

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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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 coming of Christ to judge the world; The restoration of Israel; The reign of Christ on David's throne on the earth in the times of restitution, and other kindred Bible truths.

THE COMING OF CHRIST.

When shall thy lovely face be seen?
When shall our eyes behold our God?
What lengths of distance lie between,
And hills of guilt a heavy load!
Our months are ages of delay,
And slowly every minute wears;
Fly, winged time, and roll away
This tedious round of sluggish years.

Ye heavenly gates, loose all your chains,
Let the eternal pillars bow;
Blest Saviour; cleave the starry plains,
And make the crystal mountains flow.
Hark! how thy saints unite their cries,
And pray and wait the general doom;
Come, thou the soul of all our joys,
Thou, the desire of nations, come.

Put thy bright robes of triumph on,
And bless our eyes and bless our ears,
Thou absent love, thou dear unknown,
Thou furest of ten thousand fairs.
Our heartstrings groan with deep complaint,
Our flesh lies panting, Lord, for thee,
And every limb and every joint
Stretches for immortality.

Faith, longing, shakes its eager wings,
And burns to meet thy flying throne;
We rise away from mortal things
To attend thy shining chariot down.
Now let our cheerful eyes survey
The blazing earth and melting hills,
And smile to see the lightnings play,
And flash along before thy wheels.

Oh! for a shout of violent joy
To join the trumpet's thundering sound,
The angel herald shakes the skies,
Awakes the graves and tears the ground;
Ye slumbering saints, a heavenly host
Stand waiting at your gaping tombs,
Let every sacred, sleeping dust
Leap into life, for Jesus comes.

—Dr. Watts.

SHAKY CONDITION OF THE GLOBE.

One of the leading New York dailies recently said, "It is our duty to call attention to the shaky condition of our globe at the present time. Almost every day for some time past we have published startling accounts of terrible earthquakes; of volcanic eruptions

from old craters and from new clefts in the crust of the globe; of the sinking down of islands beneath the ocean; of the rising of the sea fifty feet above its ordinary level; of tornadoes such as have hardly been known since the flood; of showers of meteors, and of general disturbance in the heavens above and in the earth beneath. What all these things portend we do not pretend to say, but they are ominous.

"Since the beginning of October we have had to chronicle a succession of hurricanes and earthquakes that did immense damage in the West Indies and on the Gulf Coast. First we had to record the tornado at Galveston, Brownsville, and Matamoras on Oct. 3rd; next came the destructive gales at Martinique and St. Vincent islands on Oct. 7th, followed by the still more disastrous hurricane that tore all before it in St. Thomas on Oct. 29th, and in Porto Rico, St. Domingo, and at Cape Haytien on the following day. All the steamers plying in the Gulf of Mexico reported tempestuous weather in the beginning of the first and second weeks of Oct. and Nov., and the United States steamer Wilderness, with ex-Minister Romero on board, had a rough experience of the gale at the beginning of Nov.—Succeeding each of these hurricanes were shocks of earthquake, following the same course traversed by the tornadoes, and corresponding in violence to the preceding gale. The most violent of these convulsions was felt at St. Bartholomew, St. Martin, St. Croix, St. Thomas, and Saba islands, at Mayaguez, in Porto Rico, and St. Domingo City, on the afternoon and night of Nov. 18th and 19th. The observations made at Mayaguez establish the fact that the course of this tremendous earthquake was from east to west. At that place water spouted out of the earth, while the earthquake caused such an upheaving in the Virgin islands that some of the smaller ones are reported now as totally destroyed."

A Philadelphia paper, whose pious rationalism is rocking the cradle of false security for many unsuspecting readers, under date of Dec. 23rd, speaks of "numerous destructive hurricanes and earthquakes that have occurred since Oct. last, and the coincident activity of several volcanoes, together with the unusual severity of the winter weather at so early a period of the season." It refers to a hurricane "beginning on our own southern coast in Oct., and continuing in many of the West India islands in Nov., extending also to the East Indies in the latter month, there having been one especially severe at Calcutta, by which more than a thousand lives were lost, and as many as thirty thousand native huts destroyed in the suburbs of the city. At about the same time there have been a series of earthquakes, doing great damage in the West Indies, and we have had in the United States the rare sensation of a shock extending through

northern New York and across Vermont to the seacoast. Simultaneous with this is the early winter and severe cold weather already referred to, and the renewed activity of Mt. Vesuvius in the Mediterranean and of Mt. Hecla in Iceland."

This paper very soothingly reminds its readers that "this is not the first time that such coincidences have occurred." It refers to similar simultaneous disturbances in 1858, when there was an eruption of Vesuvius in the month of June, with more or less of continuing activity until Aug., 1859, when there was another considerable eruption. The same year was marked by earthquakes along the whole valley of Mexico and in Naples. In Mexico the earthquake occurred in the same month (June) with the eruption of Vesuvius. Houses and other property were destroyed to the amount of many millions of dollars. In some districts the shock was the greatest ever experienced. In the following March the city of Quito was almost totally destroyed and thousands of lives lost. In Oct. of the same year (1858) one of the most extensive and destructive hurricanes on record swept the West India Islands and extended for seven hundred miles eastward of the Bermudas. Its effects were felt on our own shores, and as in all similar convulsions, there were enormously high tides and great and destructive waves rolling in from the sea. It will thus be seen that in 1858-9, continuing over a period of several months, there were volcanic eruptions, earthquakes and hurricanes, extending from the interior of Europe to the continent of America, as in the past three months of the present year. There were similar violent disturbances of the earth in 1822, when the most destructive earthquake that ever visited the United States occurred. This was in the vicinity of New Madrid, Missouri, and other parts of that State and Arkansas, when an immense tract of territory was entirely devastated. Over an extent of country 300 miles in length, the earth rose and sunk in waves like a sea, flooding some districts and draining water from others, and in many places great yawning fissures were opened in the earth, threatening to engulf the unfortunate inhabitants.

"In the same year there was an eruption of Vesuvius that opened a vast chasm in the mountain 2000 feet deep, and three miles in circumference."

In the same paper, of the same date, there is an account of the phenomena of "mock suns"—of which three were visible at one time, one morning recently in Lee Co., Virginia. The philosophic editor remarks concerning them, that the "unscientific natives were greatly frightened for a time." And concerning all the above particulars, his sapient conclusion is, that they "all go to show how much there is yet to be learned of meteorology and

the kindred sciences relating to matters on or near the surface of the earth."

The New York editor, however, is not quite so complacent. He wants to know what these things mean. He has not much confidence in the religious prophets, or in "the expounders of Daniel and St John the Evangelist," and pronounces them at fault and behind the times. But he is equally at a loss to find satisfaction from the masters of "sciences relating to matters on or near the surface of the earth"—Where, says he, "where is philosopher Loomis, and all our other savans, just now? The earthquakes and hurricanes have bewildered them as much as the meteors did. It is evident that if we must have information about such phenomena, so as to be able to sleep of nights without fear of being smashed up, we shall have to find more watchful and abler astronomers at home."

Now, we beg leave to say, to plain folks, philosophers, and even newspaper editors, that it is quite unnecessary for them to wait for the completion of M. Dellissier's calculations, observations, and explanations, which are preparing to be read to the Academy of Sciences at Paris, in order to secure an interpretation of all this matter of the earth's shakiness.—There is no hope that he will be able to discover in the economy of nature that "one common cause" for all these things, any more than his predecessors have been able to find the "philosopher's stone," which was to work all wonders. And if he, or some one else, should even be favored enough to find out some general laws whence these things have so multiplied upon the world of late, we can assure all concerned that it will rather confirm than unfavorably affect the explanation which we already have, and which professes to come from the great Author of nature himself, who rules the whirlwind and directs the storm. The matter is easy of comprehension, and very plainly stated, not in Daniel and John so particularly, as in the words of the Lord of both Daniel and John. They may be found in an old book, written, the last of it, nearly eight hundred years ago, and sometimes called "The Bible." It is a book which our fathers used to be much interested in, but which is not much known of late, since the great philosophers have come up. But still, a few have old and worn editions of it in their houses, carefully laid away for preservation, and here and there a page of it contains expressions not yet obsolete or unworthy of attention. Among the rest are a few texts which dropped from the lips of the most modest, gentle, yet knowing Master of the forces that work in nature, that has ever lived, and which bear directly upon this question of the earth's shakiness. We beseech the searchers after light, and peace of nights, to turn to it and to look at it carefully. It is in the second part of the Book, third division (sometimes marked "The Gospel according to St. Luke"), twenty-first chapter, beginning with the twenty-fifth verse.—The great Teacher, who figures in that book, is there represented as having said:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them

for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken;" that is, as remarked by very competent masters of the language, the sustaining and working forces of the system engirding the earth, with their influences upon the earth, shall be disturbed, and give intimations as if about to fall to pieces, causing the seasons to become eccentric, the atmosphere to break from its usual courses, and the natural government of things to be weakened and disordered. And upon the same general topic, the same Teacher is elsewhere represented as having said: "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. xxiv. 7); yea, that "great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven" (Luke xxi. 11).

Precisely what all these things mean, is also declared in this same old Book, by this same remarkable Teacher. He said that he came forth from God, that he was the Son of God, that he had all authority in heaven and earth committed unto him, that he had been anointed and sent as the Redeemer, Judge, and Lord of the world; that, after dying for its sins, and rising again from the dead, and departing for a period to the invisible heavens, he would come again with power and great glory, to consummate his work, deliver those who believe in him and wait for him, punish their wicked oppressors, disarm and overthrow the malignant spirit which has been for so long tyrannizing over the earth and all its population, and carry this whole lower creation through another Genesis, and settle things into a blessed and eternal peace; and that all these marked and mysterious manifestations in the world of nature should take place more and more, through the whole period of his absence, as remembrances of his promised return, and as signs and heralds of his coming to judge and reign in equity and righteousness. Every war, and rumor of war—every mysterious phenomenon in the sun, moon or stars—every earthly calamity and appalling demonstration in the elements or in the history of nations—and especially every symptom of shakiness in the condition of our globe,—he distinctly, repeatedly, and invariably linked with this great assertion and promise of his, to come in the glory and majesty of judgment and inevitable retribution for all the wicked of the earth, and the neglecters and despisers of his authority and claims. And, according to this astonishing old Book, all these disturbing incidents and coincidences which are so alarmingly multiplying around us to the utter bewilderment of our editors and savans, are the direct, specific, and unmistakable signs of the near approach of the day of judgment, and the manifestation of the miraculous glory and kingdom of Him by whom the eternal God has decreed to bring down the rule and power of evildoers, and set up the reign of truth, righteousness, and peace.

And to all those who really believe and rest on these deliverances of the young Nazarene, he has also given this particular command and comfort: "And when these things"—these signs

and alarming symptoms in the fields of nature —"when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 28). Yea, he also spoke various parables on the subject, much more natural, striking and significant than any that Aesop ever gave, among which we find this: "Behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things—this shaky condition of the globe and the portentous signs accompanying —"come to pass, know ye that the kingdom of God is nigh at hand" (Luke xxi. 29-31). And so confidently and positively did he affirm all these things, that he even made the most solemn appeal to the highest verities in the universe in attestation of the truth of what he thus declared, saying: "Verily I say unto you, Heaven and earth shall pass away"—be thoroughly transformed into "new heavens and a new earth."—"but my words shall not pass away" (Luke xxi. 33).

Moreover, this same astonishing young Jew, also gave very pointed directions how men should govern their thinking, and direct their conduct with reference to all these things. Said he, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 34-36).

Now, M. Dellissier may be a very wise man, and may be enabled to make calculations from astronomical observations and from the influences of the planets on the surface of the earth which shall astonish the Academy of sciences at Paris, and sufficiently supplement philosopher Loomis to enable the man of the New York Herald to sleep of nights, as also to satisfy the Ledger's surmises, by which the world of mankind is to be made easy, that all these shakings of the globe, and all the other convulsions and violent disturbances of the atmosphere and of the seasons, have their seat in that part of the interior of the earth, where the vast volcanic fires are always in a state of activity, and whose mighty volumes of pent-up gases evolved will account for everything. But, we confess that the image and utterances of that youthful miracle-worker in the old Book will come into our mind, as after all wiser and more trustworthy than the whole order of this world's savans, and that we had better give heed to what he has given us than to what earthly philosophers are only investigating to give us. We have concluded to abide by the old Book, let the globe be as shaky, and its philosophers as knowing as they may.—*Prophetic Times.*

When the soul is cast upon God, the Lord is with the soul in the trial, and the mind is kept perfectly calm. The spirit of love, the spirit of Christ is there; if thinking of myself, that is the spirit of selfishness.

THE PREPARATION DAY.

DEAR BRO. BRINKERHOFF: Since the VOICE OF THE EAST and Second Advent Monitor, published by me, is for certain reasons still suspended; and having as ever an earnest desire that all false doctrines should be refuted, and that Bible truths should be established in their stead, and being willing to do in my feeble way what I can for that end, therefore I offer the following brief remarks for the columns of the HOPE OF ISRAEL.

In Eccl. i. 9, we read that "there is no new thing under the sun." Now this being the fact, the comment on Mark xv. 42, as appears in the "Report of the Battle Creek Bible Class," published in the *Review and Herald* of Feb. 4, 1868, probably must have originated "under" a cloud. For, certainly it must be acknowledged that the "thing" or idea is new to all the writers of the canonical scriptures. The cloud that obscures the blazing light of this passage from their mental sight, also inevitably obscures it on many other momentous passages of scripture. May the Lord have mercy, and remove it from their darkened minds.

One text under consideration reads as follows: "And now when the even was come, because it was the preparation, that is the evening before the Sabbath." Following this comes their comments upon the stress-words of the passage, in the form of questions and answers as follows:

Quest. What is meant by 'even'?

Ans. The approach of the Sabbath.

Strange idea, indeed! Was ever a construction rendered more vague and foreign to the subject? I confess I never saw one more so. I would like to ask the leader of that class a few questions. Does the word "even" in Ex. xii. 18 mean "the approach of the Sabbath?" If so then we read, "in the first month, on the fourteenth day of the month, at the approach of the Sabbath, ye shall eat unleavened bread." But is it always at "the approach of the Sabbath" on the fourteenth day of the first month? Again: "And when Aaron lighteth the lamps at even," &c. Ex. xxx. 8. Does the word "even" in this text mean "the approach of the Sabbath?" or does it not mean a certain portion of every day, called *between the two evens*, as you will read in the margin. Again, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning." Does the word "even" in this text mean "the approach of the Sabbath?" If so, read accordingly and see what sort of sense you will make. Once more: "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even." Ex. xxix. 38, 39. Does the word even in this text mean "the approach of the Sabbath?" or does it mean the beginning of an interval of which the paschal lamb was to be killed annually, and the daily evening sacrifice offered? In all the foregoing texts, the word "even" evidently means one and the same thing; and simply expresses an interval sometimes called, "*between the two evenings*," and which according to the Pharisees, Josephus, and the Rabbins, the first evening began when the sun inclined to descend more rapidly, i. e. at the ninth hour (3 o'clock P. M.) while the second or real evening commenced at sunset. *Cyprian.*

I deem it unnecessary to say more upon this point for the purpose of more clearly subverting error and establishing truth in its stead, and therefore pass to notice their comment on the words, "the preparation."

Their question and answer is as follows:

Quest. What is meant by "the preparation?"
Ans. The day to prepare for the Sabbath. One upon which all the work of the Sabbath may be done, that nothing unnecessary may remain to be performed on that day.

Well, this comment, to say the least of it, is certainly a novelty. Even the very thought that such an idea can be gathered from the Bible is utterly vain, as may readily be seen by the united testimony of all the evangelists. Let us now examine them.

Mark (xiv. 12) testifies as follows: "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go to prepare that thou mayest eat the passover?"—Friend class-leader, was the preparation here spoken of "for the Sabbath?" or was it a preparation to eat the passover. See also Matt. xxvi. 17. Luke (xxii. 8, 9), testifies, "And he sent Peter and John, saying Go, and prepare us the passover that we may eat. And they said unto him, Where wilt thou that we prepare?" Was the preparation here spoken of, "for the Sabbath?" Nay, verily; and you certainly should know it was not. Again, Luke (xxii. 54) testifies, "And that day was the preparation and the Sabbath drew on." Was this preparation "for the Sabbath?" Answer: John (xix. 14) says "it was the preparation of the passover." But what Sabbath was it that drew on? *Ans.* John (xix. 31) says, "that Sabbath day was an high day," (or "great day,"—*Syriac*) It was not "the Sabbath" of Ex. xx. 10, but it was a festival Sabbath, viz, the passover Sabbath called in Ex. xii. 16, "holy convocation," which occurs on the first day of the feast of unleavened bread on the 15th of the month Nisan,—March. O. S., which according to the testimony of Jesus and the four evangelists, and the positive science of astronomy in the calculation of full moons fell in the crucifixion of the Saviour on the fifth day of the week.

But, it is not my purpose here to discuss the point as to what day of the week the Saviour was crucified, but simply to show what is meant by the words "even" and "the preparation" in Mark xv. 42.

Much more testimony from the Bible might be offered, but I deem it not necessary in so plain a case, as enough already has been adduced to prove the fact that the words "the preparation," in Mark xv. 42, does not mean "to prepare for the Sabbath," but plainly means "the preparation of the passover" as John (xix. 14) calls it. Probably the Battle Creek Bible class still hold the dogma that "at the time of the crucifixion of the Saviour, the Passover Sabbath and the weekly Sabbath came together." See editorial in *Review and Herald* No. 3, Vol. XXII. But even if they do, I see no necessity of their giving such an unscriptural meaning to the above quoted words of Mark xv. 42. But what is still more strange, is, that an Editor who claims to be imbued with intellectual light by special communications of knowledge from the Supreme Being in addition to the Bible through a living prophetess, should not see the unscriptural view of said Bible class before going to press. But perhaps his mind is more infatuated with the additional teaching, than it is imbued with the teachings of the Bible itself.

But to the subject again. Now respecting "what is meant by even," and "what is meant by the preparation," which is the subject under consideration, the sum of the foregoing testimony seems to establish the following scriptural view.

"And now when the even was come," (as the text reads) or at even (NUM. ix. 3) when the ninth hour had

*For. has already settled and published in the form of a chart called *The Great W. Ck.* and also in pamphlet form, either of which may be had by addressing J. M. LUSKABEE, Providence, R. I., or myself. Pamphlet, 18 cts. Chart, 15 cts., post paid.

come (3 o'clock, P. M.)—"the hour of prayer;" (Acts iii. 1)—the very hour Jesus yielded up his spirit on the cross, and is the commencement of an interval of time between 3 o'clock P. M. and sunset of each and every day of the week. But this particular "even" on the day of the crucifixion was on the "preparation" day,—the day to prepare to eat the passover, (not "day to prepare for the Sabbath")—the day before the Sabbath—the great Jewish passover Sabbath which John (xix. 31) calls "a high day," and what the Jews even now call "a high day."

This passover Sabbath in the year of the crucifixion, according to the Bible and the unerring science of Astronomy, in the calculation of full moons as before remarked, came on the fifth day of the week, and therefore is disconnected from the weekly Sabbath by the intervening of one night and one day between, and the preparation consisted in food &c for the great passover feast of unleavened bread. I now submit the subject to the candid consideration of the Battle Creek Bible class, and to all who hold the dogma that at the time of the crucifixion of the Saviour, the passover Sabbath and the weekly Sabbath came together, or who believe that Jesus rose from the dead on the first day of the week as is taught in *Spiritual Gifts*, Vol. I. Chap. 10.

R. RICKS.

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IMMORTALITY NOT INHERENT.

No theme has probably ever received more attention in either the Pagan or Christian world, than the "immortality of the soul." If the word *soul* be used scripturally, then immortality is not applicable to it either in time or eternity.—Immortality is the contrast with, and opposite of, mortality. As applied to man, therefore, it must refer to *body* and not to *soul*. To this the scriptures agree. It is this mortal that is to put on immortality. So much has been said about the soul, that almost all else about the man has been lost sight of. Preachers preach to save the soul; sinners are taught to save their souls; protracted seasons of anguish and weeping are spent to save the soul. Suppose it be saved—what is to become of the man? Is there nothing of man but his soul? So entirely has the idea of saving the soul permeated the church, that all outward ordinances are discarded altogether, or declared non-essential; and if used, only as complimentary to the Lord; thus reducing to religion a mutable creation of the emotional nature—a thing of feeling, rather than a comprehensive system of action.

The so-called church has never committed a graver error, than in losing sight of the great truth, that if man be saved at all, he must be saved body and soul and spirit; and that therefore the ordinances of salvation which relate to the outward or physical man are just as essential as those which relate to the inner or spiritual man. Immortality is not something inherent, but something which relates to mortality—the body. It is something, in the language of Paul, to be sought after: "Seek," says he, "for glory and honor and immortality." Rom. ii. 7. If, however, already possessed, why seek for it?—The scriptures declare Christ only hath immortality. This is true in the strictest sense of the term, because He only has passed through death with a mortal body, into life with a glorious, or immortal body. The great work to be accomplished for man, is that his "vile body may be changed" (Phil. iii. 21), and that when He appears, we may be like him (John iii. 2). In order to accomplish this, the gospel of Christ is equally applicable to the body and soul and spirit of man; and it is only in thus fully applying that gospel, that the life-giving principles are imparted to him; his body prepared for immortality, his soul purified from every unholy emotion, and his spirit crowned with everlasting life.—O. A. Burgess, Pastor of the Christian Church at Indianapolis, Ind.

THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

NOAH'S AGE AND OURS

NOAH'S age was characterized by wickedness. The people of that day were "eating and drinking, marrying and giving in marriage, and knew not till the flood came and took them away."—They had so far retrograded from God that they cared not for his authority and worship, but gave themselves up to idolatry and their lusts; "the imagination of the thoughts of their hearts was only evil continually." "But Noah," a preacher of righteousness, "found grace in the eyes of the Lord." And amid this world of wickedness he and his house were found faithful to God. The wickedness of the antediluvian world was so great that "it repented the Lord that he had made man on the earth." The peculiar traits of their wickedness is not explicitly told, but when their "every imagination of the thoughts of their hearts was only evil continually," their cup of iniquity must have been full. Their whole minds and attention were given to their individual wants and lusts, and they entirely disregarded the worship and knowledge of God. God resolved to destroy that wicked world with a flood of water, and Noah was sent to warn them of approaching danger. But they heeded not, and continued following their own ways till "the flood came and took them away."

"So shall it be in the days of the coming of the Son of man. We are evidently living in those days. Many signs which are being fulfilled in our generation show to us that the coming of the Saviour is near. "The shaky condition of the globe" indicates that its dissolution is approaching. The prophetic periods have nearly all run out, and the prophetic events point out that we are living in the last days, or in the days of the coming of the Son of man.—And do the specifications apply to these times? Yea, verily; to look abroad over the world, one would think that "the imagination of the thoughts of the heart" of mankind was only evil continually. The earth is filled with violence. Crimes, of the deepest and darkest die, are daily and hourly being perpetrated. A high position, or one of trust is often used as a cloak for crime; and our own nation has arraigned its Chief Magistrate before a court of justice for "high crimes and misdemeanor." Europe seems to be just ready for a mighty and a general outbreak of war, for which ample preparation has been made, and a general feeling of unrest seems to pervade the nations, each one of the Great Powers wishing to preserve and retain the balance of power. Evil and ungodliness have the predominance all over the land, and with the greater portion of the people of the world, God is not in their thoughts.

If "eating and drinking" would make any likeness between our days and Noah's, we can certainly say that there is a similarity. Not

that it is wrong to eat and drink, or that marriage is not a good institution. People in all ages of the world were necessitated to eat and drink to support life; but the passion for eating and drinking is such that more people "live to eat," than there are who "eat to live." Pampered and perverted appetites must be fed, and it so engrosses the mind that the day of the Lord or godliness is not thought of.

Statistics show a vast amount of drunkenness in our land. Every town must have a saloon, (or lager-beer-hell, as we heard a minister of this place denominate them, in a temperance-lecture) where the morals of the youth are corrupted, and those who frequent them become more or less intoxicated. *The Marion Register* notes that in our city "there are seven saloons and six churches;" and in a neighboring city there are five times as many saloons as churches; thus showing that the opportunities for drunkenness are greater than for hearing the gospel preached.

Drunkenness is not confined to the lower classes. Remember the disgraceful drunken debauch of our present President of the United States at his inaugural as Vice President! and in his recent visit to Boston he was too drunk to sit in his carriage without assistance. In Europe, the Prince of Wales and the King of Greece exhibited themselves in a German city last winter in a fit of drunkenness. We read of a Senator of our Congress "who was never known to be intoxicated, while others were known to be so;" as though it was an exception to the general rule. Drunkenness, and what is called moderate drinking, which is but a degree below outright drunkenness, are marked characteristics of our times.

As long as government allows the manufacture and sale of beer, whiskey, or any other intoxicating drink, we cannot expect to see a much better state of affairs. The manufacture of native wine, we fear, is only helping on the drunkard's cause. We are glad to read and hear of prohibitory laws being made in some localities. The temperance cause is doing a good work in reforming drunkards and drinking men; altho' it cannot be expected to abolish drunkenness, for as in the days of Noah drinking was one of the characteristics of the times, so it will be in the days of the Son of man; yet it will pluck some brands from the fire, and aid the gospel call in reclaiming sinners from the bonds of Satan.

In Noah's days they knew not, or believed not, till the flood came and took them away, so it will be in the days of the Saviour's second coming. The "eating and drinking, marrying and giving in marriage" monopolizes the attention; the evidence that we are in the last days, and a preparation to meet the judgment is lost sight of.

And to us who profess the name of Christ the admonition is given: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares! For as a snare shall it come on all them that dwell on the face of the whole earth."

J. B.

The Duty of all to help support the Gospel.

"How shall they preach except they be sent?" Rom. x. 15.

WE often hear the words of the apostle—"Woe is me, if I preach not the gospel,"—with direct

reference to the burden of the word, and many seem to forget that others have duties in regard to sending those that are called of God to preach salvation to those in the regions beyond. God has declared He is no respecter of persons; and has declared He has called some to take their Bibles while He has called some to take their Bibles and leave home and its associations to go out and amid the perils of an ungodly wicked world, to warn them of the fast approaching judgment, and the great importance of their being reconciled to God before it shall be said of them, "Let the filthy be filthy still," he has called with just as loud a voice to his believing children, to do their part in the great work of calling the wicked and ungodly to timely repentance before God, as He has His ministering servants; and that word by which we are to be tried, points out our duty as plain as theirs, which is to support by or with our means and such things as we have, those who are burdened with the word, in an humble spirit, so that they do not bear a double burden.

Brethren, can you who profess to love Christ more than all beside, be indifferent in this matter? Where the treasure is, there will the heart be also, and if our hearts are in the work, we will esteem it a privilege to cast in, as God has prospered, our means to send out His servants. Christ's words are, "To whom men have committed much, much will be required," or if we have an abundance of this world's goods, we should do enough more, or make a sacrifice; for without the spirit of sacrifice, we cannot expect to be esteemed His disciples, who said, "except a man forsake all he hath, he cannot be my disciple." Can you, dear brother, who have your barns and granaries filled with all your heart need wish, withhold from giving some to that servant who, while he labors with his hands to support those whom God has given him, groans, weeps, moans and prays under the burden, "Woe is me, if I preach not the gospel," and all the while looking forward to the time when by his own exertion he may be able to be freed to go out to preach.

What would you sell what truth you have got for? How much is it worth to you? O thinks I hear you say, "take my all, but give me this blessed truth; take my earthly possessions, only give me a title to that possession purchased by my Saviour's blood; give me a home in a better land than this." If these are your sentiments, will you not make a sacrifice to send this truth to others to whom it would be as precious, when received, as it now is to you? But there are those who will not take heed to the word, but hold on with a firmer grasp to what they have now, and reach out after all within their grasp. To such it will soon be said, "Let them alone, they are joined to their idols—there is no possession for them in the everlasting kingdom of our Saviour Jesus Christ."

May God by his abundant grace help us all to weigh this matter candidly and prayerfully, and when God says "Give," may we give it cheerfully and willingly, knowing that the willing and obedient shall eat the good of the land.

Dear brethren, not only are these lines submitted to you for prayerful consideration, but to all of Christ's Church who may read this.

WATERVLEIT, MICH. SYLVESTER YOUNG.

Review of Elder Joseph Franklin on the Kingdom.

BY B. F. SNOOK.

We have received from Bro. J. B. B., of Ind., a copy of the *A. C. Review*, requesting that we reply to the following, on the subject of the kingdom. The writer makes a vigorous effort to prove that the kingdom is set up now, but is very careful not to tell us what or where it is. He says that "the Materialist Adventists say, that Christ has no kingdom now." What does the gentleman mean by "Materialist Adventists?" I suppose he means those who believe that man is now mortal, and will put on immortality at the resurrection; and if so, he thus stigmatizes many of his own brethren, whom we might with the same propriety nickname "Materialist Campbellites."

1. His first point is that Christ is now King; and he quotes the following to prove it. "All power is given unto me in heaven and earth." Matt. xxviii. 18. All authority in what? He says, As Supreme ruler; as king. If that is so, then God himself is disrobed of his authority, and is subject to the Son. But such an idea is far from truth. The "all power," therefore relates to Christ's office as Mediator and Redeemer. God has given him all authority as his ambassador to reconcile men to his Father.

Again he says that Christ is exalted above all powers and is head over all things to the Church. That is all very true, and still he is not king. Joseph was exalted to Pharaoh's right hand, and was made ruler over the powers of Egypt, inasmuch that Pharaoh said to him, "Without thee shall no man lift up his hand or foot in all the land of Egypt." Gen. xli. 44. But Joseph was not king, for Pharaoh said, "Only in the throne will I be greater than thou" (v. 40). He was mediator between the king and his subjects, and as such, ruled over Egypt, under and in subjection to Pharaoh. So with Christ: he is not king, but is Mediator between God, the great law-giver, and man, the law-breaker. Gal. iii. 19. Furthermore, while Christ is thus seated at God's right hand as a Saviour and Redeemer, and while he is the head of the Church, God is the head of Christ, and hence, his supreme ruler. 1 Cor. xi. 3. We would now call our friend's attention to the following points:

- 1st. That Christ is not now on his own, but on his Father's throne. Rev. xii. 5; iii. 21.
- 2nd. That he is not yet crowned king.
- 3rd. That he will receive his kingdom at the judgment. Dan. vii. 9-14.
- 4th. That he does not take his own throne till his second coming. Matt. xxv. 31.

2. *The Subjects.* He next tries to prove that the disciples who are baptized are the subjects; but in this his failure is very manifest. He adduces Rev. i. 9. "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." That John was not in the kingdom in fact, but in promise, we prove (1st.) from the fact that James testifies that the kingdom is yet a promise to the saints. James ii. 5. (2nd.) Paul exhorted the brethren to persevere in the ways of God, that they might enter into the kingdom. Acts iv. 22. Mr. Franklin would say, Paul, there is now no need of that: we are already in the king-

dom. (3rd.) Peter says, "Give diligence to make your calling and election sure. . . . For so an entrance shall be administered unto you abundantly into the everlasting kingdom." 2 Pet. i. 10, 11. These scriptures show that the saints are not now in the kingdom. Again, Paul says, "Flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50), which demonstrates that the Christian must be made immortal before inheriting the kingdom. But when will the saints inherit the kingdom? When Christ comes, and they are immortalized. Matt. xxv. 31.

3. *The Law.* The gentleman fails on his law as well as other points. Christ requires obedience to the ten commandments as a great condition of entering the kingdom. He says, "Whoever, 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. 19. He also teaches that the ten commandments are a condition of eternal life; for he says, "If thou wilt enter into life, keep the commandments." Matt. xix. 16.

As to the terms of pardon, we agree that none will be pardoned but those who obey the gospel; but after that is obeyed, and pardon obtained, then it is required that we keep the commandments of God, and the faith of Jesus. Rev. xiv. 12. One important feature of the kingdom the Eld. left out, and that is the territory. His is a kingdom without a territory, and hence no kingdom at all. We wish now to propose a few questions for the consideration of Mr. Franklin.

1. What is the kingdom?
2. If it is the Church, what church is it?
3. If it is the Church, why did James tell the brethren the kingdom is yet a promise?
4. If it is the Church, why did Christ tell his church to pray "Thy kingdom come?"
5. If the kingdom is now set up, where is it, and how is it bounded?
6. If the kingdom is set up, where are the twelve apostles who were to sit on twelve thrones judging the twelve tribes of Israel.
7. If Christ is now king why does John say that at his coming to judge the nations, he is "King of kings, and Lord of lords?" Rev. xix. 15.
8. If Christ is now king, who is mediator?
9. If the kingdom is now set up, why is not God's will "done on earth as it is done in heaven?" and why have the nations not ceased to learn war? See Micah iv. 1-6.

We would advise our friend to read the Bible again, before writing his next issue. He had better tarry at Jericho till his beard grows out.

Who are the "Israel of God?"

(Continued.)

And now we pass to Jer. xxx. 3. "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

Wherever the term Israel and Judah occur, they invariably have reference to the two divisions of the old house of Israel, or two kingdoms into which the house of Israel was divided in the days of Jeroboam and Rehoboam, the tribes of Judah and Benjamin constituting the kingdom of Judah, and the other ten tribes the

kingdom of Israel. This use of names forbids the application of the prophecy to the Babylonish captivity as Israel. The ten tribes were not concerned in that captivity. We are all aware that the term Israel may in some cases be applied to Judah, but very seldom. But when they are used in conjunction, as in the above, it never has reference to Judah's seventy years in Babylon.

4th v. "And these are the words that the Lord spake concerning Judah." This verse is a confirmation of God's promises to them.

5th v. "For thus saith the Lord; we have heard a voice of trembling, of fear and not of peace." The prophet sees them in great trouble, in travail like a woman, men with their hands on their loins, and faces pale. Well they might be impatient, for they are ripe to merge forth from this terrible night of darkness into a glorious day. A new covenant is about to be confirmed with them, and they are to become again the holy people, the redeemed of the Lord. Hear the prophet.

7th v. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Truly that day will be great; because it will be the great and decisive struggle for and against the freedom of God's chosen people—for and against the worship of gods that by nature are no gods. Great because the great conflict between Christ and his old antagonist, the Devil, is now pending—the great campaign for election is begun—Satan's Empire is to be broken up—his power wrested from him, and all power given to the Son. Poor, desolate Jacob, with paleness of face, and even men with hands on their loins, travelling with pain for deliverance, is the gen. of contention, just beginning to see the light of heaven flash around him, comprehending the darkness that hangs like a thunder cloud around him, makes him dread the war of elements, his face grows paler, his pains increase, it grows dark where he is, he looks toward Mount Zion, sees a peculiar glory like the shining of a great light, hears a wailing cry "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee." But Satan sheds darkness more and more upon them, and calls his agencies to his assistance. At this time watchmen are seen with Bibles in their hands, and they read, "It is even the time of Jacob's trouble, but he shall be saved out of it." There will be a time when the light of prophecy will reflect upon this people, and there will be great uneasiness among them. Although in their dispersion, yet all eyes shall be turned towards Jerusalem, and thousands will be moving thither. Then Satan will stir up the heathen nations who have served themselves of them, (of Israel,) and they will claim them as slaves, and will try to make their bands tighter and their yokes heavier. Then somebody will read this promise to them:

"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." vs. 8-11.

The construction of the 8th v. forbids an application of the text to the restoration of Judah from Babylon by Cyrus, for it says, "Strangers shall no more serve themselves of him," which was not so in that case. In v. 9, they are seen rendering acceptable service to the Lord their God and David their king is raised up unto them. This is Christ raised up to sit on David's throne. In v. 10 the Lord pledges his protection to Jacob and Israel, to "save them from afar, and their seed from the land of their captivity." This must be after Christ has come—after the resurrection; for Jacob is there, and his seed all present. Jacob from afar, the land of the enemy, and his seed from the land of their captivity, all at rest in a quiet state, and none to make them afraid.

R. W. REED.

(To be continued.)

THE SEVEN TRUMPETS.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets." Rev. viii. 1, 2.

DEAR BRETHREN: There has been much said about this subject. Before commencing, I wish to say that it is by investigating and taking the word of God for the man of our counsel, that we are ever able to come to a knowledge of the truth; and I hope to be aided by the spirit of God, while I shall try to say a few words on this important subject.

Rev. v. 1-4. "And I saw in the right hand of him that sat on the throne, a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon."

Here, let me say that I understand this book to be a book of the future, and if any one could be found that could open the book, John would be able to hear and know what was in the future. John wept much because no man could open and read the book. "And one of the elders saith unto me, Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. * * * * * And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, Come and see. And I saw, and beheld a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." Rev. v. 5; vi. 1, 2.

I shall not stop here to comment upon these seals as we come to them; I wish merely to show that each seal, as it was opened, presented something new, yet future. Here, let me say, that I understand beasts to symbolize powers, and as John saw the first, second, third, and fourth seals opened he saw the beasts that should arise which symbolized powers.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held" (v. 9). Thus John was permitted to look into the future, and see those who had been martyred for the testimony which they held.

The pale horse, I understand symbolized the Papal power; for Death and Hell followed with him; "and power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." Thus John was permitted to see that dreadful slaughter under the fourth seal, and heard them crying "with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Thus John could see into the future no faster than the seals were opened, and the things which transpired under one seal did not occur again in another, but as John saw each seal open, the things which he saw there, transpired under that seal, and nowhere else.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood," &c. (v. 12). Thus we see, that under the sixth seal, the signs that Jesus gave as tokens of his coming, are brought to John's view; he saw the "heavens depart as a scroll when it is rolled together; and every mountain and island were moved out of their places," thus causing "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, to hide themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (vs. 14-17.) I wish to say right here that I do not understand that this finishes up the day of wrath; neither has it begun; but for the first time the wicked are alarmed, and see that sudden destruction is at hand, and cry out that the great day of wrath is come.

Here I wish to say a few words about the day of wrath. I do not understand the day of wrath to be a day of twenty-four hours. "The day of vengeance is in mine heart, and the year of my redeemed is come." Isa. lxiii. 4. It is the day that Job speaks of when he says, "O that thou wouldest hide me in the grave; that thou wouldest keep me secret, until thy wrath be past." Job. xiv. 13. And in this day of wrath, I understand that there will be no mediator; for the prophet "saw that there was no man, and wondered that there was no intercessor." "For he put on righteousness as a breastplate, . . . and he put on the garments of vengeance," &c. Isa. lix. 16, 17.

Thus I understand that the sixth seal brings us up to the day of wrath and winds up the day of probation, when they who are unjust must be unjust still, and they who are filthy must be filthy still. I wish to say a few words more about this day of wrath before I leave this part of the subject.

The Revelator "saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Rev. xv. 1; xvi. 1.—Now, I am led to believe these seven last plagues are literal plagues, for in them is filled up the wrath of God, and no prophecy of the scripture is of any private interpretation. I find no place where these plagues are interpreted as being figurative, and if not figurative they must be literal. Then there must be some place for them under the opening of some one of the seven seals. I do not understand that the seven last plagues have been poured out under each one of the seven seals, or that there has been one plague poured out under the opening of each seal. "There was silence in heaven about the space of half an hour" (Rev. viii. 1). Now there is something under the opening of this seal that causes this silence, and what is it?

"And I saw the seven angels which stood before God; and to them were given seven trum-

pets." "And the seven angels which had the seven trumpets prepared themselves to sound." Rev. viii. 2, 6. I understand these trumpets to be literal, and correspond with the seven last plagues, and that it is the same seven angels; and when one sounds his trumpet, he pours out a vial of wrath upon the earth. If the reader will compare the trumpets and plagues together he will see the harmony in this position. For instance look at the 8th v. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Now let us compare this with the second plague.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."—Rev. xvi. 3. I think that none will dispute that this plague corresponds with the second trumpet. But John gives a more full description when speaking of the vials of wrath, than he does when speaking of the trumpets. I shall not stop to speak of each trumpet in full, but wish to make a few remarks as I pass, hoping that the reader will compare the trumpets with the day of wrath.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars. . . . And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." Rev. viii. 12, 13.

Under the sounding of the fifth trumpet men shall "seek death, and shall not find it; and shall desire to die, and death shall flee from them" ch. ix. 6. O what a day of trouble. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." Zeph. i. 14-16. "And to them it was given that they should not kill them, but that they should be tormented five months." Rev. ix. 5. Perhaps the reader may ask if this five months is not prophetic time? I can only answer that I have no authority to say that it is; "for in those days shall men seek death, and shall not find it," and I can find no authority for saying that these are not literal months.

"One woe is past, and behold there come two more woes hereafter. And the sixth angel sounded," and what do we see? Preparation for war—the same battle which is brought to view in the sixth plague. "And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them" (vs. 12, 13, 16); and as the Lord has said by the mouth of the prophet—"And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their

silver nor their gold shall be able to deliver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. i. 17, 18. Now let us go to the sixth trumpet again (v. 2): "And the rest of the men which were not killed by these plagues repented not of the works of their hands," &c. Here the Revelator calls the things which transpired under the sixth trumpet, *plagues*, thus referring, no doubt, to the sixth plague or vial of wrath where-in was gathered "the kings of the earth and the whole world to the battle of that great day of God Almighty."

"The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. xi. 14, 15. There are several things brought to view under this seventh and last trumpet:

1. "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x. 7. I understand this "mystery" to be the resurrection "that he has declared unto his servants the prophets." Says Paul, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. Thus the resurrected ones are heard to say, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

2. Under the seventh or last trump, the day of wrath is finished up, as is brought to view in v. 19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail;" or, as it is more clearly brought to view in the pouring out of the seventh vial of wrath, "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple in heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, and every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. xvi. 17-21.

Thus, we see it will be as the prophet has said: "Behold, the Lord maketh the earth upside down, maketh it waste, and turneth it empty, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master;

as with the maid, so with her mistress; as with the buyer, so with the seller, as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. xxiv. 1-3. And again, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. xiii. 9. Thus we see that under the seventh plague the wicked must drink the cup to its very dregs, and so must die.

3. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldst destroy them which destroy the earth." Rev. xi. 18. Thus, we see that under the seventh and last trumpet, is included the resurrection, the rewarding of the saints, and the judgment day of the wicked dead and their resurrection, and the destruction of them which destroy the earth. Says the prophet, "For yet a little while, and the indignation shall cease, and mine anger in their destruction." Isa. x. 25.

Thus, we may, in the language of Peter, say, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." How soon may the sixth seal close (for we are now living under that seal), and the world be left without a mediator! For, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know not whence ye are." Luke xiii. 25. Then "the unjust will be unjust still, and the righteous will be righteous still." May the Lord direct us all in my prayer. E. G. BRANCO. Hartford, Mich.

LETTER DEPARTMENT.

Then they that feared the Lord spake 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.

From Bro. Everett.

DEAR BRETHREN IN THE LORD: As I love to hear from you through the HOPE, so I think you may like to hear from me, especially some of my aged brethren and acquaintances. Of all the friends I have lost, the last is the greatest, and most sensibly felt. She was my companion in tribulation from youth to old age. But I have no reason to complain. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." I never realized the value of a living Saviour as I have since my dear wife died. In my lonely hours I feel that my Saviour is with me. He pities me, He is my advocate at the right of the Majesty on high. To Him I look up, and to the Father through Him. And truly my fellowship is with the Father, and with His Son Jesus Christ. My joy is full. I feel the fellowship of the spirit with all saints. I pray for all God's people of every name, that they may all be one, and come fully to the knowledge of the Son of God, to the full stature of perfect men in Christ. The present outpouring of the Spirit, and the conversion of sinners, seems to me to indicate that we may have a little time of trial beyond this year. But I mean to heed the admonition in Rev. xvi. 15, "Behold I come as a thief: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Let us keep loose from this world, seek the salvation of our children and others around us, and "come boldly to the throne of grace for help in every time of need." It becomes us to test all things by the WORD, and to "hold fast that which is good." Let us gird on the whole armor of God, that we may stand in the evil day.

Brethren, pray for me, that I may meet you where sickness and sorrow, pain and death, are felt and feared no more. I am yours in the bonds of love and peace. SAMUEL EVERETT. Hartford, Mich.

From Bro. L. R. Long.

DEAR BROTHER: As we have frequently been cheered by the reports of the work of the Lord in other fields, we think that to tell what the Lord has done for us, will cause many a "praise to God," to ascend from many a full heart, as we believe it has caused joy in heaven. Through the labors of Eld. Wm. Rodgers and others in our vicinity, quite a number of our young associates have been led to take the first steps of enlistment in the cause of Christ.

On the 11th inst., our hearts were made to rejoice by seeing six of the number buried beneath the wave, and rise to walk in newness of life, accepting the revelation of God to man as a sufficient rule or guide to immortality, the revelations and traditions of man to the contrary, notwithstanding.

Unite your prayers with ours that they may not fall by the way, but that notwithstanding, they have espoused an unpopular profession, they may experience it a good profession, and that we may all speedily be prepared, and soon behold our Lord, and be changed to realize endless felicity. God help us to overcome.

L. R. LONG.

Victoria, Daviess Co., Mo.

From Bro. I. S. Chaffee.

DEAR BRETHREN AND SISTERS IN CHRIST: I am often made glad in reading some of your letters in the HOPE. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." This charity "seeketh not her own, is not easily provoked, thinketh no evil." It is a great thing to be a Bible Christian, and unless we are, it will profit us nothing in the world to come.

I feel to praise the Lord that there is such a thing as having our hearts so filled with the love of God that there is no room for envy, hatred, anger, or malice, and that we can feel from day to day that we draw nourishment from Christ the living vine, and that we may know that our ways please God, and that He owns us for His children, and that it is more than our meat and drink to do our Father's will. Yes, and when we bow in deep prayer before Him, He will hear us, and will also give us that hope that is big with immortality beyond this vale of tears. O brethren and sisters, while we can feel that His promises are sure, and He is willing to supply all our wants if we will but trust in Him and prove faithful in His service, let us launch out into the ocean of God's unbounded love, where there is neither shore nor bottom, and be filled with all the fullness of God's love.

Yours striving for eternal life. I. S. CHAFFEE. Richford, Wis.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, APR. 7, '68.

The Tax 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 ourselves responsible for editorials, deletions 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*, and we will send it free to those who want it 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 names 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.

The Beggar boy and the Flowers.

The following story, the origin of which we cannot trace, beautifully illustrates the power of kindness: "Go away from there, you old beggar-boy! you've no right to be looking at our flowers," shouted a little fellow from the garden where he was standing. The poor boy who was pale, dirty, and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and looking at both, said to her brother: "How could you speak so Herbert? I'm sure his looking at the flowers don't hurt us." And then to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pick you some flowers if you'll wait a moment;" and she immediately gathered a pretty bouquet and handed it through the fence. His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence, the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress leaning over the fence, and looking attentively at her and at the flowers. Turning to her husband, she said: "It does me good to see people admiring the garden; I'll give that young man some of the flowers;" and approaching him she said:

"Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked into her fair face, and then said in a voice tremulous with feeling:

"Twelve years ago I stood here, a ragged boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me—ay, and they made a man of me too. Your face, madam, has been a light to me in many dark hours of life, and now, thank God, though that boy is still an humble, hard-working man, he is an honest and a grateful one." Tears stood in the eyes of the lady as, turning to her husband, she said, "God put it into my young heart to do that little kindness, and see how great a reward it has brought.—Selected by WILLIE.

The eruption of Mount Vesuvius is increasing in power and grandeur. The volcano is throwing up vast quantities of fire, and but little lava. The detonations are very loud and frequent.

STOP SMOKING.

MR. JAMES PARTON, who has been a smoker for thirty years, stopped suddenly, and is all the better for it. He says:

"I have less headache, I enjoy exercise more, and step out more vigorously. My room is cleaner. I think I am better tempered, as well as more cheerful and satisfied. I endure the inevitable ills of life with more fortitude, and look forward more hopefully to the coming years. It did not pay to smoke, but most decidedly it pays to stop smoking."

DR. BELLOWS says the Pope is about 78 years old. His person is large and commanding, his head full and well shaped, and he looks more as Edward Everett did in the closing years of his life than any other person he can now think of.

Appointments.

ASSOCIATION MEETING.

The second annual meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, May 8th, 1868, at 10 o'clock A. M.

The object of this meeting is to elect a President, Vice President, Secretary, Treasurer, Editor, and Publishing Committee, and for the transaction of such other business as may come up for consideration. Those who cannot come can send in their ballots to the Secretary, or they can vote by proxy. Each share of \$5.00 entitles the holder to one vote. Let there be a general attendance.

H. E. CARVER, *President.*

W. H. BRINKERHOFF, *Secretary.*

CONFERENCE.

THERE will be a Conference held by the brethren at Waverly, Van Buren Co., Mich., commencing May 8th, 1868, at 2 o'clock, P. M. We hope there will be a general gathering of the friends of the cause. Come, brethren, in the name of the Lord, and the God of Abraham! Isaac, and Jacob will be with us.

In behalf of the Church,

ELD. GILBERT CRANMER.

BUSINESS DEPARTMENT.

Business Notes.

The Post Office address of Bro. Samuel Cronce is Mechanicsburg, Sangamon Co., Ill., instead of Mt. Carroll, Ill., as formerly.

C. P. RUSSELL: We place the two dollars to your credit on the *HOPE*. The matter was not known here, or it was forgotten. We wish to correct all mistakes.

RECEIPTS

For the HOPE OF ISRAEL.

\$1.50 EACH. Wilson Certin, A. G. Long, N. J. Rodgers, Silas S. Davis, Mary E. Davis.

\$2.00 EACH. Moses J. Dunham, Drury Overton.

\$1.00 EACH. Robert Garret, Austin Price. \$1.87. I. S. Chaffee.

25 cents. L. M. Carter, Eli H. Morrison. 75 cents. Mariette Roof.

Received on Shares in the C. P. Association.

Harriet F. Cranmer \$5.00.

Donations to the Publishing Association.

W. J. Wilson, \$2.40.

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.

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

THE MINISTRATION OF CHRIST: WAS IT CHANGED in 1849? By D. W. Hull. Price, 5c.

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

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THE SEVENTH PLAGUE, or the world now vibrating under the effects of the seventh vial. By Eld S. S. Brewer. Price, 8 cents.

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