

# THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, October 2, 1866.

Vol. 1.—No. 10.

## THE HOPE OF ISRAEL.

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### Trust in God.

- 1 Thou art, O Lord, my only trust  
When friends are mingled with the dust,  
And all my loves are gone.  
When earth has nothing to bestow,  
And every flower is dead below,  
I look to Thee alone.
- 2 Thou wilt not leave, in doubt and fear,  
The humble soul, who loves to hear  
The lessons of thy word.  
When foes around us thickly press,  
And all is danger and distress,  
There is safety in the Lord.
- 3 The bosom friend may sleep below  
The church yard turf, and we may go  
To close a loved one's eyes:  
They will not always slumber there;  
We see a world more bright and fair,  
Beyond this world it lies.
- 4 And we may feel the bitter dart,  
Most keenly rankling in the heart,  
By some dark ingrate driven:  
In us revenge ought never burn;  
We pity, pardon, and we turn,  
And seek for rest in heaven.
- 5 'Tis thou, O Lord, who shield'st my head  
And draw'st thy curtains round my bed;  
I sleep secure in Thee;  
And, oh, may soon that time arrive,  
When we before thy face shall live  
Through all eternity!

### Jesus is coming again.

"Quick as the darted lightning fire,  
Flashing at once throughout the skies,  
Savior, thou wilt on earth appear,  
To establish thy dominion here  
Before the final general doom.  
We know thou wilt to judgment come,  
Thy foes destroy, thy friends maintain,  
And glorious with thine ancients reign."  
C. Wesley

## Thoughts on the Intermediate State, and The Resurrection of the Dead.

BY SAMUEL DAVISON.

Without revelation we can follow the dead no farther than their burial; To human vision, all beyond is blank. All who have lived and died are in their graves, except the Son of God, "Who was dead, and behold is alive forevermore,—and has the keys of death, and the underworld," Rev i 18. Moses's case is in dispute even among angels, Jude 9. Those who have been resuscitated in whom the power of life were suspended uniformly speak of that state, as one of total unconsciousness. Those raised by miracle in whom the principle of life had been utterly extinct, have left no other testimony. This agrees with the uniform testimony of all the sacred writers, for they affirm that the state of the dead is that of darkness, silence, and unconsciousness. Thus the sacred writer [probably Moses] makes Job say of man, "Thou changest his countenance, and sendest him away, his sons come to honour, and he knoweth it not," Job xiv 20 21. Solomon; "The dead know not any thing," Eccl. ix 5, again, The Psalmist "He hath smitten my life down to the ground, he hath made me dwell in darkness as those that have been long dead," Ps. cxliii 3. Again, "The dead praise not the Lord, neither any that go down into silence," Ps. cxv 17. Again, "In death there is no remembrance of thee" In the grave who shall give thee thanks?" Ps. vi 5 again, "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. lxxxviii, 12, again, "Put not your trust in princes, nor in the son of man, in whom there is no help, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish," Ps. cxlvi, 3. The Prophets say the same things, "The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit, cannot hope for thy truth," Isa. xxxviii, 18. Once more.—Jeremiah says, "He hath set me in dark places as they that be dead of old," Lam. iii, 6. These things are said of all the dead, and show conclusively the sentiments of God's people for a thousand years of the history of Israel's inspired teachers.

Respecting the righteous dead they are equally explicit. Hannah the prophetess said, "The Lord killeth and maketh alive, he bringeth down to the grave and bringeth up, 1st. Sam. ii, 6. Isaiah, "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not,"

Isa. lxiii, 16. The Apostles of Christ; "as plainly teach the same things." Hear Peter, "Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto 'his day,'" Act ii, 29. "David is not ascended into the heavens," Acts ii, 34. Does not that explicitly affirm that the righteous dead are yet in their graves! not in heaven? But again, hear Paul of the list of worthies which he enumerates in Heb. xi. "All these died in faith, not having received the promises, but having seen them afar off," Heb. xi, 13 39. Most of these enumerated, died in the land of Canaan, yet they had not received what God promised to them, and to their fathers; but all was confirmed to them by the oath of the Lord, and will be fulfilled unto them when they rise from their dust.

The hope of a future life is, in the Scriptures placed in a resurrection to life. Thus the Psalmist says, "Thou shalt quicken me again, thou shalt bring me up again from the depths of the earth," Ps. lxi, 20. Let Isaiah xxvi, 19, be read without the italics, which do not belong to it, and instantly the promise of God, and the faith of the prophet is clearly expressed. "Thy dead shall live! my dead shall arise! Awake and sing ye that dwell in dust; for thy dew shall be as the dew of herbs, and the earth shall cast out the dead." Again "He will destroy in this mountain, the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory," Isa. xxv, 7 8. The language of the prophet is the language of the apostle, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory," 1st. Cor. xv 54.

The resurrection of the dead is frequently spoken of, by the Sacred writers, as a raising up, but never as a bringing down. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day, John vi, 54.—The language is evidently elliptical, but by dwelling on the first member of the sentence with out the ellipsis; modern theology makes it speak what is not true, because it is not in accordance with facts, and inspired testimony, as recorded above. The ellipsis is supplied as follows— "hath eternal life, promised of the Father, I will raise, him up to receive it at the last day. This is confirmed by other scriptures, viz. "He that raised up Christ from the dead shall also quicken your mortal bodies," Rom viii, 11. "And God hath both raised the Lord, and will also raise us up by his own power," 1st. Cor. vi, 14.

(Continued.)

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"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

The Seven Headed and Ten Horned Beast of Rev. xiii.

In chapter xvii. 3 we have *prima facie* evidence that the seven headed and ten horned beast, represents the secular power of christian Rome. There can be no doubt but that the same beast is here brought to view, as the one of the xiii chapter. We read in v. 3, "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." Here this beast is represented as carrying a woman "arrayed in purple and scarlet color." Who is she? We cause not to learn of man who she is, but appeal to the word of God. She carries her title or name upon her forehead, "Mystery Babylon the great, the mother of harlots and abominations of the earth." And she is also "drunken" and that too with the "blood of the saints." How vivid and how minute has God's word portrayed here in this place, the characteristics of the Latin church, or the Catholic Hierarchy. See her in her pride and pomp of power, as she appeared at the commencement of the fourteenth century; she *ten horns* or kingdoms bowing before her, applying her mercy, and truckling to her power; she speaks and they listen; she commands and they obey; and with power and might she in triumph directs and controls the east, for she "sits upon the scarlet colored beast." See her again; she is drunken; she reels; she staggers; she sways to and fro; but is not with common drink; no, she is no common drunkard; she is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Ah, who can this be but Rome, ecclesiastical Rome, so faithfully pictured here, and as she is riding the beast it is evident that the woman and beast are two distinct characters; if not, then we have this corrupt churching itself. We have here then, 1st, The seven headed and ten horned beast, representing Rome, temporal or earthly. And 2nd, The woman or harlot that this beast carries, representing Rome, ecclesiastical, spiritual or papal. His then is proof positive, that the "beast with seven heads and ten horns" does not symbolize the religious element of the Roman kingdom. This distinction is still made plain in the chapter under consideration, (Rev. xiii.) In verses 8, we have the temporal or secular power illustrated, and in verses 11-13, the religious or spiritual power of Rome, as in harmony with chapter vii, for "He exerciseth all the power of the first beast before him," that is the same amount of power.

We have thus established beyond successful controversy the fact, that the "first beast" of this chapter is Rome in her civil or temporal character, and consequently the structure built upon the supposition that the Catholic Hierarchy was portrayed by this beast, must fall, and we are left free to apply the two-horned beast where God designed it to belong, viz: the Romish Hierarchy.

We are met with this objection, "This beast and the little horn of Daniel, are identical in their works, and if one is Catholicism then the other must be also.

Thus 1st. The little horn was a blasphemous power, and so was this beast.

2nd. Made war with the saints, so did this beast.

3rd. Mouth speaking great things, so had the beast."

To this we answer, that if this identifies the two as one, then the two-horned beast likewise belongs there, "for he exerciseth ALL the power of the first beast"; thus he too is a blasphemous beast, makes war with the saints, and speaks great things. This proves a little too much for those who bring up this objection. We might dismiss this objection here, but we wish to give it a practical illustration. We ask, Does the above objection prove their identity? We answer, no; as kingdoms or governments may perform the same works and still be distinct powers. To illustrate. 1st. Iowa has a state Capitol, so has Michigan.

2nd. Iowa has a Legislative, Judicial, and Executive power, so has Michigan.

3rd. Iowa has a state Penitentiary, and so has Michigan.

Therefore Iowa is Michigan, as they possess points of similarity. The reader will see at once that the above objection amounts to nothing against the position we have taken.

CHAPTER II.

TIME WHEN THIS BEAST RECEIVES HIS POWER AND AUTHORITY.

In v. 2 of this chapter we read, "And the dragon gave him his power, and his seat, and great authority." If the dragon symbolized Pagan Rome, then we have in this verse a description of the change in the Roman empire, from Pagan to christianity, and from this time christianity (professedly) became the religion of the empire. The reader will bear in mind, that the papacy "or man of sin" at this time was not developed but only in embryo. For a full exposition of the time when, and the manner of the rise of the Papacy the reader is referred to No. 2, of this Series of Tracts.

When did the dragon "give his power" to the beast? The position has been taken by S. D. Adventists that Justinian, a Greek emperor who reigned in the beginning of the sixth century fulfilled this prophecy.

This is a very peculiar, and most unwarranted position that could be taken. We have taken special pains to examine this point, and the united verdict of history is against the above position. That the reader may see the utter want of correctness of the position, that Justinian was the "dragon" of v. 2, of this chapter, we offer the following.

1st. Justinian was in no sense of the word a pagan, but on the contrary a christian zealot, as any one may find by reading Gibbon, De Cormanin, and others who have had this subject under consideration.

2nd. The dragon gave his "Seat" (throne) unto this beast. The seat of the dragon was Rome, but the seat of Justinian was Constantinople, and he never gave it to any Prince, Potentate or Power, and as the city of Rome was not his seat of empire, it would be impossible for him to give it as such.

3rd. If Justinian gave "his power and great authority" to the papacy, (as some call this beast) does he not act somewhat peculiar towards that same power, after giving it all his authority. Justinian sends a mandate to Rome for pope Vigilius to appear at Constantinople; the pope did not want to go, but was compelled to obey. After the pontiff arrived at Constantinople he was shamefully used; but we must let the historian describe it in his own language. He says, "The pontiff then protested against the violence which had been used towards him, and refused to make any determination without the consent of the Latin bishops. On his side the emperor preserved no restraint towards the holy father; and matters were carried so far, that the pope one day said, in a full assembly 'I perceive that I am regarded here as a slave, whom you have the right to eat. It is true that I AM IN CHAINS; but recollect that Peter, whose place I occupy, has lost none of his liberty.'" The pontiff not obeying Justinian, he was again arrested and exposed to the most infamous treatment. We read "The officers of the emperor tore him from the palace, and led him through the streets of the city, and striking him on the cheek, said to the people, 'Behold the chastisement with which our most illustrious emperor punishes this rebellious and obstinate priest.'"—Hist. Popes, by De Cormanin pp, 114, 115.

All this occurred after A. D. 538. How futile to talk of Justinian being the "Dragon" spoken of in this chapter.

If Justinian is not the one who fulfilled this prophecy, who is, and when was it done? The Editor of the *Review and Herald* in Vol. xxvii p. 100, says "Testimony, not necessary to our purpose to introduce here, might be given to show that Paganism as the religion of the empire fell in 508." Why not produce the evidence on this point? Simply because there was none at command.

It is an established fact that Paganism as the national religion of the empire, fell long before the time of Justinian, and if we substantiate this point, then we have "taken out a plank, and drawn a bolt" from that edifice called "present truth," and thus it must be "shivered to atoms." We now invite the reader to examine some facts on this subject.

Constantine, (who reigned over the Roman empire in the beginning of the 4th century) in becoming christian (so called) issued laws against the pagan religion, and favoring christians, thus laying the foundation for the overthrow of Paganism. It may be argued, that after the death of Constantine, his sons did not carry into effect their father's intentions, and soon Julian the "apostate" and was favorable to paganism.—We admit it, and do not think this change was

affected at that time, yet here the work began at was fully accomplished in the reign of Theodosius (not Justinian) within the years A. D. 385-400. If this position be true, then it is fatal that "present truth" system, which applies the two-horned beast of this chapter to the United States.

Reader, examine the following pointed testimony on the fall of the Pagan religion.

Dr. A. Clarke says, "This great event was not the work of a reign; it took up many years for it had to contend with the deep-rooted prejudices of the heathen, who to the very last endeavored to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons Constans and Constantius. It was further reduced by the great zeal of Jovian, Valentinian, and Valens; and was finally suppressed by the edicts of Gratian, Theodosius I., and his successors. It was not till A. D. 388 that Rome itself, the residence of the emperor, was generally reformed from the absurdities of paganism; but the total suppression of paganism soon followed the conversion of the metropolitan city, and about A. D. 395 the dragon may be considered, in an eminent sense, to have been cast into the earth, that is, into a state of *utter subjection* to the ruling dynasty of Christian emperors." *Notes on Rev. xii.* As this is testimony from a theologian, who might perchance be self interested, we will now introduce as corroborative evidence the testimony of that justly celebrated historian, Gibbon.

He says, "The ruin of Paganism, in the age of Theodosius, (who reigned from A. D. 379-392. B.) is perhaps the only example of the *total extirpation* of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind." *Dec. and Fall of the Roman Empire, Vol. 3 P. 131.*

Let us hear him relate some particulars in regard to this great event. On page 137, same volume, he says, "In a full meeting of the senate, the emperor (Theodosius) proposed, according to the forms of the republic, the important question, 'Whether the worship of Jupiter, or that of Christ, should be the religion of the Romans.' The liberty of suffrages, which he affected to allow, was destroyed by the hopes and fears that his presence inspired; and the arbitrary exile of Symmachus was a recent admonition, that it might be dangerous to oppose the wishes of the monarch. On a regular division of the senate, *Jupiter was condemned and degraded by the sense of a very large majority.*"

Here the senate of Rome by public vote renounced Paganism, and sanctioned Christianity. If anything can be established by evidence, then we have proved that the religion of the Roman Empire changed from Paganism to Christianity; the "dragon gave him his power, and his seat, and great authority," much earlier than A. D. 385, or 508.

We will hear Gibbon again on this same point where we are anxious to break the delusive snare into which some have fallen, and are now reaching "three messages" and "United States two-horned beast," and making an application altogether unwarrantable. Gibbon in this same volume, on page 154 says, "The generation that

arose in the world after the promulgation of the Imperial laws, was attracted within the pale of the Catholic church: and so rapid, yet so gentle was the fall of Paganism, that only twenty-eight years after the death of Theodosius *the faint and minute vestiges were no longer visible to the eye of the legislator.*"

How plain! How positive! Not a vestige of Paganism visible, (nationally) "to the eye of the legislator." In conclusion, we have shown that this "seven headed and ten horned beast" is not designed to represent the religion of the Roman empire, but on the contrary it shows the political characteristics of that government, in its varied changes. As we progress in this series we shall illustrate the connection that the "harlot" of chapter xvii, or "two-horned beast" of chapter xiv, have had with this beast, thus showing that we cannot locate the last beast of this chapter anywhere else than the Catholic Hierarchy, and not the United States.

We have also clearly demonstrated that this beast came into existence by the overthrow of Paganism, in the beginning of the fifth century, and not the sixth. This will destroy the foundation of the "Message" question as taught by S. D. Adventists. The way is now clear to exhibit in our next, the "head as it were wounded to death," and the rise of the "Man of sin."

W. H. B.

#### AN EXPOSITION OF REVELATIONS XIII.

BY H. E. CARVER.

(Concluded.)

In conclusion on this subject, we wish now to sum up the testimony in brief, as presented on preceding pages. It will be remembered that we stated in the commencement, that there were two characteristic features in this prophecy, and that they must ALL agree in whatever power was symbolized by the two horned beast. We have seen that it cannot apply to the U. S. Government, as none of those specifications can be discerned here, and we would add that this is a government of only one horn (if any) and that one a political or secular one. In order for the development of an ecclesiastical Protestant Horn, it will be necessary for the various protestant churches of our land to agree in the establishment of a centralised hierarchy, and for that hierarchy to occupy a leading position in the affairs of the nation. This is not accomplished yet, and while our S. D. Advent brethren are waiting for the U. S. to "make history" in the development of another horn; we would suggest to them the propriety of dropping the title "two horned beast" and call our government the one horned beast, at least until another one shall be manifested.

If the matter was not of such a serious nature it would be amusing to see into what absurd and contradictory positions men are forced by an erroneous view of this prophecy. The Bourdeau's in trying to evade the force of the language, "He exerciseth all the power of the first beast" offer a criticism on the word "exerciseth" stating that

the Greek word should be translated "Maketh".—Supposo we admit this criticism, how does the case stand? "He (the two horned beast) MAKETH ALL THE POWER OF THE FIRST BEAST?"

Now if the two horned beast "maketh all the power of the first beast," then it follows that he must exist prior to the exercise of power by the first beast as that power is made by the two horned beast which would be totally subversive of their position on that subject. The first beast, they claim to symbolize the Papacy, hence according to this criticism, the two horned beast must have existed previous to, and have conferred power on the papacy and of course cannot apply to the United States. Try again bro. Bourdeau, you are evidently on the wrong track this time.

In our investigations we have learned from the testimony of Bishop Newton and J. E. Clark that the corrupted christian clergy of the Roman empire consisted of two grand, distinct, and independent orders, viz, Regular and Secular thus agreeing with the two horns of the beast. We also learn that they obtained power in a different way from that usually employed, indicated by the beast coming up out of the earth in contrast with its predecessors which came up out of the sea.—We have seen the influence of the clergy gradually increasing, until a controlling power was obtained over the Roman world or earth, which power finally culminated in the establishment of the line of popes, illustrating the prophecy of the Image.

In accordance with the prophetic delineations, we have seen that the means used by the clergy to accomplish this result has been lying wonders, and false miracles by which the Roman world has been deceived into the obedience and worship of the image or line of popes. We have seen that the popes have exercised all the power of the old Roman emperors both political and ecclesiastical.

We have seen power issuing his edicts depriving those who rejected his communion of the right to buy and sell, and even causing the death of millions of those who would not obey or worship him. In short, all the distinctive features of that prophecy are clearly discernable in the Romish Hierarchy, and forms a system of way-marks on the church's high-way to the kingdom of God as clear, and marked as those of the four great divisions of Nebuchadnezzar's image or the four great beasts of Daniel's prophecy, and the present condition of that power, makes this theme one of absorbing interest to those who love and look for the soon coming of our Lord Jesus Christ. It will be noticed that while the two horned beast of chap. xiii, or the false prophet of chap. xix, is recognised as existing at the time of the great gathering to the war against our Lord; nothing is said about the image in that connection. The pope, as we understand, constitutes the image of the beast, or the old Roman power in so far as he has wielded or exercised the political, or imperial power of the old Roman Emperors. For many

years this political, or imperial power, has been on the decline, and the probability is that this year, [1866] will witness its total extinction, thus terminating the long and bloody right of the image, but leaving the two horned beast as an ecclesiastical body intact and still exercising indirectly to some extent, a political influence in the affairs of the empire of the beast and we shall not be surprised to see an increase of the power of the Romish clergy, when the pope by surrendering his claims as a temporal prince shall thus disarm the prejudice and remove the fear of the reigning powers. Whether this will be the result or not, time will soon determine, but we rejoice in the evident fact that the career of the papacy is drawing near its close, for it is an unmistakable sign of the near approach of the kingdom of God. The loss of his temporal power will not, in the least affect the title of the pope, or papacy, as the man of sin, sitting in the temple of God, and sitting there until his final destination at the appearing of our Lord.

We wait with ever increasing interest the closing scenes of the two horned beast.

**THE HOPE OF ISRAEL.**

MARION, IOWA, TUESDAY, OCT. 2, '66.

**LOCAL ITEMS.**

OUR friends will please observe that we cannot use Eastern State Bank Notes, as they are not current with us. In making remittances please send "National Currency," "Greenbacks," or "Scrip."

IN WRITING, state distinctly, Post-office, County and State. We are receiving communications in which the writers do not state where they live, and if the post-mark on the envelope is indistinct, we are unable to comply with directions.

BRO. Davison is giving us some considerable Bible testimony on the condition of man in death. This question seems quite clear, if at we only obtain Eternal Life through Christ, and that we must seek for it by "patient continuance in well doing."

We have had our Office fitted up since our last issue, which has delayed the paper one week. We now have a neat, and commodious place to publish the Hope, and hope to be in time hereafter.

P. S. It required more time than we supposed it would fit up the Office; and we are delayed in getting out the paper, and can issue only a half sheet. The masons (Messrs. Stittman and Cummings,) have made a decided change in the appearance of the Office, and with the help of some of the Sisters, we have cleaned up and are ready for business again.

"Bless them which persecute you: bless and curse not."

We have changed the time of holding our Conference from October 19th to Nov. 2d, in consequence of the impossibility of Bro. Snook and some others being present at the time first mentioned. We would urge the necessity of there being a full attendance. We want the hearty co-operation of all.

Be certain to get here by the evening of the 1st, as we expect to devote Friday (2d) to business, in order that we may devote Sabbath and first day (3d and 4th) to public services.

**CONFERENCE.**

There will be a Conference meeting held at Marion, Iowa, commencing November 2d, and continuing over Sabbath and Sunday.

This meeting is designed for those who love the Lord, and are keeping his commandments, and we hereby extend an invitation to the friends of the cause, not only in Iowa, but in other States. Let there be a general rally. Brethren, come in the name and fear of Israel's God; come to work for the Lord. The welfare of the cause will be considered, and business of importance brought before the conference. While this may be called by some a "Rebel Conference," let it be indeed a "Seceding" from sin, but a "Loyal" conference to the cause of our Heavenly Father. Let those who cannot attend, represent themselves by letter. Ministering brethren are specially invited to be present.

{ B. F. SNOOK.  
{ W. H. BRINKERHOFF.

We learn that among those in this vicinity who are believers in the two horned beast applying to the United States, are some who have at last found out what the number of the beast is, BUT THEY WON'T TELL. Also that some of the ministers have found out what it is too, and they won't tell. Wonder if they have not got the "Key of knowledge," and locked up a vast amount of wisdom and then lost the key.

Perhaps they have missed so often they are afraid to try any more.

As soon as we can get the time we will give our readers, a few items on the Crinoline [hoops] question, as is being elucidated in the Review and Herald.

Among S. D. Adventists, this question has assumed a silly, ridiculous, and peculiar form, visions given and then trying to evade them, and changing from one kind of material to another &c &c

We see by the Crisis and Voice of the West, that their meetings, at Wilbraham, and Dekalb, were interesting and largely attended. Judging from their reports of the meetings, they are alive to the great question of the soon coming of the Savior, and they manifested their love, and interest in raising funds to carry on their Publishing departments. Bro. are we in earnest, on these matters? As we think we have all the

truths they have, and more besides, ought we not to manifest it more than we do? We are anxious to scatter a large quantity of tracts to the world at large, but we cannot do it without money. We have a number of brethren who can as well as not, help materially in this work.

Bro. where is your zeal? Speak out on the subject, and tell us what you can do. We are willing and ready to work all it is possible for man to do, and that cheerfully, as it is a pleasure for us to work in the service of our heavenly Master, and were we rich in this world's goods we would not call on you, to help. But we are not, and we hope that God may put it into some of your minds to help us. Will you do it? Let each friend of the cause who reads this, feel himself hereby specially invited to help the work along.

We have just issued a small tract of sixteen pages, being a brief exposition of the "First beast" of Rev. xiii. This is the first no. of a series of pamphlets that will be published designing to have a bearing upon the "Papacy" "Rainbow angel" of Rev. x. "The two-horned beast," of chapter xiii, the "Three Angels Messages" of chap. xiv. and "Plagues" of chap. xvi.

In this no. we have shown that the seven-headed and Ten horned beast is not the Catholic hierarchy; that Paganism, as the national religion of the Roman empire fell one hundred years before our S. D. Advent brethren, guided by visions, admit, that Justian was not a pagan; and other important matters. As many have been anxious to know why we "rebelled" we have now commenced giving our reasons.

We wish these tracts to have an extensive circulation, send for them and scatter them around. Price single copy Five cents, postage Two cents or six copies for Twenty five cents.

**NOTICE.**

The next Conference of the Brethren in Michigan, will commence Friday Oct. 19th, and continue over Sabbath and First day at Alamo eight miles from Kalamazoo Mich.

S. EVERETT.

**BUSINESS DEPARTMENT.**

**BUSINESS NOTES.**

We omit the receipts, donations, and shares, in this issue for want of room. Will publish in our next.

Our correspondents will bear with us a few days, when we will attend to their requests, as we are much pressed with business.

John Ditto and David Willetts: Money not received. We send the paper to your address.

We hope our readers will pardon us for occupying so much room in the Hope this number.

Bro. Davison's article, "Gog and Magog" will find a place in our next.