

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 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 persons 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.

Never Grow Weary.

Never grow weary! the clouds are now clearing;
Never grow weary! the prospect is cheering;
Oh! hasten quickly! repeat the glad story.
Our leader is coming from heaven with glory.

Never grow weary! O Christian be careful;
Be patient, be cheerful, and ever be prayerful:
The time is not long, and many are sinning;
The broad road to ruin was never so winning.

Never grow weary in trying to teach them
To come to the Savior, O Christian beseech them!
Never grow weary; ne'er cease to give warning;
Heeding not those who are given to scorning.

Never grow weary, there are brows that are aching;
Never grow weary, there are hearts that are breaking;
There is sorrow, and sadness, oh! so much to do—
Never cease working with sorrow in view.

Never grow weary! The Master will bless you!
With this cheering thought, what can distress you!
Though the wicked may scorn you, and sinners may laugh:

Your Savior will come, to destroy them as chaff.

Never grow weary! endure to the end.
A merciful God, your Redeemer will send.
And then never weary, in ages to come,
We will praise him, and bless him, in our sanctified home. —*Sol.*

Love and Mutual Obligation.

SYNOPSIS OF A DISCOURSE PREACHED IN MARION SABBATH AUGUST 19TH. 1871. BY J. H. NICHOLS.

(Concluded.)

I HAVE already intimated that while God has a common care for all mankind, he has a special care for his children. So also, while we should have a common care or love for our fellow beings, we should have a special care and love for our brethren in Christ, not only for their spiritual but also for their temporal welfare. Upon the latter Paul says, "Let no man seek his own, but every man another's wealth." I Cor. 10: 24. The same idea is set forth in Phil. 2: 4—"Look not every man on his own things, but every man also on the things of others. These testimonies will suffice to show that our sympathy should extend to the temporal affairs of each other.

I now come to notice the love we should have for the spiritual well-being of our brethren, who with us are laboring for an entrance into the everlasting kingdom of God. As children of God there is more required of us than to simply care for ourselves, but we

should also care one for another. It is not enough for us to labor to secure for ourselves an entrance into the kingdom of God without any regard for others, but every lawful effort should be put forth on our part to help others to overcome the world in order to secure the full favor of God, and insure them also an entrance through the gates into the city. There is a principle acted upon by many professors of religion which I regard as dangerous in the extreme. That is, to do just as little for the cause of God as possible, and be just as much affixed to the world with its customs and fashions, and still get into the kingdom at last. In other words, I might express it thus: I want to have eternal life, but at the same time I want to indulge to the fullest extent I can the lusts of the flesh, just so that I do not finally miss of life. That this principle, tho' not avowed, is acted on to a fearful extent, I verily believe.

Let us relate a circumstance as an illustration of my idea upon this point. A Nobleman was in want of a coachman, whereupon he issued an advertisement. Three different individuals made application for the situation. As the life of the Nobleman as well as that of his family depended to some extent upon the skill and faithfulness of the driver, he thought proper to question the applicants with regard to their skill as drivers. The first was called and the following question proposed: "How near can you drive to a precipice without going over?" To which he answered, "My lord, I can drive within a span, or hand's breadth." The second was then called and in answer to the same question replied, "I can drive within a fair's breadth." At this profound answer the third turned to leave the room, but was called and asked why he was about to leave without an examination, to which he replied it was no use for him to try for the situation, as he could not compete with the skill of his companions. "Why so? how near can you drive to a precipice?" "My lord, I do not know: I always try to keep as far away from danger as I can." This answer was enough to secure him the place. "You are the man I want. I am not afraid to trust a man that always shuns danger."

Now let us apply this principle to those who aspire for eternal life, a place in the Kingdom of God. How many are there who think themselves so skillful as to go within a hair's breadth of the precipice over which to fall would be eternal ruin, and still rest secure in hope of salvation! How few there are who keep just as far away from the road to ruin and the decoys of Satan as they can! Show me an individual who always tries to keep just as far from sin as possible, and I will show you one that will be pretty sure to hear the sentence, "Enter into the joys of thy Lord." Eternal life is of too much importance to run any risk. Better be on the sure side. This leads me to notice another idea. That is our idea of

What is right, or what is wrong.

There may be a question arise in our minds sometimes as to whether a certain thing is right or not: How shall we decide in our own

mind? If there is one chance in one thousand of its being wrong, let it alone: be on the sure side. But again: There may be a difference of opinion as to what constitutes a moral wrong: how shall we decide? One brother may think a certain thing wrong, another may not think so. Now how are we to decide? I think the Scriptures lay down a principle which if carried out would obviate many of the difficulties existing among the people of God, and would make church trials less frequent. Be willing when it does not require the sacrifice of principle to concede to the judgment of others. For instance, I might be disposed to do something that my brother conscientiously thought was wrong. Now I would not be doing wrong nor sacrificing principle to refrain from doing it. Thus by all means please thy brother, and while doing so you may perchance escape a hallucination of the Devil in blinding the mind to an actual wrong. Paul makes this matter plain where he says, "If eating meat causes my brother to offend I will eat no more meat while the world stands." In this we have an example of the mutual obligation which we owe to one another.

Again: That we should have a special care for each other is shown in I Cor. 10: 32. "Give none offence, neither to the Jews nor to the Gentiles, nor to the Church of God." The Scriptures abound with testimonies against giving cause of offence to one of God's children, thus causing them to fall by putting a stumbling block in their way. What a fearful responsibility must rest upon that individual who by his injudicious course "destroys him for whom Christ died!" See Rom. 14: 13, 15. There is no way perhaps by which we may become a stumbling block to others sooner than by indulging in habits which to their mind are wrong and a sin in the sight of God. Waving the point as to the difference of opinion as to what constitutes a moral wrong, in order to carry out the principle laid down in the foregoing texts, are we not duty bound in love to each other to refrain from the indulgence of those things which are offensive to the "Church of God?"

But again: I have intimated the possibility of having our minds blinded to an actual transgression. God's word is compared to a mirror, or looking-glass, into which we can look and behold ourselves. How is it when we look in a mirror? Why, the farther we get off the more imperfect is the view we get of ourselves: our defects are invisible; but as we draw nearer our imperfections become plainer, and we see them as they really exist. So I understand it is with God's word, his mirror: it reveals to us our true condition, and our duty to God and each other. As long as we remain at a distance from that word we cannot see ourselves. Our faults and defects are invisible: but the more we read and investigate the Bible and live out its teachings, the more we see our unworthiness and nothingness in the sight of God, and a more vigorous effort to overcome our faults will be the result. The more individuals aim at perfection the less apt are they to think themselves perfect, just as we see our imper-

fections more clear by approaching close to a mirror, and by remaining away fail to discover them, hence are led to think we are about perfect. Our danger of the present time is not of becoming over righteous, BUT NOT RIGHTEOUS ENOUGH.

Before closing my discourse I wish to bring an illustration of the ideas I have endeavored to set forth. I might cite your minds to many things, such as the fashions and follies of dress, ornamental jewelry, &c. I will refer to but one, Tobacco. I presume all will admit that the use of Tobacco is a vain useless filthy habit, and that a person is better off without it. But there is a difference of opinion in regard to its being a sin to use it. Whatever my mind may be upon this point, it is not necessary to my purpose to say at this time. But here are individuals who embrace the truth: they make up their minds to serve God: they indulge in the use of Tobacco. The question arises in their minds whether they can be Christians and use Tobacco or not. Whether this is intuitive or not I cannot say. A good brother will come to me and ask me whether I think a person can be a Christian and still use Tobacco. This is a very pointed question, and one I hesitate to answer directly. Should I answer that I think it impossible to do so, the probability is he would be driven away from the truth, not being prepared to receive so definite a reply; hence my answer is like this;—that depends upon circumstances. If the mind has had an opportunity to become enlightened, it certainly would be impossible. This, however, I unhesitatingly say, I believe a person can be a much better Christian not to indulge in this worse than useless habit. As all admit that it is a poor habit and would be best let alone, and not require the sacrifice of principle to do so, and inasmuch as many become a stumbling block to others by indulging in this habit even if it is not an actual sin, are they not in duty bound to drop its use? and should it perchance prove a sin and offence to God, how thankful ought they to be to realize that they have escaped a snare of Satan in blinding the mind to that which would involve their ruin, and perhaps that of some of their fellowbeings!

The Apostle admonishes us in 1 Thess. 5: 14, to support the weak. There are many ways in which this can be done. Carrying out the principle set forth will tend in this direction; also to avail ourselves of every opportunity to encourage in the effort to overcome the world, the flesh, and the Devil. While doing this, our text is developed in us, and we bear the fruit, always found growing on the tree of love. Forbearance and forgiveness are also set forth as duties we owe to each other. Thus we read in Col. 3: 12, 13, "Put on, therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye." There is nothing more crossing to human nature than to confess a fault on one hand, and then to forgive on the other. The principle of forgiveness is set forth by the Savior in Matt. 18: 21, 22. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me and I forgive him; till seven times? Jesus saith unto him, I say not unto thee, Until seven times but until seventy times seven." As God requires nothing of us contrary to himself, so we conclude that he is willing to forgive us as set forth by the Savior. And

inasmuch as God requires us to confess and forsake our sins, so we, if we trespass or sin against our brother, ought to be willing to confess our faults. James 5: 16. We are taught to pray, "Forgive us our trespasses as we forgive them that trespass against us." If God forgives our sins as we do our fellow-beings, how careful ought we to be in this matter! Not hide and treasure up bitterness, envy, and hatred in the heart garbed over with what we call forgiveness; if this is the way God forgives us, what a catalogue of crimes will the judgment reveal to our gaze.

Restore the erring is another duty enjoined upon us. Inasmuch as we are all frail creatures and liable to err, so we should be gentle in our dealings with those who err from the way of righteousness, and use every means within our power to restore their wandering feet; and thus we may be the means of "saving a soul from death, and hide a multitude of sins." And now when a brother offends, instead of fostering hardness in the heart, or telling his faults or sin, to all around you, go right to him with his crime, in the spirit of the Master, show him his wrong, let him know you love him, and desire his spiritual good, and unless his heart is as hard as adamant, his affections will be won, he will melt in tenderness, confess his wrong and good will and harmony will be restored. How much better than the spirit of envy and back-biting, that is so prevalent, would this be! But we must close, commending this subject to you for your candid consideration, praying God's blessing upon you. Amen.

J. H. N.

A Review of the Beast with seven Heads and ten Horns of Rev 12, 13, and 17; also of the two-horned Beast of Rev. 13.

BY LEWIS LEACH.

(Continued.)

Now this prophecy relating to the "ten kings" which had "received no kingdom as yet, but receive power as kings one hour with the beast." There seems no difficulty in applying this part of the prophecy, as both King Henry and Edward under the symbol of the first beast, left the crown to successors by will, made with their dying words, as a disposal of their power and kingdom, which were to be transmitted to future kings, which would appear a clear proof that the crown being thus left as it were at the hour of death, the nation was under the symbol of the first beast, which event must precede the ten kings receiving the kingdom. The event of kingdom and crown thus left by will, was called in prophecy, one hour with the beast. During the history of these ten kings, it is said in verse 13th:—"These have one mind and shall give their power and strength unto the beast." This as may be seen, was carried into effect after the ten kings came under the history and symbol of the two-horned beast, by their exercising "All the power of the first beast."—Rev. 13: 12. By turning again to chap. 17, it is said in verse 14:—"These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." By turning to chap. 6, it may be seen that this part of the prophecy had its fulfillment under "the fifth seal," under which seal it seems to close the history of persecution and tribulation on the elect. But we pass over this point for the present, as there will be occasion to notice it hereafter under the history of the two-horned beast.

We have already seen to some extent, what is meant by the two-horned beast causing "the earth and them which dwell therein, to worship the first beast." I showed it was by King James, compelling Scotland and them which dwell therein, to comply and yield obedience to the religious forms and prescribed ceremonies as framed by the laws of the first beast, in the Church of England. In further proof of the correctness of this, let us look at the subject a little further. Says Macaulay in volume I. p. 73:—"The government had long wished to extend the Anglican system over the whole island, and had already, with this view, made several changes highly distasteful to every Presbyterian. One innovation, however, the most hazardous of all, because it was directly cognizable by the senses of the common people, had not yet been attempted. The public worship of God was still conducted in the manner acceptable to the nation. Now, however, [King] Charles I. and Laud [Archbishop of Canterbury] determined to force on the Scots the English liturgy, or rather a liturgy which, wherever it differed from that of England, differed in the judgment of all rigid Protestants, for the worse."

Lockman's history remarks p. 143:—"King James I. would have established the Church of Scotland upon the same footing with that of England, and thus intended to restore episcopal government; and as King Charles intended to perfect this design, he disgusted all the Presbyterians in that kingdom: the nobles secretly fomented their discontent; and no sooner was Charles gone out of Scotland (after visiting it, in 1641.) than it broke out openly. They then refused to use the form of prayer which the King had sent them, and at last subscribed that famous league called by them the Covenant." From the above, it may be seen thus far that these kings "have one mind and . . . give their power and strength unto the [first] beast." From this, it seems to me to bear out what is said in the text respecting these kings thus far giving their power unto the beast, and also respecting the power as their symbol of the two-horned beast.

MAKE AN IMAGE.

Verse 14, "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live." An image, is to resemble, to have the same likeness. In order for it to be an image of that beast, it must present its likeness. Now that King Henry and the national power of England was of the first beast, has been amply shown; and that he did constitute a distinct church by his civil power and authority, to dictate in all matters of religion, and did put to death both Catholics, and Protestants who opposed his designs on religious matters, History has abundantly shown. And the two-horned beast is to cause an image to be made to the first beast. The image, then, when made must be a church clothed with civil authority, to do the same work, and to carry its decrees by the power of the two-horned beast, into execution by law and severe penalties, against as many as would not worship the image.

Now for the making of the image. And that none may have any doubts as to the process by which the image is made to the first beast, let us read attentively the following history:—"Now, however, that rising party which claimed for the polity of the church a celestial origin began to ascribe to her services a new dignity and importance. It was hinted that, if the established worship had any fault, that fault was extreme simplicity, and that the Reformers had, in the

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heat of their quarrel with Rome, abolished many ancient ceremonies which might with advantage have been retained. Days and places were again held in mysterious veneration. Some practices which had long been disused, and which were commonly regarded as superstitious mummeries, were revived. Paintings and carvings, which had escaped the fury of the first generation of Protestants, became the object of a respect such as to many seemed idolatrous.

No part of the system of the old church had been more detested by the Reformers than the honor paid to celibacy. . . . Now however, it began to be rumored that the old monastic spirit had reappeared in the Church of England; that there were in high quarters a prejudice against married priests; that even laymen, who called themselves Protestants, and made resolutions of celibacy which almost amounted to vows; nay, that a minister of the established religion had set up a nunnery, in which the psalms were chanted at midnight, by a company of virgins dedicated to God." Macaulay V. I. p. 40.

Some may be ready to say, this image, making the Church of England so much like Popery, that it must extend farther back than the established Church of England after separating from the papal power under King Henry. But it must be remembered, that King Henry never, even after separating from the Church of Rome, departed from the doctrines of Rome. Therefore to make and model a church as it had existed under Henry the Eighth as its head, would be to make it an image to the first beast, or an image to Popery. Now as the two-horned beast causes the image to be made we follow on with its history and examine the next step taken after the image is made. Verse 15, "And he [the two-horned beast] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

(To be continued.)

Universalism, Immortal-soulism, Orthodoxy.

ROMANS, 5th chapter, commencing at the 17th verse. "For if by one man's offense death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Yes, death reigned and death passed upon all men for disobedience. God tried Adam: he set life and death before him, on conditions for obedience or disobedience. Gen. 2: 17. "But of the tree of knowledge of good and evil thou shalt not eat." Conditions—"For in the day that thou eatest thereof thou shalt surely die."

"Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." This is all good and unspeakable in the love of God and the gift of his only begotten Son. Yes, by our belief and obedience to him we are reconciled to God in this unspeakable free gift, that whosoever believeth on him should not perish, but have everlasting life. That whosoever believeth on him. Here is the condition. Well, not half of all men ever did believe God unto obedience; they yet stand in condemnation for unbelief and disobedience. Yes, the free gift came upon all men unto justification of life, but as already shown, all men do not receive this life. It is the free gift of God, and it is universal to a condemned and dying world; but all this universal love is rejected, and there is not a word of promise in holy writ that God will save a sinner after death. When man obeys in this life then God will unconditionally save him. It is his will then to save all men.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered that the offence might abound; but where sin abounded grace did much more abound, that as sin hath reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." By one man's offense death reigned. Adam rejected God's condition; he refused to obey, did he not? partook of the forbidden fruit and rebelled, did he not? yes, he did. Did he not refuse the condition of life here? yes, he did. Well, was not salvation conditional when God said to him that he should not eat of the forbidden? Look out, Mr. Universalist, you say that obedience is unconditional; so now by the obedience of one shall many be made righteous. Well, on conditions of disobedience it behooves Christ, with conditions with his obedience to be the Savior of the world. In this case where sin abounded, grace doth now so much more abound, after he poured out his soul in death. Now he has become the authority of salvation. Hab. 5: 8, 9. "Though he were a son yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation, unto all them that obey him." The divine testimony is that our Savior learned obedience by the things he suffered in himself obeying the conditions of his Father, and died obeying the conditions of his Father. Now Christ is the author of eternal salvation to all of us who obey him. It is his conditions for all the world to repent and turn to God, says the word, and he will save you and me, and not you and me only, but the whole world in these conditions.

Do you dare say that salvation is not conditional? It is proved from Genesis to Revelation. I affirm that God never promised eternal life to a sinner after death. Do you believe that God saves men in their sins? "No I do not." Well, so you believe that man must obey God? "Most certainly I do." Now then, when we obey, we obey his conditions do we not? Well, you do not understand universal salvation. God in his perfections and love is unconditional to all men. I admit all this. Is not all this his will and conditions when he commands all men to repent? We believe God is all-wise and good; he has made us all his offspring and in the final event he certainly will save all Adam's race which he has made and created, the workmanship of his own hands: we do not think such a good being can destroy his own works." Well, does not God command all men every where to repent? Yes, he commands men to repent and believe the gospel. Well, when we repent and believe the gospel we obey his will and conditions, do we not? "O, conditions, you talk about conditions. Sir, the sun and substance is just this, that God will save all the human family in the great restitution of all things; In the final event we believe God's salvation is good enough to save all." Well, I have labored to show you my friend, that salvation is conditional: will you take one more positive proof? I present Ezek. 18: 32. "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn [conditions] yourselves and live ye." This scripture proves also that all men are their own free agents, and all the Bible teaches it, or God would not have said "turn ye." This is giving conditions and receiving conditions. Did God tell the Israelites that they were all pretty bad, and that his salvation was unconditional, and that he would save them in eternal felicity in the restitution in some future age? No, there is no such promise any where.

Your creed is built on a mere inference at every step you take. You very flippantly charge on the sects for their inconsistencies, murdering the word of God with their unscriptural phrases.

You affirm that Christ came at the destruction of Jerusalem, do you not? "Yes sir, I do." Well, I have read Josephus some, and he does not say that Christ came at the destruction of the city, nor does the New Testament say so. "Well, we believe that he came there spiritually." Did Christ ever tell his disciples

privately or publicly that he would come at the destruction of Jerusalem spiritually or literally? No sir, there is not such an intimation. Here you make void the word for your creed. Well, we believe it is right to do good, and to be religious and moral, and keep the Sabbath." All this is good. "We preach universal salvation because it is good and all the ungodly get their punishment right along; they cannot escape the all-seeing eye. God hates sin and he will punish all sinners nationally and individually, but in his great purpose, when he gathers together all things in Christ both which are in heaven and earth, even in Christ, all Adam's race will be finally holy and happy and saved." You have but given your opinion and your inference. What is opinion worth? You have the antediluvians and all the ungodly after them all finally saved. It was only their bodies that sinned and rebelled against God so much, who finally sent his wrath upon their bodies by the deluge and washed their immortal souls through heaven's gate, and they went in cursing and deriding Noah, the preacher of righteousness, who still had to ride the tempest with all the sorrows of life, though he had been a servant of God so long. But God took all those immortal ghosts first; yet when Noah preached God's conditions to them they still refused to obey; but he turned his wrath and got their immortal spirits too. God did all this, for the "spirit shall return to God who gave it." So it is their bodies which are destroyed, you see. Well, in the resurrection morn, all these hosts of immortal ghosts or spirits will come down with the last trump of God, and re-unite their souls and bodies together again, and all of Adam's race be finally saved.

Now, I would not misrepresent any people if I could. This is emphatically the doctrine of Universalism, Orthodoxy, Immortal-soulism, all from that notable text in Genesis, "Thou shalt not surely die." So, all the souls do not die; it is the body that dies. It is merely the body that is the transgressor, you see: I think this is narrowing down Christ's work of redemption very much indeed.

All immortal-soulists say that Christ our Savior did not die; that is, his soul did not die; it was his body that died. Very well, he then, you being judge, is only the redeemer of bodies, and not of souls, because the spirits or the souls go to God at death, already redeemed without a resurrection; and Adam was not dependent on God, for his living immortal soul did not need a resurrection, for his immortal part was as independent as God was himself. Do you not see how nicely that old original orator charmed mother Eve that she should not surely die? You will be as gods knowing good and evil. If Adam's body only died, then Christ only poured out his soul just to redeem the body. If this is not insult to God and his Son, what is? Will you still persist in preaching that sermon, that the soul is immortal, and Christ did not die, that his body only died, and Swedenburg-like, he only seemed to die? This being the case then, if it was only the body died, we are yet in our sins, no resurrection, no future life.

Suppose there had been no intervention of an atonement after the fall of Adam, what would have been his fate? I think I hear all say it would have been death, eternal with all the human race. So now, it took the soul, the whole man, Christ Jesus, to redeem men from death. God brought Jesus Christ from the dead, not his body only, the divine testimony is, God brought Jesus Christ from the dead. Matt. 20: 28—"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Isaiah 53: 11.—"He shall see of the travail

(Concluded on page 64.)

We have but one life to live, and we should be careful to make the very best possible use of it, seizing hold of every opportunity to find out the true objects and ends of our earthly existence, that we may secure those objects and ends, and so secure to ourselves the supreme good.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, OCT. 10, 1871.
JACOB BRINKERHOFF, Editor.

Storm Coming.

THERE is a storm coming, one that will exceed all others which have preceded it. The elements will be in commotion, as if warring against each other. All nature will be convulsed, as if going into dissolution. It will be a time of "lightnings, and voices, and thunders, and an earthquake, and great hail." By reason of the violence of the earthquake and the convulsions of nature the islands shall flee away, and the mountains shall not be found. The cities will be shaken down, and the conflagrations will be greater than that which has just ruined and desolated the City of Chicago. It will exceed the violent hurricane and earthquake shock which so often desolate some of the West India islands and other portions of this fair globe. The tidal waves will not only overwhelm the countries on the seacoast, but the whole land will be devastated.

This storm which is coming is the storm of the wrath of God, when the fury of his judgment will be poured out on the defenceless heads of rebellious man. At that time "the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." The fire that shall then sweep over the earth will not only consume one city, but all the works of man will fall into the power of the devouring element. Not only will the works of man be destroyed, but man himself, "all the proud, and all that do wickedly; and the day that cometh shall burn them up." It will not be as in a burning city where the greater portion of the inhabitants can escape the flames, but that portion of the human race for whom the storm is designed will be fuel for God's fury.

We have examples of the storm of God's wrath upon the wicked world. In the antediluvian age of the world the wickedness of man became great, and it repented God that he had made man. He sent a flood of waters to destroy the world, and as the waters rose higher and higher the work of desolation went on, till the fury of God's wrath was wreaked in man's destruction, except the few who obeyed God and lived. The cities of Sodom and Gomorrah suffered the vengeance of eternal fire, brimstone and fire consuming houses and inhabitants, and even the site of the city sinking and became covered with the waters of the Dead Sea. Later, and the earth opened and a host of those who had incurred the divine displeasure were engulfed therein.

These are examples to those who live ungodly. It is a fearful thing to fall into the hands of an angry God. He can employ nature's elements as his agents of destruction, and vengeance is his and he will repay.

What is the cause of this storm that is coming and going to be so general in its work of desolation? Surely the earth is beautiful, and the works of the art of man are great and grand! He has built great cities, can traverse the length and breadth of the land with Nahum's chariots, can pass safely and speedily over mighty rivers, can speak with his fellow man across oceans in a moment of time, and has filled the world with his greatness. The answer is given in one word—Sin—Disobedience. God made man upright, and all his works were "very good." But in an evil moment man yielded to the tempter, incurred

his Maker's displeasure, and Adam met the storm of God's wrath in his death. The ground became cursed because man had disobeyed. The effects of the curse have deepened, and God has had a controversy with mankind ever since. But his anger will not endure forever, for "his indignation will cease in their destruction." "The enemies of the Lord shall consume away." They shall return to the earth and be as though they had not been.

There is an escape from this storm of wrath. God has never brought judgments upon mankind without a warning and a way of escape therefrom. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." In Christ is the way of escape. Believe on him and thou shalt be saved, saved from the storm of wrath that is to come on the world and consume the wicked. Believe on Christ and thou shalt be saved from the power of death and the curse of sin. God in his mercy and love will protect you from his wrath. You will then be hid in the arms of the Savior "until the indignation be overpast," and you will be permitted to live forever where storms of no kind are known.

The servants of the Lord are calling to you to come out of the storm; to hide in the pavilion of the Lord; are telling you of the danger you are in, and beseeching you to seek a shelter ere the storm comes upon you and prevents your escape. Oh, come to Christ and escape the danger, seek the salvation of God while he is gracious, and escape sharing in the storm of the wrath of God!

Promises from One that cannot Lie.

How cheering to the weary, disheartened child of God, are the promises written in his holy word! How unlike the promises made by man, which are often broken! God's word is always sure. The only failure is on our part. They are adapted to every condition in which it is possible for the child of God to plead. Are we poor? Have we scarcely enough of this world's goods to supply our present wants, and know not from what source our future support will come? The beasts of the field are his, and the cattle upon a thousand hills. "Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you?" "I have been young and now am old, yet have I never seen the righteous forsaken, nor his seed begging bread." Have our friends forsaken us, turned the cold shoulder and pointed the finger of scorn at us because we could not conscientiously comply with the customs of the world? We have a Friend that sticketh closer than a brother. Do we feel our ignorance, wish we knew what would be for our best good, and the promotion of God's cause? "If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not, and it shall be given him." Do we fear temptation's power, tremble lest we be overcome? "The Lord knoweth how to deliver the godly out of temptation." "There hath no temptation taken you, but such as are common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation, also make a way for your escape, that ye may be able to bear it." Do we see our sinfulness in the sight of a holy God, see the roots of bitterness, which springing up, trouble us, do we want to obey the command of our Savior? "Be ye holy even as I am holy." "Come unto me and I will give you rest." "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

With so many precious promises, left on record, why need the Christian despond? If we take God at his word, surely we have no cause to fear, for all things shall work together for good for those that love the Lord.

EMILIA TICKNER,

Marquette, Wis.

One Thing is Needful.

How important were the words of the Master when he repeated the words of the above heading! and how often for some time have they come to my mind with much force! In Luke 10: 38 we read that Jesus entered into a certain village, and a certain woman named Martha received him into her house, and she had a sister called Mary, who also sat at Jesus' feet and heard his words. It is quite plain, for the whole circumstance showed that both sisters were anxious to do honor to the Master, but were trying to do it in different ways.

When I look around me in this busy age of the world and see almost every creature you see or meet in such a hurry, I ask myself where are the Marys now who take time to sit at the Master's feet and hear his words? Now that the world who are not looking for the return of the Lord should be bustling and trying to gain the things of this world, with all their might is not wonderful; but what of us who profess to be expecting the Savior soon to come? How is it with us? are we making the one thing needful the all important thing? do we think with Paul that the time is short? "It remaineth that both they that have wives be as though they had none, and they that weep be as though they wept not; they that buy as though they possessed not." Or are we striving only for a little more of this world? I fear it is too much the case that one is busy with this speculation and another with that, some with their sorrows, some with their studies, some with this, and some with that, and but few have time, or rather will take time, to sit quietly down at the feet of Jesus and hear what he wants us to do. Oh would it not be better for us if we would try to give less time and thought to the perishing things of this fleeting world, and try more earnestly to prepare for that world we so soon hope to enter!

One thing is certain, dear brethren and sisters, if we gain it we must make it the one all important business of our lives. Every thing else must bend to this. We must live as if we really believed we were living down near the end of this dispensation. Oh, if we would only try and live each day as if we expected our Master to come the next, take less thought about the many things that we are daily being careful and troubled about! We have our daily duties to perform with regard to this world, and it is right that we should perform them faithfully and well, but never let them intrude upon our higher duties and absorb our minds and thoughts so that we have hardly any time to think of the one thing needful. Let us all strive more earnestly than we have ever done to choose that good part that shall not be taken from us, and be prepared to look up and say, "Lo, this is our God, we have waited for him, and he will save us."

Marion.

JANE MANSON.

No Cross, No Crown.

OUR Savior says, that whosoever will be my disciple must "take up his cross" and follow him: by which doubtless is meant that his disciples must be willing to suffer for him, in any way in which God, in the course of his prov.

idence, may call him to suffer,—and even endure death itself, if thereby his glory and honor can be increased and advanced more than they could by living.

The people of God have ever been afflicted, persecuted and tempted people; they have been "a cross bearing people," and to maintain their claim to the christian character, it is necessary that they should be such; for our Savior has said, "In the world ye shall have tribulation."

Nor are we at the present day (if we live godly in Jesus Christ), to expect peace or rest for we have the same spiritual adversaries to contend with. We were assured of this when we united with God's people, and voluntarily assumed the christian name, and put on the christian armor, to become the self-denying, persevering soldiers of the cross. We are not called upon, it is true, to engage in bloody conflicts; but we are required to pass through scenes far more difficult and trying—to engage in a spiritual warfare with principalities and powers, and spiritual wickedness in high places.

We have crosses to take up. They are various. We are sometimes called to pass through the dark valley of affliction, where turbid waters roll at our feet and a dark and sunless sky is spread above our heads. Sometimes we have to endure temptations, trials, distress of mind, pain of body, disappointed hopes, the scorn, derision and persecution of the world. These, and a hundred other things that might be named, are crosses for the christian to take up. And our Savior's words will be ever sufficient to uphold his disciples, when called upon to bear these crosses.

"Blessed are they which are persecuted for righteousness' sakes; for theirs is the kingdom of heaven." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

These crosses must be taken up. Whoever will become his disciple must not only deny himself, but he must also take up his cross and follow him—follow him through evil as well as through good report.

We must take up the cross willingly and joyfully, esteeming it to be a privilege to suffer with him, that we may also reign with him. We must take up the cross without a murmur, and instead of mourning, rejoice that we are counted worthy to suffer for his cause.

Soon we shall lay down the cross, and take up the crown—a crown of life, of righteousness, and glory, which the Lord the righteous Judge will give to all them that wait and long for his appearing,—a crown that shall never fade away, but grow brighter, and brighter, and brighter, as the revolving ages of eternity roll on in their ceaseless course.—*Christian Witness.*

Conference at Waverly, Mich.

Waverly, Michigan, Sept. 29th, 1871.

CONFERENCE met according to appointment in the HOPE. Opened by singing, and prayer by Bro. Fabun. Elder H. R. Carter of Holland preached on the subject of the kingdom, and was followed by others of the brethren. Sabbath morning had a social meeting, where the brethren exhorted each other to prepare for the coming of Jesus, which some of them believe to be in 1873; afterwards preaching by Elder H. R. Carter, a continuation of the kingdom or the inheritance of the saints. Evening preaching again by H. R. Carter on the Restitution, or Age to Come. These subjects were ably handled,

and showed that Bro. Carter was an able expounder of God's word. It was truly interesting to all searchers after truth.

First-day morning convened at 9 o'clock for business, and opened with prayer by Bro. H. R. Carter. Commenced business by electing Bro. Daniel Tiffany Moderator, *Pro. tem.*

Moved that Bro. H. R. Carter be admitted as a member of this Conference. Carried.

The committee appointed at the Conference last April to investigate reports respecting Eld. John Reed was called on. Their report was accepted and sustained. Elder Reed not being present (although he was in the neighborhood and attended all the preaching meetings), the brethren willing to give him all the lenity they could, and hoping he would repent and reform, they laid his case over until another Conference.

Moved that we adjourn until called for.

After business meeting preaching by Elder Wallen, from Heb. 11: 1. The Brethren were very much disappointed by Elder Gilbert Cranmer not being present, and were very sorry to hear that the Elder was sick and could not attend the Conference.

J. D. GRAHAM, *Clerk.*

Report of Labors.

At my last report I was holding meetings at Princeton, Franklin Co., Kan. I continued meetings there about one week, speaking chiefly on the second coming of Christ, the kingdom and the time in which we are living! We had some solemn meetings. Some appeared interested, but on account of the busy season for farmers and a great amount of sickness in that vicinity my audience was small. I therefore closed the meetings, after which I visited some brethren near Pardee, Atchison Co. The few brethren there stand firm in the cause, though laboring under some discouragements. May the Lord direct his cause in that community.

I arrived home Sept. 23d and found all well except my Bro. L. R. Long, who was slowly recovering from a spell of sickness. In this place we have a Sabbath School and social meeting or preaching every Sabbath. There is quite an interest being taken at present in the Bible class, on the subject of the kingdom. We have been endeavoring during the summer to spread the truth in the "regions around about," and have awakened some interest. We hope for good results in the future. May the Lord bless his word here, as well as elsewhere, that much good may be done in his name. A. C. LONG.

Civil Bend, Mo., Sept. 25, 1871.

From Bro. Caviness.

BRO. BRINKERHOFF: Permit me to write a few lines. Since I came home from Conference my mind has been deeply engaged with the press of work; yet there seems to be something still for me to do that I am not doing. There seems to be something yet to do and many times when busy at work their seems to be a voice that says, "Go work in my vineyard." I have no doubt the same is speaking to every one of us. Then I turn to hunt for excuses, and soon, by Satan's help, I am enabled to find one, or a dozen if needed. One is, I have a family to support, and that takes all my time, so that I have no time to work for God and his cause. O yes, I work hard and still have no money to help others who are trying to preach the gospel and labor in the vineyard of the Lord, and what can I do? Can I say nothing? Will this do? Be a cumberer of the ground? can I wish that God had not required labor of us? No, that would not be right, for he has required it of our

brethren, the apostles, and can I sail on flowery beds of ease? No, but my family cannot do without me; they will starve unless I work all the time, and give them all the money I earn.

I am constrained to cry out, O my God, what shall I do? I don't want to be lost forever! Let us reason: how many families have been deprived of a father altogether by the relentless hand of death, in no better circumstances than ours are to-day! how many by sickness and disease, and still their families live! But here comes the trouble, we are not willing to sacrifice any of our goods; we love them better than the cause, and I fear many of us would be like the young man who came to Jesus to know what good thing he might do. If he should require us to sell all we have we would go away sorrowful, and give it up, and be lost, and hold to our idols. Are we willing to give up all for Jesus? if not remember he says that we are not worthy of him.

Oh, readers of the HOPE let us cast about us, and see where we are, and what we are doing. My prayer is that God may help us to be in earnest for eternal life. R. E. CAVINESS.
Fairfield, Iowa, Oct. 7.

"Keep the Gate shut."

AN English farmer was one day at work in his fields when he saw a party of huntsmen riding about his farm: He had one field that he was specially anxious that they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses. So he despatched one of his workmen to this field, telling him to shut the gate, and then keep watch over it, and on no account to suffer it to be opened. The boy went as he was bidden; but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered, alike in vain: one after another came forward as spokesmen, but all with the same result: the boy remained immovable in his determination not to open the gate. After a while one of noble presence advanced, and said in commanding tones:

"My boy, you do not know me. I am the Duke of Wellington, one not accustomed to be disobeyed; and I command you to open that gate that I and my friends may pass through."

The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, and answered firmly:

"I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut, nor suffer any one to pass but with my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat and said:

"I honor the man, or boy, who can be neither bribed nor frightened into doing wrong. With an army of such soldiers I could conquer not only the French, but the world."

And handing the boy a glittering sovereign, the old Duke put spurs to his horse and galloped away, while the boy ran off to his work, shouting at the top of his voice:

"Hurrah, hurrah! I've done what Napoleon couldn't do—I've kept out the Duke of Wellington."

Every boy is a gate-keeper, and his Master's command is, "Be thou faithful unto death."—Are you tempted to drink, to smoke, or chew tobacco? Keep the gate of your mouth fast closed, and allow no evil company to enter.—When evil companions would counsel you to break the Sabbath, to lie, to deal falsely, to disobey your parents—keep the gate of your ears shut against such enticements; and when the bold blasphemer would instil doubts of the great truths of revelation, then keep the door of your heart locked and barred against his infamous suggestions, remembering that it is only the fool who "hath said in his heart there is no God."—*Christian Weekly.*

I'm Waiting.

I'm waiting, I'm waiting for Jesus to come,
Because he has promised to give me a home;
A home with the angels, a home with my God,
A home which he bought with his own precious blood.

I know that I'm weak, but Jesus is strong,
And he's always near by to help me along;
He pities me when I am tempted to stray,
And gently calls after me, "I am the way."

I mean to be faithful and strive against sin,
For Jesus has blessed me and taken me in;
Yes, into his favor, his love, and his care,
And soon he will give me that home over there. —Sol.

Review of a Sermon on the "Christian Sabbath."

BY A. M. BIRNKERHOFF.

(Concluded.)

HE next spoke of John's being in the Spirit on the Lord's day, which he said was the first day of the week. Now, I could assert that it was Friday, yet I could not prove it. He asserted it was Sunday, yet we heard no proof. Now, in the first part of his sermon he said in the abstract one day is no holier than another. God made all days. Then all days are the Lord's days. Now, how are we to determine what day, if John meant one certain day? Very easy, if we remember that "God is his own interpreter." His holy word tells us which day in reality is more the Lord's day than the other six. "The seventh day is the Sabbath of the Lord." This he tells us often through his word, and in Isaiah 58, the very term, "My holy day," is used by the Lord in speaking through the prophet; therefore the Lord's day is his holy day.

He says there is no command for Christians to observe the seventh day in the gospel dispensation. Well, this is astonishing. Supposing we should ask the Elder for a command for keeping the first day for the Sabbath in the gospel dispensation, where do you suppose he would find it? Yet there is a command for Christians to keep the Sabbath of the Lord in the gospel dispensation. It is contained in the law of God, and that command is binding on you and me dear reader, to day. When was the sanctification taken from that day and placed on another? and by whose authority was it done? James says, "whosoever keeps the whole law, and yet offends in one point is guilty of all, for he that said do not commit adultery said also, do not kill. Now, if thou commit no adultery yet if thou kill, thou art become a transgressor of the law." The same law which says "Thou shalt not steal," says also, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord." Now, if thou steal not, yet if thou work on God's holy day, thou art a transgressor of God's law; and Paul says that law is holy, just, and good; and not the hearers of the law are just before God, but the "doers" of the law shall be justified. It is only necessary for us to violate one command to be commandment breakers, but we must keep all ten to be a commandment keeper.

And now, dear readers, just as long as you and I sustain that relation to God that we do, that law will never admit of any change. It is true, it has been in bad hands. A portion of it we are told has been killed, buried, and never will have a resurrection. We know it has been trampled under foot, yet we are glad to know that all over the land there are those who are lifting it up, and clearing off the rubbish and traditions that men have piled on it, and it is beginning to shine forth as the brightness of the noonday sun,

Men may try to cover it up, try to hide the light that is beaming forth from it, yet what can feeble man do toward thwarting the plans of Jehovah? God can work and none can hinder. Jehovah? God will have a people who are obeying his law when he comes. God must have a people through which to warn the world of approaching judgment, and that people will obey his word. The ment, and that people will obey his word. The Revelator John has looked down the vista of time, and exclaimed, "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12.

And now he says in conclusion, "We are in good company in following the example of Christ and the apostles." Yes, they who follow the teachings of the Jehovah above, Jesus Christ, and holy inspired men of old, have a foundation which the storms of time can never wash down and which the traditions of men can never cover up, but they will have that which will land them safely on the shores of a blissful eternity. We want to be there.

And now, in the concluding part of this article, we wish to examine our faith, and see if we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

We wish to notice briefly whether the seventh day is still the Sabbath of the Lord. In the first place, underlying every good and wise law, is found a good and sufficient reason; and the one which is assigned by Jehovah himself, for the institution of the Sabbath, is found in the record of creation. "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." This testimony informs us that the seventh day became the Sabbath of the Lord on account of three distinct acts. 1st, he rested, 2nd, he blessed it, 3rd, he hallowed it. Now, as the seventh day and the Sabbath are here declared to be one and the same, before we can cease from the observance, from keeping the seventh day, we must have the testimony which shows us that these three acts, or two of them at least, have been removed from the seventh day, by divine authority, and bestowed upon another day. In accepting the first day we should want a reason for so doing. Now, we do not think it necessary to produce any more testimony showing that the seventh day was at least in times past the true Sabbath. This is admitted, therefore it is not necessary to further prove this point. So we will come right to the point at issue, for truth is just what we want on the subject. We are not contending because we like controversy; no, it is because there is a time coming when we shall have to stand before the judgment seat of Christ; because God has appointed a time in which he will judge the world; and while in this preparatory state he has told us to have our loins girt about with truth. So what ever is truth on this Sabbath question we want.

God did rest, bless, and hallow the seventh day; but did he ever rest on the first day? there is not a particle of evidence in his holy word to that effect. Did he ever bless it? If so, inspiration has failed to mention the fact. Has he ever hallowed it? The closest student has failed to find a single trace of this fact. Therefore we find that it comes short in every particular necessary to constitute it the Sabbath of the Lord. And not only has it never been blessed for a Sabbath, but we do not believe that Christ or the apostles recognized it in any sense of the word as the Sabbath of the Lord. That is, judging from God's record, which he has given us.

It was the regular custom of our Savior to

preach on the Sabbath day. Luke 4: 16. "And he came to Nazareth, where he had been brought up, and as his custom was he went into the synagogue on the Sabbath day and stood up for to read." Verse 31. "And he came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." When we consider that this was recorded by inspiration, more than thirty years after this dispensation commenced we must conclude that the Sabbath was recognized as an existing institution, well understood, and observed at the time the record was made. And the apostle Paul, after the resurrection of Christ, preaches to both Jew and Gentile on the Sabbath day, travels on first day (Acts 20: 7,) some twenty miles—in fact, we are safe in saying that there is no testimony, either by word or example, which tells us the first day is the Sabbath of the Lord; therefore we look upon it as a rival of God's holy seventh day Sabbath, and we must look upon it as a sin, for it is not only recognizing the rival, but it is rejecting God's holy Sabbath. It is not sufficient that we keep a Sabbath but it must be the Sabbath. A counterfeit coin is not as good as a genuine, although it nearly resembles it. The closer the imitation the more dangerous it is. This is why we should be watchful and always counsel our counterfeit detector, which is the Holy Bible. A seventh day is the work of man, but the seventh day is the work of God, and there is no one able to undo this work of God. It keeps its God-given name and place in human history. It is like a rock in the rushing stream, it is neither worn nor washed away. It wears the royal seal of heaven. It is deeply anchored in the counsels of God, and there is nothing in all that God has wrought, that so impresses man with a sense of the divine presence and authority as the recurrence of this day, which God calls his own. It not only points us back to the creation of this earth, but forward to that rest which remains for the people of God. And as we look forward to that day which God has appointed, in the which he will judge the world in righteousness, and as we view that great heavenly host descending to earth along with the Son of God, O what would be our feelings, if, while we gaze upon this celestial army, we behold the law of God glistening with all the brightness of the glory of heaven, with not one jot or tittle of it gone, but every command as it was written by the finger of God! And there in letters of shining gold, those words which are now trampled under foot—"THE SEVENTH DAY IS THE SABBATH OF THE LORD"—how, I say, would we feel, when time after time this truth has sounded in our ears, and not only this, but we have had God's holy word in our care for years, and often times we have opened its sacred pages and read, "But the seventh day is the Sabbath of the Lord," and we have almost been persuaded that it was true. And while we have been surrounded by all these circumstances which not only made it easy for us to obey, but convinced us of its truthfulness, yet in view of all this we have disregarded this law, which by obedience, we might have attained life through the blood of Christ. Now, what can be our excuse, supposing this to be the case, and it might be.

Candid reader, careless sinner, stop and reflect before you farther go. God's law has its claims upon you, for by the law is the knowledge of sin. Therefore we have all sinned and come short of the glory of God. Yet God has sent forth Jesus Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." God's law condemns sin, therefore as many as have

sinned in the law can not continue the requirement of the blood of inheritance and which fit And now, with you, eternal life is at Possibly you God's holy 1 Obey all, ne are guilty o ation—the which rests Lord. And when it ma keep the co Jesus."

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"At tha Prince wh people; ai as there h even to th to observe were upon tion." N in each with wha with the versy wit of Abrah nan for A for an ev the Isrel through stant dis power, a that he earth wi he made nations- was carr poses; a most sti fillment lem and cording are con wonder and thi makes

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sinned in the law shall be judged by the law. The law cannot of itself save us, we must have an application of the blood of Christ, and then not continue in sin. No, let us obey every requirement of the law, when we become freed by the blood of Christ. Then when we come to be judged by that law, the Judge will give us an inheritance which is incorruptible, undefiled, and which fadeth not away.

And now, dear reader we leave the subject with you, exhorting you to run no risks. Eternal life is at stake. God's word is in your hands. Possibly you might be saved in transgression of God's holy law, but you will be safe in obeying. Obey all, not a part, for if you offend in one you are guilty of all. Step out upon the sure foundation—the eternal rock—the law of God—upon which rests the ancient and true Sabbath of the Lord. And may the glad day speedily come when it may be said of us, "Here are they that keep the commandments of God and the faith of Jesus."

What will the End of the Gentiles be?

"At that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as there has never been since there was a nation, even to that same time." Our readers will please to observe that the angel did not say since men were upon the earth, but "since there was a nation." Nations are the subject of the prophecy in each vision. I suppose it will correspond with what Jeremiah calls the Lords controversy with the nations. Now what is God's controversy with the nations about? From the days of Abraham, God has set apart the land of Canaan for Abraham's seed, and promised it to them for an everlasting possession. When he brought the Israelites up out of Egypt and led them through the great wilderness, he made such a constant display of his presence and of almighty power, as ought to have convinced the nations that he will execute his purposes and fill the earth with his glory; but at the very time when he made the most awful display of his power, nations combined against the very thing that he was carrying on, and sought to frustrate his purposes; and at the present day when some of the most striking prophecies are in the course of fulfillment, the predictions of his return to Jerusalem and the restoration of his chosen people, according to the covenant made with their fathers, are contemned and laughed to scorn. And no wonder he has a controversy with the nations, and threatens to plead with all flesh until he makes all the nations see his glory.

Many times by Moses and the prophets he says he will judge the nations, "That they may know that he is the Jehovah, the covenant keeper." These passages are too numerous for quotation or reference. Yet not one instance too many to awe the people into obedience to his word, or reverence of his name. For ages past great nations have ignored his solemn declarations of the purposed restoration of his presence and glory in Jerusalem, and sought to possess themselves of it as a key to the commerce and dominion of the world; and it will we suppose be with that object in view that Gog and the nations that will be with him, will go up and take Jerusalem; and it will be because of that that the Lord has said of that time, "When Gog shall come against the land of Israel, my fury shall come up in my face, for in my jealousy, and in the fire of my wrath, have I spoken. Surely in that day there shall be a great shaking in the land of Israel. . . . Thus will I magnify myself, and sanctify my-

self, and I will be known in the eyes of many nations; and they shall know that I am the Jehovah." That is, the covenant keeping God of Israel. Ezekiel 38: 19-23. Unwilling as the nations are to believe it, there is no other one subject on which God has so solemnly, and so many times declared his purposes as this,—viz, to make the nations know that he has chosen the seed of Jacob for his people, and the city of Jerusalem for his habitation in the earth, and that he will perform the oath sworn unto David. Take your concordances and look under the word "Know that I am the Lord," "Mayest know," and kindred expressions, and read them in their connections, and you will find a mass of testimony on this subject, at which (if you have not previously considered it) you will be perfectly surprised; and if you lay to heart the testimony, you cannot but be appalled at what is coming upon the nations of the earth. If W. Miller was inspired with the duty of telling his message to the world, I am equally impressed with the duty of showing these things to the present age.

That time of trouble foretold, Dan. 12: 1, is near at hand; it "hasteth greatly, even the day of the Lord." See Zeph. 1: 14. Such will be the day when the controversy with Israel shall be ended, and the controversy with the nations that have dispersed them terminate in their overthrow; and then shall the Lord begin to deliver his people, and restore the preserved of Israel; then shall Michael, one of the chief princes in the hierarchies of heaven, the great prince that standeth for the children of Israel, stand up on their behalf, and to the discomfiture of all who oppose their restoration to the land of covenant promise. This restoration will not only be of the living nation, but it will also comprise the dead of that people whose names are written in the book of life from the foundation of the world. When we read Daniel 12: 1-3, it makes the impression that all these things are to take place at one and the same time; but when we read other prophetic descriptions of the same things, it is obvious enough that they occur at intervals, divided by attending circumstances; for example, read Ezek. 39, and it is there positively affirmed that the people of the land shall be seven months burying Gog's dead, and cleansing the land; and that the weapons of that last army shall furnish them with fuel seven years. And in Zech. 12: 7, "The Lord shall save the tents of Judah first." And Jeremiah 16: 14,—When the Lord shall bring the ten tribes of Israel from the north country, whither he has driven them, he will employ hunters and fishers, to bring them from every mountain and hill, and rock, and from all waters, where they may be found.

Thus it becomes certain that the time is not a single day, or month, or year. Nor are the events simultaneous, but they are to be looked for as a series commencing at a given epoch of time, determined upon in the divine counsels, and made known in prophecy.

On the time appointed of God in the divinely announced prophecies, I will send you another paper. But I would like the readers of the Hope to digest these things first, for I am persuaded that the mere compiling of chronological tables, as Wm. Miller, and others have done, can never lead to a correct understanding of the times appointed of God.

S. D.

Building on the Sand.

IN the East the peasants' huts are often very unsubstantial structures. They are built of mud or unburnt brick. A night's hard rain-storm will sometimes nearly demolish an entire village. Their mountain streams, also, possess a very pe-

culiar character. The beds of these brooks are called wadies. In the hot season they are entirely dry. Yet, even then, they afford often the best pasturage. In the rainy season they are swollen streams. The shepherd builds his hut by the banks of one of these wadies. If it is built on the sandy soil, though there is no water at the time of building, the treacherous foundation gives way with the first freshet.

Appearances are deceitful—this is one lesson of the image. The man's house seems safe so long as the wady is dry. It needs a torrent to test it. No man knows whether he is safe till he has been tried. The storm is needed to show whether he is built on the rock or the sand.

There is another lesson quite as important. The hearers of Christ's sermon understood it, doubtless. A friend of mine was once travelling through Palestine. The party pitched their tent one night in one of these wadies. The night was fair, the air clear, the grass green and soft, the torrent bed dry. Suddenly my friend was awakened by hearing the gurgling of water. Before he was dressed it was a foot high beneath his bed. He escaped with difficulty. His clothing, books, manuscripts, were carried off by the stream. Rain in the mountains had in a few hours filled the dry bed with a roaring torrent. So, without, stormy experiences of temptation come. They that are not built on a rock fall. There is no time to prepare after the temptation assails. Peter in the palace had no time to think. He must do his thinking before.

Foundations are hidden. It is not the apparent virtues which give stability to character. It is not what a man appears to be, but what he is in the foundation. This is illustrated by the history of one of the handsomest churches in Chicago. It was a magnificent structure; built throughout of stone, apparently only time could destroy it. Yet before it was quite completed the workmen abandoned it, the street was blockaded, the inhabitants of the opposite houses feared for their lives because of it. It had to be taken down stone by stone. The foundations were imperfect. It was admirably built—but on the sand. Many a man, good citizen, kind father, generous neighbor, honest tradesman, is admirably built—but on sand. What are your foundations? Are you rooted and grounded in Christ?—*Illustrated Christian Weekly.*

ELOQUENT TRIBUTE.—When will our advancing race, in its spiritual development, out grow the Hebrew psalms? The most advanced Christian of to-day finds these ancient songs and prayers, which burst from the hearts of Hebrew ministers, prophets, priests, and kings, twenty centuries ago, voicing more perfectly than any other language his profoundest meditations, his sternest struggles, his sublimest joys and aspirations. It is not mere traditional reverence that has bound the Hebrew psalter on the heart of the Christian Church. The eternal glow of the wondrous book draws humanity of all ages to its quenchless warmth. Some of these strains drop like angels down to the darkest depths of human agony; and there are others that blow the hurricanes from their trumpets, and dash the thunders from their cymbals, to pour forth the grandest joys a mortal heart can know.—*Bible Banner.*

Obituaries.

DIED, in Vernon, Iowa, Sister Elsey Davis, September 8th, in the 63rd year of her age. She lived a faithful life and died in hope of eternal life when the life giver shall come.

R. E. CAVINESS.

The Hope of Israel.

MARION, IOWA, THIRD-DAY, OCT. 10, 1871.

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

On last Sabbath we had the privilege of receiving a visit from Bro. C. P. Rood and three other Seventh Day Baptists, who were traveling through here, from Wisconsin to Nebraska, and stopped over the Sabbath, and attended our meeting. We listened to a good discourse from Bro. Rood and he also spoke again in the evening. We entertain a high degree of respect and Christian sympathy for the Seventh Day Baptists, and desire to be better and more intimately acquainted with them. They have nobly and bravely held up the commandments of God for many years, in opposition to the traditions and commandments of men. It was through them that the attention of Adventists was first directed to the Sabbath. Jesus said, "Whosoever shall do the will of God, is my brother, and my sister, and my mother." Mark 3: 35. We think that the common faith between us should draw us to a more intimate relation.

Our Seventh Day Baptist brethren are very liberal in regard to their views on the nature of man, many of their numbers believing with us that man is not now in possession of immortality, or that the righteous enter on their reward at death, but that the Christian's hope is to be realized at the resurrection and the coming of Christ. We have also been pleased to notice that the doctrine of the personal and near advent of Christ has also been argued somewhat in their denominational paper, the *Sabbath Recorder*.

We shall long remember the visit of Bro. Rood, and the Sabbath thus so profitably and pleasantly spent.

An Appeal.

We assume the responsibility, dear brother or sister, of appealing to you directly for your help in behalf of the truth. My heart is almost led to bleed from time to time when I think of our responsibility in view of what God has done for us in giving his Son to die for us, and the light he has caused to shine upon our pathway. If truth is of any value, and we sustain any relationship to it, which we certainly do, if living in the light of it, then we will be responsible for the manner in which we use it. Now the object of this appeal is to ask and plead with you to contribute something for the support of the cause. We have truths which are important. Shall we cover them under a bushel where they will not do us any good, nor those around us. We are trying to issue a paper, the sole object of which is to disseminate Bible truth, and encourage holiness as a preparation for the coming of Jesus and the Kingdom of God. Its columns are open: not only so, we invite you to write for it. You are or should be, as much interested in its publication as any one, I know you would not like to do without it; then will you not sacrifice something for your own benefit, and for the benefit of others? The cause languishes for want of means. Those directly connected with the publishing department are embarrassed for want of means. Is there remedy for this? Now there certainly is, but the ingredients must be got together. In this we ask you to help. I am aware that most of the readers of the *HOPE* are

THE HOPE OF ISRAEL.

poor; for this reason it is necessary for all to do something. Give something; if you can not give much give little. God will bless you for it. There are enough interested in this matter if they would take hold in earnest to relieve the *HOPE* from pecuniary embarrassment and place the office in such a condition that a halo of light would radiate therefrom. Reader, will you lend a helping hand? We dedicate these lines with an earnest prayer to God to move upon your hearts to aid in spreading the truth. We have no sinister motive actuating us in this appeal. We are trying to lay our all upon the altar, and give up all for Christ.

J. H. NICHOLS.

DEAR HOPE OF ISRAEL: As I look over your pages I see that some who write for your columns believe in the pre-existence of Christ.

Will those who believe in the pre-existence of Christ please answer the following questions: 1 How could Christ pre-exist and be the fruit of David's loins according to the flesh, Acts 2: 30.

2 Was Christ the seed of the woman that should bruise thy head, spoken of in Gen. 3: 15?

3 If he was, how could he pre-exist and be the seed of the woman or Abraham's seed, Gal. 3: 16?

4 Did Christ exist before he was begotten by the Virgin Mary, as a literal or conscious being, John, 1: 14?

Hartford, Mich.

E. G. BRANCH.

Correction.

BRO. BRINKERHOPE: I feel that it is due to myself and the lovers of truth that I correct a mistake in my article on baptism, in *HOPE* No. 5, and also make an apology in answer to your editorial following my article.

Of the mistake, I stated that I have been laboring in this vicinity the last year, and have organized a church of sabbath-keepers, and immersed seventeen. The mistake in the *HOPE* is ten years, instead of one year. Now for the encouragement of the friends of truth I will say that since the above article referred to, we have immersed four others into Christ, also two First day Adventists have endorsed the Sabbath.

You refer to a Conference held at Hartford, Apr. 27 and 28, of which you had a report, and published the same, in which was the resolution referred to. If the acts of the above referred to Conference had been counted valid then would my article been uncalled for. But there were a few who did not attend that Conference, and who appointed another at the same place June 23rd, which I suppose was not reported. On seeing the report of the first I resolved to attend the second and become associated with the Conference, but I found myself rejected on the charges referred to in my article, and the resolutions passed at the first repudiated and set aside.—Submitted, yours for the truth's sake,

ELD. H. R. CARTER.

Holland, Mich., Sept. 23.

THE Methodists of Portland, Maine, decide that no candidate for the ministry who uses tobacco should be admitted.—*Ex.*

(Continued from page 59.)

of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sins of many, and made intercession for the

transgressors." Now here is the testimony unfeigned. Here is Christ our Savior, his life, his soul, that was given up. Did not the whole man die? Now you who are laboring with "thou shalt not surely die," be careful that you are not preaching, and singing, and praying another gospel that Paul talks about.

Where does the Bible say anything about immortal souls, immortal spirits, and deathless ghosts? Do you not see that "thou shalt not surely die," is even cheating you out of the resurrection, even the body that you talk so much about? Did you ever read the scripture where the soul and body re-united? Our Lord said he was a liar from the beginning, and I believe that the Lord told the truth.

Pleasantville, Iowa.

JOHN MCGUERE.

BUSINESS DEPARTMENT.

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