth head of the Roman empire, and consequently, its last form. They claim that the sixth head, or imperial form of that empire continued unbroken from its origin down to A. D. 1806. At the time the Western Roman empire was subverted by Odoacer, deposing Augustulus in 476, there was still a reigning Emperor in the Eastern division, and the Roman Senate transferred its allegiance to Zeno, and acknowledged him Emperor of Western, as well as of Eastern Rome.—Again, when the Eastern part was subdued by the Turks in 1453, there was at that time a reigning Emperor (Charlemagne) in the Western division, and in 1622, the title vested in the Emperor of Germany, who retained it until 1806, when he abdicated, thus terminating the sixth head or form of government, and making room for Napoleon I. to assume the place of the seventh head or form, which continued but a short space (nine years), and was wounded to death with a sword (at Waterloo), but has since been revived in the person of Napoleon III., who will go into perdition, or the lake of fire. This is the theory, and we commend it to our brethren to examine in the light of scripture and history. That which gives the subject the most importance, is the fact, if this exposition be the correct one, that the Lord is close upon us.

There are many other particulars connected with this theory, very interesting in themselves, and so combined as to present, what seems to us, a very plausible and self-consistent system of interpretation of the prophecies, and we propose, as fast as may seem proper, to give our brethren more of these particulars for consideration; for the better we are acquainted with the various theories of Bible students, the more intelligently we can watch the progress of events in the political and religious world as the time of our redemption draws near.

H. E. CARVER.

laws or institutions absolutely essential to human happiness? UNQUESTIONABLY.

What are moral laws? Answer: Such as tend to happiness of moral agents. All laws, then, have a moral complexion that have tendency to lead to such consummation—the happiness of man. Stealing is immoral, because it interferes with the happiness of others; so is false testimony; so is adultery, &c. . . . The Sabbath belongs to the category of moral laws, because it stands inseparably connected with interests deeply entering into the temporal and eternal well-being of man. And as all the other laws of the Decalogue are beyond abrogation by man, are of divine authority, and of abiding obligation, so is that which pertains to the Sabbath, or sacred rest. There were some laws that are of abiding obligation. They cannot be effected or abrogated by any modification of the existing economy, or by the introduction of a new one; they MUST obtain in every successive economy imposed by the Creator on man; they are moral laws. Their order may be suspended, their verbiage changed, and local peculiarities modified, or mitigated, but still they are essential constituents in every summary of divine law. So with the law in relation to sabbatical time.—"Peace be reached by James Marston, 1880."

Hearty commend the above sensible and well-natured thoughts to the consideration of the Disciple brethren. How much better it would be for all to correct and forsake every wrong now while we may reform! Elder Houshauer is an old pioneer amongst the "Disciples," and being a man of learning and piety he is worthy of being heard. It is true he thinks that the Sabbath has been changed, but has not, and cannot give us any text of scripture that says so, nor he or any of his brethren produce a text that says the first day of the week is the Sabbath, or that man should keep it holy? If so, we will fully publish it. But there is no such proof that cannot be found outside of the Acts of the Men of Sin. To be consistent, Bro. Houshauer must obey this perfect law, and keep this Sabbath that admits of no abrogation, B. F. SPOOK.

Marion, Iowa.

Preparation to see the Lord.

We are emphatically told in Heb. xiii:14, "to follow peace with all men, and holiness, without which no man shall see the Lord." This language was addressed by the apostle Paul to the Hebrew brethren and is just as applicable to us now as it was to them at the time it was written. The text says positively that we must see the Lord without compromising with the conditions specified, which are following peace and holiness with all men. This passage of scripture is often quoted incorrectly, thus: "Without holiness of heart, no man shall see the Lord," and while this statement is true of itself, yet it was not the language of the apostle used in the text. The Disciples say "Yes, without holiness of heart no man shall see the Lord; yet all mankind shall be made holy in heart at the resurrection." It will readily be seen that there is no such principle brought to light in this text as doing something at the present time,

not merely stating what mankind will enjoy at the resurrection, or some other future time, in order to be prepared to see the Lord.

The apostle exhorts the brethren to follow peace with all men, and holiness, saying that without this no man shall see the Lord; and just as sure as the apostle understood this matter, there will be some who will never be permitted to enjoy this privilege; for there are many who do not follow peace nor holiness, but live and die in their sins, without God and without hope in the world. And now the question arises, Shall I be one of those who shall not see the Lord? May God help us all to make our religion an active one, a matter of present duty, that we may see the King in his beauty, and dwell with him in his kingdom. Amen. M. B. SMITH.

THE PRINCIPLE OF MIRACLES.

THE INDEL argues against the miracles of the Bible on the ground that as God is infinite in his knowledge, power, and purposes, it would be impossible for him to make a law that he would afterwards find it necessary to abrogate, annul, counteract, or destroy. But we do not believe it is necessary for God to counteract a fixed law of nature, as to annul or violate it in order to perform a Bible miracle. We believe miracles are performed by the agency of one law of nature operating in conjunction with or in opposition to another law of nature, so as to produce a contrary effect. It is impossible for us, with our limited knowledge of the various and antagonistic forces which the laws of nature assume, to comprehend all the principles, or when any miracle is wrought; therefore we can only illustrate the unseen by what is seen, the unknown by what is known.

If we take a block of wood and a stone, and let them fall from a height, they will both fall to the ground according to the law of gravity; but if they be let fall over a body of water, the stone will fall to the bottom while the wooden block will float up as the water only, and remain on it surface. Here a fixed law of nature is known to intercept the law of gravity, producing a contrary effect. And a boy may pick up either the wood or the stone, and with force return it in a perpendicular direction to the place from whence it was let fall, passing through gravity in an opposite direction from the law of gravity.

There is nothing we do that does not bring us into contact with one law of nature or another, and our very existence compels us to be constantly opposing them. The productions of the farmer, the works of the mechanic, the composition of the chemist, but indicate thousands of ways by which the laws of nature have been subverted, made inert for the time being, in order to produce these effects. Go to the treasures of the rain and hail and the snow, and see how they have been produced by a combination of the laws of nature. Go to the vegetable kingdom! Count the millions of forms, substances, and colors that have been produced by the combination of a few simple elements united in different proportions! Contemplate how various and complex these laws are: how little we comprehend their workings! Nevertheless, we daily see their effects, and are compelled to ac-

knowledge their existence.

If man, weak and ignorant as he is, can set out with the ebbing and flowing tide, and by the barriers built against it, can say that such and such a principle or element of nature in such proportions as to cause water to congeal into solid mass, and stand up as a pillar, how much more shall God, who made all of nature's laws, have power to set barriers and bounds to the ebbing tide of the Red Sea, or cause the flowing waters of Jordan to stand up in a heap, while the waters should pass through safely. Or, if man knows enough of the laws of nature to cause various substances to pass into the air in an opposite direction to the laws of gravity without annulling any law in nature, how much more shall the God of heaven cause an axe to rise to the top of the water and float upon its surface. Again, if man's knowledge is extensive enough to enable him to unite certain properties together in such proportions as to form a fluid resembling wine, how much more shall the superior power of God, who together the elements already existing in nature, and combine them with six waters and of water in such proportions as to produce the wine.

Thus we might illustrate all the miracles of the Bible, and find that God has power and knowledge sufficient to perform miracles without abrogating a single law, counteracting with the natural workings of the principles and elements which he has made, nor with the laws of his own existence. If, therefore, we, who are finite in our knowledge, power, and comprehension, can bring together certain laws of nature, so as to produce an opposite effect, how much more shall God who knows all things, the elements and principles of all nature's laws do all things that are possible with the principles of his own being. Shall we then attempt to limit the Holy One—to prescribe to Him what he can do or shall do—what he cannot do or must not do?

From these considerations we conclude that a miracle is properly the effect produced by a power superior to man's, exercised in directing or controlling the laws of nature in such a manner as to produce an effect different from what we are accustomed to, or our finite minds are capable of comprehending.

Upon this principle also may all those texts that represent God as repenting be explained. One of God's laws is, "The soul that sinneth it shall die;" but another law is, that if that soul turns from his sins and seeks the Lord with his whole heart, he shall not die, but shall surely live, therefore when that soul sins God's purpose is to destroy him; but if he turns from his sins, an opposite effect is produced, and God's purpose is no longer to destroy, but to save him. One law is brought to bear upon the other in such a manner as to produce an opposite effect; therefore the purpose must be changed, and God is said to repent, although there is abstractly no repentance in the Most High.

I. N. KRAMER, Dry Creek, Iowa.

Luther, in his busiest seasons, felt that praying-time was never lost. When remarkably pressed with labors, he would say, "I have so much to do that I cannot get along without three hours a day praying."

Who are the "Israel of God?"

I wish to put this question to the readers of the *Horae*: Who are the "Israel of God" according to the Gospel, or the New Testament scriptures? I do not give you my opinion now. I hope hereafter to give you my conclusion. As there are different views among our brethren, let us each search for the truth ourselves. In the mean time let us, by the grace of God in Christ Jesus, be living branches of the "good olive tree," that we may be found standing by faith when Jesus comes the second time without sin unto salvation, and may we be accepted of him in peace, and with exceeding joy. "So be it." SAMUEL EVERETT, Hartford, Mich.

MEATS FOR FOOD.

EDITOR OF THE HOPE: There appears to be a portion of the readers of the "Hope," who are concerned for the soundness in the faith of the "weak brethren," or those who prefer not to "eat all things" (Rom. xiv. 2). As one of this class, I would suggest that we also have a care for our strong brethren—being anxious that they should have a knowledge of our motives in abstaining from certain articles of diet, which may seem innocent, and also necessary food and drink.

First then, in regard to flesh meats.—(speaking for myself.) I have never doubted that God has allowed,—approved, the use of animal food by the human family under certain circumstances, and to a certain extent, although this kind of food appears not to have been given in his Eden state. (Gen. i. 29.)

I have never doubted, either, that very objectionable animal food can be made to sustain life under given circumstances, and have God's approval in being so used. For instance, ship-wrecked mariners have sustained life by eating the flesh of their deceased companions, although in a half putrid state. There are also tribes of men who from choice eat flesh quite advanced in a state of putridity. God may approve the first, because of necessity in the case; but I believe he could never approve the second, where no necessity exists.

He also might approve of an exclusively animal diet, when people were travelling, or locating themselves where animal food was abundant and easily procured, and other food scarce and dear, or not procurable. And there may be circumstances when and where animal food has been tolerated by Divine Wisdom, "because of the hardness of hearts." Matt. xix. 8.

People may be justified in living in wigwags, in clothing themselves with the skins of beasts, sleeping on the ground with no roof over them, &c., where circumstances forbid better securities for life and health; but God will never approve a continuance of the accommodations and habits of savage and barbarian life when we have the pow-

er and opportunity to rise to the superior enjoyments and usefulness of civilized and christian life. (I use the phrase "civilized life," to express the condition of having the cultivation, the means, and the knowledge to do good with; and the phrase, "Christian life," to mean an earnest desire to use the power we have to lessen the sufferings, and to increase the permanent enjoyments of our fellows.)

And as animal food requires five to ten times the area of land for its production, in sufficient quantity to sustain a given population of human beings that would be required to produce vegetable and grain food for the same population; and as defects and dangerous poisons often exist in flesh food that can not be discovered, either by sight, smell, or taste; and in its best state is far inferior to grains, fruits, and vegetables, as food suitable to sustain life, health, and good morals among human beings, and when raised or produced in cultivated or densely populated districts of country, is far more expensive than grain food; we therefore prefer to break off from the habits of savage and barbarian life as far as circumstances permit; that we may become better tutored, physically, morally, mentally, and pecuniarily, to take and sustain the responsibilities of a higher and better development of human life.—As stewards we feel that we have no license from our master to purchase a more expensive and far inferior article to appropriate to his service, when we may have a less expensive and superior article quite as conveniently, merely because our perverted tastes or appetites have to be gratified in making selections. Much less, have we a right to sacrifice our selves, (hide ourselves, ta) instead all in the earth.) to pamper perverted appetites.

And in regard to the drinks, tea, coffee, &c., and the condiments of the table as generally used, nothing can be said in their favor on Christian principles. Consequently nothing need be said at this time of their unchristian tendency in use. E. P. GORR.

Cedar Rapids, Iowa.

DRESS.

DEAR SISTERS: In attempting to write upon this subject, I feel somewhat embarrassed, as I am fully aware of the fact that the subject of dress is become with many of us a thing to be hated, or to say the least, unworthy of our attention as free thinking women. We are free now; we shall think, act, and dress just as we please, just as our fancy may dictate.

If a brother speaks about the sister's dress, the language of almost every sister's heart, (if not expressed in words,) is, "Our brethren can dress just as they please; just as fashionable as other men in their circumstances. But the sisters, of course, they must dress odd from the rest of the world! They must dress to be laughed at! They must dress so the world can point them out as Christians. But the brethren! no word about their dress, whatever!" and their conclusion is, "Well, when I see our brethren dress different from the world, I will be ready to dress different,

too; but till then, I do not mean to pay the least attention to what they say." Again, when a sister speaks upon this subject, "why she is fanatical! She wants to be odd! She takes pride in being odd! I believe she means to do right; but then if we all followed her, what would our influence be with the world?" This is, I think, a fair description of the feelings of many of us at the present time. Would to God it were different. I know it from experience. But within a few months past, I have been led to ask myself, "Is it right in the sight of God, for us as followers of the meek and lowly Jesus by saying our influence with the world will be better by so doing?" and I have come to the conclusion that the Bible plainly condemns the friendship of the world. The apostle James says, "The friendship of the world is enmity with God."

And for what purpose, I ask, do we dress like the world? Most assuredly to be in friendship with it. This, I think, but few of us will attempt to deny. And now while I am willing to admit that some of our brethren love to follow the fashions full as well as the sisters do, I, with the majority of ancient times, think the love of dress, or adorning of our bodies, is woman's besetting sin. It is natural for us to want to look like others. It is an old saying, "You might as well be out of the world as out of the fashion," and so we believe, and feel it; for in this age, if a woman is not dressed according to the latest style, she is not fit to be seen in company (as a sister not long since told me, "If you were out in company as I am, it would be quite different with you!"); they are ashamed of themselves, and consequently, fathers, husbands, and brothers are ashamed of them. It is not the woman, but her dress that is looked at and admired these times. Hence, it is our love of SELF—our love of being admired, which leads us to dress and adorn our persons as we do.

But let us hear Bro. Paul. Although he is a brother, we believe his testimony is good: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, [or waterfalls,] (oh, I forgot! waterfalls is not in the text; but then, et it go, for it is because they were unknown in Paul's day,) or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works." 2 Tim. ii. 9, 10. Methinks I hear some one say, "This does not tell us what to wear. I wear nothing that is commendable. I do not wear gold, or pearl, or costly array."—Stop a moment, dear sister, what did that ornament on your head cost? (for hat or bonnet, I dare not call it.)—What benefit is it to you? How much cold does it keep off in the winter?—how much heat in the summer? Those ribbons, feathers, and flowers: for what purpose are they? How much does it cost you annually for useless articles of dress—things that you could do just as well and look better without? This each sister can answer for herself before Him who searcheth the hearts and tries the reins of the children of men. Oh, for a few Judsons to arise in this age. We need them. We need a Peter, a Paul, a John Wesley, and a few of those good old Methodist ministers who were not afraid to speak and act like ambassadors for Christ—were not afraid to rebuke the

first risings of pride in the heart. They believed that Christians were to be a peculiar people, separate from the world, and so they were in those days; and we profess to believe so still. We can talk about what the Methodist church was, and what it is now, but do we not, day by day, give the lie to our profession, in our life, in our conversation, and in our dress? We may say and try to think that our dress has nothing to do with our life or conversation, but in our inmost soul we feel it has. If not, why did Paul lay any restrictions on the holy women and their hair just as others did? It is useless for us to try to persuade ourselves that our dress has nothing to do with our actions, for conscience says it has.

Sisters, I appeal to your conscience—not to your works—when do you enjoy most of the sweet spirit of the Lord? when you dress like the fashionable worldling, or like the poor despised company who walk in yonder narrow way? Conscience will answer this, and oh, do not, I beseech of you, reject its timely warning. Break loose from the world—

"Glyse up the world with all its charms." We have become almost wedded to the world, and there is but little difference between us and the gay world. These things ought not so to be. We are dying spiritually; we know it—we feel it. We won't admit we want to look like the world. We want to have an influence with it, and the very course we are taking is killing it; and why? Because our profession and actions do not correspond. God's people, we say, ought to be a peculiar people, yet there is no peculiarity about us as a people, but few would take us for pilgrims and strangers in this world. But it may be said, "What shall we wear?" It is easy to say what we ought not to wear; but not so easy to say just how far Christians can go with the world and yet be right in the sight of God." As far as this is concerned I have nothing to say; I will give you part of an advice I got a year ago from a father in Israel, which I followed, will save you from being called fashionable: "Never wear anything which conscience does not fully approve of—nothing that you would not want to meet Jesus in." Now how many of us can say we wear nothing but what our conscience fully approves, or that we should not wish to meet our blessed Saviour in? Oh, let us think of this, and dress as women professing godliness, and if we do this, I think one latter-day heat-dresses, waterfalls, and many other useless and expensive articles will disappear, and we shall have a little more room in our heads and hearts for good works. Let us try it, and see if our lives and conversation will not be the better for it. Let us consecrate ourselves anew to God and his cause. Let us live more to the honor and glory of our heavenly Father, and less to the honor and glory of self.

O, for grace that will enable us to walk worth of our high and holy calling, never thinking what the world will say or think of us. Ourselves are children of God, is an exalted position to let us ever remember what we shall keep in view that spotless robe of righteousness—that crown of dazzling glory, and ever realize that "Pure religion and undefiled before"

first risings of pride in the heart.

They believed that Christians were to be a peculiar people, separate from the world, and so they were in those days; and we profess to believe so still. We can talk about what the Methodist church was, and what it is now, but do we not, day by day, give the lie to our profession, in our life, in our conversation, and in our dress? We may say and try to think that our dress has nothing to do with our life or conversation, but in our inmost soul we feel it has. If not, why did Paul lay any restrictions on the holy women in his day? Why not let them wear gold and pearls and their hair just as others did? It is useless for us to try to persuade ourselves that our dress has nothing to do with our actions, for conscience says it has.

Sisters, I appeal to your conscience—not to your works—when do you enjoy most of the sweet spirit of the Lord? when you dress like the fashionable worlding, or like the poor despised company who walk in your narrow way? Conscience will answer this, and oh, do not, I beseech of you, reject its timely warning. Break loose from the world—

"Give up the world with all its charms."

We have become almost wedded to the world, and there is but little difference between us and the gay world. These things ought not so to be. We are dying spiritually; we know it—we feel it. We won't admit we want to look like the world. We want to have an influence with it, and the very course we are taking is killing it; and why? Because our profession and actions do not correspond. God's people, we say, ought to be a peculiar people, yet there is no peculiarity about us as a people, but few would take us for pilgrims and strangers in this world. But it may be asked, "What shall we wear? It is easy to say what we ought not to wear; but not so easy to say just how far Christians can go with the world and yet be right in the sight of God." As far as this is concerned I have nothing to say; I will give you part of an advice I got a year ago from a father in Israel, when it allowed, will save you from being called fashionables: "Never wear anything which conscience does not fully approve of—nothing that you would not want to meet Jesus in." Now how many of us can say we wear nothing but what our conscience fully approves, or that we should not wish to meet our blessed Saviour in? Oh, let us think of this, and dress as women professing godliness, and if we do this, I think the water-dry head-dresses, wappetals, and many other useless and expensive articles will disappear, and we shall have a little more room in our heads and hearts for good works. Let us try it, and see if our lives and conversation will not be the better for it. Let us consecrate ourselves anew to God and his cause. Let us live more to the honor and glory of our heavenly Father, and less to the honor and glory of self.

O, for grace that will enable us to walk worthy of our high and holy calling, never thinking of what the world will say or think of us. Ours, if we are children of God, is an exalted position; and let us ever remember what we shall be; keep in view that spotless robe of righteousness—that crown of dazzling glory, and ever realize that "Pure religion and undefiled before God

and the Father is this, to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." Let us arise and gird on the whole armor of God, and fight manfully against the world, the flesh, and the devil. Let us awake, for now is our salvation nearer than when we believed. Soon Jesus will come with all the angelic host, to reward every man according as his work shall be; and now the solemn question with us ought to be, Am I doing all I can to spread this glorious news? Am I living as I ought, in view of the grand events that are just before me? May the Lord enable each of us, reader and writer, to live as it becometh those professing to be looking for the return of their Lord and Master, in my prayer.

SARAH E. ARMSTRONG.

Clarence, Iowa.

LETTER DEPARTMENT.

When they that love the Lord speak one to another: and the Lord heareth, and heareth it, and a book of remembrance was written before him for them that thought upon his name.—Mal. iii. 16.

[This department is designed for letters and such communications, from those who love the Lord, take Jesus as their Saviour, His word for their guide, and are keeping the commandments of God.—Sisters, speak one to another.]

From A Sister in Indiana.

DEAR BROTHERS AND SISTERS: I feel it my duty as well as my privilege to write a few lines to you, to make known to you my feelings in regard to my future happiness, and to all those that love the Lord, and do his commandments. I feel detached to press on in the Lord's cause, to enter into the everlasting kingdom, which I believe is not far in the future. Although we often meet with the enemy, who tries his utmost to pervert us from the path of righteousness, yet the Lord is able and willing to lead us safely through this world of sin and wickedness, if we will obey him and lean on his faithful arm for aid and assistance. May the Lord bless his cause, and prosper it, both here and hereafter; and may he truthfully give you and his glory. I, dear brethren and sisters, I hope to meet you all in the everlasting kingdom, where we can praise God throughout the ages of eternity. I am trying to live in obedience to God's holy commandments, and the faith of Jesus, that when the Saviour shall descend from the throne of God in heaven, and all the holy angels with him, to awake his sleeping saints, I may hear the welcome proclamation "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Your sister in Christ, in the church of God at Sulphur Springs, Indiana.

St. Rachel Mann writes from Bloomingdale, Mich: My hope is in Christ—in the resurrection from the dead, when we shall have no more sickness nor sorrow, and all our troubles, doubts, fears, and cares will be over. My dear brethren and sisters, my heart leaps with joy when I think that our redemption is so nigh. Oh, yes, our dear Saviour is soon coming to crown us, if we are faithful, heirs of his own blessed and everlasting kingdom. Aid me with your prayers.

A Sister in Iowa writes: Enclosed find \$1 for the HOPE OF ISRAEL. May God prosper it, and may it be a light that shall go forth with brightness, and make plain all of God's commandments, for blessed are all they that have respect unto all of them. I is true that all of God's people should be watching and waiting.

OBITUARIES.

Died, Jan. 2nd, 1868, Little Katie Kramer, daughter of I. N., and Sarah Kramer, after an illness of about three months, aged 17 months and a few days. We deeply sympathize with our brother and sister in their severe loss, and heavy affliction. They sorrow not as those who have no hope, but rejoice in the blessed hope of meeting their dear child in the first resurrection. A discourse was preached by the writer on the occasion to a large and attentive congregation. B. F. Snook.

Sweet darling! She was mild and lovely, In her innocence and bloom; But death, that cruel monster, Hath cut her down so soon.

Little Katie, she has left us— The loved one of our breast— Lonely in the grave we laid her— We laid her down to rest.

She is gone and all that's left us Is a little lock of hair, An emblem of our Katie, Who once was bright and fair.

No more she'll join in mirthful sports, With brothers and sisters dear; And often when the evening comes, We'll shed the bitter tear.

Dear Katie, we shall miss thee, When the evening shades draw on; For often was she sweet playmate, But now, now she is gone.

O Lord, we feel afflicted, But bow to thy good will; We pray that thou'll sustain us, And the waves of sorrow still.

O help us and support us, In every trying hour; Make us to feel our weakness, And trust thy mighty power.

But ah! why should we sorrow, Since she is free from pain? We have hoped that yet we'll meet her, When the Saviour comes to reign.

She'll gaze no more on mother, With those eyes so bright and blue, Till the Saviour comes in glory, This earth to make anew.

But we know that in the morning, When the trump of God shall sound, Then Carest will bring our Katie Up from the opening ground.

And we shall see our darling, In fair immortal bloom; Not as we last beheld her— Just ready for the tomb.

O Saviour, haste the morning, When earth's trials shall be past; And we shall meet our Katie, In the goodly land at last.

Lord, help us to be faithful, And guide the ones left here; So in that glorious morning, They may meet their sister dear.

SARAH KRAMER.

ay the least when a sister is fanatical in pride in the right; but would our in-laws, I think, as any of us at were different within a ask myself, as followers of the fashion by saying better by so delusion that the friendship

we dress like a friendship us will attempt to follow us do, I, with the love of woman's bewant to look You might as the fashion," in this age, if to the latest company (as a you were out quite different of themselves, ists, and broth- of the woman, admired these ELF—our love to dress and

though he is a is good: "In orn themselves efacedness and air, [or water-not in the text; use they were or penins, or uth women proks." 2 Tim. ii. say, "This does wear nothing wear gold, or moment, dear on your head not call it.)— much cold does much heat in atners, and flow-y? How much ous articles of Just as well and sister can answer retheth the hearts on of men. Oh, s age. We need l. a John Wesley, thodist ministers and act like embas- aid to rebuke the

THE HOPE OF ISRAEL

MARION, IOWA, TUESDAY, JAN. 14, '68. LOCAL ITEMS.

THE EDITOR OF THE HOPE OF ISRAEL... RESPONSIBLE FOR THE ARTICLES CONTAINED IN THIS PAPER.

BRETHREN SNOOK, KRAMER, AND ALDRICH: PUBLISHING COMMITTEE.

With feelings of deep interest I still view the condition and state of the Association. Any corporation engaged in the work of publishing needs money to enable it to perform its allotted work.

Appeal to the brotherhood at large: call upon the elders; appeal to those in authority; beseech all to lend a helping hand, and may the very God of peace bless and crown your efforts in behalf of love and truth.

THE SEVENTH PLAGUE.—Or the world now vibrating under the last effects of the seventh vial. By Eld. S. S. Brewer. This is a work of 56 pages, clearly showing that the last dregs of the 7th plague is now being poured out, and that the advent of the Saviour is at hand.

THE HERALD OF THE COMING KINGDOM, and Christian Instructor.—The Prophetic Watchman, lately published at Harvard, Ill., has changed hands, and is now edited by Thomas Wilson and Geo. Mayer, and published at Chicago under the above title, in magazine form, the arrangement of which we like very much.

JUBILEE HARP.—We have on hand this excellent hymn and tune book, containing 458 pages and 822 hymns, well adapted for use in public and social worship, and is extensively used among Adventists. Price, \$1.15.

Universalism in a Nut-shell.

I have often seen Universalism reduced to an absurdity. But seldom, if ever, has it been better done than in the following, which I beg leave to recite for the benefit of any who may need it: "I am a Universalist," said G. K. boastingly, "and you Orthodox are not fair in saying that our system is inconsistent with reason." This he addressed to one who held an opposite system.

English Bibles For Sale.

Minion, Reference under verse, nice morocco binding, \$3.00, Postage, 28cts. Nonpareil, Reference after verse, morocco binding, \$2.25, Postage, 24 cents.

Address: W. H. Brinkerhoff, La Porte City, Black Hawk Co., Iowa.

BUSINESS DEPARTMENT.

RECEIPTS

For the HOPE OF ISRAEL. (NOTE.—Immediate notice should be given if money sent for the paper is not in due time acknowledged.)

- Asa Kimball, John Buck, Hermann Jenkins, Matthew A Munn, Aizer Hawkes, Isaac Zirkle, Jesse Millard (for W H Wilson, and T W Williamson.) S G Cottrell (for John S Cottrell), \$1.50 EACH. Eld Sam'l Everett, J Millard, \$2.00 EACH. E A Poole, E A Poole (for L A Sanders, Geo. Sanders, and N L Brooks), \$1.25 EACH. Mary E Nelson, Polly G Pitts, \$1.00 EACH. Amos Pegg, 75cts.

Received on Shares in the C P. Association. V M Gray, \$5.00.

Received on Donations. Hermann Jenkins, \$5.00, O A Phillips, \$20.00

Books and Tracts For sale at the Office of The Christian Publishing Association, MARION, IOWA.

Address all orders to W. H. BRINKERHOFF.

THE VISIONS EXPOSED, or Review of Uriah Smith's Answers to the Objections against the Smith's, of E. G. White. Being an Examination of the teachings of the S. D. Adventists, as given in the Bible. By Thomas Hamilton. Price, (post-paid) 12c.

THE TRUE CHURCH AND WHAT IT IS CALLED, by Alexander Lock. An argument on church names. Price 5 cts Postage 2 cts.

The Two-Horned Beast of Rev. xiii, 11-18 The symbol as applied to the United States government UNVEILED, and its hidden deformities brought to light. This symbol identified as the Papacy or Roman Catholic Hierarchy. By W. H. Brinkerhoff. 80 pages. Price, (post-paid) 20 cents.

THE BEAST WITH SEVEN HEADS AND TEN HORNS OF Rev. xiii, 1-8. What does it symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 11-18, to the United States.

THE MINISTRATION OF CHRIST: WAS IT CHANGED IN 1844? By D. W. Hall. Price, 5c.

DID THE CHURCH OF JESUS CHRIST CONSTITUTE A PART OF THE TWO HORNED BEAST? By W. H. Brinkerhoff. Price, 3 cents.

REVIEW OF W. G. SPRINGER, on the Sabbath and Law of God. By D. F. Snook. Price, Post paid 15c. An excellent work, and should be extensively circulated.

VISIONS OF E. G. WHITE NOT OF GOD By B. F. Snook and W. H. Brinkerhoff. Price, 10 cents. Being an examination of their contradictions, untruths, and the deception, by suppressing portions of them.

DEATH NOT LIFE OR THE DESTRUCTION OF THE WICKED ESTABLISHED, and endless misery disproved by a collection and explanation of all passages on future punishment. To which is added a Review of Dr. E. Beecher's Conflict of Ages, John Foster's Letters, by Jacob Blau. Price. 25 cents.

STEPHENSON AND RUSSELL'S DEBATE on The Kingdom of God upon Earth—Its Nature, Locality, the Time of its Establishment, and its Duration. 265 pages 12mo. Price, 50 cents.

THE ONE GOSPEL, or God's blessing to Abraham. By Joel A. Sisson 12 cents.

THE SOUL OF MAN—ITS NATURE AND DESTINY. Price 50 cents.

BIBLE MEANING OF FOREVER AND EVERLASTING by Jacob Blau, 4 cents.

THE WICKED NOT IMMORTAL. Price, 4 cts.

RESTITUTION. By Mrs. L. K. Everett, Price, 10 cents.

THE GREAT CONTROVERSY between God and man. By H. L. Hastings. Price—Cloth \$1.00. Paper, 50 cents.

SIGNS OF THE TIMES, or a glance at Christendom as it is. By H. L. Hastings. Cloth \$1.00. Paper, 50 cents. This is an excellent work with carefully prepared statistics of the moral condition of the world in the present time.

TRISALONICA, the model church, and REASONS FOR MY HOPE. By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents.

MUSIC. Two beautiful pieces of music on one fine sheet entitled "Redemption" and "Banish," by S. C. Hancock. Price, 10 cents per sheet, post-paid.

Also Sheet Music by H. L. Hastings. Nice pieces on one sheet. Call early. This is the very same Jesus. Over there, Hallelujah, I shall rest, say Brother, shall we meet. The Shining Lamb, The Side of the Grave, and We shall walk through the valley in peace. Price 25c.

Present Series. THE HOPE OF ISRAEL IS PUBLISHED SEMI-MONTHLY The Christian Publishing Association

TERMS.—One Dollar and a half in advance, to those unable to pay in advance. H. E. CARVER, President. W. H. BRINKERHOFF, Editor (to whom all communications should be addressed.)

The Hope is designed to advocate the great truth of the Resurrection and the Second Coming of Christ. It is published by the Christian Publishing Association, 100 N. 3rd St., St. Louis, Mo.

PASSING AWAY.

Beautiful flowers, beautiful flowers fading away with earth's warping. Laying your glorious robes aside. From the winter's blast, in the dust say, will you arise from your lowly bed when the earth is robed in her Ed.

Passing away, passing away. On every side is written "decay"; The very heavens above my head, The earth, so firm beneath my feet Will surely share the fate of all.— They'll rot, and like a cottage fall.

We have no fear, we have no fear, The coming of the Lord is near; Our debts by him will all be paid, New heavens and earth for us be made. Our King comes with a peerless train And we with him on earth shall reign.

Six thousand years, six thousand yet This earth hath been a vale of tears. But lo! there dawns a Sabbath day When God shall wipe all tears away. When endless joys our eyes shall greet And we the loved and lost shall meet.

It draweth nigh, it draweth nigh, Soon, soon we'll hear the angels cry. We soon shall dwell in sunny land In mansions fair, not made with hands. We soon shall hear the thrilling strain From earth's redeemed and banished train.

O winter hours, O winter hours, O winter hours, O winter hours, Once more your blight hath crushed me. Excite not, it may be the last, For with the earth's long promise Our eyes shall see an endless spring.

Christ comes to reign, Christ comes To banish sorrow, care, and pain. Ye care-worn, cast your cares aside. Ye mourners, let your tears be dried. Your elder Brother comes at last. Soon will earth's woes and cares be past.

If you would be safe and happy, accepted, according to the resolution when blessed.