

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL.

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(to whom all communications should be addressed.)

The Editor is desirous 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 coming of Christ to judge the world; The restoration of Israel; The Kingdom of Christ on David's throne on the earth in the times of rest; and other kindred Bible truths.

TO THE LONELY.

BY EMMA F. ALDRICH.

Lone one, repress that bitter sigh,
And dry the tear-drop from thine eye;
If thou art friendless, lone, and sad,
Look unto Christ, he'll make thee glad.

His friendship is worth more to thee
Than all the friends on earth can be;
He'll ever constant be to you,
He's not like earthly friends—untrue.

Let worldlings their bright laurels wear;
But you a crown of life shall share—
Beset with gems of sparkling light,
While all earth's crowns shall fade from sight.

Deny thyself of pleasures here,
Of all that seems to be most dear,
Which Jesus tells thee to resign,
And joys eternal shall be thine.

When Zion's gates of pearl unfold
You'll walk its streets of shining gold;
Arrayed in robes of purest white,
Which time or midew ne'er can blight.

Then those who've had their pleasures here,
Who've proudly scorned contrition's tear,
Can never share that home with thee,
And all those untold beauties see.

Their star of hope shall set in night,
And never, never rise to sight;
No Saviour's hand shall wipe their tears,
Nor quell their dark distressing fears.

Then covet not their friends or fame,
But give up all for Jesus name;
Ever think while lonely here you roam,
That this dark world is not your home.

Seek not with bliss thy cup to fill
By climbing up ambition's hill;
Keep far away from earth's vain strife,
And seek to gain eternal life.

Go, dry the tears in others' eyes;
Forget thy sorrows, cease thy sighs;
Win many souls to Jesus' love,
And you shall shine as stars above.

Marion, Iowa.
Religion is such a belief of the Bible as main-
tains a living influence in the heart.

PRIDE AND VANITY.

BY M. N. KRAMER.

PRIDE, as defined by Webster, is an inordinate self-esteem. Vanity is emptiness; want of substance to satisfy desire; empty pleasure; vain pursuits; idle show; &c. Pride and vanity are twin sisters, and go hand in hand. They unite together in arrogance and ostentation. They are both exhibited in the promotion of self, and are founded on the idea that self is not a depraved, fallen, and corrupt creature, but that it possesses intrinsic worth that should be admired and adored. They seek the applause of men; and to gain it they will use deceit; thus seeking by dishonest means to be esteemed by others.

Pride and vanity are as old as the Devil, and as universal as sin. The pride of Cain's heart prompted him to slay his brother, because Abel offered a more acceptable sacrifice. The pride of the antediluvian world caused them to rebel against the government of God. The pride of Israel, of Judah, of Moab, of Assyria, of Philistia, and of Sodom, brought their destruction. "Pride goeth before destruction." Prov. xvi. 18. "I will bring down their pride." Isa. xxv. 11. There is perhaps no sin which the human family is heir to, that has provoked the displeasure of God more than pride. God hates pride. Prov. viii. 13. He hates a proud look. Prov. vi. 17. The proud in heart are an abomination to the Lord. Prov. xvi. 5. The day cometh that shall burn up the proud. Mal. iv. 1.

Pride is not only the besetting sin of the world, but also of the church; not only in ancient times, but more so now, notwithstanding the word of God is clear and positive in condemning it, and many nations have been destroyed on account of it; it stands higher today than it ever did before. It reigns triumphant without a rival, almost without an opposer. In every nation the high and the low, the rich and the poor, the saint and the sinner, worship at its shrine.

Pride builds magnificent churches, and gilds them with costly ornaments; she rears the marble altars and selects the priest to officiate thereon; she carves and cushions the costly seats, and locks the doors against the poor; no discordant sounds echo from the walls, for none but disciplined tongues dare chime with the magnificent organ in praising God. There arrayed in their silks and satins, feathers and laces, blooming with all the style of fashion, the devout congregation repose on damask seats while the minister preaches to them smooth things. Ah, he cannot reprove them for their things. Ah, he were so disposed, lest he should expose his wife and daughter; or, peradventure he might lose his bread and butter. No longer do we have a Bunyan, a Wesley, or a

Baxter lifting a warning voice against the sin of pride. Nay, it walks boldly and unrebuked.

It monopolizes all the means of its subjects, and makes them selfish. Like the horse-leech it cries "give! give!" and is never satisfied. It has a place for every spare penny, and charity and religion may go begging. A short time since there was a meeting in one of our large cities for charitable purposes. There was present a member of one of those proud rich churches, wearing a 500 dollar shawl, 800 dollars worth of jewelry, and a 200 dollar bonnet; while the wants of the orphans, the poor, and the friendless were presented in a thrilling manner, she wiped the tear of sympathy from her eye with an expensive embroidered handkerchief—and contributed 25 cents for charity.

I repeat it, *Pride and Vanity are the curse of the church at the present time.* Most of the churches, in their infancy, were plain and humble; but as their influence and wealth have increased, they have become proud and formal. Could Calvin and Wesley now visit their respective churches they would be compelled to say "I know you not," and would, no doubt, lift their warning voices against their pride, as they did against the old Mother of Harlots.

There is a strong disposition in the church to court the favor of the world, and conform to its customs. Christians are no longer a peculiar people, as they once were. They dress, eat and drink, talk, trade, write and read novels, visit places of amusement and seek pleasure just like the world. There is nothing in their looks, conversation, manner, or habits that testifies that they are the servants of Christ; nor would you know that they were, unless expressly told so. The church and the world are coming together. Nay, they are together. I have seen the names of two persons presented for prayers; the one rich and the other poor; many fervent prayers were offered for the rich man, while the poor man was scarcely noticed. Let a rich man enter a popular church, and the pew doors will fly open as by magic; but when the poor man with coarse clothes comes along they can't see him, and with shame he retraces his steps to a back seat. The man and woman now-days are estimated by the style and cut of their dress. If you want to keep posted on the latest styles, go to church, and there you will find the fashions followed by the rich, and aped by the poor.

Well, says Sister A., "I know that every word you say is the truth. I could tell you of dozens who are so proud that they won't speak to common folks on Sunday; but I don't think, however, that there is much pride in our church, and I am very certain there is none about me."

That is just what I want to find out. I would not be surprised to find you pretty badly tainted with it yourself.

Sr. A. "Stop, don't be quite so personal; you men are always finding fault with the sisters. We can never dress to suit you. I suppose you want us to dress up in some quaint old dress of our grandmothers', that has been out of fashion for the last fifty years; or in some other way just so as to be odd from everybody else. I don't believe there is half so much pride in dressing like other people do, as there is in dressing odd. You can follow the fashions, and wear what you please, but if we should happen to dress in fashion, there is a terrible account to settle."

Come now, keep cool and be patient, and we will talk the matter over carefully. Without wishing to make comparisons, or screen ourselves, it is a sad fact that women run into more superfluities, vanity, and pride in the way of dress than the men do. That you are too candid to deny. There may be just as much hum in following an old fashion as a new one. Pride and vanity do not necessarily consist in being in fashion; but in the vain showy manner in which the dress is arranged for display, or in other words, for the looks of it. It is true, some take pride in being odd. We should not dress for that purpose; but in being sensible makes us odd, when let us be odd. I don't condemn dressing in fashion, providing the fashion is sensible, comfortable, and convenient. But I do condemn the practice of throwing away, or working over the clothing you have, in order to keep up with the fashions.

Sr. A. "Well it just depends upon how one is brought up. There is Sr. B., who has been brought up to dress well and fashionable, and I don't believe she is any prouder than Sr. C., who never had anything nice, but is always wanting it; and getting up some cheap fixup in imitation. Now you may think it pride to dress well when one has the means, and another may think that it isn't, and so it goes. I believe that about as good a plan as any is to let every one follow their own notions."

Because Sr. B. has been brought up and nurtured in pride until it has become second nature to her, you would argue that she is not proud; and because she is no prouder than Sr. C., there is no harm in it. I verily believe that many of the poor are as proud as the rich. They are only restrained from gratifying their pride by the want of means. They look with envy upon those who have means, and covet them. "Yes, they call the proud happy."—There is many a proud heart in a ragged dress. I understand there is but one rule for the rich and the poor in regard to pride. If every one's opinion is to be the guide, then pride and vanity will never be condemned. James says, "God resisteth the proud," (iv. 6.) and Solomon says, "The proud in heart are an abomination to the Lord." (Prov. xvi. 5.)

You say you are not proud. If so, pray tell me what prompted you to purchase that apology for a hat, and that poor excuse for a bonnet? 'Tis true, you wear no jewelry, but you wear artificial, bows, and feathers for ornament. Whenever the fashion changes, you are hard after it; whether with head-dresses, waterfalls down or up, hoops, embroidery, &c., you fondly grasp them without pausing to inquire whether it is right—

Sr. A. "I wear them for the looks, so as to be neat and decent. Hoops are comfortable in the summer time, and a person would not look decent without them."

What a pity that every body was indecent before they came in fashion; and now that they are going out of fashion, I wonder if you will not be indecent enough to discard them ere long. Surely if they are comfortable in the summer they must be uncomfortable in the winter. You wear these things for the benefit; then you don't wear them for the benefit; therefore they are vanity. "How long will ye love vanity?" (Psa. iv. 2.) Yes, you take pride in wearing them; you wear them as an ornament.

Sr. A. "They wore ornaments in ancient times."

Yes, but Isaiah says, In that day will God take away the beauty of their ornaments. (iii. 18.) God commanded Israel to put off their ornaments, lest he should come in a moment and consume them. (Ex. xxxiii. 5.)

Sr. A. "There is Sr. D., who dresses plain; that is, she wears no ornaments; surely she is not proud."

Why is it then that just as soon as the fashion changes, her clothes have to be thrown aside, or worked over to the fashion? notwithstanding they were better and more comfortable before they were changed. There is Sr. E., who won't go to meeting at all, unless she can be in fashion.

Sr. A. "What fault can you find to the habit of old Sr. F.?"

She dresses plainly and sensibly herself, but she doesn't enforce her example upon her children. She even furnishes the means, and assists in rigging them up in fashion. If pride be a sin and a curse to her, it is to her children. She is found training them up in the way they should not go. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it;" and the apostle says, "Bring up your children in the nurture and admonition of the Lord." (Eph. vi. 4.)

Sr. A. "Physician heal thyself. I perceive that the brethren are not entirely free from superfluities; whence the necessity of those starched shirts and collars?"

'Tis true, they are useless and should be dispensed with.

Sr. A. "I would like to know what impartial rule you would suggest for all to be governed by in the matter of dress?"

The only sensible and christian rule that I can find is to dress for comfort, convenience, and neatness; whatever is more than this is superfluity, vanity, and pride. I mean by neatness what Webster defines it to mean, Cleanliness, freedom from useless and tawdry ornaments, with a good adjustment of the several parts, as neatness of dress.

Sr. A. "I acknowledge that that looks reasonable, and would be the most consistent course for Christians to pursue. I have half a mind to say that it will all the rest of the sisters will adopt it, I will too."

If you are convinced that it is the right course to pursue, you ought to adopt it. Why do you say "it the rest of the sisters will?"—Does their practice determine the moral character of the course? The Bible says If ye meas-

ure yourselves by yourselves, ye are not wise. You will give up sinning, if others do, but if they will go to hell, you will go along with them. "He that knoweth to do good, and doeth it not, to him it is sin." It is not surprising that you are losing your spiritual enjoyment. How can you claim the promises and expect the blessing of God when you refuse to obey Him? "How can you who are dead to the sin live any longer therein?" "Will no. the time past of your life suffice to have wrought the will of the (flesh)? The apostle says, "Ye are dead, and your life is hid with Christ in God, and again, "Ye have crucified the flesh with its affections and lusts." Can you claim that you have crucified the affections and lusts, when you decorate, ornament, and try to beautify this corrupt depraved body until it becomes like a wadded sepulcher, which appears beautiful without, but within is full of dead men's bones? You betray the fact that you have not mortified the deeds of the body by loving it, and deriving your happiness and consolation from the gratification of the flesh. Alas, how low and groveling must be such joy! What a man soweth, of the same must he also reap. If ye sow to the flesh, ye shall of the flesh reap corruption. Whoever loves, admires, and ornaments the flesh, sows unto the flesh.

Our Saviour says, "If any man will come after me, let him deny himself, take up his cross, and follow after me." No one can deny self and gratify it at the same time. Ye cannot be Christ's disciple, unless you deny self. "The lust of the flesh, the lust of the eye, and the pride of life, are not of the Father, but of the world." Remember that ye are bought with a price, even the blood of Christ, and ye are not your own. Ye should offer your bodies a living sacrifice unto the Lord, holy, acceptable. Oh, what a sacrifice you offer, dressed up with the gewgaws of pride and follies of fashion, an abomination in the sight of God!

One of Achan's sins was coveting the Babylonish garment. There are many Achans in the camp now, and Israel does not stone them. "They that are after the flesh, do mind the things of the flesh; and they that are after the spirit, the things of the spirit." The apostle says, "Know ye not that your bodies are the members of Christ?" Christ never clothed his body with a vain show; what right have you to thus disgrace his members? The Psalmist complained that "every man walked in vain show."

Do you say that you are not proud? The pride of thy heart deceiveth thee. Jeremiah wept over the pride of Israel; but who weeps over the pride of spiritual Israel? Notwithstanding all this, God has made provision whereby you may adorn yourselves, "not with broidered hair, or gold, or costly array, but in modest apparel, with shame-faceness and sobriety." (1 Tim. ii. 6.) Give to the head an ornament of grace, and to the heart an ornament of a meek and quiet spirit. If you are a child of God, let every Christian virtue and grace shine, and while the love of God shines into your heart, they will shine and sparkle more brilliantly than the most precious gems of earth.

My sister, you cannot. Now if you for God, then give no longer disgrace. Praise a moment! you, can you not; world for Him and

THE KINGDOM

A DISCOURSE

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"And Saying, Repent ye
Matt. ch. 2.

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My sister, you cannot serve God and mammon. Now if you cannot give up the world, then give up God for the world, and no longer disgrace the church of Jesus Christ. Can you not give up the vanity of the world for Him and yourself?

THE KINGDOM OF THE HEAVENS.

A DISCOURSE BY JAMES CHALLEN.

(Concluded.)

Repent ye: for the kingdom of heaven is at hand. —Matt. iii. 2.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. —Matt. viii. 11.

A glorious future is reserved for the faithful followers of Christ. If they suffer with him here, they shall be glorified hereafter. The rewards of the conqueror are not to be found upon the field but after the war has ended. "The kingdom and the greatness of the kingdom is an everlasting kingdom, which shall not pass away, and whose dominion shall never end." Those who shall be found worthy to share in the first resurrection will become kings and priests unto God, and shall reign with Christ a thousand years over redeemed humanity upon the earth. Those who shall escape the desolating flood of fire at the coming of the Lord shall be their subjects and will receive their princely and priestly ministrations. There still will be found on earth men in the flesh, as families and political organizations, but they will be subjected to the rule and authority of the only potentate—the King of kings and his subordinate rulers. "ALL NATIONS, KINDREDS, TONGUES, AND PEOPLES" SHALL OWN HIS SOVEREIGN SWAY AND ACKNOWLEDGE HIS POWERFUL SCEPTRE.

The apostles, as a reward for following Jesus in the flesh; and as the chosen and faithful emissaries of his reign in the day of tribulation and suffering, shall sit nearest his throne in Jerusalem, and shall have due honors conferred upon them. "Verily I say unto you, that in the resurrection, when the Son of man shall sit on his glorious throne, you also who have followed me shall sit on twelve thrones, judging the twelve tribes of Israel." This day has not yet come, the Saviour sits on his Father's throne, and the twelve hold no regal scepters, but the day is at hand when it shall be fully accomplished. *Isaiah, on the flesh is still beloved for the fathers' sakes—Abraham, Isaac, and Jacob. They shall return to their own land and will inherit it. They will be converted there and not before. They will see the King in his beauty and shall say, "This is our God, we have waited for him." "Blessed is the name that comes in the name of the Lord!" shall be heard from the outcasts and the preserved in Zion. They will become the centre of that mighty power over which the Messiah shall reign, and Jerusalem be the capitol of his kingdom on the earth.* All nations shall flow into it, and many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the

nations and rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 1-4; comp. Psa. lxxxii.; Isa. xxvii. 12, 14; Jer. xxxi. 6-8; Psa. xlvii.; Hos. ii. 18.

This passage may have had a partial fulfillment on the day of Pentecost, but its full completion is reserved for a brighter day than ever yet has dawned upon our sin-ridden earth. "Many people" have never yet gone up to learn the ways of the Lord. Jesus, as yet, has never assumed the office of Judge among the nations. No nation, not even the most Christianized, has ceased to learn the art of war. England and America have made it their special study, and are the most perfect adepts in it on earth. Their spears have not been converted into pruning-hooks, nor their swords into plowshares. It is easy to spiritualize all this away, and accommodate it to our low conceptions of God's infinite and glorious designs; but the word of God is a tried word, and his promises shall never fail.

There is not a Christian nation on the earth. There are Christians among the nations, and the influence of Christian principles is felt in society and over human governments and wherever the gospel is known. There is scarcely a shire, a neighborhood, or county, in the most favored portions of our globe, that has been brought fully under the authority of Christ. Many of these glorious predictions concerning the "latter days" we have given to the sects and parties which have ruined Christendom. We have robbed Israel in the flesh to enrich the church in her present suffering state; and the gorgeous sunrise of millennial glory we have cast over the decayed and waning fortunes of apostate institutions and corrupt forms of the Christian religion. This accommodating spirit has disposed of nearly everything of value in the prophetic scriptures and has tyrannized over the faith and hope of the church for ages. We should displace it by the application of sounder principles of interpretation, and the hidden treasures of the scriptures of truth will be disclosed to our wondering and admiring eyes.

Let us be faithful to our acknowledged principles of interpretation as applied to the gospel of Christ and the ordinances of the Christian institution, and permit the prophecies to speak out in their own fearless and robust manner, whether in literal or figurative forms of speech. We should receive with reverence their oracular communications, whether our reason or philosophy approve them or not. They may dash to pieces our most cherished theories in regard to unfulfilled prophecy. They may render useless many excerpts, skeletons and preparations for the pulpit. They will undermine our beautiful theories in regard to human progress, and the gradual conversion of the world by modern appliances, but they will open a field of inquiry wide as the heavens and glorious beyond all conception. It will enable us to understand more fully the relations we stand in to the age in which we live, and the duties involved, and to the more glorious age which lies before us at "the appearing and kingdom of our Lord Jesus Christ."

There is a suffering and a triumphant form

and condition of the kingdom of God. The first allies itself to the despised Nazarene—the man of sorrows—the lowly Redeemer of our race.— Its great symbol is the cross, outside the gates of Jerusalem. There it stands, and staid with his blood—the blood of the King of martyrs—the blood of atonement! It rises up before us as the accepted token of trial and suffering to all who enter into the kingdom. It reminds us of Bethlehem and Nazareth, of weariness and want; of painfulness and privation. It speaks to us of insult and outrage, of reproach and persecution. The dew that rests upon it is the dew of tears; and air that surrounds it is full of sighs and groans coming from Gethsemane, and from the Sanhedrin and Pilate's bar; the wail of ages of suffering and sorrow mingle with them and swell the deep diapason from the tongues of martyrs and confessors—the partakers of Christ's sufferings. The faith of all ages is fixed upon it, and every disciple "is crucified with Christ." But if there is a suffering, there is also a triumphant condition of "the kingdom of the heavens."— This allies itself to the crown and the King in his glory, and appeals to our hope. The ages which are past have anticipated it. Abraham saw the grand capitol of this kingdom, and walked humbly before God in hope of entering into it. The prophets leaped over the suffering state of the kingdom, to catch the inspiration of its crowning glories. Enoch, the seventh from Adam, overlooked all that lay between him and "the day of the Lord," and saw him "coming with his holy myriads;" and the Saviour in his transfiguration, gave to Peter, James, and John, a faint idea of its transcendent glory; and the last of the apostles saw it approach with its descending King, and said: "Come quickly." The Bride, the Lamb's wife, has been waiting for the day impatient for his return. She has felt her loneliness and poverty, more like a widow in mourning, than as his empress queen. But "the kingdom and the greatness of the kingdom under the whole heaven" shall be hers, when Jesus our Lord shall come.

"Wherefore we receiving a kingdom that can not be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire."

"The Few."—In some remarks by a Massachusetts Congregationalist Minister at the recent Christian Convention, Boston, he stated that he had a Church numbering about three hundred members, but that there were less than twenty reliable workers among the whole; that is, men and women on whom he could at all times rely for presence and help. The general sentiment among his people was, that if they came to hear preaching they had discharged their duty; the week-night meetings and special services must care for themselves. In what degree are multitudes of other churches throughout the land superior to this Massachusetts one? The almost universal history of the Church is, that there are a very few who are over-worked, while the mass take their ease. If all were to work for Christ as they work for themselves, how radiant the face of the Church would become, and how great would be the number seeking entrance to her fold!

THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

The Law and the Gospel Connected.

THE connection of the Law with the Gospel is a subject of great importance, and one worthy the consideration of every Christian, for it comprises the plan of salvation, and brings to view the goodness of God in saving mankind, His mercy, and His justice, whereby "he may be just, and the justifier of him who believes in Jesus."

In the course of God's dealings with the human family, it became necessary for God to give mankind a law, or a rule of action, whereby man might regulate his conduct and direct his ways of life, for the man had disobeyed the requirements of God, thereby incurring his displeasure; and in order for God to exercise a government over mankind, he must have a law by which to govern his subjects. This law was given as embodied in the ten commandments: "Thou shalt have no other gods before me; Thou shalt not make unto thee any graven image; Thou shalt not take the name of the Lord in vain; Remember the Sabbath day to keep it holy; Honor thy father and thy mother; Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet."

But man had sinned, and future obedience could not atone for past transgressions, "because by works of law no flesh shall be justified in his sight." Rom. iii. 20. (Bible Union Translation.) "And not wishing that any should perish," he devised a remedial system, a way whereby man might live and return to God, for the law was unchangeable and demanded the death of the transgressor. But "God so loved the world that He gave his only begotten Son that whoever believes on Him should not perish, but may have everlasting life." Could God have changed His law that man might live, I doubt not that it would have been done, instead of giving up His dear Son to die; no, the law was too holy, and as unchangeable as its author, and nothing but the death of its violator, or a substitute, could satisfy its demands; and without doubt it was with reluctance that God yielded His Son to die in the stead of sinful man. But as Christ was not to come till the fulness of the time was accomplished, the Gospel of the Old Testament was instituted, consisting of types and shadows, to foreshow or look forth to the coming, the death and atonement of the perfect sacrifice, which can in reality take away the sin of the world.

God gave man a perfect law, the violation of which demanded the death of the transgressor, and his death would satisfy the demands of the law; but God "not wishing that any should perish, but that all should come to repentance," provided a perfect sacrifice, a veritable atonement, even the shed blood of his own Son, for

"without shedding of blood there is no remission." "But when the fulness of the time came, God sent forth His Son, born of a woman, born under law, that he might redeem those under the law, that we might receive the adoption of sons." The Gospel of the Old Testament gave place to the Gospel of the New Testament, the shadows passed away, the perfect sacrifice was offered, Christ was crucified, buried and resurrected to carry on the plan of salvation, to honor the Father and to vindicate His law. He came not to abolish the law or to change it, no, not even the fourth commandment, but to magnify the law and make it honorable. We now have access to a throne of grace by faith in the merits of Christ's atoning blood. We were brought under the law, or its curse, by having transgressed the law, and we "have been set free from the law of sin and death, by the law of the Spirit of life in Christ Jesus." Rom. viii. 2.

But because we have been set free from the law, are we privileged to break the law and to "continue in sin, that grace may abound?" "Far be it." We are under greater obligations, if possible, to keep the law, for we cannot expect to have God's grace shed abroad in our hearts if we violate the law, thereby meriting his displeasure; and new violations of the law would bring us under fresh condemnation. Great blessings were enjoyed by the first family while obedient to law. Those blessings were lost by disobedience, and curses fell on mankind and the world. God has freely offered to restore those blessings to the human family, or as many of them as wish it, through the mediation of His Son, and mankind may yet enjoy the smiles of the great God, and be His happy children, simply by obedience to His law, to all His requirements, and his commandments are not grievous, and accepting the reconciliation of His dear Son.

The Law and the Gospel are to extend together through this age, until man is saved from sin, and the plan of salvation be completed. The Law will continue on through the endless ages of eternity, for the subjects of that kingdom must be subservient to law; and now

"The gospel call is free for all, Then why should any die."

We will keep the law of our God, and enjoy the blessings of His grace, relying on His promise of an eternal existence in the world to come, through the merits of Jesus Christ our Lord.

J. B.

To all who keep the Commandments of God, and love the Truth:

DEAR BRETHREN: I wish to say a few words in reference to the cause of truth among us.

1. I am truly thankful that we have reason to be encouraged in view of our past success and prosperity. God has blessed us, and led us so far, and by his grace we are alive, notwithstanding the many wishes and prophecies of the enemy that we might die. Prospects are bright for a great work to be done this year. We all desire to see it, but are we as willing to work to bring it about? God is waiting to work with us, as soon as we will work with and for him.

2. If any thing is done, we must have God with us. To this end we must have more faith and vital piety: we must live nearer to God, and pray more. The spirit to sacrifice for God

must be felt among us. Our cause has suffered for want of this. Our preachers have been compelled to work with their hands to have a support, which they ought to have had in the field. Assuredly God is not well pleased with this. Preachers can't live on the wind, nor unpaid promises. How must God feel to see his faithful servant leave the work of the ministry, and seek another calling that he may live, when He knows that those who have received their labors are holding on to means that ought to be given to the cause. The laborer is worthy of his hire. God requires the minister to be honest, and support his family. But how can he do this, when the brethren will have him spend his time, and not pay him for it? Brethren, do you want to make your preachers dishonest? have them neglect their families, and contract debts that they cannot pay, and so injure the cause? Then persuade them to come and preach for you without paying them for their time. Our cause can't move without money. Some of you owe the cause. You are in debt for your paper, and the office suffers for want of it. You have pledged to God, but have not paid. You must keep square with God as well as with man, if you would be blessed. My desire is to see the cause move. I feel for those who have called for labor.

There are a goodly number who have done but little—nothing compared with what they ought to have done. Many of these are now in debt for past favors. Some have done, and are doing all they can, and God is blessing them and blessing the cause where they live.

I am now ready to take the field, and to work in the Lord's vineyard, and shall hold every brother who calls me to labor, to be under obligation to see that I am sustained where I labor under his call. Otherwise, we must fail, and go to work to support those dependent on us. May God work for us, and stir us up, each one to the necessity of doing all he can. The ministers have borne, and are still willing to bear their part, and sacrifice all that God requires. Beyond this, none can go. Let us all do this, and great blessings will result.

I have been called to labor in Indiana, Illinois, Missouri, and several places in Iowa. Many are the cries, "Come over and help us." It seems that God is now moving the hearts of the people to hear. This is a propitious time. Every one should feel a travail for souls and cry continually, "O Lord, send out thy light and thy truth," and then live so before God, that the light may shine in every word, thought and deed. Let us strive to excel in love and good works, and we will be blessed abundantly.

I am now ready to commence labor for the Lord in the wide harvest field. I want to go forth with my whole heart devoted to the work, and want the sincere prayers and co-operation of God's people. I shall respond to calls as fast as I can. Brethren, be ready for a good meeting; have all things in order; be at peace among yourselves, and with the world, and expect us as soon as we can work our way to you. May God bless, and lead in the work.

B. F. SNOOK.

Marion, Iowa.

He who is cautious and prudent, is generally secure from many dangers to which others are exposed.

THESE whose will being with themselves are really are the cut the intere Church on like a wo length an trusting excited things, it tional am Approv about his in a pare me?—wha commence this sin, n could do b the absenc does (he m they would the necessi works," an to ignore th knoweth t is sin." J in making in bringin blessed ho sponding, are more who earne to pray for tem of neg er on the a This cla away from They are l and, as th stay at ho des. "I well as at they have philosoph class are a 1. They only need that bent be cruel in toiling an could be e it in relig and sister erty, and ners, is it which I e to accomy much as ye have d 2. Thei nothing n erts an int realize fluence ag is the cas should ev does not; meeting, think he Others se —some b ded it is i thus an e yard wit curse aga said the s inhabitat the help v. 23. O of Meroz church th siders see they are

NEGATIVE CHRISTIANS.

THERE are a class of people in the world, whose virtuous qualities consist solely in not being wicked. And these people have suffered themselves to be deluded into the idea that they are really, *bonafidely* Christians.

The cause may lag, members may backslide, the Church on every side, yet, while the Church, like a wounded serpent, thus "drags its weary length along," this class will sit like Stoics, "trusting all to the Lord." They are beyond excitement, and if they do not notice some things, it is more attributable to their constitutional *calm*, than undue enthusiasm.

Approach one of this class, and talk to him about his dangerous condition, and he will ask, in a parent surprise, "What's the matter with me?—what have I been doing?" Then he will commence to tell you that he is not guilty of this sin, nor that sin; that he is in perfect union with the Church, and he doesn't know what he could do better; that he thinks righteousness is the absence of evil; that if all do as well as he does (he means if all do as little evil as he does), they would get along finely, &c. He overlooks the necessity of "showing his faith by his works," and his theory completely compels him to ignore the passage which says, "To him that knoweth to do good, and doeth it not, to him it is sin." James iv. 17. His religion consists, not in making an effort to obtain favor with God, or in bringing others to the enjoyment of "that blessed hope," or of speaking a word to the desponding, or of praying for, and with those who are more liable to temptation than himself, and who earnestly ask him at each social meeting to pray for them, but it consists merely in a system of negations: it is a religion based altogether on the absence of evil.

This class of people readily find excuses to stay away from the communion of the saints of God. They are too tired, it is too wet, or too dry, &c., and, as there is to be no preaching, they "will stay at home," they say, "and read their Bibles." They "can read and pray at home as well as at meeting," &c. But the real trouble is, they have no interest in the meeting: in their philosophy, they can see no use for it. This class are a great damage to the cause.

1. *They are cruel to their brethren.* If it would only need my strength to succeed in raising that bent to its place in yonder frame, it would be cruel in me to stand idle while the men were toiling and sweating to accomplish that which could be easily done with my help. But how is it in religious matters? If I see my brethren and sisters struggling for deliverance and liberty, and laboring for the conversion of sinners, is it not cruel in me to withhold that help which I can easily afford, and which is needed to accomplish the objects of the church? "Inasmuch as ye have done it unto the least of these, ye have done it unto me," says the Saviour.

2. *Their influence is against the cause.* There is nothing more certain than that every person exerts an influence. But what an awful thought it is, to realize that the professed Christian exerts an influence against the cause of his Master! Yet such is the case. 1st. In the social meeting, where he should ever be found at the post of duty. He does not see the special necessity for attending meetings, and if he does attend, he never seems to think he has any duty to tell his hopes and fears. Others see him there: they notice that he shirks—some become disheartened, others are persuaded it is unnecessary to bear their crosses, and thus an example is given to fill the Lord's vineyard with idlers. Anciently there was a bitter curse against those shirkers. "Curse ye Meroz, because ye have said, We will not see war, nor will we fight, because we are at peace," &c. Judg. v. 23. O idle professor, be careful that the curse of Meroz does not rest on you. 2nd. Out of the church their influence is death to the cause. Outsiders see their lack of devotion, and thence they are brought to conclude (and truthfully

too,) that the only difference between these Christians and some of their moral neighbors is, that one belongs to the church, and the other does not; one *professes* to be a Christian, the other does not. A great sin lies at the door of these idle professors.

3. *They are a hindrance to the prayers of the faithful.* When the church is languishing, and there is danger of its members backsliding, it is then the faithful feel the great necessity of prayer; but when they meet and attempt to pray, their words and thoughts seem to be pressed back so heavily that it is hard to give them utterance. They feel like struggling for deliverance, but at the same time they feel a ponderous weight upon them, as if an eagle should attempt to fly without pinions, or a horse entangled in the meshes of a net should attempt to walk. They attempt to raise the weight, but the ground seems to give beneath their feet, and all their efforts are abortive. The reason of this is, these negative Christians are a dead weight. While the Church of God is trying to rise, they, with a cruel hand are crushing it down in darkness.

The Lord has said, "Go, *work* in my vineyard." It is not enough that they go into the vineyard, and sit idle all day under the shades of the vines: He has promised no pay for that. If this were allowed, it would not be long till the vineyard would be filled with a set of idle loafers, instead of laborers. D. W. HULL.

Who are the "Israel of God"?

(Continued.)

In the investigation of the subject of Israel's restoration, we can but see that there is a fearful destiny to be told for those nations who have served themselves of him. I think it is also evident that intimately connected with their return to their own land and to Jerusalem, will be the second advent of the Saviour, not only to rejoice over the return of his long absent heritage, but to order the work of subduing his enemies. In relation to the peculiarly blessed condition of his people, that is, restored-Israel, read Isa. lxii. 4, 5.

"Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah (my delight,—marg.), and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

The Lord will also raise up watchmen of their own. See v. 6-9, 11, 12: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem as the earth. [Here, observe the pledge that the Lord makes to them] The Lord hath sworn by his right hand, and by the arm of his strength, surely I will no more give thy corn to be meat for thine enemies; and the sons of the strangers shall not drink thy wine, for the which thou hast labored; but they that I have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. * * * Behold the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."

"His reward is with him, and his work before him." At this point in Israel's history, I think it is clear, that their salvation or Saviour will be

personally among them; and for their shame and confusion, he will reward them with everlasting joy. But he has a "work before him; and what is that work? The next chapter will tell.

Isa. lxiii. 1-6. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. * * I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. * * * And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." The prophet sees him coming up from Edom—the descendants of Esau. How literally then will be verified the saying, "Jacob have I loved, but Esau have I hated."—When his love is settled forever upon the children of Jacob, he stains his raiment in the blood of the children of Esau. All this will be fulfilled literally, when the year of his redeemed comes, the day of vengeance comes also.

We shall now examine a few passages in Jeremiah touching the restoration of Israel. We first quote vs. 3, 5, of ch. xxiii. "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed of them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." It will be seen that the prophet is speaking of a remnant of his ancient flock whom he had scattered on account of the idolatry they had been led into by their idolatrous pastors and shepherds, and he promises to gather them out of all countries and set up over them a different class of shepherds. And then he locates this prophecy, and gives us a clue to the time of its fulfillment, that we need not mistake. vs. 5, 6. "Behold, the days come, saith the Lord, that I will raise up to David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Nothing short of Christ in person, literal Israel and Judah, gathered out from all countries, and saved, grafted into their own vine, permanently to remain forever, and the kingdom of Christ established, and his righteous reign commenced, will fill this bill.

vs. 7, 8. "Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land."

The above prophecy connects the commencement of the Messiah's reign on the earth and the restoration of the remnant of Israel and Judah together. The one is as literal as the other, and the one as sure to take place as the other. If we deny the one, we may, with the same propriety, deny the other. If we allow the scriptures to mean what they say, we shall look for these events in close proximity to each other. No gathering in the past can satisfy the claims of this prophecy. R. W. REED.

LOUIS NAPOLEON.

The following article from the pen of Dr. W. HENKELL, *Whitaker's*, Rector of St. James, Dukes Place, London, is taken from the January number of "The Signs of our Times"—a monthly, published in London, England. Its object is to show that Napoleon III. is represented by the last head of the Leopard Beast of Rev. xiii., and the seventh colored beast of Rev. xvii.

We bespeak for the article a careful reading and an examination of the subject as one that is full of interest to the Bible student, from the fact that the chief actor in the drama is now on the stage of action, and as he has already about filled up his three score years, the curtain must soon rise for the performance of his last act as the developed Antichrist, if he really occupies the position ascribed to him below. We know that in consequence of his failure in Mexico, and his rebuff by Prussia, many consider that the power and influence of Napoleon III. is on the wane. But the fact that these two countries both lie outside of the limits of the old Roman Empire, may account for his failure in their cases. Doubtless, it also seems heretofore to many that the present Emperor of France shall ever become the acknowledged head of the nations into which ancient Rome was divided; but when we look back, and see how easily, and naturally the way seemed to open before him to obtain his present position, after two abortive attempts had been made, and when all regarded his aspirations as absurd in the extreme, or merely a leading position in the affairs of nations. That there is some necessary and terrific crisis impending over the old Roman world, no one can doubt, who takes into consideration the political aspects as now distributed Europe and Asia, and the vast and unprecedented preparations that are now being made for war by all the nations of the Old World.

H. E. C.

In Rev. xiii., St. John, standing upon the seashore, beholds a wild animal ascending out of the sea, "having seven heads and ten horns."—The horns are crowned, and the heads are circled by the diadems of blasphemous assumptions.—This singular creature in its general configuration resembles a leopard, but its feet are those of a bear, and it has a lion's mouth. If we regard its resemblance to a leopard as indicating a warlike, ferocious character, this idea will be confirmed by the seeming incongruities of a lion's mouth and a bear's feet—bears fighting with their feet, and lions with their mouths.

This fierce animal becomes the vicegerent of the dragon, and quickly places himself in open and fearful antagonism to God, and all that belongs to God. His career, however, is not unchecked. One of his heads receives a severe stroke by a sword, and apparently dies. Yet it has what seems a miraculous recovery; it again lives, and thus excites the astonishment of the world. He goes on with accelerated triumph over all the world, and over the saints of God, and is, for forty-two prophetic months, allowed to establish his despotism.

Yet, for a time, his progress seems a prodigy of lawless wickedness. And a conductor arises. A false prophet becomes his guide; and by a strange legend he beguiles the inhabitants of the earth not only into constant marvelings, but also into blind obedience. The tyranny is represented as so complete that the wild beast's mark in the hand or on the forehead—a common practice amongst the heathen to indicate the worship of a particular deity—is indispensable to liberty of commerce.

The season of retribution gradually approaches; no, without its warnings and earnest. One plague descends upon the marked worshippers of the wild beast; another, upon his seat. The result is darkness and anguish. Yet there is no repentance. The wild beast even makes one of a fearful triumvirate whose evil counsels gather the nations to battle against the Lamb.

A few words describe the issue of this conflict: "And the wild beast was taken, and with him

the false prophet . . . these both were cast alive into a lake of fire, burning with brimstone." Rev. xix. 19.

It is clear that the wild beast must refer to some temporal kingdom. The very word "beast," meaning properly "wild beast," points to something earthly, sensual, non-spiritual.—But this is yet more evident if we turn to chap. xvii. In this chapter the same wild animal is introduced, with the remarkable addition of a woman seated upon him. The angel there explains the seven heads to mean seven hills. These seven hills indicate an earthly or temporal power.

But what earthly power? Can there be a doubt? Ask anybody what empire is designated by the phrase, "*the seven hilled power*;" and he most assuredly will reply, The Roman. The wild beast represents, therefore, the secular Roman Empire. We say the secular, because we are precluded, by the character of the symbol, from attributing to it any religious or ecclesiastical aspect.

The seven heads, the angelic expositor also asserts, are seven kings; the seven kings indicate polities or governments.

The conditions or qualifications of the new or seventh sovereignty are these:—

1. It is to arise about the period—a little before, or a little after—when the sixth head falls. We cannot suppose the wild beast to exist without a head, and its new head must have come when the other falls.

2. The seventh is to "continue a short space;" the political headship, therefore, which it typifies, must have the character of brief existence. Rev. xvii. 10.

3. This head is mortally wounded by the stroke of a sword. The new sovereignty, therefore, will be one which sustains such an external assault as apparently destroys its power, and causes, so it may be styled, its political death. Rev. xviii. 3.

4. The slain head revives by the marvelous healing of its mortal wound. The government of which it is the symbol must be one which, although destroyed, again recovers its power, and returns to its former dominant position.

5. It seems to resemble an eighth head, but is really the seventh, under a new phase of existence which leaves its identity untouched. And so the political power which it foreshadows must have, at its resuscitation, a certain newness of life, which gives it a fresh aspect; and yet it must be in such connection with its former constitution as to make it the same dynasty restored. Rev. xvii. 11.

6. The wild beast, at its revival of life, is to ascend out of the sea, or abyss—synonymous terms which symbolize a nation in a disturbed state, through foreign, or intestine tumult. The seventh power must, accordingly, arise out of the raging winds of a tumultuous people.

Nowhere can we find these conditions observed, or these qualifications furnished, except in

THE FRENCH EMPERORSHIP

as founded by Napoleon Buonaparte, in the year 1804.

1stly. In 1805, he became king of Italy; and, subsequently to the abdication of Francis, it was decreed that the States held by the Pope should

be united to the French Empire, that the Imperial Prince should be called king of Rome, and that the Emperors should be crowned at St. Peter's as well as at Notre Dame. The power of Napoleon rapidly extended, directly or indirectly, over the Western Empire. It was distinct in its official designation from the preceding heads; its decree affirmed that the city of Rome should be called the *second* city of the Empire, thus depriving it of its metropolitan dignity, although claiming its possession. Yet it was a *Roman* head. Its special military ensign was the Roman eagle; its representative attempted the revival in himself of the characteristics of Augustus Cæsar, Justinian, and Charlemagne; its manners and pretensions were assimilated to those of ancient Rome; the descent of Buonaparte was traced to some of the Paleology who had taken refuge in Corsica; and the seven-hilled city was not only actually in his possession, but was officially annexed to his dominions. As the seventh head he towered majestically and terribly in the Latin Empire.

2ndly. Then the French Emperor continued only a short space. His formidable dominion ended in June, 1815, after a brief existence of eleven years.

3rdly. And it was destroyed by the stroke of a foreign sword. It seemed a mortal wound.—Who that saw the fallen Emperor pacing, like a shackled tiger, the prison-ground of St. Helena, could have conjectured the restoration of his dynasty? The Empire seemed broken up forever.

But it was conjectured. In 1823, the Rev. G. S. Faber published his "Sacred Calendar," in which he plainly asserted the revival of the French Emperorship, as demanded by prophecy. He then wrote these words—"It cannot but follow, from the very terms of the prophecy, that in the person of some other successful adventurer, the French Emperorship will be revived while the re-animated wild beast is emerging from the agitated abyss of some tremendous political revolution."

This is a remarkable instance of clear penetration into the meaning of prophecy. At the time Mr. Faber wrote, there was no probability of a restoration of the French Emperorship.—Yet prophecy said that the slain head would revive, and so this sagacious student of the Apocalypse asserted the revival of that political power which expired at Waterloo.

We have this advantage in taking Mr. Faber's views as stated by him in 1823, that they cannot be suspected of being biased by the present actual restoration of the French Emperorship. This is obviously a strong confirmation of his interpretation of the seventh head.

4thly. The seventh head has now reappeared. The "successful adventurer" has effected a seeming miracle; he has resuscitated the dead Emperorship. In some respects he is an eighth head; he succeeds to the restored Empire by successful military efforts, and may well claim to originate a dynasty.

5thly. Yet he does not really constitute a new head. The instincts of the present Empire are those of the former. The whole soul of the present Emperor is absorbed by one thought—Identity with Napoleon Buonaparte. Had Louis

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Napoleon been a student of prophecy, and conjectured his destiny from the visions of St. John, he could not have set to work more zealously than he has done, to accomplish that destiny and to identify himself with the slain seventh head. The eagle has been restored to the French banners; and a French army is actually master of the Roman city. Napoleon III. preserves under that very title the Imperial legitimacy, and proves that the Empire of Napoleon I. has risen again into marvelous vitality and power.

ably. The only other point of analogy we have to notice, is that between the rising from the sea and the rising of the French Emperorship from the troubled waters of revolutionary strife. This was seen in the fearful combats out of which Bonaparte arose to despotic rule; and the convulsions of all the Continent—beginning with France—during the eventful year 1818, suitably heralded the new rise of the Emperorship; which, did literally emerge out of popular disturbances and revolutionary massacres.

And now, it may be asked, for what purpose have we placed these prophetic interpretations before you? Why have we thought it desirable, and even necessary, to occupy the quiet hours of a Sabbath evening with this array of historical facts? Most assuredly it has not been to gratify your curiosity; nor to display the preacher's ingenuity in solving the enigmas of St. John.—This would have been a waste of your time, and a degradation of our own high office.

But we stand on the walls of Zion as spiritual watchmen. To us comes the question, "Watchman, what of the night?" And it is our bounden duty to answer that question; to cry to the slumberers in Zion, "The night is far spent, the day is at hand;" and to whisper to the mourners in Zion, "Lift up your heads, for behold! your redemption draweth nigh!"

We believe that awfully important events are to be transacted subsequently to the re-appearance of the seventh head of the wild beast; that if the present French Emperor be this restored head, these events are even now coming to pass, and may be said to already cast their shadows before; and that standing as each one of us does on the verge of a terrible futurity, we ought to discern the signs of the times, and prepare to take our part in the approaching struggle.

Why, then, has vitality been restored to the deceased Roman Empire, and to its slain seventh head?

Because this Empire—as the mystic wild beast—is to originate a gigantic confederacy against the gospel of Christ, and is to ally popery, infidelity, and despotism against the true disciples of Jesus.

When the sixth vial is poured out (Rev. xvii. 13.) three unclean spirits issue from the mouths of the dragon, the wild beast, and the false prophet, and moving amongst the kings, excite them to an unholy alliance and to an impious war. Their success is exhibited in the gathering of the kings to "the battle of the great day of God Almighty." In other words, the renovated Roman Empire, in conjunction with the Papacy, and under the influence of Satan, will employ such demon-like influences in continental kingdoms, that a fierce war will arise, directed against the Church of Christ. This, commonly called the "war of opinion," will be the final

struggle between the wild beast and the Lamb; will take place after the outpouring of the seventh vial, and will end in the complete and supernatural discomfiture of the enemies of Christ.

When the seventh vial sheds its portion of wrath, there will be political confusions, general anarchy, the overthrow of the Roman Empire, the destruction of Papal Rome, an irruption from Russia, the conversion of the Jews, and the battle of Armageddon. When will these events occur? Probably very soon.

LETTER DEPARTMENT.

Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard 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. Brethren, speak one to another.]

From Bro. Smith.

DEAR BRETHREN AND SISTERS: For the first time I attempt to address you a few lines through the conference department of the paper, believing as I do, that this department of the *HOPE* should not be neglected, inasmuch as we are told to exhort each other, "and so much the more as we see the day approaching." Although I have never seen many of your faces, yet I trust we are not strangers to the grace of God and that we are all striving to gain a home in the "goodly land" where we shall meet with all the good and blest of every age and clime.

Although I hope and trust that I love all who love the Lord, yet my heart is often drawn out, especially in love for the readers of the *HOPE* who are keeping the commandments of God and the faith of Jesus. There are no people on earth that I can have the same interest for that I do for you; for while we have been separated from the world and the popular churches on account of our faith in the Law of the Lord, Coming of Christ, &c., we have also been separated from our former brethren, because we cannot conscientiously endorse some things which they believe to be truth and in consequence of which, we are called "rebels," &c. These things often cause us to feel sad, but we will not allow ourselves to become discouraged, but will try to put our trust in God, who is more than all who can be against us.

We still love our former brethren, and while we believe them to be deceived in regard to the divine origin of Mrs. White's visions, yet we wish them no evil, nor have we any "hard speeches" to make in regard to them, no judgments nor sentences of condemnation to pass upon them, but shall leave them in the hands of the Lord, hoping and trusting that if they are in error in regard to the visions, they will sooner or later see it and forsake it. We believe that we should all of us treat the difference between us and our former brethren with respect and candor, and by

our publications and our actions show them that our work is not merely to pull down what we believe to be error, but rather to build up the great truths of the Bible, and that although we do not endorse all that they call truth, yet we love the Lord, and are trying to gain a home in His everlasting kingdom by obedience to the requirements of His word.

They have prophesied that the work we are engaged in will come to nought, and that we have lost, or will lose the love of the truth; because we have rejected the visions. But I do not believe this is, at all, a necessary consequence, if we only maintain our loyalty to God, by obeying His word. If our work was merely to tear them down—merely a negative religion, then truly I should think that it would come to nought.

Let us, dear Brethren and Sisters, see to it, that we make our salvation, and that of those around us, the great object of our lives. Let us sacrifice of our time, our talents, and our means to sustain the cause in which we are engaged. Let us not allow the Publishing Association to be crippled for want of means to carry on the work, but remember that "the liberal soul shall be made fat," and that the Lord requires us to sacrifice of our means to sustain His cause—not scantily, but liberally—and that He who is "the giver of every good and perfect gift," is able to make us abound in this grace also. If we do not do our duty, I fear that our work will come to nought. If we only serve the Lord at the harvest, and assist His cause only when all of our own wants have been supplied then we shall fail and receive a curse when we might have had a blessing temporarily as well as spiritually.

I can say to you that I want a home in that land where none of the inhabitants shall say "I am sick." O yes, I want to see the King in his beauty, and reign with him forevermore. O will I be there? will you, dear brother or sister, be there to die no more? Jesus died that we might be there! Angels have been commissioned to earth to minister for us, in order that we might be there! Jesus intercedes for us!—the spirit strives with us!—O! shall we neglect so great a salvation? If we do, how shall we escape? No! no! we must fight the good fight of faith,—we must lay hold on everlasting life, and then all is well.

Pray for me that I may meet you in God's everlasting kingdom.

Your brother in Christ. M. B. SMITH,
Marion, Iowa.

From Bro. Branch.

DEAR BRO. BRINKERHOFF: I would write a few lines to let you know that I am trying to be a better boy, and to be one of God's children.—I want to keep the commandments of God. I hope you will pray for me that you and I may at last meet where we shall part no more. Oh children, will you not come to Jesus and be his children? Let us strive to enter into the kingdom of heaven. Soon the door of salvation will be shut, and there will be no chance for sinners to repent. Soon Jesus is coming to reward his children.

MORTIMER A. BRANCH,
Hartford, Mich.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, MAR. 24 '68.
LOCAL ITEMS.

THE EDITOR of the HOPE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourself responsible for editorials, selections and comments; but no farther.

NOTICE.—At the beginning of the next volume our secretary will go through the books, and drop from our subscription list the names of those who have not paid for the HOPE from the beginning of the first volume, and who will then be two years in arrears. We presume that those who want the HOPE will pay for it if they can. We do not design to cut off any who want the HOPE, and we will send it free to those who want it and are not able to pay for it, if we know who they are. All such will find their paper marked "free" with their name on their paper or its wrapper.—If any who should have it free, should find their paper stopped at that time, we hope they will immediately inform us.

IMPEACHMENT.—The court of impeachment re-assembled on the 13th, as per adjournment, and opened by reading the journal of the previous day's proceedings. On the call of the Serjeant-at-arms for Andrew Johnson, he did not appear. His counsel were then notified to appear, three of whom did, two being absent.—Mr. Stanbury of the President's counsel stating they appeared in his behalf, and then proceeded to read a paper which appealed for an extension of forty days for the trial. This opened a lengthy debate, which resulted in granting an extension of ten days, to the 23rd, when it was expected the trial would proceed.

"It is astonishing to see the amount of Church gambling now practiced at the fairs held by the various denominations. It would seem they thought the end justified the means, let them be what they may. We do not see how any one calling himself a Christian, can give countenance to such things; much less a minister professing to be a Christian. The things practiced at fairs are as direct gambling as may be seen among any professed gamblers, but because it is a Church it is passed in silence, and patronized by leading members in the different churches, with the minister in the foreground."

—The trial of Jefferson Davis which had been set down for March 25, has been postponed to April 15 by Judge Underwood.

—Somebody in St. Louis calls things by the right name. He has recently opened a whiskey and beer saloon which he designates the "Hellery."

—The cholera is prevalent at St. Thomas, West Indies, and Tangier, Morocco.

—The gas from the burning well on the Alleghany river is still in flames. The well was struck about two years ago and the gas has been burning ever since. Within the past six months there has been a perceptible decrease in the volume of gas and flame, and it now rises but four or five feet above the surface of the ground.

—In Jerusalem, fifteen years ago, there were only two or three families of converted Jews; now there are about twenty-five households there, who have abandoned Judaism for Christianity. A Christian was recently caught one day in a lonesome place by a body of persecutors, who threatened to crucify him, and actually nailed one of his hands to the wood, when they were interrupted by the intervention of some Mohammedans. He forgave his persecutors, and did not insist on their being punished.

HUMILITY.—A farmer went with his son into a wheatfield to see if it was ready for harvest. "See, father!" exclaimed the boy: "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, are not good for much."

The father plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight and high, is light-headed, and almost good for nothing; while this, that hung its head so modestly, is full of the most beautiful grain."

A BEAUTIFUL MAXIM.

I live for those who love me,
For those who know me true,
For the Lord who smiles upon me,
Whose coming's almost due;
For the cause that needs assistance,
For the wrongs that lack resistance,
For the future in the distance,
And the good that I can do.

BUSINESS DEPARTMENT.

Communications Received for THE HOPE

(Should any of our correspondents fail to find their communications receipted, they may know that they were not received.)

The Seven Trumpets; The Preparation Day; The Two Witnesses of Rev. xi.

RECEIPTS

For the HOPE OF ISRAEL.

[NOTE.—Immediate notice should be given if money sent for the paper is not in due time acknowledged.]

\$1,50 EACH. Jacob Young, Isaac Hagaboan, Nancy Caldwell.

\$2,00. Erastus Clark.

\$3,00. F P James.

75 cents. Seth Pickering.

55 cents. J Koslosky.

50 cents. Charles Seward.

Donations to the Publishing Association.

A Friend,

\$5,00.

Books and Tracts

For sale at the Office of

The Christian Publishing Association,
MARION, IOWA.

Address all orders to W. H. BRINKERHOFF.

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.

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