

# THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, Jan. 28, 1868.

Vol II.—No. 17

## THE HOPE OF ISRAEL.

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H. E. CARVER, PRESIDENT.

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

The Hope is designed to advocate the great truths of Eternal Life, Immortality and salvation through Christ; the perpetuity and immutability of the Law of God; Personal holiness; The second personal message of Christ to judge the world; The restoration of Israel; The Kingdom of Christ on David's throne; on the earth in the time of reaction; and other kindred Bible truths.

From the World's Great.

### PASSING AWAY.

Beautiful flowers, beautiful flowers,  
Fading away with earth's waning hours,  
Leaving your glorious robes aside  
From the winter's blast, in the dust to hide;  
Say, will you arise from your lowly tomb,  
When the earth is robed in her Eden bloom?

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

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

Six thousand years, six thousand years,  
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,  
When soon we'll hear the angels cry;  
We soon shall dwell in sunny lands,  
In mansion fair, not made with hands;  
We soon shall hear the thrilling song  
From earth's redeemed and blood-washed throng.

O winter hours, O winter hours,  
O sweeter your blight wither'd flowers  
Have more your snows over us is cast,  
Ere'that, it may be the last,  
For with the earth's long promised King,  
Our eyes shall see an endless spring.

Christ comes to reign, Christ comes to reign,  
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.

Mrs. C. A. Knowles.

If you would be safe and happy, act, when tempted, according to the resolutions you made when blessed.

### WESLEY ON THE LAW.

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

(Concluded.)

"Think not that I am come to destroy the law or the prophets; I am come 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.

III. 1 '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.'

Who, what are they, that make the preaching of the law a character of reproach? Do they not see on whom the reproach must fall? on whose head it must light at last? Whosoever on this ground despiseth us, despiseth him that sent us. For did ever any man preach the law like him? even when he came not to condemn but to save the world; when he came purposely to bring life and immortality to fight through the gospel? Can any preach the law more expressly, more rigorously, than Christ does in these words? And who is he that shall amend them? Who is he that shall instruct the Son of God how to preach? Who will teach him a better way of delivering the message which he hath received of the Father?

2 'Whosoever shall break one of these least commandments, or one of the least of these commandments, these commandments, we may observe, is a term used by our Lord as equivalent with the law, or the law and the prophets, which is the same thing, seeing the prophets added nothing to the law; but only declared, explained, or enforced it, as they were moved by the Holy Ghost.

Whosoever shall break one of these least commandments—especially if it be done wilfully or presumptuously: one—for he that keepeth the whole law, and thus offends in one point, is guilty of all. The wrath of God abideth on him as surely as if he had broken every one. So that no allowance is made of any darling lust; no reserve for one idol; no excuse for refraining from all besides and only giving way to one inordinance. What God demands, is an entire obedience; we are to have an eye to all his commandments; otherwise we lose all the labor we take in keeping some, and our poor souls for ever and ever.

'One of these least, or one of the least of these commandments. Here is another excuse

cut off, whereby many, who cannot deceive God, miserably deceive their own souls. 'This sin, saith the sinner, is it not a little one?' Will not the Lord spare me in this thing? Surely he will not be extreme to mark this, since I do not offend in the greatest matters of the law? Vain hope! speaking after the manner of men, we may term these great, and those little commandments. But in reality they are not so. If we use propriety of speech, there is no such thing as a little sin; every sin being a transgression of the holy and perfect law, and an affront to the great majesty of heaven.

3 'And shall teach men so'—In some sense it may be said, that whosoever openly breaks any commandment, teaches others to do the same; for example speaks, and many times louder than precept. In this sense it is apparent every open drunkard is a teacher of drunkness; every Sabbath-breaker is constantly teaching his neighbor to prepare the day of the Lord. But this is not all; an habitual breaker of the law is seldom content to stop here. He generally teaches other men to do so too, by word and deed; especially when he hath smitten his neck and hath to be reproved. Such a sinner soon commences an advocate for sin; he defends what he is resolved not to forsake. He excuses the sin which he will not leave; and thus directly teaches every sin which he commits.

'He shall be called least in the kingdom of heaven; that is, shall have no part therein. He is a stranger to the kingdom of heaven which is of earth; he hath no portion in that inheritance; no share of that righteousness, and peace, and joy, in the Holy Ghost. Nor by consequence can he have any part in the glory which shall be revealed.

4 But if those who even thus break and teach others to break, one of the least of these commandments, shall have no part in the kingdom of heaven, and of God, if even these shall be cast into outer darkness, where is waiting and gnashing of teeth, then where will they appear whom our Lord chiefly and primarily intends in these words? They who hearing the character of teachers sent from God, do nevertheless themselves break his commandments, and openly teach others so to do; being corrupt both in life and doctrine.

5 These are of several sorts. Of the first sort are they who live in some willful, habitual sin. Now if an ordinary sinner teaches by his example, how much more a sinful minister? Even if he does not attempt to defend, excuse, or extenuate his sin. If he does, he is a murderer indeed, yea, the murderer-general of his congregation. He peopled the regions of death. He is the choicest instrument of the prince of darkness. Nor can he sink into the bottomless pit without dragging a multitude after him.

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shall be far from oppression, and fear shall not come near them." The prophet saw that there would be a gathering together to oppose this work, but declares that whosoever shall gather together against them shall fall, for their sakes; and no weapon formed against them shall prosper.

R. W. REED.

Marion, Iowa.

(To be continued.)

PROPHETIC TIME.

To THE SAINTS SCATTERED ABROAD, who are looking for their redemption at the end of the 1335 days of Daniel xii. In order to get the true starting point, the first thing is to learn who gave the commandment to restore and build Jerusalem, and to whom this commandment was given. I understand by books that the God of heaven gave this commandment to king Cyrus; for "thus saith Cyrus, King of Persia. The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judah."

Ezra i. 2. B. C. 536. And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia. 1 Esdras vii. 4. We find no commandment given to any king except Cyrus, to restore and build Jerusalem. "He is my shepherd, and shall perform all my pleasure (in this): even saying to Jerusalem, Thou shalt be built: and to the temple, Thy foundation shall be laid." Is. xl. 28. "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." Is. xlv. 13. Isaiah has not only informed us that this commandment was to be given by the Lord to Cyrus, but we have the acknowledgment from Cyrus that he received it; and it is impossible to evade the fact by saying that he has only acknowledged that he was commanded to build the temple, for that was not only a part of Jerusalem, but contained the most essential portion of the city. Cyrus says that he did receive the commandment to restore and build Jerusalem, B. C. 536. Ezra i. 2.

The commandment went forth to restore and build Jerusalem B. C. 428. If from 490 we subtract 428 less 1, we will have 65; hence the 490 years which were out off from the 2300, must end on the 15th of the first month, Wednesday, Apr. 10, A. D. 65. In A. D. 533 the abomination that maketh desolate was set up—Anti-Christ denying that Christ is come in the flesh, and compelling the peaceable lambs of Christ to take up arms and slay their brethren, which is strictly forbidden in God's word, and drives the spirit of God out of the soul, and makes him desolate without a Saviour. Add 1260 to 533 and we have A. D. 1793, to which add 30, and we have 1823, now add 45, the time of the end since 1823, and we have 1868, for Daniel to stand in his lot in the year of Jubilee, when probation will close, for God says, "My spirit will not always strive with man." Brethren, if these figures are right, the end is right upon us, and it becomes us to search as for hidden treasures, and for light, "for the wise shall understand;" and if we do not understand, that day will come on us unawares, and we shall be cut asunder, and our portion will

be in the lake of fire. If time was present truth in '44, it is now, and will be until the Lord comes. It is time for the child of God to hold up his head, and look up, knowing that his redemption draweth nigh. There are but two points from which we can commence the 1335 days, the one in A. D. 533, and the other in A. D. 538. But there is far the strongest evidence for 533. By commencing here, all the prophetic periods harmonize, and makes all plain. Ten years ago I took 538 for a starting point, ending the 1335 days in the year 1873, but since the light has shone out so clear on 533, I have taken this date, and find nothing in the way, ending the 1335 days in 1868.

I throw out these remarks for others to search into for themselves. I think there is positive proof in the Bible and history that will agree on these figures.

A pilgrim and stranger waiting for redemption in 1868. HORACE CUSHMAN. Flushing, Mich.

REPORT FROM BRO. CRANMER.

BRO. BRINKERHOFF: I commenced a series of meetings, in company with Bro. Branch, at Waverly, Mich., on the 6th of Dec., and continued about two weeks. Although the weather was very unfavorable, yet we had a crowded house, with good attention. Several backsliders were reclaimed; several orthodox came out decidedly to keep the whole truth; several from the world were baptized; on the whole the truth has gained a powerful ascendancy over the public mind at Waverly. It does seem that the Lord is opening the hearts of the people to receive the ingrafted word with gladness.

I am now at home for the purpose of resting the body a few days. I expect to commence another meeting at Pine Grove, Mich., on the 11th of this month, the Lord willing. We earnestly solicit the prayers of all who love the cause of truth that the word spoken may have free course, and be glorified in the salvation of many precious souls. May the good Lord send more faithful laborers into the harvest, for the harvest is truly ripe, and the laborers of God's appointment are very few.

Yours in hope of eternal life, GILBERT CRANMER. Galesburg, Mich., Jan. 3, 1868.

REPORT FROM BRO. WATKINS.

BRO. BRINKERHOFF: I deem it justice to let you know where I am, and also what I am doing. I am in Bangor, and have delivered four lectures, two on the twenty-fourth of Matthew, one on the Personality of God and Angels, and one on the Kingdom. There is considerable interest here. I have good attention, one soul has started for the Kingdom, and others are inquiring the way. On Sunday I gave way to the German Baptists; they introduced the subject of Trine Immersion, and tried hard to make the people believe it; after dismissal of the meeting, I went forward to the ministers, as they gave liberty for any one to come forward, and they were ready to converse with them on the subject; the congregation came around to hear what was to be said, as we could not see alike.

It was proposed that we should discuss the question, which I readily assented to, but the ministers declined discussing it. I asked them if they had a man to discuss it, but with no reply; but I have since been informed that they were going to send to the State of Indiana for a minister to discuss the subject. This will give the subject a criticism. Truth must stand, but error must fall.

Your unworthy brother in hope of eternal life. JAMES WATKINS. Bangor, Mich., Dec. 30, 1867.

THE THREE FROG-LIKE SPIRITS.

"And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. xvi. 13, 14.

These spirits assumed a visible form—that of frogs—to represent their odiousness. The symbol here used, is designed to designate certain characteristics of the spirits or evil influences which should proceed out of the mouths of the dragon, the beast, and the false prophet. What then is the meaning of the symbol here used? According to Bochart, the frog is characterized as a symbol, (1) for its rough, harsh, coarse voice; (2) on this account as a symbol of empty loquacity; (3) as a symbol of complaining or reproaching; (4) as a symbol of heretics and philosophers—as understood by Augustine; (5) because the frog has its origin in the mud, and live in pollution; (6) because the frog endures all changes of the season,—cold and heat, summer, winter, rain and frost,—as a symbol of monks who practice self-denial; (7) a symbol of drunkenness; (8) of impudence; (9) of swelling pride.

We therefore, conclude the spirits referred to are characterized by pride, arrogance, impudence, assumption of authority, villainess, and impurity. "Spirits of devils." The Greek word from which "devil" is rendered, is a different word from that which is used to denote the Devil, and might be rendered *demons* or *evil spirits*.

We now proceed to show what powers were symbolized by the Dragon, the Beast, and the False Prophet. From the fact that one of these divisions is called the Beast, and as a beast is always a symbol of a governing power, these three divisions must necessarily be political divisions. Now if we can determine what forms of government are symbolized by the Dragon, the Beast and the False Prophet, then the question becomes settled as to the three different departments in which these unclean spirits operate. All commentators agree that the Dragon is a symbol of Pagan Rome. But *pagan* or *infidel* does not give its political character. Rome, when founded, and for a long time afterwards, was both pagan or infidel, and republican. The Dragon department, then, is republicanism.—The Beast department is imperial or kingly.—The False Prophet is the Papacy.

But it may be asked, "Is the Papacy a political government?" Yes; and so is every legalized religious organization on earth. But since

od? and stigmating ar guide; hat that

saiah, in their des- and it shall shall set cover the left from islands of an ensign e outcasts spersed of rth. v. 13. nd the ad- brain shall vex Eph- uer the na- obey them. will make wn land by streams, so v. 16. And e was when egypt. I un- s the repre- rried away the head of jamin, who eventy years they were di- Jeroboam, day.

tribe of Ju- with them.— that they are destined to be n this subject. rd hath call- rieved in spir- a wast refu- ed, ent have I for- ies will I gath- my face from erlasting kind- saith the Lord rse the Lord is as the waters with Noah that ver the earth; e be wroth with the mountains moved, but my n thee, neither e removed, saith ee."

does not know, rosen Israel, and ovanant of peace l description has re! "Oh thou af- rd not comforted, th fair colors, and hires; and I will and thy gates of of pleasant stones, ight of the Lord, thy children. In established: they

the Papacy has been thrown upon her own resources, by the French Revolution, she has been a government by herself, and in every respect, different from any other government. She is, in fact, a religious oligarchy, possessing absolute power.

Then it is evident that these unclean spirits will operate through three distinct parties. One party will labor to establish Republicanism. The second, the divine right of kings. The third, the supreme authority of an infallible Church. Mark, it is the specific work of these unclean spirits, to gather the nations to battle. A general war spirit will pervade all the nations, being incited by these three issues, led on by demoniacal influences. All, therefore, who shall be found in sympathy with the prevailing war spirit, just before Jesus comes, will necessarily be found in that last, great conflict, where the earth shall be covered with the slain. Reader, that dreadful scene is but a little way in the future.

These spirits are not said to be three, because they are three distinct influences—the influence is one, and wholly devilish. It is the same influence that gives vitality to, and pushes forward with spell-binding charm, Modern Spiritualism, Mormonism, Shakerism, Free-Loveism, and all other false religious systems under heaven. It does not follow that we are wrong in our conclusions, because some things pertaining to these systems are right, or in harmony with truth. They are fundamentally wrong. It is through this demoniacal influence, that the nations are gathered together to the battle of the great day of God Almighty.

Reader, are these influences at work? What has stirred up the spirit of war among the nations of the present day? Are not these frogs like war's already at work? Let facts answer. Where, then, are we in the world's history? Under the pouring out of the sixth vial. What next? Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame!

THOMAS HAMILTON.  
Markesan, Green Lake Co., Wis.

LETTER DEPARTMENT.

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

From Mr. Wilson.

DEAR BRETHREN AND SISTERS: I have long thought of giving in my testimony with you through the dear HOPE OF ISRAEL, but I have felt so incapable to do so that I have not written sooner for our dear little HOPE. When I read your letters, how it encourages my heart to still press forward in that way that leads to life. Although we have none of like faith to meet with from Sabbath to Sabbath, we can say, it is good to serve our Heavenly Father. We love to keep all of his commandments, that we may have a right to enter in through the pearly gates into that heavenly city. We know that if we are faithful, our blessed Master will soon come to take us home. How we long for that day. We want to get pure and holy, for nothing impure shall enter there. We must be like our dear Saviour. We can say with the poet,

"Oh land of rest, for thee I sigh,  
When will the moment come,  
When I shall lay my armor by,  
And dwell with Christ at home."

How it cheers my heart to hear that Jesus is soon coming. I want to lay everything aside that is not like our dear Master. May we take heed to what our sister said on dress, in the HOPE, No. 16. Oh may our ways, our conversation, our dress tell that we are looking for the soon coming of our Lord. Dear brethren and sisters, may we not get weary, or faint by the way: the crown is promised only to them that are faithful to the end. May God finally bring us all to the promised land is the prayer of your unworthy sister,  
R. E. Wilson.  
Lisbon, Iowa.

From Bro. Bock.

DEAR BRO. BRINKERHOFF: There is a good prospect here in this place to build up a fine church, though the greater part of the people have taken a decided stand against us. We are persecuted, but we expect it. We are constantly assailed with the name *Soul-sleeper*, and other names, but all to no avail. We still try to serve God, and follow the faith of Jesus.

Our Disciple brethren try every way to discourage us. They claim that we cannot keep the proper Sabbath, for the reason that there has been time lost; and that no man can get the correct time; oh, if they were only as willing to keep the Sabbath even to the best of their instructions. We have three preachers in our organization. They are doing all the good they can. We have had a good meeting in Bro. Geo. W. Shortridge's neighborhood. The people met with us promptly, though the weather was very cold, and the roads rough. We had a good meeting, and a good attendance. They gave us their attention, which showed that they were edified. We also have meetings at Honey Creek, Tuesday night, Jan. 21. I must here say that we have the first Sabbath School ever organized in Indiana. We have a good school; it certainly is prospering.

I will here say that there is one thing about our faith that is very uncommon in countries where I have been (and I have traveled through Illinois, Iowa, and Indiana), I never knew people to go a distance of fourteen miles to church, especially a church so unpopular as ours is. My dear readers, it is not for the sake of popularity that the people are taking this pains, for, my brethren, we have had two preachers of the Disciple church to stand up in our social meeting, and say, 'I want to be a member of your church.' May thousands and thousands, yea, legions of people run up and down the earth, crying, 'I have sinned against God; I will never break another Sabbath; I will keep the commandments of God and the faith of Jesus.' May God bless his people. He certainly will bless just such, for he says he will.

Our church numbers 31. If we succeed in getting Bro. Snook to come and preach for us twelve months, I think he will thin out a great many ravening wolves, so the flock may venture out a little further from the fold in perfect safety.  
A. J. Bock.  
Sulphur Springs, Indiana.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JAN. 28, '03.

LOCAL ITEMS.

WE are obliged to send out a half sheet this week. Bro. D. W. HULL, our main compositor or type-setter, has been afflicted with a felon on his thumb, thus rendering him unable to work, and throwing all the work on one person. And not being able to get the paper out in time, we thought best to issue a half sheet; and in so doing, we are obliged to lay over some matter which would otherwise have appeared in this No.—'Christian Baptism,' 'The First-day Sabbath,' and 'Physical Signs of the Advent,' but we trust the authors of them will be patient with us.

By giving his thumb severe treatment, Bro. Hull has so far recovered, as to be able to labor again in the office. You who have passed through the like affliction, know how to sympathize with him.

ERRATA.—In No. 16, in "The Principle of Miracles," second paragraph, last line but one, read, "passing through space," for "passing through gravity."

TEMPERANCE.—A contributor for our paper suggests that we devote a portion of our columns to the subjects of temperance, health, and reforms. We like the suggestions very well, for they are favorite subjects with us, and we think intimately connected with religion. The apostle Peter enumerates temperance among the christian graces; temperance was also among the things of which Paul reasoned before Felix; and in his epistle to the Galatians he numbers temperance with the fruits of the spirit. Temperance comprise several things; and in many indulgences. We think the Bible idea is to be temperate in all things, and whatsoever we do, do it to the glory of God. If we do this we are not likely to become intemperate. Knowledge is needed on these grand subjects, for there is a vast amount of ignorance on them, and knowledge must come before reformations.

If our paper was published weekly, we think we would do well to have such a department in it; but as it now is small, and published only semi-monthly, we do not see that we can promise to make this department regular.

BUSINESS DEPARTMENT.

Business Notes.

Thomas Wilson. Your remittance will reach through the next volume.

R. E. McCune. Your paper has been regularly sent to Ripon, Wis., and we have not the back numbers on hand.

RECEIPTS

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sonal of Christ to judge the worth-  
iness of Christ on David's throne,  
and other kindred Bible truth

Hope in the Ho

From East and West com-  
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Death reigns triumphant  
The rich and the poor in-  
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And none are exempt, i

To this sad earth of ours  
The Saviour came a reb-  
Gave up his life with bi-  
Entered and then trium

Long, long ago our Lord  
To intercede for us at Go-  
Leaving awhile, forlorn  
His feeble, fearful, perse

But ere he left them, said  
"I go away, to prepare a  
Then come again, and to  
Receive my saints." (A)

My dying friends, that gl-  
When Christ shall come t  
Then robed in splendor at  
We'll be caught up to me

Cheered by his word, we'll  
ing.  
Nor heed the world's deri-  
He soon will come: with  
burning  
We'll wait in hope the res

Marquette, Wis.

NATURAL AND RI

LAW, in its most gene-  
sense, signifies a rule of  
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law, a rule of action di-  
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laws must be invariably