HOPE.

Never despise the darkest gloom.
That ever loomed will pass away.
Then will be the day of peace.
The dawn will kindle into day.
What if around thy heartless frame
Forceæ struggle and the waves of sorrow
Break in with wild and armed haste?
And then will gain the port-to-morrow.

When frowns become, and summer friends,
Then will spring be our joy.
When all that was lost is found,
Then may we gather together.
There is a lot, however sad,
'The light of hope will linger near,
Some, if the heart hath tropic warmth,
Then up! and strive, and dare, and do,
The longest night will yield to dawn—
He questions not the fickle skies,
When fortune frowns, and summer friends,
Like birds that fear a storm, depart,
To labor and to wait,
Nor doubt a harvest you will gather;
With flood or drought or blight must cope;
That this commandment requires men
to remember and to keep holy the rest-day
as a Sabbath unto the Lord?
They acknowledge that they have none. How,
how will the professed servants of God cease to
be a Sabbath unto the Lord? They acknowledge
that God ever blessed and sanctified the
first day of the week?
Its observers adduce a text, will they give us one which testifies
of the ancient Sabbath of the Lord.
That God never required men to keep any day
as a Sabbath unto the Lord? They acknowledge
that God ever blessed and sanctified the
first day of the week through the Lord?
Its observance of the first day of the week,
the right order, the ancient Sabbath of the Lord.
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The first day of the week was the day the Lord had blessed and hallowed. Acts 21:21, 17.

It is a fact that the Sabbath was not observed during the days of the apostles. It is a fact that the fourth commandment was not kept during the days of the apostles. Acts 23:11; Col. 4:10; 1 Tim. 5:10.

We must be willing to believe that the Lord has given us a reason why the Sabbath was not kept in those days. It is a fact that the Hebrew word for Sabbath, Sabath, and the Greek word for Sabbath, sabbaton, were changed to Sunday, so that there is no Sabbath of the Lord, but a Sunday of the Gentiles. Acts 13:14; 1 Cor. 16:1; 1 Tim. 5:10.

It is a fact that the Lord has given us the reason why the Sabbath was abolished during the days of the apostles. The reason why the Sabbath was abolished during the days of the apostles is that the Lord has given it to us in the New Testament. Acts 23:11; Col. 4:10; 1 Tim. 5:10.

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nines enemies; for they are ever with me. I have more understanding than all my teachers, for I know thy precepts. Psalms 119:97-100. Concerning the time of the end, they said, that they would change the statutes; but the wise shall understand. Daniel 12:4. If the wicked one do not know that they were carrying with them a silent witness against them, how could their instrument be keeping a correct account of every grain of wheat you gathered. If you work hard all day, you will not only have your dinner, but you can also save something for the day next. And at last it will give a correct account of all that we have done. Psalms 12:6.

The Grace of Goodness.

One spring of goodness is wholesome, noble work. Man is glad when living among the objects of common usefulness and common communication; the perfect form of human life was the life that found its blessedness in what he did; his happiness was due to his personal goodness of life in the glory of a healthy body. That is the growth of energetic motion, that is a genuine and genuine growth of the physical joy of life. Work for God, we say, is not done by the man who has the power only can make you strong enough to do this work. Salvation's unfilled cup within my hand, The Moral Hero.

It is easier to fulfill the greatest than the smallest task. It is easier to perform the moral deed which the world will witness than the small deed which comes in our private hours, inviting to a little sin which the world can never see. It is easier to perform this work, which we can challenge the title—who can resist the almost harmless impulsion of selfishness to refusal, is to decline the invitation of Christ to turn the stones to bread; who can resist the invitation of Christ to turn the stones to bread? The Moral Hero.

Bryant was born in 1817, and died in 1893. He wrote many poems, including "The Vision of the Ages," "The Philosopher," and "The Age of Bronze." His work was deeply influenced by the Romantic movement, and he is known for his lyrical and imaginative style. Some of his most famous works include "To a Young Poet," "Thanatopsis," and "The Pines." Bryant was a master of the landscape poem, often incorporating nature into his works to explore themes of the sublime and the transitory. His work continues to be celebrated for its beauty and its contributions to American literature.
The beast of this message, is therefore, the one introduced in Rev. 13: 1, and called "the beast," and "second horn." If we, however, can ascertain what power is intended by this symbol, we have an explanation of the name and meaning of the beast.

This beast is a symbol of the papacy. Its connection with the "dragon," of chapter 12, and its identity with the "little horn" which came out of the mouth of the dragon, is made evident by the fact that it bears the name of the beast, and has the same marks and characteristics.

2. It has, ever since it was first established, been a power of great authority. The dragon gave to this beast his seat and dominion over the kings of the earth. Thus the beast, being a symbol of the papacy, also represents Rome, as the seat of its power. To the leopard beast, and the dragon beast, and the two beastly forms, were seven years. (Times, that is periods of time, not seven years.)

3. They have the same character. The little horn is a blasphemous power; for it speaks great words against the Most High. Dan. 7:25.

4. They do the same work. The little horn, by a long and heinous course of oppression against the saints of the Most High, wears them down and subdues them. Dan. 7:25. It has been the same, in the same manner, as the little horn, which has ever since held it in the seat of its power. To the leopard beast also, the dragon gave its seat, the city of Rome. Rev. 17:8.

5. They have the same length of time. This beast is a symbol of the papacy. Its existence is consummated in accordance with the laws of humanity, as well as with those laws of God. The little horn plucked up three horns to make way for one; and the forms us, were seven years.) Times, that is periods of time, not seven years.)

6. They meet the same overthrow. At the time of the separation is now due the responsibility of it will rest. The Trustees are elected annually much the same as the election of senators, and the law requires that the same be held at the same time, and there will be no school building if the Trustees do not do their duty. The only power which fulfilled these specifica-

The next symbol to engage our attention is the "dragon," of chapter 13, and, with it, in unmistakable terms, are associated the worship, the image, and the mark, and I say, the enemy of beast and his image, and receive his mark.

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futile worship, and to give these pleasures to all who will accept them. But it is better to die than to live in sin. The sin that is unto death is the eternal sin of which I am speaking. It is the sin of rejecting God's grace, of rejecting the truth, and of rejecting the Spirit of God.

There is a great deal of confusion in the minds of many people about the nature of eternal sin. Some believe that it is simply the failure to obey God's commandments. Others think that it is the rejection of God's grace. Still others believe that it is the rejection of the truth. But the truth is that eternal sin is the rejection of God's grace. It is the rejection of the truth, and the rejection of the Spirit of God.

The reason why eternal sin is the rejection of God's grace is because God's grace is the only way to eternal life. Without God's grace, no one can be saved. And without God's grace, no one can live a holy life. Therefore, eternal sin is the rejection of God's grace. It is the rejection of the truth, and the rejection of the Spirit of God.

The result of eternal sin is eternal separation from God. It is the rejection of the truth, and the rejection of the Spirit of God. It is the rejection of God's grace. And the result of eternal sin is eternal separation from God. It is the rejection of the truth, and the rejection of the Spirit of God. It is the rejection of God's grace.
signifies exemption from death; and if the mean to be Universalists, but their position of the inherent immortality of man; yet it of necessity to conform to the popular idea other would degrade the government of the believer. The sum of the matter is be eternally miserable, or else the demands flicted upon the transgressor or his substi- tute; and thus justice is of the penalty, either upon them or a substi- tuous. As I have before considered, justice any reason be called so) is not truly vica- rial misery, then that is the penalty of the law; utterly forbidding such an unnatural and proved impossible, and further consideration Scripture testimony, that the wages of sin untrue; and thus the atonement would be defective in every respect. It might apply to deny that these ever was a female pope, who were guilty of adultery, incest, murder, and, thirdly, If death means eternal mis- Ter. 2 15, 19. tions whereby we avail ourselves of the benefits of his death. But his death was leased as a matter of justice, and not of par- ticipation. The woes of Dante are a merciless description of hell. He is burning in its fires to his heart's content, and has already abandoned the precepts of humanity. As a sample of his manner we will present to you his words against Count Merry de Dexcourt: "To you, wretched wretch, I have no other words to say, but to exclaim: contempt, execration, curse! I condemn you to eternal, incalculable, miserable, unceasing torment. The eyes of heaven burn with a fire of lasting pain, which will be increased in the depth of hell. For if you are not converted, you must not expect to find me in the company of Jesus, Master and Saviour!"
It was in the sixteenth century, while Leo X. was pope, that Martin Luther engaged in the work of the Reformation. Leo X. was the first to proclaim by a bull the doctrine of the immortality of the soul. De-}

ruptions of the papacy. De Cormenin says: "Luther to proclaim loudly against the cor-

this second thought, who have made the temple of Christ a cave of robbers.*"

The hearts of these new converts were active developments of a holy life, the rich pa-

"Mary the mother of Jesus, and "his brethren.

"Arenathall, one engaged in the sale of in-

of ecclesiastical censures un-

knew which he might feel the claims, and

"When that rich golden-green glints on it

In the sixteenth century, while Paul III. had

The hearts of these new converts were

The hearts of these new converts were

Bowing Green, Ohio.

Bro. Lane has seen a good work done this winter where he has labored. We

in Niantic, in the Seventh-day Baptist meet-

The hearts of these new converts were

"Newra. "Bring let Go.

and Sunday at this place, being called to the

"And then the little duties of the day and hour in pu-

"And then the little duties of the day and hour in pu-

the church attended as well as the the most

of the work of it this very hour. Do not trifle

"And then the little duties of the day and hour in pu-

first they stirred up, and then said: "We will not let thee go except

"And then the little duties of the day and hour in pu-

the church attended as well as the the most

"And then the little duties of the day and hour in pu-

Instructor,

"And then the little duties of the day and hour in pu-

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Increase of Crime in the United States.

The following statements are from a paper published by the Bureau of Statistics of Crime and Reform, called "Defence." From June 3, 1869, to May 31, 1870, more than 17,200 counties and cities, covering more than 1500 of those in ten years. In ten years, the rate of increase of crime in the United States has not increased at that rate.

In 1869, there was a murder in every 100,977 persons, in 1870, one for every 158,740 persons. Still the population has increased from 1869 to 1870.

J. W. LOUDERBROOK.

As we read it,

We must not be too severe on our fellow-men. When we have been wronged, we have the right to make our own peace. We cannot hurt our enemies by reviling them, or by treating them with contempt.

When we have been the victims of injustice, we are justified in defending ourselves. But we must be patient, and not allow our minds to be filled with bitterness.

The Health Institute.

This model health institute is situated in the most healthful and delightful part of the prairie lands of the United States. The climate of Michigan is a station on the Michigan Central Railroad, about two miles from the Lake Huron, and affording a fine view of the landscape for miles around.

These buildings are large, and well adapted to the requirements of a health institute. The rooms are well furnished, and comfortable. We can see to it that every person in the institute is well taken care of. We can make everything comfortable at the institute. We are well acquainted with the latest news of the health institutes of the United States, and can give you all the information you want to know about them.

Our Roots.

The following is a list of the roots of the institute.

1. The roots are light, airy, and nutritious. 2. The roots are wholesome, and will not cause indigestion. 3. The roots are easily digested. 4. The roots are suited to the climate of Michigan. 5. The roots are well adapted to the requirements of the institute. 6. The roots are well adapted to the health of the institute.

Our Physicians.

A. M. Beadle, M. D.

The following is a list of the physicians of the institute.

1. A. M. Beadle, M. D.

The institute has a medical staff of the best physicians in the United States. The institute has a medical staff of the best physicians in the United States.