

THE HOPE OF ISRAEL.

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—BIBLE.

Vol. I.

Marion, Linn County, Iowa, Tuesday, May 29, 1866.

No. 1.

THE HOPE OF ISRAEL.

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H. E. CARVER, PRESIDENT.

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MUSINGS.

BY EWMA F. ALDRICH.

I am thinking, ever thinking,
Of that land beyond the sky,
Of that home all free from sorrow,
And where sin can ne'er alloy.
Where bright angel's harps are ringing,
Wafted on the balmy air,
There the crystal streams and fountains,
Sparkle in the shady bowers.

I am thinking, ever thinking,
At each day's bright setting sun,
We are nearing those blest mansions,
Where our Saviour now has gone.
And if we continue faithful,
And abide unto the end,
In the kingdom we'll be welcomed,
And receive the diadem.

I am thinking, ever thinking,
Soon the lonely pilgrims here,
Will exchange their sighs and weeping,
For the glad songs of cheer.
And will then ascend with Jesus,
To our Father's home above,
To walk the golden pavements,
Of the New Jerusalem.

I am thinking, ever thinking,
Shall I stand among that throng,
Shall I be with the redeemed,
Thus to join redemption's song.
Or shall I be forever banished,
From the presence of my Lord,
And thus lose that crown of glory,
Promised as the saints' reward.

Marion, Iowa, May 16, '66.

LOVING THE APPEARING OF JESUS.

"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."

The Apostle was about to terminate his eventful life; he made the declaration that God would judge the quick and the dead at his appearing and his kingdom. It was at that day he expected his crown of righteousness, not until then. Hence he rejoiced and loved to anticipate the coronation of all lovers of his Lord and master, feeling a blessed and sweet assurance that all those, in the possession of gospel faith, would look to, and earnestly desire, the coming of the Lord Jesus, as the crowning consummation of their hope.

Hear the author of "Solitude Sweetened" tell his loving and longing after his Lord:

"But how much does it rather become me, if an heir of God, an expectant of bliss, and a candidate of glory, to be waiting for him who shall appear the second time, without sin unto salvation; to be hastening unto the day of the Lord, and crying, 'Why is his chariot so long in coming? Why tarry the wheels of his chariot?' When will these empyrean heavens divide, to let my Lord descend? When will these celestial doors fly open, that the exalted one may come in all His state; in His own, and in His Father's glory, with His holy angels? When shall the starry way of eternal communion be stretched out between the highest heavens and the 'New Earth' wherein shall dwell righteousness? When shall I begin to behold Him in all His glory, whom eye hath not seen, and see Thee without a cloud, who art altogether lovely? When shall my soul be revived with the fragrance of 'The Rose of Sharon' in the Paradise of God, and sit down with great delight under the 'Tree of Life,' the plant of renown, and eat of Thy immortalizing fruit, and drink of Thy refined wine? When shall I join my songs with the anthems of eternity, and mingle my grateful notes with the harpers around the throne? When shall the hiding hills, the intervening heights, be molten down by the beatific vision of Thy blessed self?—When shall I enter into the joy of my Lord, walk with thee in white, and be satisfied with Thy likeness? Then shall I know Thee as I expect, praise Thee as I aspire after, and love as I would."

Such, dear reader, is the language of a sanctified heart, and life! O, my precious Lord, create a hungering and thirsting after righteousness in mine and the dear reader's heart, is my fervent desire. Amen!

Hear the soul-stirring breathings of Rutherford, for the coming of Jesus; though dead, his words speak in life-inspiring tones to the saints now looking for, and so near the Revelation of the "Just One."

"The Lord hath told you what ye should be doing until He come; wait and hasten, saith Peter, for the coming of your Lord; all is night

that is here, in respect of ignorance, and daily ensnaring troubles, one always making way to another—as the ninth wave of the sea to the tenth! Therefore, SIGH and LONG for the dawning of that morning, and the breaking of THAT DAY OF THE COMING OF THE SON OF MAN, when the shadows shall flee away. Persuade yourself that the King is coming; read His letter sent before Him. Rev. xxii., 20.—"Behold, I come quickly," wait for the wearied night watch, for the breaking of the eastern sky, and think that ye have not a morrow; as the wise Father said, who being invited against to-morrow to dine with his friends, answered: "These many days I have had no morrow at all."

"I half call his absence cruel, and the mask and veil on Christ's face a cruel covering, that hideth such a fair face from a sin sick soul. I dare not challenge himself, but his absence is a mountain of iron upon my heavy heart. O, when shall we meet! Oh how long is it to the dawning of the marriage day! O, sweet Lord Jesus, take wide steps! O, my Lord, come over the mountains at one stride! O, my beloved, flee like a roe, or a young hart, on the mountains of separation. Oh, that He would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband. Since he looked upon me my heart is not mine own, he hath run away to heaven with it.

O, day, dawn! O, time, run fast! O, Bridegroom, post, post fast, that we may meet! O, heavens, cleave in two, that that bright face and head may set itself through the clouds! O, that the corn were ripe, and this world prepared for His sickle.

"The wife of youth, that wants her husband some years, and expects he shall return to her from over lands, is often on the sea-shore; and every ship coming near shore is her new joy; her heart loves the wind that shall bring him home. She asks at every passenger news, O, saw ye my husband? What is he doing? When shall he come? Is he shipped for a return? Every ship that carrieth not her husband is the breaking of her heart."

The bush has been burning above five thousand years, and we never yet saw the ashes of the fire. He cannot fail to bring judgment to victory. O, that we could wait for our hidden life! O, that Christ would remove the covering, draw aside the curtain of time and rend the heavens and come down. O, that he who feedeth among the lillies would cry to his heavenly trumpeters, "Make ready, let us go down, fold together the four corners of the world, and marry the bride!"

We will close our present article on loving the

appearing of the glorious Redeemer with one of Dr. Watts' sublimest hymns :

LONGING FOR THE APPEARING OF JESUS.

BY DR. WATTS.

When shall thy lovely face be seen,
When shall our eyes behold our God,
What lengths of distance lie between,
And hills of guilt a heavy load,

Our months are ages of delay,
And slowly ev'ry minute wears,
Fly, winged time, and roll away
This tedious rounds of sluggish years,

Ye heavenly gates loose all your chains,
Let the eternal pillars bow.
Blest Saviour ; cleave the starry plains,
And make the crystal mountains flow.

Hark ! how thy saints unite their cries,
And pray and wait the general doom.
Come, thou the soul of all our joys,
Thou, the desire of nations, come,

Put thy bright robes of triumph on,
And bless our eyes and bless our ears,
Thou absent love, thou dear unknown,
Thou fairest of ten thousand fairs,

Our heartstrings groan with deep complaint,
Our flesh lies panting, Lord, for thee,
And every limb and every joint,
Stretcheth for Immortality.

Faith, longing, shakes its eager wings,
And burns to meet thy flying throne ;
We rise away from mortal things
To attend thy shining chariot down,

Now let our cheerful eyes survey
The blazing earth and melting hills,
And smile to see the lightning play,
And flash along before thy wheels.

O for a shout of violent joy,
To join the trumpet's thund'ring sound,
The angel herald shakes the skies,
Awakes the graves, and tears the ground.

Ye slumb'ring saints a heav'nly host
Stands waiting at your gaping tombs,
Let every sacred sleeping dust
LEAP INTO LIFE, FOR JESUS COMES.

If we mingle with such pure and devout ones in the better land, like Enoch, we must walk with God in this world ; if we ever experience the divine effect of God's translating power, our way must please God now. Remember, Adam was banished from Eden, for one act of wilful disobedience. And we, therefore, have reason to fear lest any of us, by neglecting the promise of admission into his rest, should at last fall short thereof. O, my beloved in Christ, awake, the Lord most certainly will very soon call us to an account ; if saved it is all of grace through faith and obedience.—*Herald and Bridegroom.*

ON THE TEN COMMANDMENTS

BY BISHOP HOPKINS,
(Died in 1689.)

And now if any one ask, "What need all this long discourse about the law? Is it not fully ABROGATED by the coming of Christ? Shall we be again brought under that heavy yoke of bondage, which neither we nor our fathers were able to bear? Doth not the Scripture frequently testify that we are not now under the law, but under grace? That Christ was made under the law, to free those who were under the law? and, therefore, to terrify and over-awe men's consciences by the authority of the law; what is it but to make the Gospel a legal dispensation, unworthy of that christian liberty into which our Saviour hath vindicated us, who has by his obedience fulfilled the law, and by his death abolished it?"

To this I answer: Far be it from every christian to indulge himself in any licentiousness, from such a corrupt and rotten notion of the law's abrogation; for, so far is it from being abolished by the coming of Christ, that he expressly tells us, he came not to *destroy the law, but to fulfil it*, Mat. v. 17; that is, either to perform or else to perfect and fill up the law; and, v. 18, he avers that "*till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled*;" that is, till the consummation and fulfilling of all things; and then the law which was our rule on earth shall become our nature in heaven.

When, therefore, St. Paul speaks, as he frequently does, of the abrogation and disannulling of the law, we must carefully discern and distinguish both what is taught us respecting *the law*, and what is taught us respecting *the abrogation of the law*, or any part of it.

The law, which God delivered by Moses, was of three kinds: Ceremonial, Judicial and Moral.

The *Ceremonial Law* was wholly taken up in enjoining those observances of sacrifices and offerings, and various methods of purification and cleansing, which were typical of Christ, and that sacrifice of his, which alone was able to take away sin.

The *Judicial Law* consisted of those constitutions which God prescribed the Jews for their civil government, and was the standing law of their nation. For their state was a theocracy; and, as in other commonwealths the chief magistrates give laws to the people, so in this, the laws for their religion and for their civil government were both immediately from God. By this law were to be tried and determined all actions and suits between party and party; as in all other nations, there are particular laws and statutes for the decision of controversies that may arise among them.

But the *Moral Law* is a body of precepts, which carry a universal and natural equity in them; being so conformable to the light of reason and the dictates of every man's conscience, that as soon as ever they are declared and understood, they must needs be subscribed to as just and right.

These are the three sorts of laws which commonly go under the name of the Law of Moses:

all of which had respect, either to those things which prefigured the Messiah to come, or those which concerned their political and civil government as a distinct nation from others, or to such natural virtues and duties of piety towards God and righteousness towards men, as were common to them with all the rest of mankind.

MY FRIEND.

I have several friends—dear friends; I would like to introduce them to your acquaintance.—They are so kind and generous and loving that I think it would give you pleasure to know them. But yet, like myself, most of them have their faults, their failings, and their frailties. But I have *one* friend that claims my especial regard. I wish you knew his worth; you would love him, I trust, even more than I do.

He has carried me through many very difficult and perplexing scenes, where no other friend was able to sustain me. He has preserved me in many circumstances of peril and danger, when no other hand could preserve me.—He has consoled me in very many sore afflictions when I had no other consolation. He has been true to me when other friends have turned coldly away. He has proved his friendship by deeds, as well as by words. He has taken great pains in my behalf, and put himself to great inconvenience to do me good. He has been present when other friends were far away. He has sympathized in griefs which I could reveal to no other friend. He has been a constant and changeless friend, though I have often been fickle as the shifting winds of heaven. He has been true in his affection, though I have often dishonored his name, and neglected to return his love. He has sought me when my heart was allured by the false friendships of hollow-hearted foes, and has won me back. He has been patient with me almost beyond belief. He has forgiven my ungratefulness, when I could not forgive myself. He has pitied me when I could only hate and loathe myself. When, for shame, I had not one single word to say or excuse to offer for all my foolishness, he has kindly passed it by, and made me feel that he loved me freely as before. Every time I have abused him he has only shown the greater love. He never flattered me; he never would justify me in wrong. He has told me of faults that others dared not mention; and yet he has done it so kindly, so quietly, so privately, that I could only love him for it. He has come to me when my heart was heavy beneath a mountain's weight, and he has lifted it all away. He has come when my eyes were dim with weeping, and has wiped away every tear. He has given consolation that has made my weary soul leap as if a new life inspired it.

All this and more has been done by my friend. Do you wonder that I love him? Do you wonder that I seek to introduce him to you? Think of him. He is a wealthy friend. He has the means to do all he *wishes* to do for his friends. He is an impartial friend. He makes no distinction. The poor fare as well as the rich. The young and old, the black and white, the bond and free,—all have an equal share in his bounty. He is so tender-hearted that your greatest commendation is your utter need and helplessness.—

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"The entrance of thy words giveth light."

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TUESDAY, - - - - - MAY 29, 1866.

W. H. BRINKERHOFF, Editor.

INTRODUCTORY.

With a feeling sense of the responsibilities resting upon us, especially, when such duties partake of a religious character, we accept the trust placed to our care, by the Christian Publishing Association, as its Editor.

Hoping for that Divine aid, without which we can do nothing, and pleading for wisdom that we may move aright, and trusting that the brethren will remember us, and our efforts to do good, at the throne of Divine grace, and we thus be enabled to have these pages prove a blessing to many a way-worn traveler on his journeyings to the better land.

By an examination of that word of "prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts," we are satisfied that we are living amid the perils of the last days, and that Jesus "will soon come the Second time without sin unto salvation;" and, as we love this doctrine, and think it "meat in due season," "present truth," it shall find a large and welcome place in these columns.

Jesus is soon coming! Glorious thought, and yet, how solemn! The end of all things is at hand; the Judge standeth at the door. Life, life, eternal life, just before the weary pilgrim. A few more stormy days and conflicts here, and then, the haven of rest. But this happy place is promised to them who by "patient continuance in well doing seek for glory and honor and immortality—eternal life."

Therefore, we shall ever try to impress upon our readers, the necessity of holy living, Godly walk and conversation, and of "purifying your souls in obeying the truth, through the spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently."

Believing that the law of the Lord, which was spoken in the hearing of all Israel, on Mount Sinai, by the Lord, and then written by him upon two tables of stone, is of binding force still, and that those precepts are immutable in their nature and perfect in their character, and that God requires of us to keep his commandments, we shall, in a spirit of kindness and love, invite the attention of our readers, from time to time, to the claims of that law which is spiritual, "holy, just and good."

That "book of books," the Bible, is our only rule of faith and discipline. It shall be our text book, and we hope to be able to follow out and obey its requirements and thus be actuated by its principles it inculcates.

Our aim shall be to have the "HOPE" cultivate a christian disposition, and breathe a spirit of love upon its pages, and thus go forth laden

with the precious truths of God's word, and to this end, we invite the friends of truth and lovers of the soon-coming Saviour, to aid us by sending us good spiritual articles for publication.

We need your help in making this paper useful and instructive. Write, tell us of your joys, victories and advancement in the christian warfare.

We, for the present, retain the name, "HOPE OF ISRAEL," but have increased its size, and for the time being, publish semi-monthly. In conclusion, we send out this "HOPE," with our prayers for its well being, into a cold and wicked world, trusting that it may find congenial places in many a family circle, and there grow and propagate the truths it contains, and as the way-marks in the sands of time that point the lonely pilgrim to the haven of rest, are fast disappearing in the distance, may the "HOPE" ever hold up to the view, the precious promises of God, and the saints sure reward.

In the Review of May 15th, there occurs, in a note from Elder L. Sanborn, the following statement relative to Elders Snook and Brinkerhoff:

"That they would not allow their house to be used by them, nor go to hear them preach if they come into the place, nor have any fellowship with their unfruitful works of darkness, but rather reprove them, which I believe to be a right position."

Query! What have these Elders done? Do they keep the commandments of God? Yes.—Do they expect to derive immortality only through Christ? Yes. Do they expect the Saviour soon to come? They do. Do they believe in the Scriptures? Most assuredly, and cannot be made to believe that there are other books with ten times less contradictions than the Bible. They also teach that without holiness on man can have eternal life.

Why, then, speak of them as full of "works of darkness." Is it because they can't believe that to be inspiration which has to be altered, amended and suppressed, as has been done with the Visions? This is the trouble, and we predict, it will increase more and more until many more come out and become willing to take the Bible alone as a sufficient rule of faith. But why lock up the meeting house? Why should

"Bolts and locks
Turn Orthodox."

Men, generally, use the best arguments they have, and this is a good one to keep the people blinded.

Would not the Elder come to this place again, and give us another manifestation similar to the one last winter?

We are made to rejoice at the tokens of good, and of God's divine favor resting on us as a people. We are receiving letters from different States full of cheer and comfort. We are glad the Lord is blessing Bro. Snook in winning souls to Christ.

May the good work begun there continue and spread to adjacent places, until a goodly number are made to rejoice in hope of salvation. In our tour through Michigan we found many warm hearts and friends of truth; and our short stay with them was pleasant. In Iowa, there are many who love Jesus, and are seeking a home in the Kingdom. Brethren, press on a little longer and the journey will be over.

TO THE CHRISTIAN PUBLIC, AND ESPECIALLY TO THE BRETHREN OF THE SEVENTH DAY ADVENTIST CHURCH.

Being desirous of exerting what influence we can in our humble sphere of action, in behalf of the cause of Bible truth, and a preparation for the Kingdom of God, and having been cut off from the sympathy and fellowship of our former brethren, we deem it due to ourselves, to our brethren, and to the cause of truth and God, to state thus publicly the facts connected with, and the reason why we have been disfellowshipped by the S. D. A. Church; and the motives and objects that have prompted us to the organization of a Church, and, also, of a Publishing Association.

Elders B. F. Snook and W. H. Brinkerhoff having, by investigation, become convinced that the church is in error, not only in regard to the divine inspiration of Sister E. G. White's visions, but also in the application of the two-horned beast, and the messages of Revelations, 13th and 14th chapters. An arrangement was effected last winter for a discussion of the last named subjects between Elders W. S. Ingraham and W. H. Brinkerhoff, at Marion, Linn County, Iowa. This discussion, in which the entire church here were deeply interested, continued about one week when it was abruptly closed by Elder I. refusing to continue it any longer, on the plea that he had only agreed to do so for one week, when the fact is, he told Elder B. that if he would read out in the affirmative, he (Ingraham) would follow without limiting the time—this was at the final arrangement for the discussion. This refusal was adhered to, notwithstanding the brethren urged him to go on and the public were also deeply interested and anxious to hear.

With the exception of those who still hold on to the visions and messages the general opinion of those who heard the discussion as far as it went was that Elder I. met with a defeat and retreated to avoid a worse disaster. Upon this a minority of the church withdrew from our meeting and organized a separate church. Their organization is recognized by the authorities at Battle Creek, whilst ours has been ignored and we cannot even be heard through the Review as to the position we occupy in regard to the leading points of the Advent Faith. This is the manner in which we have been separated from the S. D. A. Church, and, in order that we may exert an influence in favor of what we deem to be the truth, and to oppose error, we find it necessary to establish a paper, in which we can give expression to our views, and in order to do this we have formed ourselves into a publishing association, called the Christian Publishing Association, located at Marion, Linn County, Iowa.

Our motive in taking this step, is, we trust,

the glory of God and the good of our fellow beings. We need a medium through which those who love God and keep his commandments, and also love the second coming of our Lord Jesus Christ, can communicate with, and exhort one another to love and good works, in view of that great decisive day which we believe to be near at hand.

We do not design to make our publications a medium of needless and uncharitable warfare against any of our fellow beings, but we shall speak plainly (yet, we trust, with courtesy and love) of what we consider their errors. We do not hate those who have driven us from them, or those who may differ from our views; we love them yet and intend to do all that lies in our power to help them on to the Kingdom of God, where there will be no more diversity of views, nor alienation of affections, but where there will be ONE FOLD AND ONE SHEPHERD.

To the former subscribers of "THE HOPE OF ISRAEL" we would explain the reason why the paper we send them is published here. Our delegate to the late conference at Wavely, Michigan, was instructed to urge the necessity of a paper, and to pledge our support if the HOPE should be resuscitated in Michigan. It was thought best by the conference that we should publish it here, and for that purpose the press, type and fixtures were generously donated by the conference, and have been received by us, for which we invoke the blessing of God upon them.

We feel sensible of the responsibility laid upon us in embarking in this enterprise but with a conscious desire to glorify God, and a firm assurance that we are acting in harmony with His word, we intend to press forward in this work just as fast and as far as the Lord may bless our efforts and open the way. We therefore extend a cordial invitation to those who sympathise with us in the objects set forth to aid us in this effort as it may be duty. We need your counsel and your prayers to our Father in Heaven, that this sheet may be a blessing and not a curse to our fellow men; that it may be a beacon to light the weary and storm tossed mariner on the ocean of time, to the port of celestial glory, that lies just inside the reef, and not one of those sunken rocks upon which his bark may be dashed to pieces. We also need your soul-stirring and heart-cheering communications and exhortations to lay before our readers for mutual benefit and comfort, and in order to do this we must live so closely to the Lord, day by day, that our hearts shall be filled to overflowing with love to God and our fellow-beings around us; then we can bear testimony that will cheer the lone pilgrim in the way to eternal life, and we shall be mutually blessed both in giving and receiving. We also need your pecuniary aid, and we believe that, if we are not mistaken as to the Lord's cause, and as to the objects we have in view, we shall be sustained in a pecuniary point of view.

We leave the subject with you. Believing as we do, that salvation is an individual work, and that every man is personally responsible, and each must give an account of himself to God, we ask you to act in this matter freely, and as your scripturally enlightened judgment and conscience may dictate, and may all that is said or done, be done with an eye single to the glory of God, and in view of our eternal home.

In behalf of the Christian Publishing Association,
HENRY E. CARVER,
President.

REPORTS OF MEETINGS.

Through the kindness of Sister Snook, we are permitted to present to our readers, the following extract from a letter written by Bro. Snook. —[Ed.]

KEITHSBURG MAY 13.

DEAR MA:—Yours of the 7th inst. is at hand and full of news. I am glad to hear that the brethren are in such good earnest about a paper. * * I have been having an excellent meeting.

Nine at least have decided to keep the Sabbath and we hope for more. Nearly the whole neighborhood is convinced. * * Lucas the Campbellite, begins to preach here to-morrow against me. I will reply next evening, and so on until he quits. I will be at home by the 22nd. A decidedly good work has been done here.

I began the work with immense prejudice against us, but the tide has turned the other way now. I will not get to Fairfield this time for which I am sorry, though it will be better to go, in a less busy time. * * *

Yours, in hope,

B F SNOOK.

SALVATION enjoyed on earth is replete with blessedness, and joy, and hope; yet great as it is, rich and exquisite as its pleasures are it is only the precursor of that which is everlasting; it is but the earnest of the unfading inheritance; it is only a drop from the ocean of salvation in heaven; it is but the first fruits of the eternal harvest. "The salvation—with eternal glory." It is but a cluster of grapes from the heavenly Canaan, as a specimen to the soul, of the abundant, exhilarating, and satisfying nature of the vintage of immortality; and those clusters reached down from heaven by the hand of faith, some times cause the Christian to say,

I have tasted Canaan's grapes,
And now I long to go,
Where the Lord his vineyard keeps,
And where the clusters grow.

HOME INFLUENCE.—We shall never know until we are ushered into eternity, how great has been the influences which one gentle, loving spirit has exercised in a household, shedding the mild radiance of its light over all the common events of daily life, checking the inroads of discord and sin, by the simple setting forth of that love which "seeketh not her own," but which "suffereth long and is kind."

THE TWO HORNED BEAST OF REVELATIONS, 13TH.

It is not a source of joy to the truly christian mind to dwell upon, or hold up to the gaze of others, the unkind and uncharitable treatment of professed brethren, but at times our duty in that direction seems to be imperative, and under the conviction that we are in the line of duty, we proceed to lay before our readers a statement of facts, as an introduction to the subject indicated by the heading of this article.

Some weeks ago we wrote an article for the Review, partly in the form of an appeal to the brethren, and partly as a kind and friendly parting address, in which we gave some reasons why we felt compelled to change our views on the subject of the two horned beast, and the three messages.

The editor of that paper, through its columns, declined its publication, unless we would come out and take an equally positive position on the subject. This we did, and sent a copy of our manuscript to the office, requesting its publication. To this we have received no reply, although we have repeated our request, or at least that the brethren might be informed that we had taken a position on this subject and were ready to defend it.

In the meantime, articles have appeared in that paper calculated to strengthen the impression created by the manner in which our first article was declined—that we had given up one of the essential points of the Advent Faith, and that now we are drifting about on an ocean of unbelief and uncertainty. We do not wish to judge harshly or unjustly of the motives of any man, but we must confess that it looks like it was done for the purpose of destroying what little influence we might be able to exert among the brethren.

We shall be happy to correct our opinion, however, whenever facts shall warrant us in so doing, and shall retract as publicly as we now make this statement. We will now present to our readers the introduction to our article, and intended to be published in connection with it, in the Review, but which has, as yet, remained unnoticed by that paper. We do this that those interested may judge for themselves as to the spirit and bearing manifested in our communications.

In treating on the subject of the two horned beast, in our columns, we shall not confine ourselves to the definite article sent to the Review, though we shall bring out all the points in it and others also, as we may be able.

My principal method of detesting heresy is by establishing truth. One proposes to fill a basket with tares; now if I fill it with wheat, I shall defy his attempts.—NEWTON.

AN EXPOSITION OF REVELATIONS XIII.

BY H. E. CARVER.

BROTHER WHITE:—I take my pen to comply with your conditions on which you engaged to publish my former communication, viz: To come out and take a position on the subject of the Two Horned Beast, and give an equally positive, and better view than that held by S. D. Adventists. Whilst I think I am able and shall proceed to do this, I wish first to say to my brethren, that I do not consider a difference of opinion on this subject, sufficient cause to unchristianize those who in their daily lives are striving by the grace of God to cultivate and develop christian characters by repentance toward God, and faith in our Lord Jesus Christ.

The study of the prophecies of the Bible, especially those relating to the second coming of Christ, and the consummation of the christians hope is, and should be a source of true spiritual enjoyment to the child of God, but the warning of the Apostle Paul should ever be kept in mind. I Cor., xiii, 2. "Though I have the gift of prophecy and understand all mysteries and all knowledge, * * * and have not charity, I am nothing" from which conclusions may be drawn, that though we may not presumptuously despise prophecies, nor willingly shut our eyes against what may seem mysterious in respect to the Lords dealings with men and nations, we are to understand that it is charity, or love, towards God and our fellow men that constitutes the true basis of christian character. Hence, although I may offer you an equally positive, and, in my opinion, better view of the Two Horned Beast than you now have, yet I have no desire and would not dare to say that you must accept my view in order for me to recognize you as christians. Can you accord to me the same charity?

As I have already said, in my opinion the Two Horned Beast existed long before the existence of the United States. It will be proper to state here the circumstances attending, and the reason that induced a change of views on this subject, and I do this that the brethren at large may weigh those reasons and judge for themselves whether they are valid or not.

When I first heard Brother Brinkerhoff express the opinion that the Two Horned Beast and Messages are in the past, I was much startled and shocked, and feared he was giving up everything.

Brother Ingraham coming to Marion shortly after, I was much pleased to learn that arrangements had been made for a discussion of this 13th ch. of Rev., and the three Messages. That discussion was one of intense interest to me, and whilst I would do Bro. Ingraham the justice to say that I think he did the best that could be done on that side of the question under the circumstances, yet in my judgment, he failed to meet the main points, and left the discussion about half done, notwithstanding the urgent request of a majority of the church and the known wishes of an interested public.

The authorities upon which Bro. B. based his opinions of the Two Horned Beast in the past, having been kindly placed in my hands for ex-

amination I am led to admire the fidelity with which the picture drawn by the heavenly messenger, and shown to the Exile of Patmos, bears to facts and events that have transpired in the history of the world. I did not know that any prophetic expositors besides the Adventists had ever attempted a solution of the Two Horned Beast, but I find it has been extensively investigated by many until there has come to be a considerable degree of unity on the main and essential features of that prophecy, and as there are comparatively few of the brethren and sisters who have the privilege of reading those works I shall quote freely from the writings of Bishop Newton in giving an exposition of the Two Horned Beast of Rev. 13th.

Those who have access to the works of Newton, Adam Clark and Benson will find in them a rich field for thought and investigation, and while we should not yield our own judgment to theirs in all things, yet we should be willing to accept their aid in any matter wherein they may be walking in the light of God's word, remembering at the same time that in regard to all that is essential to being a true christian, if any man lack wisdom, let him ask of God, who giveth liberty to all, and it shall be given him.

(Continued.)

NOT UNDER THE LAW, BUT UNDER GRACE.

The advocates of the no-law theory, urge upon us the idea of the Apostle, in Rom., vi, 14, "For sin shall not have dominion over you, for you are not under the law, but under grace," as a very strong argument in favor of the abolition of the ten commandments.

We will now, for the benefit of such persons, briefly examine this objection:

1st. While we admit that the Christian is not under the law, but under grace, we would ask the objector if he believes that the man of God is *from under* the law, and under grace in a sense that will allow him to have other Gods, in preference to Jehovah! to worship graven images, to take God's name in vain, or to violate any one of the ten commandments? His answer must of necessity be that he is not. If he says he may violate even one, and that the fourth, which says, "Remember the Sabbath day to keep it holy; the Seventh day is the Sabbath of the Lord thy God, &c.," then he arrays himself against the Apostle, who says, "What then? Shall we sin because we are not under the law, but under grace? God forbid." Rom., vi, 15.

2d. What are we to understand by the phrase, "not under the law?" By this it is evident that the abolition of the law cannot be meant, for we read in ch. iii, vs. 19, that all the world are under the law. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Query! If the law was abolished at the death of Christ on the Cross, in A. D., 31, how could all the world be under it in A. D., 60? Such a thing could not be. Therefore, the law was not abolished. We read above that those who are under the law are guilty and condemned, hence it appears that to be under the

law, in the sense of the above text, is to be condemned by the law.

3d. Those who are under grace, are said to be saved by grace, or, justified by grace, from which it is clear that, 'under grace,' does not mean a new rule of life, but, justified by grace.

4th. All men are recognized as sustaining one of two positions before God; part of them are under grace, and not under the law, and part are under the law, but not under grace. Who are under the law, but not under grace. This is a very important question, and should be well considered. Paul addresses Christians only as under grace. They are redeemed from under the curse of the law, are forgiven, pardoned by grace. But the sinner is not under grace, for he is not justified, but is in a state of condemnation. What then is the sinner under? The antinomian position says he cannot be under the law, for that is done away. Then, I insist again, what is he under? Evidently, no law at all. As, therefore, where there is no law there is no sin, it follows that the sinner is not a *sinner* after all, but is innocent, for he is under no law, and has violated no law, and, as he is not guilty, he must be in a justified and saved state, and that he must remain so. But, if he becomes a christian he may apostatize and fall from grace, and be finally lost, and, if so, we would say that the best way, to be perfectly safe, is to remain from under grace.

How much more rational the truth is, that the law is binding that the unconverted is under, and that the christian under grace is not permitted thereby to sin against the holy law of God.

B. F. SNOOK.

THE BOOK OF BOOKS.

BY D. F. NEWTON.

IN HOUSEHOLD DUTY—THE FAMILY CIRCLE.

"This book of books I'd rather own,
Than all the gold or gems
That e'er in monarchs' coffers shone—
Than all their diadems:
Nay, were the seas one chrysolite,
The earth a golden ball,
And diadems all the stars of night,
This book were worth them all.

Yes, yes, this blessed book is worth
All else to mortals given;
For what are all the joys of earth
Compared to joys of heaven!
This is the guide our Father gave
To lead to realms of day—
A star whose lustre gilds the grave—
'The light, the life the way.'

Friends, parents, teachers, children, do you take the blessed Bible, and embrace it, clasp it to your bosoms as heaven's best gift? Is it your delight, your counsel, your hope, your joy, your exceeding great reward? Do you embrace it with your whole heart, saying, "O, how love I thy law! it is my meditation all the day?" "Thy word is a lamp unto my feet, and a light unto my path?"

"What glory gilds the sacred page,
Majestic like the sun."

IN FAMILY GOVERNMENT.

Fathers, mothers, are you influenced by this Book of books in family government, in "rearing the tender thought?" Do you open this sacred volume, reverentially, morning, noon at eventide, in your closets, at the family altar? Do you impart instruction from this heavenly guide to your little ones, rising up, lying down, going out, coming in? Parent, beloved, do you teach the words of the living God diligently to your children? talk of them when you sit in your house, and when you walk by the way? when you lie down and when you rise up? Do you bind them for a sign upon your hand? place them as frontlets between your eyes? "Write them upon the posts of thy house, and on thy gates?" (Deut. 6, 7-9) that your offspring, like little Timothy, may become wise unto salvation from their early childhood? "The law of the Word is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Whenever your sons or your daughters err in the least from virtue's path, purity of thought, word, or deed, do you invariably point them to the "Thus saith the Lord?" If ever they speak aught but truth in the heart, the inmost soul, in honest simplicity and godly fear, what now? to the Light and the Life? the Book of books, the authority of the Infinite, the Omnipotent? Do you say to them what the law and the testimony saith, touching falsehood, deceit, or prevarication? that the slightest, minutest deviation from strict rectitude, honest integrity of purpose and guileless simplicity, proceedeth directly and uniformly from the devil, the old serpent, the father of all liars, and the awful doom which follows the one, follows the other? that "all liars shall have their part in the lake which burneth with fire and brimstone?" Rev. 21, 8.

Do your little ones ever manifest the least possible inking of disobedience, self-will, or unsubmission to wholesome parental discipline? do you immediately open the big book—the Book of books—and direct their attention forthwith to the fearful, awful, terrible judgments denounced against children who honor not their father and their mother! that he "that curseth his father or his mother shall surely be put to death!" "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it?" Prov. 30, 17. Are your children in any wise indolent, inactive, disposed to sluggishness, to habits of idleness or dissipation? Do you show them the mandate of high heaven, what is recorded from the inspiration of the Holy One, touching idlers, those who cry, "Yet a little sleep, a little slumber, a little folding the hands to sleep?" that "slothfulness casteth into a deep sleep?", "the desire of the slothful killeth him?" "Go to the ant, thou sluggard, consider her ways and be wise,"—to the word Omnipotent, Omnipresent, in every instance of conformity to the law of love, in great folks and little folks—to

the law and the testimony at the slightest deviation from things pure, lovely, angelic—open the Book of books, hear Jehovah speak, the Lord of lords—King of kings.

God's authority is supreme, infinitely above all human authority or enactments; it settles all questions at once. When God speaks, let the earth tremble, "stand in awe, sin not,"—all heaven be silent. "Let all the earth fear the Lord; let all the inhabitants of the earth stand in awe of him." Psa. xxxiii, 8. Once fix the idea of the terrible, merciful, gracious, glorious authority of the GREAT I AM clearly and indelibly in the minds and hearts of children, and the work of discipline is measurably done, and WELL done.

Would we train up children aright, we must train them in accordance with the divine requirements. The man of our counsel must be the unerring Word of Truth. If we are Christ's, we shall seek to measure our conduct by his word and equally anxious should we be to measure or to have measured the conduct of our children by his word. Whatever parents may require or whatever they may forbid, should be in conformity with the instructions given them by their great teacher—God. Let this be done, and let children see it, and feel it; and then how infinitely more easy it will be to induce them to walk in the right way. Yes, as much easier as it is to obey God rather than man. Here the authority is stamped with the broad seal of heaven, and is as much higher than that of parents merely, as heaven is higher than earth, as the authority of the Infinite, the Uncreated, the Eternal is higher than that of finite, created beings of yesterday.

Among the first lessons taught children from the Bible, those relating to parental obedience seem especially to claim attention. When the fact that God requires children to obey their parents is well established in their minds, a very important object is gained. Will they not listen with fearful attention, with filial confidence, when told that God says: "Hearken unto thy Father that has begot thee, and despise not thy mother when she is old," "Children, obey your parents in the Lord, for this is right" "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth," "Children obey your parents in all things; for this is well pleasing unto the Lord."

Then, when reminded that obeying their parents is not only right, but well pleasing unto the Lord—that with it is connected the promise of long life, and well being, and that disobedience is connected with fearful denunciations—when told these things, will they not feel, that with all the heart, they will seek to render cheerful and ready obedience?

Parents, in training your little ones, take the Bible, begin with the Bible, keep on with the

Bible, end with the Bible. Let the Bible be first, midst, last, always.

"How pure the sacred words of truth!
The blessed book to guide our youth:
Given by our Father and our God,
To guide to heaven through Jesus' blood."

—*World's Crisis.*

"IF YE BE CHRIST'S."

"If ye be Christ's then are ye Abraham's seed and heirs according to the promise."—Gal., iii-29.

An important inquiry arises here upon the first part of the above text. "If ye be Christ's, viz: Who are Christ's?"

"To be Christ's you must identify yourself with the Church. I belong to, endorse all of its views, believe all of its 'facts of faith,' or you cannot obtain salvation," is the answer given by some. This answer is not satisfactory, and savors too much of the spirit of Babylon. That word which is a "lamp unto our feet, and a light unto our path," will enlighten us upon this subject. In Rom. viii, 9, we read: "Now if any man have not the spirit of Christ, he is none of his." What is it to possess the spirit of Jesus? The Saviour said, in John xv, 5, I am the vine, ye are the branches." The branches of a vine must bear the same kind of fruit as the vine. If we plant the Concord grape, we expect to raise Concord grapes, and thus the one that claims to be a branch of that vine, "the Saviour," must bring forth the fruits of the spirit, such as "love, joy, peace long suffering, gentleness, goodness, faith, meekness, temperance." Gal., v, 22-23.

Should the characteristics of those who profess to belong to the 'vine' be hatred, wrath, envyings and such like, should we not naturally conclude that they obtained their nourishment from some other source than the Saviour? Certainly we would.

Paul tells us, in Gal., v, 24: "They that are Christ's have crucified the flesh with the affections (marg. passions) and lusts."

We can learn from all this the necessity of living godly in Christ Jesus in the present world, and of purifying our souls in obeying the truth.

The young man that went to the Saviour to learn his duty in order to obtain an endless life, readily saw the necessity of a life obedient to the commandments of God. "If thou wilt enter into life, keep the commandments." Also, in Rev., xxii, 14, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

God's promises are sure, and if we obey the words of divine truth, and thus become Christ's and "believe on him we shall not be confounded," but shall come off more than conquerors through him that died for us. Amen.

It is high time to awake, for others are awake and up about us. Know the time to be a busy time; we have a great deal of work to do, and our Master is calling us to it again and

Know the time to be a perilous time in the midst of enemies and to awake, for we have high time indeed cometh."—

"THAT LITTLE BOOK."

There are some who insist that the little book "Visions of E. G. White not of God," is full of untruth. To this we answer:

1st. It is mainly filled up with quotations from the Visions, and hence, if they are not truths we certainly are not accountable, as we did not originate them.

2d. We should be happy, at any time, to enter into an investigation of the merits of the Vision question, and will defend the "little book."

Brethren, you that revere those Visions as if from the Lord, why will you not meet opposers of them as you would those who oppose Bible truths? We are having quite a demand for the book, and we pray that it may be the means of doing good.

STATUTES OF KANSAS AND IOWA FAVORABLE TO SABBATH-KEEPING.

We clip the following from the Review of May 3th, relative to the Statutes of Kansas on Sabbath-keeping, to which we add the Statutes of Iowa. Some seem to think that our Government must make the "Image to the Beast," and that it will consist of Sunday Laws so stringent that the violator will be punishable with death, and that we are nearing that event. These Statutes show the feelings of the people, and go to show the above theory to be a false one.—[Ed.]

BE IT ENACTED by the Legislature of the State of Kansas:

SECTION 1. That no person whose religious faith and practice it is to keep the Seventh day of the week, commonly called Saturday, as a day set apart by divine command, as the Sabbath of rest from labor, and dedicated to the worship of God, shall be subject to perform military duty, or serve as juryman in a justice's court on that day, except that such person be subject to perform military duty at any time in case of insurrection, invasion, or time of war.

SECTION 2. That any person who shall knowingly cause or procure any process issued from a justice's court in a civil suit to be served on that day upon any such person, or who shall serve any such process made returnable on that day, shall be guilty of a misdemeanor, and, upon conviction thereof, shall be subject to a fine of one hundred dollars, or imprisonment in the county jail not exceeding thirty days, or both.

SECTION 3. That any person who shall in like manner procure any such suit, pending in such court, against any person of such religious faith and practice, to be adjourned for trial on that day, shall also be guilty of a misdemeanor, and subject to a like punishment.

Approved, February 23, 1864—page 181.

AN ACT for the observance of the Sabbath.

BE IT ENACTED by the General Assembly of the State of Iowa:

SECTION 4392. That if any person be found on the first day of the week, commonly called Sabbath, engaged in any riot, fighting, or offering to fight, or hunting, shooting, carrying of fire-arms, fishing, horse-racing, dancing, or in any manner disturbing any worshipping assembly, private family, or in buying or selling property of any kind, or in any labor, (the work of necessity and charity only, excepted) every person so offending, shall, on conviction, be fined in a sum not more than five dollars, nor less than one dollar, to be recovered before any justice of the peace in the county where such offence is committed: PROVIDED, nothing herein contained, shall be construed to extend to those who conscientiously observe the seventh day as the Sabbath, or to prevent persons traveling, or families emigrating from pursuing their journey, or keepers of toll bridges, toll gates, and ferryman from attending the same.—[Page 75], Laws of Iowa.

MARION SABBATH SCHOOL.—This school was organized a short time since, and, under the management of Bro. V. M. Gray, as Superintendent, assisted by Brethren H. E. Carver, L. Pinkerton, Sisters Emma F. Aldrich and S. E. Armstrong is improving finely, and, we trust, will be the means of doing a good work in winning souls to Christ.

The Superintendent, with his mild and christian deportment in the management of the school, must certainly win the love and good will of all the children under his care. Children of the Sabbath School, get your playmates and associates to come along with you?

There is also a Bible Class under the management of Bro. M. N. Kramer. We are much interested in this manner of trying to learn our Master's will, and pray our Heavenly Father to bless our dear brother as teacher of this class.

HOW OTHERS SEE US.

Did you know that we talked by signs? That others could read our feelings, even though we do not utter a word? Our eyes and face are great tell-tales.

"They tell if we are happy,
They tell if we are sad,
They tell if we are good,
They tell if we are bad."

Should we not, then, try to be pleasant and kind? If we are cross, fretful, peevish, lazy unkind, disobedient or disrespectful, something in our face or manner will tell of us. Then who will love us? and how can we be happy if there is none to love us? If we want to appear good and loving, we must pray to God to give us a good and kind heart, and we must try and live every day just as the Holy Bible tells us.—[Orisis.]

Be thankful for the condescension of God in admitting us to delightful intercourse with him.

WE send out copies of this paper, trusting that those who receive it may be sufficiently interested in its welfare and the truths it advocates, to immediately remit the subscription price, and also help extend its circulation by handing it to their friends and neighbors, and acting individually as agents for us.

We had thought some of publishing by voluntary contributions, but became satisfied that we could better extend its circulation by subscription. If we believe that the Saviour will soon come to take his ransomed people home, should we not be willing to help spread that soul-cheering truth.

We will send out, with the next issue, a circular from the Christian Publishing Association.

WE invite the attention of our readers to the articles commenced in this number, from the pen of Brother H. E. Carver, relative to the Two Horned Beast. These articles are written in a spirit of kindness and are calculated to elicit truth. They were sent to the Review for publication, but failed to find a place in its columns. We expect soon to publish works on this subject also on the Message question.

BOOKS AND TRACTS FOR SALE,

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This is an excellent work, with carefully prepared statistics of the condition of the world in the time in which we live.

VISION OF E. G. WHITE NOT OF GOD: By B. F. Snook and W. H. Brinkerhoff. Price, 10 cents.

Being an examination of the contradictions, errors and the work that has been done in suppressing some of said visions.