

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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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.

FAITH.

CHILD.

O Father, dear Father, look down through the gloom,
Breathe life on this weak soul of mine;
Illumine the darkness that broods o'er the tomb
With light from Love's kingdom and thine!

FATHER.

My child, darling child, from that kingdom I'll come
To bear thee to glory afar;
To fair summer Land, thine own radiant home,
More bright than the sphere of a star.

CHILD.

O Father, dear Father, thou god of my soul!
I have loved thee by night and by day—
In pleasure's brief dream, or in sorrow's control,
When hope after hope passed away.
Yet Father, dear Father, I dread the dark tomb,
By the blind faith of Ages made dear:
Dear Father, I faint—I recoil from thy gloom,
Although I still feel thou art near.

FATHER.

Poor sorrowing child, far beyond the deep gloom
A bright star beams on evermore—
'Tis the fixed star of Faith which illumines the tomb,
Made dark to the soul's gaze no more.
Descend, darling child, for the floods are not deep:
Safe passage thou surely wilt find—
It is but a trance, a calm beautiful sleep,
Which leaves no vague terror behind.

CHILD.

Dear Father, I come,—o'er my weak fainting soul
A soft dream with sweet melody steals:
I feel the soft billows on—on o'er me roll;
A light hand my Book of Life seals.

FATHER.

Ere long thou wilt roam in the Eden of Love,
Where thou wilt know sorrow no more
No thought that's impure finds a lodgment above:
Each soul breathes in Love's purest lore.

THE COMING AND KINGDOM.

It is very desirable that all believers in our Lord Jesus Christ should have clear views of all that relates to Him. Unless we rightly know Him, we cannot fully believe in Him, and if faith be defective, our hope and comfort must necessarily be defective too.

It cannot be denied, that believers in the present day are very far below the primitive saints, as it regards the exercise of hope, and the enjoyment of consolation; and, is not this one reason, because we are very far below them in knowledge and faith? I shall instance this in reference to one subject, viz., "to the coming and kingdom" of Christ. If we examine their brightest expressions of joy, or contemplate their highest soarings of hope, we shall find them connected with faith in that great and glorious event. 1 Thess. iv. 14-16; Phil. i. 6; Tit. ii. 13, 14; 1 John iii. 2; Rev. xxii. 20. These texts, with many more, show that this subject was to them as *practical*, as it was *consoling*. This "blessed hope" supported them under all their trials, both outward and inward, and enabled them to purify themselves after the pattern of Christ.

It will not, then, be an unprofitable employment to endeavor to trace *what* their views on this subject were, and *how* their faith and hope were exercised daily upon it. The advent of Christ was one of those future, hoped-for things of which their faith was to them the substance and evidence. They looked at it, thought of it, and were influenced by it, as though they knew not but that it *might* take place soon, even in their time. But now this feeling is *almost* gone, and instead of "the glorious appearing of the great God," the certain coming of the king of terrors is set before the Christian as the ground of encouragement. Thus, has the coming of Christ ceased to be what it once was,—the object of hope, the fountain of comfort, and the mainspring of holy walking. 2 Pet. iii. 11. But though this subject is nearly gone from our churches, it still remains in the word of God, and it becomes us reverently to inquire what God hath spoken, and diligently to seek to understand the same. Negligence of *any part* of God's word cannot be commended, while ignorance stands branded as a sin. 2 Thess. i. 8. "If," says a writer on the subject, "you should think, that already knowing what is necessary to salvation, you may discard other parts of divine truth, as too deep or speculative, or as unedifying, then you have mistaken the very end for which divine revelation was given, which is not to bring you acquainted with a certain number of truths, however important in themselves, but to bring you acquainted with **THE TRUTH**; that is, with God in Christ." Jehovah said to us, with regard to his revelation, as he did to Abraham, with respect to Canaan, "Arise and walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee;" and while engaged in these holy excursions, the diligently seeking soul finds that God has not only revealed glorious doctrines, precious promises, and suitable precepts, but that the full-toned harp of prophecy fills the temple of revelation with

awful and entrancing melody. Such a one listens to its spirit-stirring sounds with deepening emotions, as he recollects that its sacred strings have not only been touched by holy seers, mighty kings, inspired apostles, and glorious angels, but that many of its sweetest, fullest notes, are awakened by His fingers who first tuned the spheres, and filled the new-made universe with the harmony of a happy and blessed creation—even the incarnate Son of God, by whom God in these last days hath spoken unto us, and from whom we do well not to turn away. Heb. xii. 25.

It ought not to escape our notice, that a very large portion of divine revelation is prophetic. Believing this to be a part of that goodly heritage which belongs to God's people, let us humbly and thankfully meditate upon it, encouraged by his word, who said, Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein; for the time is at hand. Rev. i. 3. Let us pray earnestly, that we may be helped to cast away that indifference to God's word, which is too prevalent, and address ourselves in good earnest to his truly delightful employ. In doing this we shall come to the spirits of the just made perfect, and to an innumerable company of angels. 1 Pet. ii. 11, 12; Rev. v. 10, 11.

In looking over the prophecies, both of the Old and New Testaments, we find two things continually alluded to in them. With these two things both promise and prophecy travail, and when they are fully brought forth and manifested, then shall the mystery spoken of by the prophets be fulfilled. These two things are vengeance and love, an awful time of trouble and a glorious season of blessedness; or, to speak in scripture terms, "The day of vengeance," and, "the year of the redeemed." Is. lxiii. 4. All prophecies minister to this great end. This is the goal towards which all providences tend, and every promise will be fulfilled when these great events have come to pass.

The very first promise carries these two things in its bosom; vengeance and mercy pervade every syllable of Gen. iii. 15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Many thousands of years has this promise been gradually opening. It was at first a lovely bud only, but its leaves shall at length be fully expanded, and all its glories traced. Then shall it be seen that its fulfilment involves in it hell's discomfiture, the church's salvation, the earth's renovation, and what is above all, the Redeemer's glorification. For this, all creation groans, Rom. viii. 20-23; this, the Mediator now sits expecting, at God's right hand, Heb. x. 13; it were well, if I could with truth add, for this, all the churches on earth pray and hope.

Enoch, as he walked with God, saw this day of terror and triumph from afar, Jude. xiv. 25, and made it a subject of discourse to his antediluvian brethren, while earth was yet in her infancy. Abraham "saw this day of the Son of man, and was glad." Gen. xxii. 17, 18; John viii. 56. Moses sings of mercy and judgment in notes sublimely grand. Deut. xxxii. And every prophet from Moses to him that lay in Jesus' bosom, prolongs the strain. They all bring forth Jesus with his garments stained in the blood of His enemies; they all exalt Him to the throne of His glory, with his peaceful sceptre stretched forth over His ransomed flock, and new creation. Rev. xxi. 5. The curse flies before their numbers, and the river of life rolling from their strings, makes to the eye of hope earth bloom like an Eden, and creation in more than all its original loveliness; so that the heart of the contemplative is attuned to join the song of David, "the glory of the Lord shall endure forever, the Lord shall rejoice in his works."

If the reader will turn to his Bible, he will find that nearly all the prophets end their strains with an account of a time of *trouble, triumph, and blessedness* in which prosperity the nation of Israel is set forth as largely sharing. The same remark holds true with regard to the writings of Moses, the book of Psalms, and the Apocalypse, such a harmony is there throughout the word of God, with regard to these great events. Surely, this deserves the closest attention, and every one may soon assure himself of the truth of this remark.

It is most important that our minds should be deeply impressed with the certainty there is of every word of prophecy being fulfilled. "Hath He said, and shall not He do it?" We should seek to feel as holy John must have felt when the words were spoken in his ears, "THESE ARE THE TRUE SAYINGS OF GOD." If the mind were penetrated through and through with this conviction, then would the study of prophecy become truly profitable; it would humble, elevate, and enrich the mind; we should feel our nothingness while standing amidst such mighty wonders—should feel our dignity as the expectants of such glory, and thus made rich in faith, spurn the low things of time, and be found "looking at the things not seen." How then may this conviction be produced, and the steady expectation of "the glory to be revealed" become the habit of the mind? He under whose influences holy men uttered these wondrous oracles, can alone bring the mind into a real belief of them, and profitable communion with them. Without His guidance the study of prophecy will lead to little else than presumptuous speculation and rash surmisings. Let then the eye of the student be up to Him who "hath the seven spirits of God," and who hath promised to bestow the Holy Spirit as our Remembrancer and Teacher; and, receiving His gracious influences, the prophecy will be studied with right feelings, in a right spirit, and for a right end. As a means to be used to produce this conviction, the comparing of fulfilled prophecy with the events by which it has been accomplished, may be recommended. There was a time, when many, very many things which

have become matters of history, were subjects of prophecy; by musing on these, and beholding the very literal way in which God's providence hath fulfilled them, our faith will be strengthened to expect unfulfilled prophecies strengthened to expect unfulfilled prophecies to be accomplished *in like manner*. In the "Child-born," the "Son given"—in the "King meek and lowly"—in the "Man of Sorrows," how literally were the words of David, Isaiah, and Zechariah fulfilled. The history of Jerusalem, and the dispersion of her children, show that the words of Jesus have been fulfilled to the very letter. Babylon, Greece, Moab, Edom, Arabia, all bear witness to the fact that God fulfills his word (not figuratively, but) literally. If then, with these facts before my eyes, I read in God's word the following announcements: "Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee." Jer. xli. 28. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of His coming." 2 Thess. ii. 8. "I saw one like the Son of man come with the clouds of heaven, and there was given to Him a kingdom under the whole heaven," Dan. vii. with a vast number more of similar import; may I not expect judgments on the nations among whom the Jews have been scattered, deliverance to that guilty and afflicted nation, and the personal coming of Jesus to destroy His arch-enemy, and set up His kingdom. If God has hitherto fulfilled prophecy literally, why am I not to expect him still to do so?

Seeing, then, God hath declared that he will effect the mightiest revolutions among the kingdoms of the earth, in order to introduce His own eternal kingdom, Dan. ii. 35; vii. 11; Psalm. ii. 9; Jer. li. 20; with what wondering adoration should these records be studied, lest "that day come upon us as a thief," and we are found crying "Peace, peace," till sudden destruction overtake us? With what hope should we look forward to that era of blessedness when the Lord shall take unto him His great power and reign, Rev. ii. 17, cast out the prince of darkness, and fill the earth with his glory!—*Sel.*

Who are the "Israel of God?"

(Concluded.)

What the turning back of Gog with hooks in his jaws may mean, is a subject of importance. Doubtless it has reference to some defeat that he will meet with in an attempt to conquer Israel previous to the great battle. This may be the time when the hundred forty and four thousand will be sealed out of the twelve tribes—the time when the four angels are commanded to hold the winds that the servants of God may be sealed. Very sure I am that this has had no fulfillment in the past. This view would make room for a literal fulfillment of that prophecy. I shall be understood in this. The turning back of Gog synchronizes with the holding of the winds, in which time the hundred forty and four thousand are sealed, and the innumerable multitude out of all nations appear before the throne and before the Lamb. This brings us to the Sa-

viour's advent, for he dwells among them, and they shall hunger no more, neither thirst any more.

The tribulation referred to may grow out of this mighty Gog movement, and may be all in the future. Some have suggested that Louis Napoleon would fill the place of the Gog of Ezekiel; and I confess that the position he occupies in relation to the Jews, and also in relation to the Catholic power, indicates that thing quite strongly. Time will make its own developments, and history will make a faithful record of events as they develop themselves.

There yet remains a wide field of prophecy untouched by me, containing a great amount of testimony on this interesting subject. If there is any subject in the Bible that is rich with prophetic testimony, it is the restoration of Israel, with all the great events connected with that sublime event.

And now I leave the subject, but not because it is exhausted; and I do so with the hope that some brother or brethren will enter this field, who has the strength and ability to do the subject greater justice than I have, or can do.

And now in conclusion, let me say, dear brethren, that I look with the greatest anxiety for these things, for I know that in connection with them, our Deliverer will come. Even so.

R. W. REED.

Marion, Iowa.

"LIBERTY, EQUALITY, FRATERNITY."

The words at the head of this article are said to be "the revolutionary words" for the coming struggle. These are the words given by the demons, and adopted by their followers. They are full of meaning, and are becoming popular. These "watch words" are echoing throughout Europe, as well as America. We think they will be inscribed on the banner that shall wave at the head of the next great political movement. They now seem to float on every breeze. There is magic in them—something eminently calculated to arouse the mass of the people, who have been so long trodden under the heel of oppression, religious and political. He who touches this chord meets with a response from the hearts of the common people. Napoleon III. is the man who *professedly* embodies, or represents, these principles. He personifies them, and promises to see them carried into effect. His work is momentous, if he shall accomplish what seems to be his part in the last great drama of this world's history.

The revolutionists do not stop to explain to all what they mean by "Liberty, Equality, Fraternity"; because if they did, some would get their eyes open to see what a trap Satan has laid to bring them to eternal ruin. The "LIBERTY" they would establish is expressed in the following language:—"Each man and woman, if you please, has a perfect right, under all circumstances, in all conditions, and in whatever locations, to do as he or she pleases." The foregoing is said to come from the spirits of Daniel Webster, John Quincy Adams, Robert Rantoul, Aristotle, Martin Luther, Socrates, and Roger Williams, who are denominated the "Association of Governmentizers."

What do they mean by "EQUALITY?" Using their language, it is expressed as follows:—"A

new confederation, wherein distinction of clime, of color, and of sex, will be no bar to equality." Of course, this sentiment must be popular with the great body of the people; and they will delight to honor the man who will be instrumental in causing it to be established. We say again, we think Napoleon is the one to do it. Diabolus has chosen his man to lead the human race in their last great apostasy.

A spirit says:—"The design is . . . to crush, destroy, and break in pieces all the existing forms of government on the face of the whole earth, . . . and in place of them build up one common form of government in all the earth, having one common head."

That head is said to be Napoleon III. What kind of government is proposed by the spirits? They say, "In this form of government, which will be a Theocratic Democracy, every man will be his own ruler," and his natural demands his HIGHEST LAW." Such is the liberty proposed. No restraint on any one.

What do they mean by "FRATERNITY?" Who are included in the brotherhood? Instead of adopting the standard set up by Jesus:—"Whoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother" (Matt. xii. 50;) they say every one who will adopt the doctrine of the immortality of the soul belongs to the Fraternity, whether Catholic or Protestant, Mohammedan, Jews or Pagan. It is called the "New Catholic Church," embracing all mankind. It is, in short, the Devil's church, and his brotherhood. We prefer the "old paths" in which the martyrs trod, rather than be reckoned among such a "Fraternity" as now proposed by the demons.

This is the time for men to decide which roap they will take. Shall we come out from the world and consecrate all to the Lord and be ready to meet him at his coming; or, shall we go with the popular throng to perdition? Let the reader decide at once to give up all to Jesus, to be used for his glory now and forever. Half-hearted religion will not stand the test in these times. It soon gives way to the great pressure from the enemy; and after it begins to yield, it is soon conquered. Let us all be brave in the cause of the great King.—*Crisis.*

RELIGION AT HOME.

"I will walk within my house with a perfect heart."—Ps. ci. 2.

This is a resolution, a fixed determination worthy of a man, and of one who would be truly good, and an example of piety to those most under his immediate influence. It is a resolution to be a christian at home in the presence of the family, domestics, and all who are found there. There may be those who are of a sober, sad countenance at the sacrament of the Lord's supper, in religious meetings, and who may talk and pray when they are away from home and not much known, so as to move others and to get the name of being very much engaged, and yet who at home appear to be possessed of any spirit than that of the kind, tender, loving spirit of the meek and lowly Saviour. "How many," says Dr. Clarke, "are as lambs when among others, when at home they are as wasps or tigers." Who has not heard some exhort and pray where they were not much known, who appeared to almost

move heaven and earth, if not the region beneath, by their loud strains of earnest words, but who at home would drink with the drunken, get angry, rage, and browbeat, walking in the spirit of this world. Hence, when this has come to be known, it has passed into a proverb, "a saint abroad and a devil at home."

True piety begins inwardly and works outwardly. It begins in the heart, and works the reformation of the inner, and then the outward conduct. It begins with love in the soul, and then takes in relatives and friends,—then neighbors,—the community,—the country,—and finally the whole human race. The best christian may have failings at home, but for these he is sorry, and labors hard to overcome sins that easily beset.

One should be deeply pious at home, because there is where he is the most part of the time. If he is religious only when abroad, he is religious, if it can be said he is at all, but a very little of his time.

One who shows but little interest in religion only when in public, and not at home, imposes on those not acquainted with his daily life, in that they take him for a warmly devoted christian, when in reality that is not the case, the principles of christianity not being carried out at home where they are most needed.

It is at home where the main warfare with sin is to be carried on, and the victory over Satan be gained. There the ills of life are mostly met; there temptations assall the most fiercely; and there the greater part of provocations to impatience, anger, and hasty conversation are found. So that at home grace must triumph, religion abound, and sin be overcome, or it will not be so anywhere.

To be useful to others, we must be decidedly religious at home. If so in appearance abroad, and not at home, the real character will, at length, in most cases, be found out, and confidence in what is said, though it may be the truth, will be lost, and the earnest words be of no effect. It will be felt that such speak the truth, but do not live it.—*Morning Star.*

THE EMPEROR NAPOLEON.

Frequent rumors have been in circulation during the last few years, to the effect that Napoleon was about used up; and therefore the idea that he is yet to perform an important part in the closing drama of this world's history, could not be true. It has since been stated that such reports have been circulated for the purpose of quieting the fears of other governments in Europe, till Napoleon got all ready for action. The latter is, no doubt, the truth of the case. If other powers could be made to believe that the French Emperor would not live long, and was about to resign in favor of his son, then, of course, it could not be expected that he would undertake any great military enterprises in such a condition. But notwithstanding all such rumors, it is well known that he has been preparing military forces with more earnestness than ever before, and he appears now about ready for action. He is said to have at his command the largest army in Europe, and an immense fleet, well manned.

The following from the Buffalo Commercial Advertiser, is an item of interest on this subject:

"The Emperor Napoleon is said to be at times in a state of great political exaltation. When Prince Napoleon paid him a visit the other day, after his return from Berlin, his majesty was reading the journals. Taking up *La Liberte*, which alluded to his 'senility,' he is reported to have said, 'See, how your friends speak of me. You can assure them they are mistaken. They think me aged, used up; they are wrong. I shall soon show what I can do yet. They will not be kept waiting long!'"

—*Crisis.*

Eight Reasons why I gave up Smoking.

1. When I saw church members paying from six to ten dollars for tobacco, and only from two to four for the gospel per year, I thought that if a man will rob God of his tithes and offerings from love of pipe, it was high time to cast to the moles and bats "idols" that claimed such a supremacy.
 2. It often seemed to me that smoking beclouded the light of God's countenance in christian experience, and dampened the fire of love and zeal in God's cause.
 3. When I saw preachers seeking a secret place to "pull," I would think if the deed is justifiable, why not do it publicly, or was it that they felt guilty and ashamed to be seen?
 4. When I saw boys and young men, and women too, smoking the pipe, I felt that I could not say anything against it.
 5. When I saw the drunkard and the profane likewise, I would say, "I am a companion with these characters, in the pipe at least," then my conscience would smite me.
 6. That for the church wholly to abstain from both smoking and drinking, and set an example of total abstinence to the world, would remove two great hindrances out of the way of a more general outpouring of the Spirit of God.
 7. Then when I smelled my own breath, so smoky, when at devotion, I wondered if God would accept the incense of tobacco.
 8. That, if it be as hard for the drunkard to give up drinking as for me to give up smoking, then I should have more feelings for the poor drunkard, and how can I consistently advocate total abstinence while I am intemperate in smoking.
- After duly weighing all these facts and arguments, I determined to try and abandon the pipe. After I got the victory I could not help praising God for the deliverance I had often wished for, but never thought I could obtain; and now I feel better in health, more lively in spirits, less peevish and fretful—have a clear intellect, a better memory, a peaceful conscience, a brighter and sweeter evidence, and near communion with God and his church. And now I say to all, if I have conquered, so may you, only rely on Divine strength; for you will need it, if smoking is as hard a habit for you to give up as it was for me. The victory will be yours and the result the same.—*Ex.*

Do Good. Thousands of men breathe, move, and live—pass off the stage of life and are heard of no more. Why? They do not a particle of good in the world, and none were blessed by them, none could point to them as the instrument of their redemption; not a word they spoke could be recalled, and so they perished; their lights went out in darkness, and they were not remembered more than the insect of yesterday. Will you thus live and die? Live for something, do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love, and mercy, on the hearts of thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legibly on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Dr. Chalmers.*

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JUNE 2, 1868
B. F. SNOOK, EDITOR.

A GREAT ERROR EXPOSED.

DID THE LAW OF TEN COMMANDMENTS EXIST BEFORE IT WAS GIVEN ON MT. SINAI?

THIS is a question of great importance in the subject of the universality of the law. Our opponents tell us that the world was not only without a Sabbath, but that the decalogue was not in being until God gave it to Israel at Sinai; and they have concluded that it never was binding on any people but the Jews. We propose presenting the evidence on this point proving that the law of God not only existed, but was binding upon all men from the beginning onward in the course of this world.

Arg. 1st is based upon the fact that in the days of Noah, the world of mankind were such great sinners that God destroyed them for their sins. Gen. vi. 5. But no man can be a sinner unless he violates the divine law; and no man can do this unless that law exists and is binding upon him. If there was no law given before God rehearsed the law at Sinai, then of course there was no law binding upon man in the days of Noah for the antediluvians to transgress. Paul says, "where no law is, there is no transgression." Rom. v. 15. Hence, we conclude that these wicked men were not sinners at all, if this theory be true; and God acted very unjustly in destroying them. Such an absurdity we cannot admit without impeaching the justice of God, which would be blasphemy. How much more consistent the position that the moral law was binding then, and that God showed his regard for its claims by destroying the transgressor of it.

Arg. 2nd. The law of God was binding upon the Sodomites at least four hundred years before the exodus. "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their *unlawful* deeds." 2 Peter ii. 8. Quest. 1. How can deeds be lawful or unlawful when there is no law? 2. If the law was not given to any but Jews, how does it happen that these Gentile Sodomites had come under its obligation? What say you to that? Besides, why should God destroy them, and turn them to ashes, and thus make them an example to all them that should after live ungodly, unless they were under the same moral law, and sinners against God as all other ungodly men are?

Arg. 3. God had a code of laws in the time of Abraham. Proof. Gen. xxvi. 5. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." —Oh, no, Moses, you are certainly wrong about that; the law was not given till about four hundred years after Abraham died. So says this delusive error that would represent the world as without the law for twenty five hundred years.

Arg. 4. This code continued till the time of Moses, and in his first ministrations he recognized it then as binding, and as of preexistent authority. "If thou wilt diligently hearken to

THE HOPE OF ISRAEL.

the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes," Ex. xv. 26, "I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in MY LAW or no." Ex. xvi. 4. "And the Lord said unto Moses, *How long refuse ye to keep my commandments and my laws.*" v. 28.

Arg. 5th is based upon the name given to the law under consideration. It is called *The Testimony*, by way of preeminence; "So Aaron laid it up before the Testimony, to be kept." xvi. 34. This testimony, is beyond all doubt the ten commandments. And it came to pass when Moses came down from Mt. Sinai with the two tables of Testimony in Moses' hand," Ex. xxxiv. 29.

Arg. 6th is based upon the fact that one by one every commandment of ten is recognized as binding during the Patriarchal age of the world.

1. The first command is recognized Gen. xxxv. 2-4. "Put away the strange gods among you, and be clean." "And they gave Jacob all the strange gods which were in their hand."

2. The second command is recognized Gen. xxxi. 19. "And Laban went to shear his sheep; and Rachel had stolen the *images* that were her fathers."

3. The third command is referred to as binding during the same time in Lev. xix. 12. "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God." "Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants, for all these abominations have the men of the land done which were before you, and the land is defiled; that the land spue not you out also when ye defile it as it spued out the nations that were before you." Lev. xviii. 24-27. First, the Jews are here warned against the sin of profanity. 2nd. It is said that this sin, among other abominations, the Canaanites committed. 3rd. For this God punished them, and the land spued them out. 4th. And for the same sin the Jews would be punished with the same punishment. 5th. If the law was not binding on any nation but the Jews, and on them only from the exodus onward, how did it occur that the Canaanites were sinners against the same law long before, and why should God punish them for violating a law that was binding only on the Jews? This argument demonstrates the universality of the law, and from it there is no escape.

4. The fourth command is referred to in Exodus xvi. 23. "This is that which the Lord hath said, Tomorrow is the rest day of the holy Sabbath unto the Lord." "So the people rested the seventh day." (v. 30.) In this they did as God before them had done. He worked six days, then rested the seventh, and for this reason he blessed and sanctified the seventh day, the only day ever set apart by divine command as a day of religious rest and worship.

5. The fifth command is referred to in Gen. ix. 22-25, wherein Ham dishonored his father, and the punishment of this offence was visited upon his son Canaan.

6. The sixth command is recognized as binding in Gen. iv. 8. Cain killed his brother Abel. Why was Cain treated as a murderer, and punished as such, unless the law forbidding that sin was then binding?

7. The seventh command is brought to view in Gen. xx. 1-7. Abimelech, King of Gerar, and a Gentile at that, took Sarah, Abraham's wife. God so respected his law that he came by night to the King and said, "Thou art but a dead man for the woman which thou hast taken; for she is a man's wife." "And he said, Lord wilt thou slay also a righteous nation? In the integrity of my heart, and innocency of my hands, have I done this. And God said unto him in a dream, Yea, I know thou didst this in the integrity of thy heart, for I also withheld thee from *sinning* against me." How could God hold the King from sinning against him unless his divine law was binding upon the King? This is another conclusive proof that the law was binding upon Gentiles as well as upon Jews. The case of Joseph also is to the point. When tempted, he said, "How can I commit this great wickedness, and sin against God," which proves again that the divine code must have existed long before the birth of Moses.

8. The eighth command is referred to in Gen. xiii. 8. With whomsoever thou findest thy gods let him not live, for Jacob knew not that Rachel had stolen them."

9. The ninth command also was broken by Rachel in her false testimony to her father: also in the false testimony of Potiphar's wife against Joseph.

10. The tenth command is recognized in Ex. xviii. 21. "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, *hating covetousness.*"

These arguments and considerations prove clearly the law of God was universally binding upon men from the beginning: and that the requirements of God of the Gentiles are the same as those of the Jews; and that his moral government embraces all nations of men. But if the theory above refuted be true, then there was no law binding on the Gentiles from Adam to Christ. Hence it follows that it was not sin for them to commit idolatry, profanity, adultery, murder, nor any sin forbidden the Jew in the decalogue.

I would ask the advocate of the above, where is your proof that the Gentile was a sinner, who was guilty of murder, adultery, or any thing forbidden in the moral law? From your standpoint you have none, and must confess that your doctrine leads then to a recognition of licentiousness, as innocent and harmless. It must also charge God with injustice in punishing with death the wicked of Noah's time, and also the Sodomites, Canaanites, &c., for transgressing a law that never was binding on them, because they were all Gentiles. This theory says the Gentile was never under the law; then we say that all such are forever shut out from salvation by the death of Christ, for he died to redeem only such as were under the law. Gal. v. 4. Can such a position be the plain harmonious truth of divine revelation? Certainly not. God's word is all harmony and consistency, and sets forth the beauty, order, and justice of the plan of salvation with beauty and glory.

MISCELLANEOUS ITEMS.

THE CHAFF AND WHEAT COMPARED.

CHAFF.

WHEAT.

1. "Of what did God make man's body?" *Catechism of the M. E. Church.* "The Lord God formed man of the dust of the ground." Gen. ii. 7
2. "How did God make man's soul?" *i. d.* "God breathed into his nostrils the breath of life, and man became a living soul." *i. d.*
3. "What evil did their sin bring upon them? They lost the image of God." *i. d.* "Men which are made in the similitude of God." Jas. iii. 9.
4. "What are the decrees of God? The decrees of God are his eternal purposes according to the counsels of his own will, whereby for his own glory he hath foreordained whatsoever comes to pass." *Shorter Catechism.* Then God is the author of all the vile sins that have ever been, or ever shall be, committed, and is guilty of punishing man for doing the very thing he ordained should come to pass.
5. "By baptism, we, who were by nature children of wrath, are made the children of God." *John Wesley Doct. Tract, p. 248.* "Ye are all the children of God by faith in Christ Jesus." Paul.
- "If infants are guilty of original sin, then they are proper subjects of baptism, seeing in the ordinary way they cannot be saved unless this is washed away by baptism. It has already been proved that this original stain cleaves to every child of man, and that hereby they are the children of wrath, and liable to eternal damnation." *Wes. i. d. p. 251*
6. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Jesus. "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." Matt. xviii. 3.
7. "That we are justified by faith only, is a most wholesome doctrine, and very full of comfort." *Methodist Discipline.* "Ye see then how by works a man is justified, and not by faith only." James ii. 24. "For as the body without the spirit is dead, so faith without works is dead also." v. 26.

FROM BRO. BRINKERHOFF.

BRO. SNOOK:

DEAR BRO.: As the wisdom of the brotherhood has placed you in a position to assume responsibilities as Editor of our little paper, we humbly pray that God's blessings may attend your arduous duties, and may you be the means of doing a large amount of good. The duties and responsibilities of an editor are not only great, but peculiar. Some of our readers will cheerfully sustain you by their prayers and with their means; others will ever be ready to find fault; some will comfort, others chide; some will be fair weather friends, but always ready to forsake when squally times approach. May God preserve you from such as these.

And now dear brethren, readers of the HOPE, let us come up nobly to the work before us; and first of all, let us see that our account stands square

at the office, and also strive to spare a little *extra* to help on the office. It needs our money and let us meet these responsibilities with pleasure, remembering that the "liberal soul shall be made fat." If we are only stewards of what God has given us, and if the HOPE is a means of doing good and of disseminating truth, ought not our stewardship include our paper? and can we feel safe and free without thus doing our duty? Who will immediately help; 1st, by sending in subscriptions and donations, and 2nd, by getting new subscribers?

2nd. Let us help our Editor by sending in good living testimonies to cheer each other up, and short concise articles on our distinctive views. Now in order to accomplish this, let us try and live close to Jesus, so close that we can feel some of those duties which we owe to each other.

Praying that Heaven's richest blessings may rest upon all, we subscribe ourself

Yours in the bonds of peace,
W. H. BRINKERHOFF.
La Porte City, Iowa.

THE SEVENTH-DAY HALLOWED.

Jesus said to his disciples, "When thou prayest, say, Our Father who art in heaven, *Hallowed* be thy name;" now there are lords many, and gods many, but there is no name to be *Hallowed* but the name of the Father in heaven, for "holy and reverend is his name;" and though we should bow down to other gods, and worship them, and sacrifice to them, yet it would avail us nothing; for we are to obey the command, and *Hallow* the name of our Father in heaven.

God says, The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and *Hallowed* it. Now there are six days in which work may be done, and though we might rest upon one of these six days and call it the Sabbath day, or the Lord's day, what will it avail us if we do not obey the command, and remember the Sabbath day? for the Lord blessed the seventh day and *Hallowed* it. And while the Lord God, the maker of all things, remains unchangeable, his name is to be *Hallowed*. So in like manner, while God remains unchangeable, and numbers the days by seven, he will bless and *Hallow* the seventh day, as God has said by the mouth of the prophet: "For as the new heaven and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain, and it shall come to pass that from one new moon to another, shall all flesh come to worship before me, saith the Lord." Isa. lxyi. 22, 23. E. G. BRANCH.
H: rford Mich.

IMPORTANT ADMISSIONS.

"Wherein is the moral law summarily comprehended? The moral law is summarily comprehended in the ten commandments."

"What is the sum of the law? To love the Lord our God, with all our heart, and our neighbor as ourselves." *Shorter Catechism.*

"What is required in the fourth commandment? The fourth command requires the keeping holy such set times as he hath appointed in his word." *i. d.*

"Which day of the seven hath God appointed to be the weekly sabbath? From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath, and the first day of the week ever since, to continue to the end of the world." *i. d.*

Questions on the last statement above.

Where did the learned body of men who made this catechism learn that God set aside the seventh day and appointed the first at the resurrection of Christ?

Where did they learn that the first day is the Sabbath?

They never learned these things from God; they imbibed them from tradition. For, 1. No man can prove a change of the sabbath to the first day of the week. 2. No man can prove the first day was ever blessed or sanctified by the authority of high heaven. 3. No man can find any command for its observance as a sabbath. 4. No man can show that God has ever promised any blessing for keeping it only as a day of common labor. 5. No one can prove that the primitive christians ever kept it in any other sense than as a day of labor.

Let us therefore keep the day in which God rested, the day Christ kept, Luke iv. 16-31. The day of which he is Lord, Mark ii. 28. The day the disciples kept according to the commandment, Luke xxiii. 56.

QUESTIONS.

A good brother asks us the following questions:

Do you folks believe in the holy kiss?

On this I speak only as an individual, and say that Paul admonished to "greet the brethren with a holy kiss." 1 Thess. v. 22.

Does our Saviour enjoin feet washing as a church ordinance?

The testimony of Jesus on this is very plain. "If I, your Lord and Master, have washed your feet, you ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them." John xiii. 14-17.

HOW IT HAS BEEN GUARDED.—Rev. Adolph Saphir expressed the following striking thought at the anniversary of the British and Foreign Bible Society. "Marvellous is the very existence of this book. One portion of it was preserved by the Jews, who have been the most careful and scrupulous custodians of a historical record which faithfully and severely delineates their guilt and obstinacy—they have been the guardians of predictions which fully and clearly describe the person and work of a Messiah whom they reject; while the other portion of the Bible has been preserved and transmitted by a church, the errors of whose apostasy are anticipated and condemned in the very pages which they have so diligently preserved. Strange, indeed, the Synagogue guarding the Old, the Church of Rome guarding the New Testament."

STRONG FOR THE RIGHT.

Be strong for the right, whatever betide thee,
Though the world may frown and forsake,
The true soul alone can stand firm, undaunted,
And torrents of wrong with charity take;
Then stand for the right.

What is all this worldly and tinsel-like beauty,
This pomp and parade o'er the few!
'Tis as empty as air, when we see that our duty
To the lowliest creature is due;
Then work for the right.

Remember the erring, the wretched, the weary,
Comfort the sick and the poor,
Nor turn with disdain from the outcast so dreary—
Thou mayest peace to her bosom restore;
Then speak for the right.

Yes, live for the right; let your life tell and truly,
You will not to fashion be bound,
But true to your own soul in life, you may duly
With happy spirits be found;
Then be brave for the right.—*sel.*

THE LAST ANTICHRIST.

BY D. W. HULL.

(Concluded.)

"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." JOHN v. 43.

2. Having made this covenant with the Jews, he will break it at the end of three and a half years. This is plainly shown in the scripture before quoted. "In the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Dan. ix. 27.)

We learn then, that at the end of three and a half years, he will break his covenant with the Jews, and he will continue to desolate their city, until that that is "determined shall be poured upon the desolator." God has determined to pour his wrath upon the desolator. "Then shall that Lawless one be revealed, whom the Lord shall consume with the spirit of his mouth." 2 Thess. ii. 8. In Dan. viii. 11, "And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." In Dan. vii. 21, 22 we are told that this persecution will continue till God's kingdom is established.

In Dan. viii. 23-25 we have a perfect photograph of the character of Louis Napoleon. Here also his treacherous disposition is brought to view. He will not only continue to desolate Jerusalem, but he will actually stand up in the Armageddon war against the Prince of princes. Again, in the xith chapter, vs. 30-36, we have his work concerning the sacrifice and the sanctuary repeated. "And they shall pollute the sanctuary of strength," says the angel, "and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." I cannot think of referring to all the prophecies within my reach on this subject, but there is so much comfort for this poor down-trodden people in Jer. xxx., whilst it points out their fiery ordeal, I can but spend a few moments on it.

"Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 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. 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." (vs. 6-8.)

The chronology of this is fixed unmistakably at the second coming of Christ; because,

1st, David, who will probably be a Vice-Ruler under our Saviour, will be raised. Peter says he is now "both dead and buried;" but when Jacob is delivered from his trouble, he is "raised up."

2nd, At the time of this deliverance "a full end" will be made of the nations who hold him in bondage; but this was not done under the decree of Cyrus. (See v. 11.)

But why is it that there is such trouble among the sons of Jacob? We think the answer is found in the 8th y. Here we learn that when he is "saved out of his trouble," "every yoke" is broken, the "bands" are burst, and he is freed from the service of strangers.

The cruel persecution of Antichrist is shown in the following testimony similar to that just quoted.

"For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers."

"Thus shall the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof; our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side." Jer. iv. 31, & vi. 22-25.

3. At this time there will be an unparalleled persecution of the saints. In Rev. xii. an account is given of a woman, who after having given birth to a man-child, was compelled to flee into the wilderness from the persecution of the Dragon. We are told that the Dragon is Pagan Rome, and that the man-child was Christ. That this prophecy had a typical fulfillment here, we will admit, but its complete and more literal fulfillment, I think was reserved for a future day, just previous to the final deliverance of the saints. Our objections to the exclusive application of this to our Saviour, and the persecution that followed, are as follows:

1st. Pagan Rome only continued about 500 years; but the woman fled from the face of the serpent 1260 years.

2nd. If we take the persecution of both Pagan and Papal Rome, we have over 1700 years, instead of 1260.

3rd. The woman could not have fled from Papal Rome, for it is contended that the dragon symbol has exclusive reference to Pagan Rome. But the woman fled from the face of the serpent which is the dragon (See v. 9), and which is not Papal, but Pagan Rome.

4th. The dragon "went to make war with the remnant (what remains) of the woman's seed." This could not be if the dragon passed off the stage of action over 1300 years ago; and to claim that he may be revived again, is to admit all we are asking for.

We will now endeavor to explain how we understand this. We believe the woman to be the

church, that the man-child is the first fruits, or those who are looking for the immediate coming of the Lord. They will be translated to meet the Lord in the air, where they will remain with him till he descends on Mount Olivet, and all the saints with him. Zech. xiv. 5.

That there will be an interval between the two translations is abundantly shown from the scriptures; and perhaps I had as well show some of the point at length in this place.

1. In Rev. xiv. 1, there are 144,000 people seen standing on Mt. Zion, with harps in their hands. Several considerations force us to the conclusion that these persons were translated before the final in-gathering of the harvest. 1st. They "were redeemed from the earth," "from among men." 2nd. They were "the first fruits unto God." A first fruits always implies a more abundant harvest to be gathered afterwards. The reader would think strange to hear his neighbor call his whole harvest the first fruits of the harvest. 3rd. There are three messages sent to the world after this 144,000 are redeemed, which would be useless if they were the final harvest. 4th. It was after this time that the angel thrust in his sickle to reap the harvest. (See vs. 15, 16.)

2. In Rev. iv. four beasts are brought to view. That these beasts are a body of translated saints is proven from vs. 9, 10 of the next chapter.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

Here are a redeemed people, but they have not yet entered into the purchased possession; they behold scenes which transpire upon earth; they hear the cry of martyrs, and learn that there are yet to be more martyrs.

3. There is a promise that a certain class will be redeemed, and thus escape the persecution. The following language found in Is. xxvi. 20 will be to the point.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

But there is no room left for doubt in this matter when we consider Rev. iii. 10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." If he keeps his people from the hour of temptation, he must do it in the way described in Is. xxvi. 20; and they must be that class of people we found represented by the four beasts.

This tribulation is several times referred to by the prophets, our Saviour, and John. In Dan. xii. 1, we read, "And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." This trouble is evidently caused by persecution. Our Saviour refers to it and calls it a "great tribulation, such as was not since the beginning of the world." (Matt. xxiv. 51.) By reference to Rev. xiii. 15-19, it will be seen that this unparalleled persecution is under the revived-wounded head of the first beast, which would place it after 1852;

hence it must be about the time that he breaks his covenant with the Jews. In Rev. vii. 14, a class is seen, of which the angel says, "These are they which came out of great tribulation." This evidently refers to the same tribulation under consideration in Dan. and John. The Greek is very explicit. It calls it THE GREAT TRIBULATION, as if to distinguish it from other tribulations. Some of the victims of this persecution are referred to in Rev. xx. 4, as follows:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

There is a peculiarity in these martyrs that does not characterize the martyrs of the dark ages; for while they resorted to every conceivable method of torturing their victims to death, very few suffered by means of the guillotine. The guillotine was peculiarly a French method of punishment. They however will, no doubt, resort to other methods of destroying life, as they did during the Reign of Terror.

We wish now to refer to the fiendishness of this persecution. Some idea of it may be formed from the Reign of Terror in France.

Monsieur Thiers, a historian of those times, says:

"Deeming the daily execution of fifteen or twenty persons too tardy a display of republican vengeance, Callot-d'Herbois prepared a new and simultaneous mode of punishment. Sixty captives of both sexes were led out together, tightly bound in a file, to the Place Du Brotteaux. They were arranged in two files with a deep ditch on each side, which was to be their place of sepulture, while gen'd'armes with uplifted sabres threatened with instant destruction whoever moved from their position. At the extremity of the file two cannon were placed, loaded with grape, so as to enfilade the whole. The signal was given, and the guns were fired. Broken limbs, torn off by the shot, were scattered in every direction, while the blood flowed in torrents into the ditches on either side the line. A second and third discharge were insufficient to complete the work of destruction, till, at length, the gen'd'armes, unable to witness such protracted sufferings, rushed in and despatched the survivors with their sabres. On the following day this bloody scene was renewed on a still greater scale. Two hundred and nine captives were brought before the revolutionary judges, and, with scarcely a hearing, condemned to be executed together. . . . The whole were brought to the place of execution, where they were attached to one cord made fast to trees at stated intervals, with their hands tied behind their backs, and numerous pickets of soldiers disposed so as at one discharge to destroy them all. . . . The great numbers who survived the discharge, rendered the work of destruction a most laborious operation, and several were still breathing on the following day, when their bodies were mingled with quick lime, and cast into a common grave. . . . All the other fusilades were conducted in a similar manner. . . . The bodies of the slain were floated in such numbers down the Rhone that the waters were poisoned. During the course of five months upwards of six thousand persons suffered death, and more than double that number were driven into exile." Thiers' French Rev. Vol. ii. pp. 338, 339. Note.

But we believe this persecution will excel that. It will then be realized that "he hath his name in Greek, Apollyon, which is destroyer."

4. The Armageddon war. This will be his last act. Having come to Jerusalem to subjugate the revolted Jews, he will have the audacity to fight against the kings who will then and there appear in behalf of His down-trodden people.

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. xix. 18-20.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii. 9-16.

"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. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press 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 strain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 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." Isa. lxiii. 1-6.

"Come near, ye nations, to hear; and hearken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." Is. xxxiv. 1-6.

That will be truly a terrible day, but the Lord will deliver his people.

Dear sinner, would you be saved from the fierce anger of the Lord, and the persecution of Antichrist? Let me exhort you to go out now to meet the Bridegroom; you may be hid; but if you procrastinate, you may be too late. Get ready! get ready! that you may be prepared for the solemn events that will soon transpire.

"Follow after righteousness, godliness, faith, love, patience, meekness."

LETTERS AND EXTRACTS.

From Sr. Porter.

BRO. SNOOK: I take my pen to write a few lines to the dear Brethren, to let them know that I am still striving to overcome. I realize that time is short, and what we do must be done quickly. I feel my indebtedness to the brethren for the Hope; and I feel sad because I have nothing to give to help sustain the paper. It cheers my heart to read the cheering letters from the brethren and sisters. I feel very lonely, having no home of my own; truly I feel myself a pilgrim and a stranger, but I feel to put my trust in God, knowing he is able to sustain me under all affliction.

I desire an interest in your prayers that I may meet you all where parting is no more. Your unworthy sister striving to overcome.

BETSY ANN PORTER.

New Casco, Mich.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, JUNE 2, '68.

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 so farthor.

The present No. closes the second Volume of the Hope. Through the providence of God it as been thus far sustained, and we commence the new Vol. with the desire to give our readers meat in due season, and the determination to do what we can for the advancement of the cause of our Redeemer. We hope our brethren and friends will immediately renew their subscription; and we hope too that you will not forget to write for its columns, and thus contribute to its usefulness, and above all, sustain us with your prayers.

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. If any who should have it free should find their paper stopped at that time, we hope they will immediately inform us.

Appointments.

CONFERENCE.

THERE will be a Conference held by the brethren at Hartford, Van Buren Co., Mich., commencing June 5th, 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.

RECEIPTS
For The Hope of Israel.

J. A. Walbur, \$1.50; Benjamin Madill, \$2.00.

Appointments.

Providence permitting, I will meet with the church east of Vinton, in Bro. Spangler's vicinity, where the brethren may arrange, on Friday evening, June 5th, at 8 o'clock, and hold over Sabbath and First day. Will try to get to Keithsburg, Ill., so as to begin meetings, Sabbath, June 13th, at 10½ o'clock, A. M. and will remain as long as the interest demands. From thence I will go to Sulphur Springs, Ind. B. F. Snook.

INDEX TO VOL. II.

| | |
|---|--------|
| A Short Sermon | 17 |
| A Sign of the Times | 31 |
| A little too fast | 35 |
| A puzzling Question | 59 |
| A soft Answer turneth away Wrath | 55 |
| A few friendly remarks on Bible Chronology | 74 |
| A reply to " " " " | 98 |
| Amaurosis caused by Smoking | 96 |
| A Word to the Sisters on Fashions | 98 |
| A few remarks on Two-horned Beast | 102 |
| Aliments—Spiritual and Temporal | 109 |
| An Evening walk in the Grave-yard | 136 |
| Are you a Christian? | 149 |
| An Appeal to First-day Adventists | 150 |
| All can glorify God | 152 |
| A wise Resolve | 179 |
| A profane Swearer cured | 187 |
| A few thoughts on Preble's Work on the Sabbath | 189 |
| A word for the Sabbath | 193 |
| A great Error exposed | 200 |
| Business Proceedings of the first annual meeting of the Christian Publishing Association | 6 |
| Bro C. F. Hudson | 8 |
| Business proceedings of Conference Marion, Iowa Oct 20, 1867 | 82 |
| Bible Chronology | 108 |
| Business Proceedings of the second annual meeting of the Christian Publishing Association | 191 |
| Constitution and By-Laws of the Publishing Association | 14 |
| Causes produce Effects | 36, 44 |
| Cheering Report from Bro. Snook | 45 |
| Christian walk carefully, Danger near | 46 |
| Chronology | 53 |
| Conference Meeting at Alamo, Mich. | 69 |
| Church Music | 91 |
| Change of Residence | 92 |
| Commentary on Acts xx. 7 | 135 |
| Christian Baptism | 133 |
| Christianity, vs. Churchianity | 142 |
| Christian Courage | 149 |
| Coming and Kingdom | 197 |
| Do n't go to hear him | 29 |
| Debate in Kokomo, Ind. | 36 |
| Declaration of Independence | 43 |
| Doctrines of Sunday-keepers | 76 |
| Discussion | 84 |
| Dress | 126 |
| Diligence | 184 |
| Eld. N. Summerbell | 48 |
| Effects of Tobacco | 67 |
| Editorial Jottings | 100 |
| Experience | 111 |
| Eight Reasons . . gave up Smoking | 199 |
| From Indiana | 14 |
| Friendly Visit | 20 |
| Fallen from grace | 61 |
| First-day Sabbath | 137 |
| From Bro. Brinkerhoff | 201 |

| | | | | | |
|--|-------------------------|--|--|---------------------------------------|---|
| Flour as it should be eaten | 148 | Report from Bro. Everett | 193 | Universalism in a Nut-shell | 128 |
| God feeds the hungry soul | 36 | Remarkable non-fulfillment of Visions | 18 | Unstable Professors | 195 |
| God's people mainly in Babylon | 54 | Remarkable Fulfillment | 47 | What shall be the Bond of our Union | 2, 21, 66 |
| Gratification of human minds | 110 | Rev. of Preble on two Covenants | 65, 73 | What kind of Wine did our Savior use | 22 |
| Great Concessions | 124 | Rome—Garibaldi | 92 | Watching and Waiting | 34, 62 |
| Gentleness | 155 | Remarks on Chronology | 102 | Will it pay to serve the Lord | 39 |
| Gossip | 175 | Remember the Sabbath-day | 108 | We have not followed Fables | 45 |
| Galatians iii. 2 | 177 | Reflections on the Old & New Year | 116 | Work | 55 |
| Has the seventh Angel sounded | 3 | Rev. of Franklin on the Kingdom | 169 | Who Rules | 71 |
| Home | 39 | Religious Machinery | 180 | Who on the Law | 121, 129 |
| How to keep poor | 140 | Religion at home | 199 | Who are the Israel of God | 126, 130, 134, 146, 154, 161, 169, 178, 182, 190, 198 |
| Humility | 164 | Sabbath Agitation | 36 | Wise words from John Wesley | 143 |
| Immortality, Remarks on Essay 4, 12, 23 | 28 | Shall we assemble | 69 | What is man | 144 |
| I am almost Home | 87 | Summary of Discussion between P. T. Russell and B. F. Snook, at Sulphur Springs Ind. on Kingdom Question | 60, 85, 92, 101 | Which is worst | 155 |
| Is Jesus the Messiah, and is the | 61 | Supper and the Communion | 143 | What is man, with Remarks | 176 |
| Immortality not inherent | 167 | Shun that bad Companion | 151 | Why not Obey | 196 |
| Intemperance | 180 | Shaky Condition of the Globe | 165 | You are not your own | 103 |
| Important admissions | 201 | Stop Smoking | 172 | \$1000 Reward | 90 |
| Jottings by the way | 68, 76 | Shall we reform our diet | 188 | 1 Cor. iii. 11—15 | 107 |
| Knock | 19 | The Sanctuary (concluded) | 1 | POETRY. | |
| Life | 14 | The Periods of Daniel 6, 13, 21, 26, 37, 46, 54, 71, 78, 86, 94, 102 | 6, 13, 21, 26, 37, 46, 54, 71, 78, 86, 94, 102 | A World to come | 73 |
| Life and Death | 53, 177 | The three Angels of Rev. xiv. 9, 34, 51, 70, 74 | 9, 34, 51, 70, 74 | Advice to a Mourner | 75 |
| Love God supremely | 145 | The Kingdom of God Delineated | 10, 26, 58, 82 | All things new | 173 |
| Louis Napoleon | 162, 176 | The Old Paths | 11 | Christ's image reflected | 11 |
| Lead us not into Temptation | 193 | The Indians and the Preachers | 15 | Cast Anchor by the Savior's side | 49 |
| Liberty, Equality, Fraternity | 198 | The Sabbath among the Jews | 19 | Come to Earth again | 55 |
| Meats for Food | 110, 126 | The Work before us & its Prospects | 32, 40, 48, 56, 64, 72 | Calvary | 94 |
| Ministration of Death | 118 | The Coming of the Lord | 37 | Eternal Life | 1 |
| Man | 136 | The three Resurrections | 41 | Faith | 154, 197 |
| Mortality | 143 | The Wheat and Tares | 42 | Gentleness | 103 |
| Musings | 156 | The Papacy—Then and Now | 51 | He is Coming | 97 |
| Meekness | 191 | The Desert blossoming | 51 | Hope in the Home of the Dying | 133 |
| Miscellaneous items | 201 | The Resurrection | 57 | Hypocrite | 186 |
| New Volume | 4 | The Prospect | 67 | I would speak of Jesus | 9 |
| Notice | 7 | Time | 71 | I would not be an Angel | 31 |
| No good Deed lost | 43 | The coming Struggle | 75 | Immanuel | 89 |
| Nearness of the Lord's Appearing | 97 | The 1835 days of Dan. xii. 12 | 77 | Jubilee Song | 23 |
| Napoleon III. in Prophecy | 107 | The Overcomer | 78 | Kingdom of God | 41 |
| Napoleon III. the Antichrist | 114, 123 | The Duties of Brethren | 80 | Let me go | 33 |
| Natural and Revealed Law | 133 | The true source of Happiness | 87 | Lines | 87 |
| Negative Christians | 161 | The Conscrip and Substitute | 89 | Memorial on the death of Br. Hudson | 17 |
| Noah's Age and Ours | 168 | The Wine Question | 91 | Messiah's Advent | 105 |
| New Arrangements | 192 | This Generation shall not pass away | 92 | Onward | 25 |
| One Body | 68 | The Sabbath all round the World | 99 | Ocean Treasures | 39 |
| Our Enemies | 69 | The Ministration of Death | 100 | Patience | 121 |
| Our Visit at Sodus, Mich. | 76 | The Infidel silenced | 108 | Passing away | 129 |
| Our Sufferings and the glory that | 81 | To our Subscribers | 104 | Poor Dick | 196 |
| Our Conference Meeting | 84 | The Coming of Jesus | 112 | Star zas | 194 |
| Our Lord's Position | 105 | The Christian Race | 113 | Strong for the Right | 202 |
| Our Christian Associations | 124 | The Abomination of desolation | 115 | Turn ye, turn ye, for why will ye die | 57 |
| Our Blessed Hope | 145 | The abolished Law | 116 | The House of Prayer | 65 |
| Our earthly House of this Tabernacle | 192 | The Signs of the Times | 117 | There is Rest | 81 |
| Prayer | 7 | The soon coming of Christ | 124 | The Saints' Reward | 101 |
| Philosophy of Sabbath-keeping | 25 | The Principle of Miracles | 125 | The meeting Place | 113 |
| Patience | 38 | The three Frog-like Spirits | 131 | The Transient | 119 |
| Philosophy of Sunday-keeping | 49 | The Door | 135 | The Christian Pilgrim | 135 |
| Physical signs of the Advent | 106, 114, 122, 134 | The established Law | 141 | The Sabbath | 141 |
| Permanency of our Religion | 113 | To our brethren scattered abroad | 144 | To the Lonely | 157 |
| Pointed preaching | 119 | The Kingdom of the Heavens | 146, 151, 159 | The Coming of Christ | 165 |
| Preparation to see the Lord | 125 | The right Persuasion | 149 | The Resurrection | 178 |
| Prophetic Time | 131 | The Christian's Hope | 152 | The wandering Pilgrim | 181 |
| Power of God's Word | 147 | Temperance | 153 | The sacred Rest | 189 |
| Pride and Vanity | 157 | The Law of God fulfilled | 154 | What think Ye | 71 |
| Popular works of Fiction | 173 | The Few | 159 | Waiting | 149 |
| Questions concerning the two-horned beast, and Remarks by Editor | 13, 30, 38, 44, 52, 60 | The Law and the Gospel connected | 160 | | |
| Questions and Remarks | 16 | To all who keep the Commandments of God and the Faith of Jesus | 161 | | |
| Questions | 153, 201 | The Preparation Day | 167 | | |
| Report from Bro Snook | 5, 20, 45, 86, 118, 184 | The Duty of all to support the Gospel | 168 | | |
| Report from Bro. Hull | 52 | The seven Trumpets | 170 | | |
| Report from Bro. Cranmer | 95, 131 | The Beggar-boy and the Flowers | 172 | | |
| Report from Bro. Brinkerhoff | 118 | The two Witnesses | 174 | | |
| Report from Bro. Watkins | 131, 137 | The fourth Commandment | 181 | | |
| Report from Bro. Reed | 137 | The Truth leaked out | 183 | | |
| | | The Hope of Israel | 184 | | |
| | | The Clock-dial Vision | 185 | | |
| | | The boy that would not go to the | 185 | | |
| | | The last Antichrist | 186, 194, 202 | | |
| | | The Emperor Napoleon | 199 | | |
| | | The seventh-day hallowed | 201 | | |