

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 immu-
tability of the Law of God: Personal holiness: The second person-
ality 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 resurrec-
tion, and other kindred Bible truths.

A Home in the Mansions above.

I long for a home in the mansions above,
Which Jesus has gone to prepare;—

A home in that bright, golden city of love,
That city of beauty so rare.

I long for a home in that region so fair,
Where the streets are all paved with gold,
And the river of life flowing freely there,
And the pearly gates unfold.

O, I long for a home with the angels bright,
Who delight God's praises to sing;
Yes, a glorious home in that world of light,
Where all to God their tribute bring.

I long for a home where Jesus will dwell,
Where the Lamb is the light of the pace,
Where the saints of all ages their story tell
And gaze on his glorified face.

Yes, I long for a home in that world so bright,
Where no sorrow shall enter in,
Where the praises of God will be our delight,
And where all shall be free from sin.

S. E. BRINKERHOFF.

Man---His Powers and Duties.

It is a fact apparent to reason, and most clearly brought to light by revelation, that man emanated from the hand of his Creator as the cappiece of all creation. While every thing in creation bears the impression of infinite wisdom, yet we are informed by the divine record, that man came bearing the image of his God, and with his blessing resting upon him. The apostle, in speaking of him, declares him to have been made but little lower than the angels, and to have been crowned with glory and honor.

With this idea of man, we purpose to briefly consider—1st. What he has wrought. 2d. What duty requires of him as a being to whom such power has been given.

As we look abroad in the world, we find almost innumerable evidences of his power to subdue and make all the lower orders of nature subservient to his will. When we consider how a Franklin tamed the electric fluid and a Morse made it subservient to the useful purpose of conveying intelligence to different parts of the globe, almost with lightning speed, and that the plan has finally been so perfected that it even does its work beneath the waves of the broad Atlantic, we have a demonstration of the idea advanced by the Psalmist, when he declared himself wonderfully and fearfully made. Again, let us look at the vast network of railroads over which

ponderous trains, propelled by steam power, are proudly bearing the wealth and enterprise of many nations. Even on the bosom of the mighty deep a safe transport has been found for large and stately crafts, propelled by the same power, laden with commodities essential to man's comfort. We do not have to look very far back in history to find when this mighty power was entirely unknown; and would we travel from one distant part of our globe to another, it could be done only at the expense of many wearisome days, and even months; but how is it at the present time? What was then wearisome has by man's skill and industry become a pleasure. Behold the skill the human mind has exhibited in other mechanical arts!

Consider how the amount of labor has been reduced by machine power in the manufacture of those goods which constitute our raiment; and we have a striking exhibition of its power to study out hidden principles. Many hours of hard labor have been relieved in this direction by making the gurgling waters, which so lazily wended their way throughout the country, perform what was once propelled by hand labor. Look at the implements which have been invented by man for the purpose of cultivating and tilling the earth. What, less than a half century ago, was brought about only by hard and muscular labor, is now performed as it were almost without an effort. Again, see how the massive marble quarry has been made to quail beneath the brawny arm of man, and out of it has been fashioned that which is both useful and beautiful. In the mighty engine of the Press, we see another demonstration of man's skill and power. Deep has he plunged into science, and the press is made subservient to his will, to spread both far and near the result of his labor. Time and space forbid us to enumerate all which has been achieved by man in these directions. Suffice it to say, that it is enough to prove that great are the powers which he possesses, and hence great are the duties which are required at his hand.

We find, as we trace the divine history, that man is also a spiritual being. . . Hence we urge, that all these powers vested in him should in some way be made to subserve the useful purpose of training the mind to its high position in this direction. Surely, all these inventions, which have so much facilitated all kinds of labor, should give us the more time and power to cultivate and expand the spiritual element of our being. Reason, as well as revelation, forces us to the conclusion, that in proportion as man is beyond the lesser orders of the animal creation, in that same proportion will there be more required of him.

As the earth is the Lord's and the fulness thereof, even so is man, on whom he has engraven his own image—his in every sense of the word. All those powers should be made to praise his name, and to help advance his kingdom on the earth. Here is the great life-work of man. If we look at the glorious plan of redemption, which has been effected by an

ignominious death on the cross, we begin to catch a glimpse of the field of labor which is laid out for man to occupy. "Go ye into all the world, and preach the gospel to every creature," opens the door for active, earnest labor, and for the full expansion of all these capabilities with which he has been endowed.

Let us turn our attention to heathen lands, and we there find a field which calls for all the energies of which we are possessed. We find there, as elsewhere, man searching into and working out curious inventions, but living with a very limited knowledge of the great plan of salvation which the gospel holds out to a perishing world. introduce it, and make it understood, and most glorious and powerful results are the consequence. And through the agency of the press we have the power to herald this blessed plan, both far and near. And we insist, that God has not given man the power to work out these inventions all to no purpose, but that he has done it with a design that they should effect a great and good end. In the book of the prophet Isaiah we find it recorded, "Ye are my witnesses, saith the Lord, that I am God." And if we turn our attention to the sermon of our Lord, delivered on the Mount, we find him advancing and perpetuating this same principle in the same language, "Ye are the light of the world." And beyond this he issues the command, to "let that light so shine, that others shall take knowledge of it, and be led to glorify God." Indeed, here the great end and aim of man is opened fair to view; here is that extensive vineyard into which our Savior commanded men to enter and labor. The command is unlimited, and the work to be performed incalculable in its magnitude. Every one should find a position in which to work in this direction. For it is a fact revealed by our Savior, that those who are not with him are against him—that those who gather not with him scatter abroad. Hence there is no neutral ground. Man must, and does, exert an influence which is silently telling upon those with whom he associates. The apostle, in his letters to the Corinthians, declares us to be "ambassadors for Christ, as though God did beseech you by us in Christ's stead, be reconciled to God." To all who have been permitted to drink at the fountain of divine love, and have been made to feel the influences of the Holy Spirit, here is an exhortation for them to present before a sinful world. If in yourselves you feel weak, and inadequate for the task, then seek that strength that enabled Paul to say he could do all things, through Christ who strengthened him. To the young of this present generation, this field is open wide, claiming all their energies; and as their advantages for the cultivation of the mind have exceeded the advantages of those who have preceded them, in that proportion will more labor be required at their hands. The cause demands that they should

"Thrust in the sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again."

Soon will the responsibilities which have

By sin; and so death [mortality] passed upon all men, for that all have sinned," or, "in whom all have sinned—marginal reading. Rom. 5: 12. By the above Scriptures, we learn that mortality is the effect of sin, and sin was the transgression of the law; therefore, if Adam had not broken God's law, there would have been no sin, consequently no mortality or death. "For the wages of sin is death." Again, "sin worketh death." Rom. 7: 13. "By man (Adam) came death." 1 Cor. 15: 21. Mortality or death did not come through the will of God, but "by man." It did not exist until after "sin entered into the world." Again, Paul says, "By the offence of one (Adam) judgment came upon all men to condemnation." Rom. 5: 18. Therefore we are all of us under the Adamic condemnation, which is mortality, and brings death.

The question now presents itself, what was Adam before he sinned, or when he was created? We will answer this question by first showing what he was not.

He was not immortal 1st, from the fact, if he had been, he could not have died; 2nd, immortality is to be given only to those who "by patient continuance in well doing seek for" it, Rom. 2: 7. It was placed before Adam (as it is before us) as a reward of obedience. He was not mortal, from the fact that mortality was the effect of transgression, and he could not have become a mortal or dying man by transgression, if he had been mortal when he was created. He was neither mortal nor immortal, from the fact that he had not been tried, and had not yet proved himself worthy of immortality; neither had he proved himself unworthy, and thereby incurred the penalty of mortality. He was neither justified nor condemned, because he was not a subject fit to be justified or condemned.

WHAT ADAM WAS.

By creation he was a probationer. He was on trial for eternal life (not under condemnation until after he sinned), and thereby became a mortal man. A probationer is "one who is on trial, or in a state to give proof of certain qualifications for a place or state." This was Adam's true condition; he was a probationer, on trial for a "state" of immortality. In other words, he was a novice, which is "one who is new in any business; one in the rudiments, a beginner." This was Adam's true condition. He was certainly "a beginner" and "in the rudiments" of life.

He was on trial to ascertain the effect, or what could be done for him. Therefore, his case was undecided, whether he should be mortal or immortal, until he should be sufficiently tried to prove himself worthy or unworthy. He proved himself unworthy, and became mortal and died. For "all the days that Adam lived were nine hundred and thirty years, and he died."—Gen. 5: 5.—J. W. BURROUGHS, in *World's Crisis*.

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.)

In concluding this part of Cromwell's progress against religious persecution, let us draw our attention for a few moments to some other particulars, as given in Jones' church history p. 373. "About the 20th of May, [1655] an account of the Duke of Savoy's proceedings against the Waldenses reached England, and, to use the words of Sir Samuel Morland, it no sooner came to the ears of the Protector than 'he arose like a lion out of his place,' and, by the most pathetic ap-

peals to the Protestant princes upon the continent awoke the whole Christian world, exciting their hearts to pity and commiseration. The providence of God had so disposed events that our great poet Milton filled the office of Latin secretary to Oliver Cromwell at this critical juncture. Never was there a more decided enemy to persecution on account of religion than Milton. . . . It devolved upon him by office to address the heads of the different Protestant States in Europe, with the view of interesting them in the affairs of the Waldenses, and his letters deserve to be handed down to the remotest age of the world."

On the next page, 375, we have the following:—"One of the first of Cromwell's measures was to appoint a day of fasting and prayer, to seek the Lord in behalf of the melancholy condition of this afflicted people. A public declaration of their state was issued, calling upon the inhabitants throughout the land to join in free and liberal contributions towards their succor and support, in which the Protector himself set them a noble example by commencing the subscription with a donation of two thousand pounds from his own private purse. [Such active charity with men in power is extremely rare, and was very much wanted in the character of Laud, with all his deep groans and long sermons.] And that no time might be lost in testifying his good will towards the Waldenses, on the 23rd of May, Sir S. Morland received orders to prepare for setting off with a message from the English government to the duke of Savoy, beseeching the latter to recall the merciless edict of Gustaldo, and to restore the remnant of his poor distressed subjects to their homes and the enjoyment of their ancient liberties." On the marginal of this page, 375, it is said:—"Dr. Symmons, in a note on this passage, remarks that this active and powerful interposition of the Protector was productive of its intended effect. The Catholic tyrant desisted from the slaughter of his innocent subjects, and those miserable people had a breathing time from their calamities."

This in some degree appears to establish the position we have taken in reference to the above prophecy, allowing dissenters in England and in Piedmont to enjoy, by the interference of Cromwell, a little season of repose from martyrdom. The above abundantly proves the firm hold which the case of the Waldenses had taken on the mind of Cromwell, and the lively interest which he took to frustrate religious persecution in his time. Again Jones on page 385 remarks:—"The annals of Europe scarcely afforded an instance of such a state of cordial harmony and mutual consent among the different states and nations in any affair of religion, as at this juncture appeared in behalf of the poor Waldenses. Their case was clearly understood, and generally and deeply felt. It was purely a case of persecution for conscience' sake; and, taking all the circumstances into account, it was an instance had rarely seen paralleled. It came home to the breasts of all the Protestants in Europe, and they took a lively interest in it."

Now, enough has been cited from history upon the lively interest which Oliver Cromwell, and the lively prominent leaders, took in the noble protection made by them in behalf of Protestant dissenters; from which it plainly appears that the laudable efforts made by the Protector, which as history states, "awoke the whole Christian world," took its rise at a time when dissenters were in great jeopardy in England; and the time when the poor Waldensian churches, the too when the poor Waldensian churches, the meek confessors of Piedmont, were upon the brink of destruction. And if we but duly con-

sider all the accounts history gives to show the restraint put to the martyrdom of the souls who were threatened with menace, to have their blood shed for the testimony they held, we can scarcely forbear applying to them the following language of Rev. 6: 11, when "It was said unto them, that they should rest yet for a little season."

We next inquire how long was this little season of rest, to enjoy a season of repose from martyrdom. The answer is obvious, "until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." By consequence this rest for a little season from martyrdom, indicated under the fifth seal, continued from about 1655 until the death of Cromwell in 1658, when the crisis of their calamities arrived again, and fell on dissenters greater than ever, as seen by the following in Jones' Hist. p. 397 says:—"The posture of public affairs in our own country now became extremely critical, and the same year [1658] in which these laudable efforts were made in behalf of the Waldenses, both of Poland and Piedmont, proved fatal to the life, and of course to the influence of the Protector. The parliament was refractory, and, in the spring of the year, he dissolved them. Public discontents ran high, and a pamphlet made its appearance, intitled "Killing no Murder," the object of which was to prove that his assassination would be the discharge of a public duty. His fears are said to have been excited; a slow fever ensued, and on the 3rd of September he died."

Hence, a remark or two on the character of Cromwell. It is evident that historians, as they no doubt were influenced by party, give different or opposite sentiments. There are however some important parts of his character to be drawn from history relative to his active benevolence, which he bestowed on the sufferings of dissenters, to which there is a tremendous weight to be placed in the scales against his harsh features in opposition to the religious persecution of dissenters; to which the English nation might have reflected, so as to have softened the nation to a sense of conciliation and gratitude. But the tide of their persecutions turned again shortly after the Protector's death, and the nation was again brought under the power of the two-horned beast by the restoration of Charles II. in 1660. Hence there is something worthy of notice in the following remarks:—"It is true [says Macaulay] that the ignorant and ungrateful nation murmured against their deliverers. Even so had another chosen nation murmured against the leader who brought it, by painful and dreary paths, from the house of bondage to the land flowing with milk and honey; yet had that leader rescued his brethren in spite of themselves; nor had he shrunk from making terrible examples of those who contemned the proffered freedom, and pined for the fleshpots, the taskmasters, and the idolatries of Egypt." We have already seen, on the death of Charles I. in 1649, that the kingly power was abolished, and a commonwealth set up. In consequence of this, the power of the two-horned beast and its history discontinued until the restoration of Charles the second in 1660, when the kingly power was re-established. This brings us to consider the fulfillment of the last clause of verse 11 chapter 6. (To be continued.)

FATHER Hyacinthe, we learn by late news from Europe, has commenced, in the great hall of the Museum at Munich, a series of lectures on religious subjects in the French language which are attracting large audiences. Hyacinthe and Dollinger give no signs of succumbing to the ghostly authority of the Pope.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JAN. 16, 1872.
JACOB BRINKERHOFF, Editor.

Loving His Appearing.

"HENCEFORTH there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 8. The crown of righteousness is to be awarded at the appearing of Jesus. This crown of righteousness is incorruptible, 1 Cor. 9: 25; is a crown of life, which the Lord hath promised to them that love him, James 1: 12; it is a crown of glory, that fadeth not away, 1 Peter 5: 4.

The above quoted words of Paul were uttered near the close of his life, when he was apprehended and brought before the Roman emperor Nero the second time, for the testimony he bore to Jesus and his gospel. He says, "I am now ready to be offered, and the time of my departure is at hand." He was never released from his second imprisonment, but soon after writing his second epistle to Timothy was beheaded for his Lord's sake, and was thus "offered" a sacrifice to the religion of Jesus, and departed this life feeling the assurance that "there is a crown of righteousness laid up for him" to be received at the great day of the Lord's appearing. He had the evidence of having fought the good fight of faith; his Christian course was finished, and he expected his crown of righteousness, which was laid up for him, or was in reserve, to be given to him when the day of rewards should arrive, and the Lord's appearing, which he loved, should be ushered in.

From this language of Paul we may learn the whole theory of the time of rewards. But false theology has taught differently, and the idea of the Christian being rewarded at death is now the prevailing opinion. Alas, that the great enemy, death, which is to be destroyed, should be made to appear as man's best friend, to conduct him to eternal life, and to bring the crown of righteousness, which Paul says is to be given at the Lord's appearing! Contrary to the teachings of Paul before us, opposed to all scripture, and coming from the mythology of heathenism, it perverts the truth of God, would eclipse the glory of God's own works and ways, and blindly lead men, otherwise enlightened, to their own destruction!

"At that day." The chapter is introduced with language stating that "the quick [living] and the dead shall be judged at his appearing and his kingdom." Then at the appearing of Jesus the judgment takes place, and the judgment day is "that day" referred to by Paul, when he expected to receive his crown of glory and eternal life. The judgment day is for the purpose of deciding to whom to award the crown of righteousness; and if these rewards were given at death the judgment day could not be at the appearing of Jesus, according to Paul's testimony. Jesus is to be the judge at that great day, 2 Timothy 4: 1. "The Father hath committed all judgment unto the Son." John 5: 22; Acts 10: 42. And Jesus awards the crown of life to those whom the judgment proves worthy to receive it, which brings the two events very naturally together.

Not only was Paul's crown in reservation for him, but he says "for them also which love his appearing," showing that all are rewarded to-

gether, which could not be if individuals entered upon rewards at death. Believers of all ages, who love the appearing of Jesus, and who desire his coming, will be rewarded together, will behold him at the same time, will together participate in that change from mortality to immortality, caught up together, the righteous living and the righteous dead, to meet the Lord in the air, to be forever with him. We, who live in these last times, near the advent, shall receive our inheritance at the same time with Paul, if we love the appearing of Jesus. We know by unmistakable evidence, through the fulfillment of prophecy, that the day of his appearing is near at hand; and as it draws near, the lover of Jesus anxiously awaits its approach, knowing that his crown of righteousness, life, and glory, is near to be given.

That the coming of Jesus is a future event, and will be literal and personal, is as evident as any doctrine of the Bible, and can be clearly shown. Jesus illustrated it by parable, and spoke plainly of it. He said, "I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself." He told his disciples that he would come again, and as he has not yet returned, that coming is still future. And when he ascended to heaven he went not privately, but his ascension was witnessed by his congregated disciples; and the two angels who appeared to them immediately afterwards, gave them the comforting assurance that this same Jesus whom they had seen taken up into heaven, should come again in like manner as they had seen him go into heaven. Acts 1: 11 His ascension was a literal occurrence, and he was personally seen by the witnesses. His coming again will be in like manner, that is, he will be a literal, real person, and will be seen by the eyes of men; "for as the lightning shineth out of the east unto the west, so shall the coming of the Son of man be." As the lightning is visible so will he be in his glory. It is further said that when he comes again, with clouds, "every eye shall see him"; which shows it to be a future event, and that it will be literal, for it can be seen.

That Jesus will come again is as certain as revelation, and he will then come to raise the sleeping saints, and with them take his waiting people home to Paradise, to give them their crown of righteousness and eternal life, and to reign on David's throne over his redeemed and purchased possession. The Christian's hope centers in the coming of Christ; and his second coming is the most important thing that can transpire to the Christian. His second coming brings the resurrection from the dead, the change to immortality, and consequently is the time of the judgment and of reward; and to love the appearing of Jesus and to look forward to that event may well occupy the Christian's highest aim, for it brings the realization of his hopes, and enters him into the Kingdom of God.

Then who would not love the appearing of Jesus! As his appearing is to bring the realization of our hopes, we should love that appearing with our heart's best affections, keeping our minds filled with gratitude to God for so great a salvation. Let us love the appearing of Jesus, and by so doing our faith will be increased, and we can also look beyond his coming to the Kingdom of God, which is to be ushered in by his advent, and where we can behold Jesus the King, in his beauty and glory, and dwell forevermore in true and everlasting happiness.

"LET not your heart be troubled; ye believe in God, believe also in me."—John 14: 2.

THE HOPE OF ISRAEL.

Reflections on the Passing Year.

We have commenced traveling through the times and the events of another year. The year numbered as 1871 is in the past, with its history; and what is its record for us? We have each a record to make for ourselves, besides the influence we exert in community, and in the church of God. Let us look over the history of the past year, and ask ourselves if it has witnessed us drawing nearer to God, or if on the opposite, we have departed farther from him, and have become more worldly, and allowed the world to obtain a greater hold upon us. We have professed to have renounced the world, and as each year passes, we should be able to see the growth in grace, and in the knowledge of the truth. We are one year nearer the coming of the Lord, when the Christian's hope is to be realized, and the heart of the Christian should beat with joy at the prospect, and exultingly cry out, "Come, Lord Jesus, Come quickly."

The past year has been one of commotion, terror, and agitation in nature's elements, showing us that the things of this world are unstable and are passing away. As we reflect upon this we should turn our contemplations toward heaven, and see that our faith be grounded on the Rock of salvation. Those who only have hope in this world may tremble with terror and sink in dismay at the calamities of earth; but he who trusts in God, and his faith looks forward to the Kingdom of God for things which are permanent, can maintain a calmness amid earth's direst calamities, feeling satisfied that "all things work together for good to them that love God."

Besides considering the individual progress we may or should have made in the Christian race, how has it been with the cause at large? Has it advanced? Has a knowledge of its saving power been sent to others, and others been made to rejoice in the Lord as well as ourselves? Have we done what we could to advance its interests, and to warn the world of approaching danger by the impending judgment of God, and the near approach of the Savior?

As we advance upon another year, what desires have we for advance in the service of the Lord? and what resolutions have we made for drawing near to God? As we near the haven of eternal rest, our hopes should brighten, and we should rejoice at the prospect of the near advent. Fulfilled prophecy shows it near, and the unfulfilled seems ready to pass to the pages of history. We need to solemnize our minds in view of these things, and seek and obtain such preparation as will enable us to meet the Lord in peace, that with the revolving ages of eternity we may continue to celebrate the praise of God and the joy of our deliverance.

Two Kinds of Wine.

THE following information in regard to two kinds of wine, is brought to our attention in the *World's Crisis* of December 27.

The statement has frequently been made by those who claim that Christ made intoxicating wine that "the endeavor to prove that the wine was not properly wine" savors of "unworthy puerility," and is "as audacious as it is baseless." We have produced a host of scholars—men who rank as high as those who utter the above statement—who have presented the most unanswerable arguments, statistics, and authorities to prove the existence of the two kinds of wine. Dr. Patton's new book on "The Law of Fermentation and the Wines of the Ancients," is full of

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We copy the following extract from the *Herald of Health* for May, giving the views and statements of a Jewish rabbi upon this question, familiar with the subject, and fully competent to give testimony. The writer says:—

"In a recent conversation with the Hebrew and Jewish rabbi, Dr. S. M. Isaacs, of this city [New York], he stated some most interesting facts as to the customs of the Israelites, both ancient and modern, which corroborate the conclusions of Dr. Patton. The learned rabbi made one remarkable general assertion which will challenge some scrutiny. He said that of the seventy thousand descendants of Abraham in this city, he does not know one confirmed drunkard, and that they seldom, any of them, drink to intoxication. In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented. In reference to their customs at their religious festivals, he repeatedly and emphatically said, 'The Jews do not in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks.' In their oblations and libations, both private and public, they employ the fruit of the vine—that is, fresh grapes—unfermented grape-juice, and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is in itself decay, rottenness.

"No higher authority can be given than Rabbi Isaacs as to the practices of the Jewish people. This testimony settles conclusively the question so often mooted, 'What was the best wine' made by Jesus Christ for the marriage feast of Cana? And not less decisively does it show what was that 'fruit of the vine' used by Him at the institution of the Lord's Supper. This sacred Christian feast was confessedly a substitute for (and immediately followed) the Jewish feast of the Passover, from which all fermented things are carefully excluded. The pretence that the drunkard's drink was in any form provided or encouraged by Him who 'came to save that which was lost,' must be utterly abandoned before one can hope to banish drunkenness entirely. . . . Let judgment begin first at the house of God."

Religion Gloomy!

THEY know but little about me (the Bible) who say that I make those who love me gloomy. Gloomy? Are the consolations which I am empowered to impart gloomy? Are life and immortality gloomy? Are the offered friendship of the ever blessed God gloomy? Is it gloomy to be made acquainted with Him who came "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, and to comfort all that mourn"? Can that be gloomy? Is the certainty that "all things work together for good to them that love God," that the light affliction, which is but for a moment, worketh for such a far more exceeding and eternal weight of glory, is that a gloomy certainty? Are the hopes which I inspire gloomy—those hopes which point to "fulness of joy," and "pleasures forevermore"?—*Story of a Pocket Bible.*

Victory at Last.

We quote the following article from the *Sabbath Recorder*, from the pen of A. H. Lewis, for the many good things it contains on the Sabbath and Law; but we think that "Victory at Last" will be obtained by the advocates of God's truth in seeing the everlasting Kingdom of God set up in the place of the lawlessness now existing, instead of seeing the world converted to truth and righteousness through the preaching of the gospel. "For as it was in the days of Noah so shall it be in the days of the coming of the Son of man." May God bless the efforts of Sabbath Reformers, that a people may be gathered out

of the world to honor his holy law by observing the down-trodden Sabbath.

CHURCH history, in the primary sense, is the unfolding of God's revelations to men, for their redemption from sin, and restoration to harmony with truth. If this unfolding was unaffected by the weaknesses and failures of men, the history of the Church would show steady progress toward the perfect and sinless state. But since such history is marred by human weakness, passions and failures, it must be carefully considered, in order to be rightly understood. If one does not thus consider the difference between what ought to be, and what is, he is likely to become discouraged, and to conclude that because the right is not ascendant now, it never will be. To avoid such doubts and fears, and to correct corresponding misapprehensions, let it be remembered—

1. That the course of truth, like that of light, is necessarily onward to final and complete triumph; for all truth is a revelation from God, an unfolding of Himself in human life. It is infinite and immortal. But since men are perverted through disobedience, and will not yield to the right without much persuading, or through bitter experience, it happens that the progress of truth seems slow and painful. In this sense, men can and do hinder the cause of right, and turn aside the normal course of justice. But the nature of the case admits no doubt as to the final result. Error and sin have their "day of grace." Men are given space for repentance. If they continue in evil, Justice unsheathes her sword, and finishes the play. Because we cannot understand when or how truth is to be vindicated and to become triumphant, no one should doubt or fear. Do not forget that the Infinite judges not as we judge, and is not limited as we are. Remember, that God "is not slack concerning his promises." Know that evil lives only by His forbearance, and that a thousand resources, hidden from mortal eyes, are in the hands of Jehovah.

Looking at the case thus, it is comparatively easy to trace the course of truth, like a thread of gold amid the tangled skein of human error and sin, and see how, through it all, the web and woof of righteousness are woven together. We thus see why the history of the church shows such variations. Sometimes one truth is prominent, and overgrows all others. Again, the forms of godliness without the power swallow up and drag down the true life, and human eye can see nothing but failure. It is through such faithful and bitter experiences that men learn, or are driven, to acknowledge the demands which God makes upon them.

2. Looking still closer, we see that there are certain central representative ideas, toward which God is ever seeking to draw the world—certain fundamental truths on which all else rests. The two representative, fundamental ideas, which enter into the moral government of the universe are: 1. *God.* 2. *God in Christ.* The first tells of the Creator, Lawgiver, Ruler, Father, and King. From this idea came all thought of obligation, obedience, disobedience, guilt, and punishment. The second idea is that of God in Christ, "reconciling the world unto Himself," to truth, and hence to happiness. It is the blessed thought of *Immanuel*—God with us—making Himself known to us, helping us—*saving the lost.* The first idea of God must be apprehended, and the obligations which come therewith must be recognized, before the idea of Christ can come in. Therefore the dispensation of law came first, and must ever remain prominent. The reasons

why men should obey ought to change from the merely legal to the love idea. But the obligation to obey must ever remain first, or there can be no true apprehension of the idea of salvation. History shows that the great mistake which men have made, under the gospel dispensation, is the seeking for *license without law*, rather than freedom under law. Hence every great apostasy from the truth has come through lawlessness. This has not only opened the way for all manner of false views and practices, as regards duty, but has also correspondingly debauched and corrupted the theories of salvation.

3. Standing at this point in the history of the Church, noting her strength and her weakness, one can not fail to see that her need of reform lies in the direction of law. Her activity in spreading religious ideas was never as great as now. "What think ye of Christ?" is asked and answered through every shade of doctrine. But God, his law, and our relations to it, are largely ignored. Men glory in "being a law unto themselves," and in the license which is certain thus to come. Reform in this respect is the pressing need of the hour. It is the highest type of reform, and the last to be reached. Men are slow to yield unquestioning obedience. It says,— "This is right—obey." From such demands, sinful men are eager to be released. Like the demons who besought Christ, men are ever pleading with the law, "Let us alone, let us alone."

Seventh-day Baptists ought to be, in the true sense, legalists—teachers and obeyers of God's law. Sabbath law, more than any other, represents God, and at the same time involves the idea of Christ in the promise of that rest which comes through redemption. Thus our work lies in that department of reform which is now demanded *in the church.* The world can never be consecrated to God until men understand and realize their true relations to Him and His government. Men are converted to churches and denominations, under the present system of popular religion, rather than to God. Such a state works corruption and death. The cause of truth has worked its way slowly and painfully along thus far. False theories, one after another, have been tried and failed. In this way, honest ones have better chance of coming to the truth. The hour is opportune. The work must be pushed. The call is a grand one. The mission which God offers to his children now is a solemn and glorious one. The Lutheran Reformation found its mission in vindicating the right of man to salvation, without the intervention of a false churchism. The coming reformation will vindicate God's right to be obeyed, and teach men that they are bound to respect His laws. It is to be an earnest work; no child's play. Men love the freedom which lawlessness brings, and hate the restraints of the perfect law which alone brings true liberty. Pure in heart and life must those be who would carry forward this reform. Devoted and earnest in all efforts. Whatever may be the future of the battle, certainly no higher call can come than that which God sends to you who read these lines. Who of you, delighting in the law of God, and obeying it, are ready to join with Jehovah in teaching men to obey it? The cause and God await your answer. Will you labor now, and join in the victory at last?

ALL the spite of his brethren cannot make Joseph cast off the livery of his father's love. What need we care for the censures of men, if our hearts can tell us that we are in favor with God.

The relation which Israel bears to the Gentiles.

BY H. E. CARVER.

(Continued.)

If it pleased God that Christ, the greatest boon ever offered to the world, should come of Israel according to the flesh, (Rom 9: 5) it should cause no surprise if lesser blessings should flow through the same channel. Our Lord himself said that "salvation is of the Jews." Yes, the divine plan devised for the pardon of sin and salvation from death, and offered to the world for acceptance, was communicated through the Jews; but, thank God! it was not confined to them—the gospel message however was not exhausted there, but is offered to "every creature under heaven." Paul in his letter to the Romans, (ch. 11) represents that both the "diminishing" (or *decay*, margin) and the "fullness" (or prosperity) of Israel are the "riches" (or tend to the prosperity of) "the Gentiles"; and he goes further and says that their "fullness" would be much greater riches to the Gentiles than their fall or diminishing. This may seem paradoxical at first, and can only be understood upon the hypothesis that the dealings of God with that people—their selection instead of some others, and the blessings and privileges conferred upon them, were not intended for their own benefit exclusively, but should flow through them to all of every class, family, or nation, who would accept the blessings offered upon the conditions presented.

Trace down the history of that nation through the times of the judges and kings, as given in the Bible, and we find that whenever they turned away from the service of God and rebelled against his government, they were visited with punishment, diminishing, and decay—were overcome by the surrounding nations, and grievously oppressed. On the other hand, when they repented of their rebellion and turned to God with contrition and tears, they were uniformly delivered out of their enemies' hands, and again prospered; this being precisely as Moses had long before predicted of them. These ups and downs of the Israelites might prove to be the riches of the Gentiles in this way: They themselves were idolatrous—worshipped the work of their own hands which could neither see nor hear, and consequently neither reward nor punish for obedience or disobedience. On the other hand, they could plainly see that the God of Israel could and did reward his worshippers for their obedience to his commands, and punish them for their disobedience. Moreover, when a direct issue was made between the Gentile nations and the God of Israel, which was sometimes done by their defying him, the result of every contest was invariably in his favor, and against them; their overthrow, being at times produced by agencies to all human appearances totally inadequate, as in the case of David's *pebble* and Gideon's three hundred pitcher lamp bearers, whilst at other times the angel of the Lord would pass through their camp with a besom of destruction, on one occasion destroying a hundred and eighty five thousand persons in one night. Such exhibitions of divine power in favor of Israel were well calculated to fix in the minds of surrounding nations the impression that the God of Israel was in fact the only living and true God; and we may reasonably hope that it did have this effect upon many individual minds among the Gentiles, inducing them to become true worshippers (as far as they had the light) of the God of Abraham, Isaac, and Jacob.

THE HOPE OF ISRAEL.

It would be interesting and profitable to go through the entire history of that people, and demonstrate the fact that the dealings of God with them were not intended exclusively, nor with even mainly, for their own good, but for the benefit of the whole world, if they would profit by it; but time and space forbid. We must however refer to an instance or two. The wonderful and miraculous deliverance of the three Hebrews from the fiery furnace, and of Daniel from the lions, are justly regarded as illustrious examples of the power of living faith in those who worship the true God; but was this all that God designed in their deliverance. Did he not have a broader and more comprehensive purpose to accomplish? True, he delivered them from the fire and the den, and thus honored them; but from the fact that hundreds of thousands of equally as faithful men have been permitted to seal their faith with their lives by means far more torturing and terrible than these, would lead one to regard those notable cases as illustrating a higher and more comprehensive idea or motive in the mind of God than the mere honoring of their individual faith and allegiance to him.

In the case of the three Israelites (the case of Daniel being precisely similar in principle though not in circumstances,) a golden image had been set up in the plains of Dura, and all people of Babylon, including the Hebrews, were required to worship it. This they could not and would not do, even to secure the favor of the king, or to escape the otherwise inevitable fiery ordeal. The king, in repeating to them his commands, winds up as follows "And who is that God that shall deliver out of my hand"? Here now is an issue made, not only between the king of Babylon and the God of Israel, but also between the god or idol of Dura's plains and the God of the Hebrews. In such a contest the result could not be doubtful. The intense fires of a Vesuvius could not have singed a hair of their heads when the honor of God required their deliverance.

But even this object, the vindication of his own honor did not, as the result shows, exhaust the purpose which God had in his mind. The result of the deliverance of these three men was that a decree went forth from the king of Babylon "that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver after this sort."

Such a decree as this emanating from the source it did, backed up as it was by the marvelous events attending its promulgation, and published throughout the length and breadth of the Babylonian empire, could not do otherwise than exert a great influence over the minds of men, and bring the claims of the God of Israel directly and prominently before the people of the earth, the result of which the resurrection morning alone can show.

(Concluded next week.)

"If David then called him Lord, How is he his Son." Matt. 22: 45?

BY E. G. BRANCH.

(Concluded.)

THIS second question in our subject is like all Bible subjects. If we get the right starting point let us go to David's own language, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope, for thou wilt not

leave my soul in hell [grave], neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life," &c. Psalm 16: 9-11. In this language we see that David's hope of life beyond the grave all rested in Christ; hence he was the *root* of David, by virtue of the resurrection; for "the last Adam was made a quickening spirit." (author of life.) Says David, "Thou wilt show me the path of life." And again, "I shall be satisfied when I awake with thy likeness." But in what way did Christ become the author of life? Was it by virtue of his existence he had with the Father before the world was? I think not, for the apostle says "he learned obedience by the things which he suffered; and being made perfect he became the author [second Adam] of eternal salvation unto all them that obey him;" Heb. 5: 8, 9. Again, v. 5 "So also Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my son, to day have I begotten thee."

Here we learn that Christ, by his obedience, became the author of this eternal salvation (life); and that he took not this glory upon himself, but he that said, "Thou art my Son, to day have I begotten thee." So Christ was not David's Lord by virtue of a preexistence, but was called of God, as Aaron was, and at a certain day was acknowledged as being God's *only begotten Son*. But what day was this when God acknowledged Jesus as his Son? Was it when he was brought forth into the world by the virgin? or was it the day of his resurrection, when he was the first born among many brethren from the dead? Let the apostle speak. "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead, and we declare unto you glad tidings, how that the promise made unto the fathers God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my son, *this day* have I begotten thee." Acts 13: 29-33.

These texts of Scripture make the subject plain, so that we can see clearly that it was the day of his resurrection that he was God's *only begotten Son*; and it was at that time that Christ became the author of salvation; and it was in this that David rejoiced that Christ should not see corruption, but should come forth from the grave to immortality and eternal life, and become the first fruits of them that slept. So that now he (Christ) has the key of death and the grave; and in this he has become the author of life, and will by virtue of the resurrection give life to all them that obey him. In this he was the *root* (Second Adam, of David's immortal life; and though he was David's son, now he is David's Lord, because he is the author of David's salvation. O glorious hope! If built upon the resurrection, for "when Christ who is our life shall appear, then shall we appear with him in glory." The apostle speaks with much emphasis to the Romans concerning his (God's) Son Jesus Christ, our Lord, which was "made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead." Rom. 1: 2, 3. What can be made more plain by Bible language than that Christ was David's seed, and that he was also the Son of God and David's Lord according to the spirit of holiness, by the resurrection from the dead?

And now we close the subject, by making a few remarks upon a text of Scripture often quoted by Christ. "And now, O Father, glorify thou me with thine own self with the glory which I had

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before the world was." John 17: 5. What is said in the Scriptures concerning the glory that belongs to Christ? "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1: 32, 33. Who among those who believe in the second advent of Christ does not know that David's throne is all that is promised to Christ, and all that he ever anticipated? God speaks by the mouth of Isaiah with reference to the "child born" and "son given"; "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and establish it with judgment and with justice, from henceforth even for ever." Isa. 9: 7. And Peter declared that Christ was foreordained before the foundation of the world, but was manifested in these last times for you." 1 Peter 1: 20. So that the text in John 17, should read thus: "Father, glorify thou me with the glory that is due me from the foundation of the world." This makes all harmonious, and is in keeping with the promise made to Christ in the Scriptures. For, said Jesus to his disciples, "when the Son of man shall sit upon the throne of his glory ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 19: 28. And, now, says Jesus, "to him that overcometh will I grant to sit with me in my throne even as I overcame and am set down with my Father in his throne." Rev. 3: 21

And now we leave the subject with the reader, hoping that into whose hands this may fall it may stir them to an investigation of the subject, that they, like David, may understand what relation they sustain to Christ. Yours in hope of eternal life when the life giver comes.
"Come, O thou mighty conquering King, who burst the bars of death,
Come reign on father David's throne, as God the Father saith.
Come, the last enemy destroy, o'er death victorious be,
Come, wake up all thy sleeping saints, let them thy glory see."
Hartford, Mich.

Are you Ready.

DEAR reader, I do not ask you are you ready for a party, a ball, a circus, nor a pleasure excursion of any kind. But in tones of deep solemnity, I ask you are you ready for the great and solemn events that are about to dawn upon our world? If the cry was now made, "Behold the Bridegroom cometh, go ye out to meet him," are you ready? Jesus said over eighteen hundred years ago, "If I go away, I will come again"; and now for many years the warning notes of the second advent have been sounding in your ears. Time after time you have heard those glad yet solemn words, "Jesus soon is coming." Are you ready? Have you oil in your lamps, so that when the cry is made you can go forth to meet the Bridegroom? We are living in solemn times, in the closing hours of this world's history, when many are running to and fro, and knowledge is increasing, when iniquity is abounding, and in consequence the love of many is waxing cold. We are living in the time Paul speaks of when he says "perilous times shall come," Yes, we are living in perilous times; not in times of persecution, not in times of bitter opposition to Christ and those who profess his name, but in times of peril when Satan comes in a thousand ways to turn our feet from the path of duty, to turn our hearts from the contemplation of our coming Lord, and to turn our minds little by little from

the things of God and eternity, to the perishing and fleeting things of earth. But Jesus says, "He that shall endure to the end the same shall be saved."

No doubt many who read these lines have long been looking for their Lord's return—have been waiting so long that their faith has begun to grow weak, their hope dim, their love cold, so that they begin to say, "My Lord delayeth his coming." To such I would say, Are you ready to go forth to meet the Bridegroom? Are you ready to enter in to the marriage supper of the Lamb? These are solemn questions. O that we could realize them more fully, and with one united effort prepare to meet our God. Get ready for our coming King. Soon he will sound his mighty trumpet, and wake the sleeping dead. Soon he will come to be glorified in his sanits. Soon we shall hear the rumbling of his chariot wheels, and sweet angel music sounding through the air. Shall we be ready then to meet him? There is but one way, and that is, to "awake to righteousness and sin not." Let us awake, "for now is our salvation nearer than when we believed." Let us think more of the precious promises of God's word, the glories that are in reserve for his people, and the pleasures of earth will soon lose all their delusive charms for us.

We have a glorious home if we are the children of God. A home more beautiful then the greatest of earth's potentates. Let us often think of it—a home with patriarchs, prophets, apostles, and martyrs, upon the fair plains of the earth made new. Let us think of that city whose walls are of jasper, its gates of pearl, its streets of gold, and the glory of God and the Lamb to lighten it. O beautiful home of the redeemed! Let us think of the redeemed host as they stand with harps of gold, crowns of glory, palms of victory, upon the green and fertile banks of the river of life and gaze with rapturous delight on its sparkling waters, and behold with unspeakable joy the tree of life with its delicious fruit and healing leaves on either side of the river. Think of the alleluias that shall ascend from the unnumbered throng as they unite their glad voices in singing redemption's song! What are all the vain delusive pleasures of earth, its honors, or its wealth, when compared with that "far more exceeding and eternal weight of glory" that is in reserve for all those who will follow Jesus, in this wicked and perverse generation? When we think that Jesus, the only begotten Son of the eternal God, "for the joy that was set before him, endured the cross, despised the shame," why can not we for the joy that is set before us, endure the trials and temptations that surround us, knowing that the Captain of our salvation is able to sustain us? Why cannot we with Paul count "all things loss that we may win Christ," and gain an abundant entrance into his everlasting kingdom?

Reader, are you ready to meet Jesus? are you prepared to hail him with joy, hail him as your Savior and King? Are you waiting, hoping, praying, and longing for his return? If so, "lift up your head and rejoice, for your redemption is at hand." Not long will he delay. Soon, draweth nigh." Not long will he delay. Soon, very soon, will the sign of the Son of man appear; soon he shall come in the clouds of heaven, with power and great glory; then shall "the kingdoms of this world become the kingdoms of our Lord and of his Christ." Roll on, roll on, ye wheels of time, and bring that glorious day, that day that will usher in the peaceful reign of Prince Immanuel, when his mild scepter shall bear rule over all the earth. Reader, are you ready for this great event? have you your peace, calling, and election made sure with God? have you your

sins washed away in the blood of the Lamb? are you walking in obedience to all of God's commandments? If not, I beseech you delay not. "Now is the accepted time"; to-morrow may be too late. Come now to the fountain of living waters. God is waiting to be gracious. He is ready to pardon: only believe on the name of his Son Jesus Christ, obey his requirements, and you shall "have a right to the tree of life," and enter with all the redeemed into the everlasting kingdom of God. Which may God grant for his Son's sake.
S. E. BRINKERHOFF.

On the Down Grade.

AN old California stage driver was on his death bed. His eyes were closed. His hands were cold. He was rapidly nearing the "station" at the end of his "run" of life. A friend standing by observed that the dying man was moving his right foot with a sort of convulsive jerk, and said to him "What's the matter?" The dying stage-driver replied, "I am on the down grade, and I can't reach the brake."

1. Death comes to all. No will power of man can resist it. After the most faithful effort to reach the heights of middle life; after the steadiest pressure on the "brakes" to ease the descent to death, there comes a moment when the foot refuses to obey the will, when the "brake" slips from our hold and we glide down to our doom of death. This is invariable and unavoidable.
2. The tendency of sin is downward. It sweeps the soul on a swift current. Sin runs on a down grade all the way. The descent may be slow, and at first imperceptible, but it is sure, and every step the downward inclination increases, and the movement becomes more rapid. It is very deceptive, often delightful, but unarrested it is damning. How terrible to find one's self on the "down grade" at the end of life.
3. The hold upon the "brake" lost! How terrible! The frantic steeds press on. The unlightened load pushes upon them. The deep chasm yawns now on this side, now on that. The stage reels. The passengers shriek out in the agony of fear, and then of despair. Convulsively the driver reaches after the lost brake. It is in vain. Too late! The speed of this chariot of death cannot be checked. The ruin is irremediable. Habit is master now. Passion is master now. The will is demoralized. Hope is gone. Strength is gone. Time wasted returns no more. Down, down, down! A cry! A leap! Darkness. Silence! —*Sunday-School Journal.*

LETTER DEPARTMENT.

Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name.—Malachi III. 16.

From Bro. Rowley.

DEAR BRETHREN AND SISTERS: It has been over five years since we have had the privilege of attending a meeting of Sabbath keepers. Some times I am almost discouraged, at others I feel like pressing the battle to the gate. When I see a few lines in the HOPE from a brother or sister in like circumstances, it gives me new courage, and I make new resolutions to gain an inheritance in the earth made new. At such times I feel like passing the last way mark to the city of our God, and the last sign of our approaching king. Then the trials and vexations, and unholy influences of this wicked age, will be past. Then we can meet with the faithful of all ages, and sing the song of redemption through the blood of the Lamb. Glorious hope! it is worth every effort weak humanity can make. Then let us be encouraged and prove faithful to our God, to our fellow man, and to ourselves, a few more days and the victory is ours.
PARKER ROWLEY.

Manchester, Iowa.

