

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL.

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THE VOYAGE OF LIFE.

BY LESLIE PINKERTON.

On life's tempestuous ocean,
I started out one morn,
Determined for a pleasant sail,
In spite of wind and storm.
My little boat so snugly built,
I thought would stem the wave.
But soon I found she'd sprung a leak,
And none was nigh to save.

Death sat upon the waters,
And shook his flaming dart,
While horror seized my shiv'ring soul,
And froze my bounding heart.
I looked aloft, a form appeared,
Above the raging sea,
The winds were hushed, the waters still'd,
And I from death set free.

Then glory be to Jesus,
His praises loud I'll sing,
He gave himself my soul to save,
My prophet, priest and king.
He safely guides my little boat,
He'll guide it to the shore,
And though the winds and sea may rage,
I'll fear them now no more.

MARION, IOWA, June 15, '66

THE LAW OF GOD.

BY B. F. SNOOK.

CHAPTER II.

2d. Proposition. The Scriptures teach that the law of God is of perpetual obligations. All denominations of professed christians acknowledge that the decalogue was binding upon man as late as the crucifixion of our Savior, and most christians believe that it is just as binding since that event, as before it. But in these days of unbelief and apostasy some professed teachers of the people have arisen who say that the law of ten commandments is abolished and that we are under no obligation to respect it in this dispensation. Unless these teachers can prove that

the law has been abolished or changed, it, of necessity, must still be binding upon us. The laboring oar is properly theirs; but we propose to take it into our own hands, and try to prove the foregoing proposition. We will show, first, that Christ taught that the law of ten commandments is perpetuated through the christian age, and, second, that the Apostles taught the same doctrine:

1st. What did our Savior teach on this important subject? That we may show forth the import of this question, we will show what the Prophet of God predicted of him with reference to the law. "The Lord is well pleased, for his righteousness sake, he will magnify the law and make it honorable." Isa. xxii, 21. Would it magnify and honor the divine law for our Savior to abolish it? It seems to me that, that would degrade it, and be the very opposite of what the prediction says. We will now briefly examine our Savior's testimony on this subject:

1st. He taught that the law is at least perpetual with the present heavens and earth. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven, but whosoever shall do and teach them, shall be called great in the kingdom of heaven." Mat. v, 17-19. Our Lord, in this testimony, reasons like a logician. He first states the premise of his argument; that they must not think that he had come to *abrogate* or *abolish* the law under consideration, that till heaven and earth pass, not one jot or one tittle, the least point or part of the law, shall pass from the law, till all be fulfilled, or ratified. All what? All in the premise of the argument, the law and the prophets. The prophets are not all fulfilled yet, and, therefore, not even the least point in the law has passed away. He next deduces his logical conclusion, that whosoever shall violate the least one of these commandments, and teach men so, he shall be of no esteem in the reign of heaven, but that the faithful teacher who obeys them and teaches men to obey them, shall be greatly esteemed in the reign of heaven. Here is nothing intimated to encourage or favor the doctrine that he came to abolish the law.

On this passage Albert Barnes remarks:

"He that teaches that all the law of God is binding, and that all of it should be obeyed, without attempting to specify what is most important, shall be a teacher worthy of his office, shall teach the truth and shall be called great.—We learn, hence, 1st: That all the law of God is binding on christians. Jas. ii, 10. 2d, That the commands of God should be preached in their proper place by christian ministers. 3d,

That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And, 4th, That true piety has respect to all the commandments of God, and keeps them."—Notes.

Then, of course, true piety will lead us to observe the true Sabbath, the Seventh day, as enjoined in the Fourth commandment.

Dr. Clark has a good remark, which I will note here:

"Whoso shall break!—What an awful consideration is this! He who, by his mode of acting, speaking, or explaining the words of God, sets the holy precept aside, or explains away its force and meaning, shall be called least, shall have no place in the kingdom of Christ here, nor in the kingdom of glory above."—Commentary.

2d. He recognized the law as running parallel in duration with the golden rule. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Mat. vii, 12.

3d. He testifies that the law is the will of God, that men must do, to enter into the kingdom of heaven. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven; many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me, ye that work iniquity." Mat. vii, 21-23.

The day referred to here, must be the day of Judgment, in which every man shall give an account of himself to God. In that day he who has obeyed the holy law of God will be saved, but he that does not obey him; but does iniquity, shall receive the wages of sin, which is death. But what are we to understand by the word, INIQUITY? It comes from the Greek word, *anomia*, and, literally, means against the law, or, opposed to the law.—(Greenfield.) The word occurs in Mat. xiii, 41: xxiii, 28: xxiv, 12—I. John, iii, 4, where it evidently means the same thing. According to this language of our Savior a fearful doom awaits the opposers of the law. It is a fearful thing to fight against God, and he who fights the law, certainly wages war against Jehovah and will in the end be defeated and overthrown.

4th. He teaches that those who set aside or make void the law of God by human traditions, worships him in vain. The Pharisee's and Scribe's entered complaint to the Lord against the disciples, because they did not wash their hands when they eat bread. He replied to them, "Why do ye also transgress the commandments of God by your tradition; for God commanded, saying, honor thy father and mother, and he that curseth father or mother let him die the death. But ye say, whosoever shall say to his father

or his mother, it is a gift, by whatsoever thou mightest be profited by me; and, honor not his father or his mother, he shall be free. Thus have ye made the commandments of God of none effect by your tradition: but in vain do they worship me, teaching for doctrines commandments of men." Mat. xv, 2-9.

The Pharisee's worshiped God according to their traditions, which they believed came from him, and in many respects the traditional law was opposed to the written law, and was obeyed in preference to it. On account of this, Jesus said, "Ye have made void the commandments of God." Is it not just so with the present observance of Sunday for the Sabbath? It is altogether traditional, having no command or divine sanction in the Scriptures. It is opposed to the true Sabbath, for those who keep the first day of the week disregard the Sabbath, and work on it, in direct violation of the command of Jehovah, which says, the Seventh day is the Sabbath, in it you shall not do any work.

CHAPTER III.

OUR LORD'S TESTIMONY CONTINUED.

5th. He taught that obedience to the law is a condition of eternal life:—"And behold one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?" Jesus said, "But if thou wilt enter into life keep the commandments." "He saith unto him, which? (Not which commandment, but which commandments, for at that time two codes were binding, the Moral and Ceremonial, and he did not know to which code the Lord referred.) Jesus then quoted from the second table of the law of ten commandments. He said, "Thou shalt do no murder; thou shalt not steal; thou shalt not bear false witness; honor thy father and mother; thou shalt love thy neighbor as thyself." "The young man saith unto him, All these things have I kept from my youth up, what lack I yet? Jesus said, If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me. But when the young man heard that saying he went away sorrowful, for he had great possessions. Mat. xix, 16-22. The young man said that he had kept all the commandments named, but the Lord soon showed that he was mistaken; he had been covetous, and when he was required to repent of that sin, he went away sorrowing. He loved himself better than his neighbor. But, says the objector, our Savior did not tell him to keep the Seventh day, and, hence, we need not regard it. Neither did he tell him that he should not have other Gods in preference to Jehovah. Neither did he tell him not to profane the name of God. Therefore, according to your logic, he might have eternal life and be a *pro-fane idolator* for the same reason. Your objection proves too much, and hence, proves nothing. Every one of the ten was embraced in the declaration: "If thou wilt enter into life, keep the commandments." In view of such strong language from the Son of God, is it not dangerous to resist the Scriptures and promise eternal life

to him who ignores what the Lord has said, and disobeys the law.

6th. He taught that the law hangs upon the two great commandments of love to God and love to man. "Jesus said unto him thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself: On these two hang all the law and the prophets." Mat. xxii, 37-40. Many persons suppose that these commandments were here given by the Lord the first time. In this they are much mistaken, as they will see by referring to Deut. vi, 5, where they will find the first, and to Lev. xix, 18, where they can find the second. That part which relates to our duty to our fellow-men, hangs upon the second great commandment. We cannot love our neighbor as ourself, and violate one of the commands regulating our duty towards him. That part of the law, the first four commands, which relates to our duty towards our God, hangs upon the first great commandment. We cannot love God with all the heart and knowingly violate one of these commands. Love to God will lead us to worship him, in preference to false gods or graven images, and also to speak his name with reverence, and to use and respect his holy Sabbath, according to the permission and direction given us in his holy law. Jesus says on these two hang all the Law. Reader, do you believe it? Has one command dropped off since he was on earth? I tell you, nay. Love to God is the divine tree on which the first four commandments of the ten grow, and you must cut the tree down before you can destroy these heavenly branches. But the tree yet stands and on it yet hangs these holy laws and among them we behold shining out in language of living light, "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD, IN IT THOU SHALT NOT DO ANY WORK."

We now conclude our Saviour's testimony on this subject, and believe that the honest reader must acknowledge that the law is binding, or deny the word of his Lord! Dear reader, will you hear Jesus; he is the Prophet that we are commanded to hear in all things. Deut. xviii, 15-16. God says, this is my beloved son, in whom I am well pleased, hear ye him. Mat. xvii, 5. Has he not magnified the law and made it honorable? Yes, he has. He has disentangled it from the traditions of the Pharisee. See Mat. xii 1-10. He has obeyed it as our example and now says, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." Rev. xxii, 14.

CHAPTER II.

TESTIMONY OF THE APOSTLES.

Having shown in the foregoing, that, our Lord Jesus taught that the law is of perpetual obligation, we will in the next place show that his Apostles taught the same truth and in their ministrations, speak of the law as an existing institution.

First, we will hear the testimony of the Apostle Paul:

1. In A. D. 60, he taught that all the world are under the law, and are guilty for its violation. Said he: "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." Rom. iii, 19. This is a very clear proof that the law was neither abolished at the death of Christ, nor on the day of Pentecost, for if such had been the fact, he could not have spoken of its present obligation upon the whole world. The law had power to speak; it saith, to them who are under it; but an abolished law has no such power neither can any person be under it, nor be guilty for neglecting any duty that it may have required.

2. He taught that it is the divine rule of life, by which sin is made known. "Therefore by the deeds of the law, there shall no flesh be justified in his sight, for by the law is the knowledge of sin." Rom. iii, 20. By this law there can be no justification or pardon to the sinner, because no law, human or divine, can pardon him who disobeys it.

Alexander Campbell has well remarked on this point:

"It is then utterly impossible that any sinner can be forensically or legally justified by a law which he has in any one instance violated. If then a man be justified, it must be on some other principle than law. He must be justified by favor." *Baptism*, P. 277.

"Salvation in the aggregate is all of grace. * * * Nor do we in truth, in obeying the gospel, or in being buried in baptism, make void either law or gospel, but establish and confirm both." *Ibid*, P. 258. By the law, man is convicted of sin, and by the gospel he is cured of it.

Dr. Adam Clark says:

"Thus it appears that a man cannot have a true notion of sin, but by means of the law of God. * * * Nor do we find that true repentance takes place where the moral law is not preached and enforced. "Those who preach the gospel to sinners at best heal the hurt of the daughter of my people slightly." *Commentary*—Rom. vii, 13.

That this is the ten commandment law is evident from what he says in Romans vii, 7.—"I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet."

3d. He denies that the law is abolished. He says, "Do we then make void the law through faith? God forbid. Yea, we establish the law." Rom. iii, 31. The word *make void*, here, is from the Greek word, *Kataigo*, and is rendered *abolished* and *done away* in II. Cor. 3d chapter. The testimony of Paul, therefore, is, that the law is not abolished or suspended by the Gospel. In other places he does speak of a law that is abolished, but in those places he does not speak of the moral, but of the ceremonial law. 1st. The ceremonial law was the school master added, because of the transgressions of the people against the moral law. It was given to bring them to Christ. Gal. iii, 23-25. 2d, It could not, with its types and shadows, make the comers thereunto perfect. Heb. x, 1-2. 3d, It stood only in meats and drinks and carnal ordinances imposed upon them till the time of

reformation. Heb. ix, 9-10. 4th, It was the ministrations, that ministered death to him who transgressed the law that was written on two tables of stone. II. Cor. iii. 5th, It was the middle wall of partition that stood between Jews and Gentiles, and was taken out of the way, being nailed to the cross. Eph. ii, 14-16: Col. ii, 14-17. 6th, It was abolished or changed for the weakness and unprofitableness thereof. Heb. vii, 18-19. But the moral law was not abolished.

1. Because it embraces man's whole duty.—Ecc. xii, 14. 2. It never was a type, for Paul said it is holy, just, spiritual and good. Rom. vii, 12-14. 3. It is perfect, and in obeying it there is great reward. Ps. xix, 7-11. 4. It is the law of liberty. Ps. cxix, 45, James, 1, 25. 5. God will not hear the man pray who turns his ear away from hearing it. Prov. xxvii, 9. 6. It is a condition of eternal life. Matt. xix, 16. 7. No man can enter into the kingdom of God and intentionally disregard it. Matt. v, 17. 8. Paul obeyed it. He said: "For I delight in the law of God after the inward man." "So then with the mind, I myself serve the law of God; but with the flesh the law of Sin." Rom. vii, 22-25.

1. He taught the Ephesians that the law was still in force, and urged obedience to it. Hear him, ye who say the law was abolished: "Honor thy father and thy mother," which is the first commandment with promise. Eph. vi, 2. This is the fifth commandment, and the very fact of his urging obedience to it, proves that the law of which it was a part was still binding, and that it could not have been abolished.

(Continued.)

"KNOWLEDGE SHALL BE INCREASED."
—DANIEL XII, 4.

Whether the above prophecy was intended for the present period of this world's history, or otherwise, no intelligent person can deny that "knowledge" has increased, during the existence of the generation now living, in a ratio of progress altogether unparalleled in the existence of any previous generation. The inference I would draw from this fact, is, that the responsibilities of God's people are increased in this generation, in exact proportion to the increase of knowledge and the facilities for its increase.—That "knowledge is power," thinking persons will scarcely dispute at this day. That it is *light*, may be easily understood from the fact that it is, to say the least, a portion of truth;—of *God's truth*.—(it would be absurd to say that falsehood is "knowledge,") and, as God's people are the "light of the world," they must become such by the more appropriate uses to which they apply their knowledge, and facilities of knowledge, in their possession. As faithful stewards, they put their Lord's money to use, instead of "hiding it in the earth."

These reflections have been called up by the repeated suggestions of christian brethren, that the time had gone by for Christ's followers to interest themselves in general reformatory movements; as, for instance, active, aggressive war, against war, in all its forms, such as slavery, robbery, and injustice in every shape, intemperance, and body and soul destroying hab-

its and customs generally—assuming that to convert others to the faith of our church, or communion, was all we need now be anxious to effect, a consistent christian character would result as a matter of course. Now this view of christian duty, I can but esteem as a too successful ruse of the great deceiver. First: Because no war can be made to justify its expense. by success, which assumes to prosecute its action on the defensive alone. Secondly: As power to do, and light to work by, increases, and as God's people are to be, as formerly, "the light of the world," christian character requires inexorably a life of reforms in the individual sustaining such character; also, voluntary continuances and earnest efforts to exert reforming influences on others. ["Trees of righteousness," like natural trees, become leafless and lifeless,—"without fruit"—when growth ceases.] Thirdly: No one can endorse, practically, the leading principles of Christ, "Love thy neighbor as thyself," etc., without earnestly and actively seeking to reform others as well as himself; and, lastly: Some forty years of study and observation in learning the character and duties of the true christian, has shown me no fruits, (except sectarianism and bigotry,) as the result of withholding practical and prayerful interest in the reformatory movements alluded to above. The words of an eminent poet of our own day, picture impressively the same idea I have been trying to enforce, to wit:

"He must onward still, and upward,
Who would keep abreast of truth."—Lowell.

The "ideas" are capable of indefinite expansion, and of almost universal application in the sphere of christian life and responsibility, and it would be a circumstance of great joy to the writer, would some competent head and hand undertake to do them justice, in a general, practical application of their principles to christian duty. E. P. GORR.

OUR VISIT TO PILOT GROVE AND LA-
PORTE CITY, IOWA.

Having business to transact with the Iowa State Conference of Seventh Day Adventists, we, in company with Bro. Carver, started on the 6th inst., en route for Pilot Grove, and upon our arrival, found many old acquaintances with whom we had formerly associated, but who now, because we had been enabled to see some errors in their doctrine, and hold the same up for the consideration of the people, treated us as enemies, of the vilest character; and, as one remarked, "we should treat you as a heathen," and gave us a specimen of how he treated heathens. Hope he may never be sent out as a missionary, until the force of the rule of "doing unto others as you would they should do to you," may beam with fullness and gladness into his being. May the Lord help us to overcome that spirit of prejudice, that would sap every good trait of our character.

Having finished our business and sold forty copies of the "Visions of E. G. White, not of God," on the 10th we started for home, thankful that in our trials God had blessed us, and given us food and shelter. May the Lord bless

that dear family who so kindly cared for all our wants while there. We were urgently invited to preach at Pilot Grove and adjacent points, and will, in the providence of God, as soon as our duties elsewhere will permit, at which time we hope to be able to show why we no longer adopt the view that the Two Horned Beast is a symbol of this Government.

Arrived home on the 11th, and found Bro. Snook (editor in our absence,) full of business.—We immediately assumed our labors again, but on the 14th started for LaPorte City, leaving Bro. Snook, to take the care of the paper, and arrived on the 15th, where we met the Bros. Bordeau, who had been sent to Iowa by the General Conference Committee of Seventh Day Adventists. We had promised the citizens of LaPorte to come and defend our views of prophecy whenever assailed.

We listened to the brethren on the 16th, and in the evening reviewed some things they had said, and we also presented the following questions for their consideration, as follows, accompanied by the following note:

"Resolved, That the Two Horned Beast of Rev., 13th chapter, is a symbol of the United States Government."

We deny. Will you affirm?

Or, "Resolved, That the Two Horned Beast of Rev., 13th chapter, is a symbol of the Roman Catholic Church or Hierarchy."

We affirm. Will you deny?

LAPORTE CITY, IOWA,
June, 1866.

Messrs. Bordeau:

BRETHREN:—I herewith present you a challenge on one question at issue between us, and hope you will consider its purport, and accept it, in order that we may investigate, before the people, this important question. Truth and not victory is my only aim. The people demand and expect a public discussion.

Yours, in hope,

ELD. WM. H. BRINKERHOFF.

The above challenge was declined, and they urged that we had presented our views, and the people understood them, and did not theirs; and also, that they (the Ministers) were not acquainted with our views, and that we were with theirs, and this would make it unequal—and that the minds of many were swayed in our favor.

To this we answered: 1st, That their views had been before the people for years; and, 2d, that we would agree to write out every affirmative point we would use in the discussion, and give them one week to examine them, if they would then discuss the question. They still declined to investigate in this manner. Have we something that is so invulnerable that one week's trial during last winter, at Marion, has satisfied all? 'Tis hard to fight against the plainest facts, and trample authentic history under our feet.

We preach again on the evening of the 20th, our brethren are firm in the truth. Pray for us, that we may be enabled in the providence of God to do a good work at this place. From here we expect to go to Waterloo, and return home.

WM. H. BRINKERHOFF.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

VISIT TO THE IOWA S. D. A. ANNUAL CONFERENCE.

Having been chosen Secretary of this conference at its session in July last we felt it to be a duty, as well as a pleasure, to be present and surrender our trust in a respectful and courteous manner. Accordingly, in company with Elder Brinkerhoff, who had some business matters to settle with the conference, we went to Pilot Grove. We did not expect to be permitted to participate in the deliberations of the conference, and we were neither surprised nor mortified when it was voted to drop our name from the minutes, which was also done with the names of Elders Snook and Brinkerhoff.

We went there knowing that we are not recognized as a brother by but few of those who should meet there as Seventh Day Adventists, and were not disappointed, though saddened, by the cool and distant treatment of those from whom we had been accustomed, in times past, to receive the cordial greeting and salutation flowing from hearts filled with christian love.— We attributed this change of manner to the fact that they did not know our motives in attending the conference, but supposed we had come to wage war against them, and cause confusion by disturbing their meeting.

We were enabled, however, to pursue a course calculated to correct such impressions, and as our motives and the principles of our actions became apparent, a marked change was the result, so that those who would hardly speak to us at first, cordially invited us to their houses and to partake of their hospitalities, for which, they have our thanks. This is as it ever should be among professed christians, and so far as our visit may have conduced to this most desirable result, we rejoice and ascribe all the praise to him who has promised that his grace shall be sufficient for his people under all the circumstances of life. We bear no ill will towards the Seventh day Adventists either as individuals, or as a church; on the contrary we respect and would love them as brethren if they would let us. On the main and vital points of the christian system we regard them as being in the advance ranks of christendom, but upon some points of the application of certain prophecies we think them mistaken, and especially do we consider them as incurring a fearful responsibility in assuming that those who do not agree with them in their application of these prophecies cannot be saved.

We confess to having been agreeably surprised by one thing that occurred at the conference.— Elder Loughborough publicly advertised the little book, entitled, "The Visions of E. G.

White not of God," and advised all to get and read it, in connection with the answer, which is shortly to appear in the *Review*, and we were amused to see the eagerness with which some enquired after the book, who, before that would apparently as soon have taken a viper into their hand. Bro. B. only took forty copies along, and had no idea of offering them publicly, but when Elder L. advertised them, they went off in a brief space, and more wanted. We are glad to see this disposition to investigate, and earnestly invite attention to all that may be said on both sides of this question, as well as that of the Two Horned Beast and Messages, and we feel disposed to make this proposition to the *Review*: "If that paper will agree to copy our articles on these points in the *Review*, we will agree to give theirs to our readers," thus giving all parties a chance to investigate, and we at the same time pledge ourself that in any or every point wherein our judgment may become convinced that we are in error, we will publicly renounce that error. With the poet we can say,

"We want the truth on every point;
We want it too, to practice by,"

for we are well assured that truth, and that alone, will be of any account in the great day when all our thoughts, and words, and actions, will have to be accounted for before the tribunal of the Lamb of God. H. E. CARVER.

THE OUTWARD APPEARANCE AN INDEX TO THE HEART.

The true Christian is a new creature. Paul says, "Therefore if any man be in Christ he is a new creature; old things are past away; behold all things are become new." II. Cor. v, 17. His life should be altogether different from that of sinners who are not converted to God. The unconverted love not the Lord, but love the world with its vanities and pleasures and seek after them; but testify in the end that they find nothing there to satisfy the yearnings of their hearts. The imaginary pleasures of the saloon, the card table, the bar-room, the ball room, are succeeded by the unhappy pangs of a guilty conscience.— Not so with the christian; he loves not the world, nor runs after its vain and deceitful pleasures. His joy is in God, and his glory in the Cross of Christ. He delights to drink from the river of Gods pleasure, He loves to do right.— The well-spring of his heart arises and flows forth in the channel of obedience to his Savior. He seeks to be conformed, not to this world, but to God. God blesses him and gives his holy spirit to him as a comforter, and he is happy in well doing. But such is not the case with all who profess to be christians. Many of the professed christians of the day, love the world, and hunger and thirst after its pleasures, and even out-strip the unconverted in their superfluous adornments, in their covetousness and worldly-mindedness. May not such christians learn a good lesson from the address of the converted

Indian, John Sunday, to a congregation, at Plymouth, in the year 1837. He said:

"I understand that many of you are disappointed, because I have not brought my Indian dress with me. Perhaps, if I had it on, you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggings. I had silver ornaments on my breast, a rignin. I had silver ornaments on my shoulder, a tomahawk and scalping knife in my belt. That was my dress then. Now do you wish to know why I wear it no longer? You will find the cause in Second Corinthians, fifth chapter and seventeenth verse: 'Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.' When I became a christian, feathers and paint 'passed away.' I gave my silver ornaments to the mission cause. Scalping-knife 'done away;' tomahawk 'done away.' That my tomahawk now," said he, holding up, at the same time, a copy of the Ten Commandments, in the Ojibewa language. "Blanket 'done away.'— Behold," he exclaimed, in a manner in which simplicity and dignity of character were combined, "Behold, all things are new!"

May God help christians to live, not as the Indian while he was a heathen, but as he did when converted to Christ. May we be enabled to put on the Lord Jesus in sincerity and truth, and walk worthy of our calling, to abound in every good, that when Jesus comes it may be said of us, "Servant of the Lord well done."

B. F. SNOOK.

THE LAST DAYS.

We are living in that time to which the Prophets of olden times looked with great interest and anxiety. All students of prophecy are agreed that we are living in the last days. We are now near the time, (if not in it) when this world will be six thousand years old, and when it's long looked for Sabbatical day, of one thousand years shall begin.

Never was expectation so high and great as at the present time. The best men of the age are now firm believers of this great truth and are giving their lives to its advancement. We can behold the clearest evidences around us which speak in language too plain to be mistaken. We can see it in the abounding iniquity of the land—from the sins that are now being unblushingly committed everywhere—from the murders, robberies, thefts, adulteries, gluttony and drunkenness, so common at this time, we might almost conclude that the fallen angels of the dark regions of Tartarus had broken off their chains and emerged from their confinement and were now trying to provoke Jehovah to destroy the world. Could we but see the sins of the world as God sees them, what a grim, disturbed and marred object we would behold. Then could we pray

with Luther, that Christ's coming be not delayed, for the world will grow worse and worse till he comes. The foretold sins of the last days are abounding all over the world. We may see the nearness of the end in the military aspect of the world. All the nations of the earth are preparing for the last great battle. They are even now mad and quarreling, and armed for the conflict. All Europe, at this time, is like the storm beaten ocean; her political waves are dashing and foaming, while mire and dirt are being cast up from the great sea of her populace. Yes, like the internal bellows of the volcano before its dreadful eruption is thundered forth, may be heard the war cry, the cries of the fierce for the blood of their fellow men. Wars and rumors of wars, seem to be the order of the day. Behold in the present lukewarmness and apostacy of the religious world, another sign that Christ will soon come. Where is the holy faith in the exercises of which Gods people used to live? It is almost gone. Where is that holy piety, that holy zeal, for which christians used to be so noted?

"And has religion left the Church,
Without a trace behind her;
Where shall I go, where shall I search,
That I once more may find her.

Adieu! ye proud, ye light and gay!
I'll seek the broken hearted,
Who weep when they of Zion say,
Her glory is departed."

We rejoice, however, that some few are here and there standing who in the midst of sin and temptation have held on to Christ. We may see omens of the coming day in the rising day-star, the spreading light of truth upon the great subject of Christ's coming. We rejoice that this glad and welcome message is floating down the rivers, sailing over oceans, and overshadowing the entire land. These things all unite in one voice to say the Lord is coming. Our time is short, the day is far spent—this world's sun is fast setting and will soon be out of sight. But blessed be God, it will soon rise again, more beautiful than now, and rejoicing in his splendor, will illuminate the renewed earth with rays of immortal glory.

"Then our bondage here shall end,
When our Savior shall descend."

May God help us to prepare for salvation at that time. B. F. SNOOK.

"REMEMBER thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."—SOLOMON.

Let us hear the conclusion of the whole matter: "Fear God, and keep his commandments, for this is the whole duty of man."—SOLOMON.

A FRIENDLY ANSWER TO ELDER L. A. DAVIS' FRIENDLY LETTER ON THE NATURE OF MAN.

The letter referred to, was written and published in the Sabbath Recorder, of May 24, '66, in answer to a book on Man's Nature, sent to him by a Seventh-day Baptist brother. By request of this brother, to whom the letter is directed, I will present a brief review of the points brought to view therein:

BROTHER DAVIS: Sir,—With the kindest regards for you and your brethren, I answer your letter.

1st. I observe that you do not make an effort to prove that the soul is immortal, but you simply raise objections to our view, which I will try to show have no weight against us. You raise a false issue on the soul question, which is not whether man has a soul, but, "is the soul immortal?" You say if our theory be true, man has no soul. In this your object is, to make it appear that he who denies the soul's immortality, denies that man has a soul. But your failure is complete.

You adduce the definition of Webster, that the term, soul, is the rational, spiritual, immortal substance in man, and argue from that, that we deny that man has a soul. Webster also defines the word, baptize, to christen. Now, sir, are you willing to accept him on this? I think not, and, for the same reason, I will not accept him on the word soul. Webster defines terms according to their general use, and hence, when use is at fault, his definitions are not reliable. I hold that use is at fault in the case of both these terms, and I appeal to the Bible, and to Bible critics, for proof.

We now spring the question, what is the soul? You say that it is an "immaterial entity that inherits no tendency to dissolution, and will live on through interminable ages." But where is your proof? When did God give to man such an unscriptural and incomprehensible things as that? The Bible no where speaks of any such soul as you speak of. It says, "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii, 7. Who became a living soul? You say, that which God gave to man, that which he breathed into him. But the Book says, MAN became a living soul. Paul confirms this. He says, "And so it is written, the first MAN, Adam, was made a living soul." I. Cor. xv, 45. Now, sir, you can see from this, that the man, the whole man, and nothing less, is the soul. Then we are not the no-soul, but the whole-soul people. what kind of a soul did man become? You say, an immortal, never-dying, immaterial soul. The Book says, he became a LIVING soul. But what does the phrase, "living soul," mean? Dr. Clarke says, "A general term to express all creatures endowed with animal life ***

from the half reasoning elephant down to the stupid potto, or lower still, to the polype, which seems equally to share the vegetable and animal life." [Com., Gen. 1—21] The same term is rendered living creature, in Gen. i, 21: ii, 19: ix, 20. It is rendered, beast, in Lev. xxiv, 18: "He that killeth a beast, (Nepesh, soul) shall make it good, beast (soul) for beast (soul)." It is rendered, PERSON, in Gen. xiv, 21: Ex. xvi, 16: Lev. xxvii, 2: Numb. v, 6. These citations are sufficient to show that the prime sense of this term, in scripture, is, man, creature or person. Living soul, therefore, means, LIVING CREATURE.—Where, now, I would ask, is the proof for your immaterial and immortal soul? You will find it, sir, in the acts of the man of sin, in the same chapter that says Sunday is the Sabbath, and that we should observe it.

2d. You next assume that if man does not possess a spiritual entity, that can live independent of the body, that he neither is responsible, nor can be converted. Where, my brother, did you learn all this? Not from the Bible, for no such empty assertions are there to be found. Do you mean that because man has a spirit that he is immortal and accountable? If so, your argument proves that brutes are both immortal and responsible for they all have breath, or spirit, of life. Numb. xxvii, 16: Gen. vii, 21—22. Hence, it proves too much, and, therefore, proves nothing.

3d. You next give us to understand, that man is not immortal, he is not superior to the brutes. Man, in common with the beast, has a spirit. Solomon says, "Yea, they have all one breath, (one pneuma, one spirit.) Eccl. iii, 19.—He, in common with them, is called a soul. Gen. i, 21: ii, 7. He, with them, is made of the dust. Eccl. iii, 20. He, with them dies; and, "as the one dieth, so dieth the other. Eccl. iii, 19. In death they all go to one place, they return to the dust. Eccl. iii, 20. Man is not superior to the beast because he possesses an immortal nature, for he is as mortal as they, but because he possesses a superior organization. Intellectual powers are dependent on brain, and always are manifested in proportion to its size. In the lower animals the brain is small, and we find that intelligence exists in them, in proportion. Intellect is manifested in the monkey, the dog, the horse, elephant, etc., but it exists in each, in a greater or less degree, in proportion to the size of the brain. So it is with man; the greater the brain, the greater will be the mental powers. For this reason all men are not Websters, Clays, Lincolns or Washingtons. But if the soul is the seat of reason and responsibility, the idiot is responsible and rational, for he has a soul, else he could not live. But the idiot is not rational; and why is he not? Look at his forehead and you can see—he is destitute of the brain, in which, the organs of intelligence that distinguish man from the brute, are seated. His forehead recedes backwards, and leaves the frontal regions destitute, but he is full in the back

part of the head and is as a beast in human form. He can eat, drink, sleep and breathe the same that a beast can, but is destitute of language and intelligence which is herein proven to be dependent, not on immortality, but on a perfect organization.

We will now briefly examine the Scriptures adduced to prove the immortality of the soul:

1st. Christ said, "Father into thy hands I commit my spirit;" and Stephen said, "Lord Jesus receive my spirit." The word spirit in both these cases must mean life, as the original term is so rendered in many other places. It is said that Christ died and was buried. I. Cor. i, 5. It is said that he should pour out his soul unto death. Isa. liii, 12. Then when he said, "Father, into thy hands I commit my spirit," he referred to his life; as much as to say, "my hour is come, I must sink in death, I must lay down my life (soul) for my sheep, and, Father, I commit it to thee, trusting that thou wilt raise me up again. The case of Stephen is similarly to be understood. But what became of him? "And when he had said this, he fell asleep." Acts vii, 60. He therefore did not escape death and go to heaven.

2d. Mat. x, 28: "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." As explanatory of this I will note Luke, xii, 4-5: "Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell."

The word body in the text is evidently used to represent the present life; while the word soul does not refer to an immortal essence in man, but to the future life, and that the word psuche, here rendered soul, should have been rendered life, is evident from vs. 39, where it is so rendered. The text paraphrased according to its true meaning, would read, "fear not them who can destroy your present life, but rather fear God, who is able, not only to kill, to deprive you of your present being, but also to destroy you in hell." This text proves that the soul, let it be what it may, is destructible as the body, and therefore it is not immortal.

3d. You next tell us "that the appearance of Moses and Elias on the Mount of Transfiguration was a demonstration that the soul exists separate from the body, after death." This I will reply to as follows:

Who appeared to Peter, James and John on the Mount? Matthew says, Moses and Elias. Do you believe it? I think you will say, it was their souls. But stop, my brother, the record does not say so. Furthermore, Elias, or Elijah, never died, but was translated without tasting death.—Moses died, and God said, "Moses, my servant is dead." Joshua i, 2. Then how could he have appeared on the Mount? Dr. Clarke says, "And

the body of Moses was probably raised again, as a pledge of the resurrection." This is the only hypothesis on which we can understand the meaning of Jude, that Michael, the arch-angel, contended with the devil about the body of Moses. From this it is very certain that Michael came down and raised Moses from the dead, and that the devil disputed his right to do so. Your witnesses therefore refuse to testify in your favor.

4th. Your effort to prove that believers never die is a most manifest failure. You err, my brother, in wrongly applying the Scriptures. Jesus said, "And whosoever liveth and believeth in me, shall never die." John xi, 26. When is it that believers will never die? You say, now, "for they have eternal life and cannot die!" If your version of this be true, why did not Paul say, "Brethren I would not have you to be ignorant concerning your present happy state for you are immortal and cannot die; wherefore comfort one another with these words?" But instead of so teaching, he told them that they must not sorrow as those who have no hope for their brethren who were dead, who were sleeping in Jesus. Do not believers as well as unbelievers die? They do. Then you have mistook our Lord's meaning. He says, "he that believeth in me, though he were dead, yet shall he live"—vs. 25. And then, that is when he rises from the dead, if he has lived and believed in me he shall never die. He will be then as the angels of God, neither can he die any more. Such shall not die the second death. They now have eternal life in promise. John iii, 36. In the world to come they will have it in fact. Mark x, 28.

5th. Your assumption that the soul cannot die, is also opposed to the scriptures. Ezekiel says, "The soul that sinneth it shall die"—xviii, 4.—David says, "and none can keep alive his own soul" Psa. xxix, 29. He says, "the soul is brought up from the grave." Psa. xxx, 3.

Many more witnesses might be adduced to show that you are wrong, but these are enough. The Scriptures clearly teach that man is made of the dust of the ground, and is wholly mortal. Gen. ii, 7; Job iv, 17. That death is a cessation of life. Isa. xxxviii, 1. That man gives up to God, not an immortal soul or spirit, but the breath of life. Psa. civ, 29: cxlvi, 3-4. That in that day his thoughts perish. Psa. cxlvi, 3-4. That he then returns to the dust of the earth. Gen. iii, 19. That the dead neither love, hate, nor have a reward. That they know not any thing. Eccl. iii, 5. That they would sleep in the dust till they awaken at the last trump. Dan. xii, 2. Cor. xvi, 5: i, 5. That God only hath immortality. I. Tim. vi, 17. That Christ brought it to light. II. Tim. i, 10. That man must seek for it. Rom ii, 7. That he faithful will put it on in the resurrection at the second appearing of Christ. Then the people of God will be rewarded. Mat. xvi, 27; Luke xiv, 14. Then

cy will be crowned and enter with Christ into Glory, being clothed with immortality and eternal life. May we meet with all the people of God at that time. B. F. SNOOK.

[NOTE.—On page 21, 5th paragraph, 6th line, in the sentence, "When did God give to man," etc., it should have read "thing," instead of "things," and in same line in the word "unscriptural," an r should be substituted for an l, both being typographical errors.]

AN EXPOSITION OF REVELATIONS XIII.

BY H. E. CARVER.

[Continued from page 15.]

As the two horned beast is intimately associated with the blasphemous beast of the 13th Chapter, it will be proper before we proceed any farther, to ascertain if we can, what that beast symbolizes, and in order to do this we quote from the works of Bishop Newton on the prophecies. Page 537:

"Here the beast is described at large, who was only mentioned before, (xi, 7) and a beast in the prophetic style is a tyrannical idolatrous empire. The kingdom of God and of Christ is never represented under the image of a beast. As Daniel (vii, 2-3) beheld four great beasts, representing the four great empires, come up from a stormy sea, that is, from the commotions of the world; so St. John (ver. 1) saw this beast in like manner "rise up out of the sea." He was said before (xi, 7) to ascend out of the abyss, or bottomless pit; and it is said afterwards, xvii, 8,) that he shall ascend out of the abyss, or bottomless pit; and here he is said to ascend out of the sea; so that the sea and abyss or bottomless pit are in these passages the same. No doubt is to be made, that this beast was designed to represent the Roman empire; for thus far both ancients and moderns, Papists and Protestants are agreed.—The only doubt and controversy is whether it was Rome, Pagan, or Christian, imperial or papal, which may perhaps be fully and clearly determined in the sequel.

"St. John saw this beast rising out of the sea, but the Roman empire was risen and established long before St. John's time and therefore this must be the Roman empire, not in its then present, but in some future shape and form; and it arose in another shape and form, after it was broken to pieces by the incursions of the northern nations. The beast hath "seven heads and ten horns," which are the well known marks and signals of the Roman empire, the seven heads alluding to the seven mountains whereon Rome was situated, and to the seven forms of government which successively prevailed there, and the ten horns signifying the ten kingdoms into which the Roman empire was divided. It is remarkable, that the dragon had "seven crowns

upon his heads," but the beast hath "upon his horns ten crowns; so that there had been in the mean while a revolution of power from the heads of the dragon to the horns of the beast, and the sovereignty, which before was exercised by Rome alone, was now transferred and divided among ten kingdoms: but the Roman empire was not divided into ten kingdoms, till after it was become Christian. Although the heads had lost their crowns, yet they still retained "the name of government, Rome was still guilty of idolatry and blasphemy. Imperial Rome was called, and delighted to be called, 'The eternal city, 'The heavenly city,' The goddess of the earth, 'The goddess;' and her temples and alters with incense and sacrifices offered up to her; and how the papal Rome likewise hath arrogated to herself divine titles and honours, there will be a fitter occasion of showing in the following part of this description.

"As Daniel's fourth beast (vii, 7) was without a name, and devoured and brake in pieces the three former: so this beast (ver. 2) is also without a name, and partakes of the nature and qualities of the three former, having the body of a leopard, which was the third beast or Grecian empire, and the feet of a bear, which was the second beast or Persian empire, and the mouth of a lion, which was the first beast or Babylonian empire: and consequently this must be the same as Daniel's fourth beast, or the Roman empire.— But still it is not the same beast, the same empire entirely, but with some variation: "and the dragon gave him his power, (or his armies,) and his seat, (or his imperial throne,) and great authority, or jurisdiction over all the parts of his empire. The beast therefore is the successor and substitute of the dragon or of the idolatrous heathen Roman empire; and what other idolatrous power hath succeeded to the heathen emperors in Rome, all the world is a judge and witness. The dragon having failed in his purpose of restoring the old heathen idolatry, delegates his power to the beast, and thereby introduces a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demigods of antiquity.

[Continued.]

"I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."
—Paul.

"Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you."
—Christ.

"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee and thou be found a liar."
—Solomon.

LETTER DEPARTMENT.

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

[This department is designed for letters and such communications, from those who love the Lord, take Jesus as their Saviour, His word for their guide, and are keeping the commandments of God. Brethren, speak one to another.]

FROM BRO. BARNHARD.

BRO. BRINKERHOFF: I have received the first number of "The Hope of Israel," for which I thank you, as it may solve the question which has been in my mind for some time, and about which I have felt anxious to hear the "other side," (and would have written to you ere this, to have made the inquiry, had I known your P. O. address,) viz: The causes why you and Bro Snook are disfellowshipped by the Church at Battle Creek, and by some other of the Western Churches. I like the paper. * * * Yours, for the Truth.
GEO. W. B.

Farmington, N. H.

FROM BRO CRANMER.

BRO BRINKERHOFF: The first number of The Hope of Israel has come to hand. I am happy to see that it has again been revived, and hope it will be sustained so long as the Lord wants to make it of use, and may it ever advocate the truth and breathe forth the spirit of Christ. I feel anxious to see the subject of the Two Horned Beast fully brought out, for the idea therein is new to me. I claim that the Two Horned Beast is the entire Protestant world, and am looking for great persecution from that direction, yet the truth is what we want on all these subjects. I deeply regret that I was deprived of the privilege of seeing you at our Michigan Conference. At that time I was severely afflicted with sore eyes, and in consequence, could not be present, yet my spirit was with you. May the Lord speed on the good work. Please give notice of our next Conference at Hartford, Van Buren County, Michigan, commencing June 27th, and lasting over Sabbath and First day. Yours, in hope of eternal life.
GILBERT C.

FROM SISTER MILLARD.

BRO BRINKERHOFF: I received the Hope of Israel a few days ago. I was very glad to see it again, as I took it when it was printed in Michigan. I would be very glad to have it, but have not the means to send to pay for it in advance. If you will continue to send the paper to me, I will do what I can for it when I get the means. I am a widow. I would like to have it for my children to read, as they are believers in the coming of our Lord to set up a kingdom that shall never be destroyed, but it shall stand forever. O, how I long for the time to come when a King shall reign in righteousness, and Princes shall rule in judgment.

I feel very lonely at times, but it does me good to know that there are others of like precious faith that are trying to do all in their power for the good of others. I never was a believer

in visions. I think the Bible is able to furnish us with all truth. I can truly say, "Thy word is a lamp unto my feet, and a light unto my path." O, the precious word of God, who can tell its value?

I would be very glad to have all the brethren and sisters write for the Hope that can. In this way we can hear from each other, and encourage each other. I feel that I want to consecrate myself and all I have to God, [and] occupy till my Lord comes on the talent he has given me. If we have but one, it is just as much our duty to improve it as if we had ten. To the dear brethren and sisters scattered abroad, I would say, be faithful, be strong in the Lord, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of peace, that you may be able to stand before the Son of man.

CATHARINE M.

Albion, Iowa.

FROM BRO NICHOLS.

BRO BRINKERHOFF: I have received the first number of the Hope of Israel—am well pleased with it. My prayer is that the blessing of the Lord may rest upon it, and that it may be conducted in a spirit of love and meekness; may it ever proclaim the Gospel of Christ, the soon coming of the King of kings, and the hope of the children of God. I shall be happy, to the best of my ability, to contribute something for its columns occasionally, also, to render as much pecuniary aid as I can. I am still looking forward with fond anticipation to the coming of Christ, as the consummation of our hope.— With one of old, I feel to say, "Come, Lord Jesus, come quickly." Time passes swiftly by; every moment bears us on towards the great decisive day! Solemn thought! Do we realize to the fullest extent, that soon the opening heavens will reveal unto us the coming of our Lord? Unto those who look for him, will he appear the second time without sin unto salvation, but all will not be looking for him, and upon such will the wrath of the Almighty burst forth.

I am trying to live so that I may be hid in the day of the Lord's fierce anger; not only do I want to get ready for the kingdom of God myself, but I want to exert a holy influence around me. What if we do have to deny ourselves of ungodliness and the pleasures of this world! I am willing to do this if at last I may enjoy a home in the earth made new. Yes, praise the Lord, let me but know, where'er I roam, that I am doing Jesus' will, let the world despise me, let the vain allurements of this world go, one hour with my God will more than repay me for all my self-denial here. The thought of soon beholding the king in his beauty, is cheering to the care-worn pilgrim as he journeys on through this vale of tears. May you, dear brother, and all the readers of the Hope, get ready for that better land. I will try to meet you there; pray for me, that my strength fail not. Amen. Yours, waiting for the consolation of Israel.

JOSEPH N.

La Porte City, Iowa.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JUNE 26, '66.

LOCAL ITEMS.

THE articles on the law are being continued, and they will be printed in book form in a short time.

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 envelop is indistinct, we are unable to comply with directions.

WE CALL attention to Bro. CARVER's report of the visit to the Iowa Conference of the S. D. Adventists. We trust that the books sold there may be like the stone that falls into the ocean, that throws off one wave, and from that, another, and so on, till the great deep is moved and disturbed.

OUR books against the visions are going off very fast. The edition will soon be exhausted. We are glad to notice that they are making their mark—letters are coming in from all directions, teeming with good news that the honest are being made to rejoice in being set free from a last day delusion.

THE last Review contains the first of a series of articles in answer to our objections against the Visions. The present article looks pale and thin, and the symptoms indicate that the argumentative health of the writer is bad, or that he has a very bad cause to defend. A response will be made by us, in due time, if we see anything that demands it.

CONFERENCE NOTICE.—Our friends in Michigan will please bear in mind that our reason for not putting the notice of their Conference in a more conspicuous part of the paper, in our last issue, is, that it came in too late. Notices of this kind should be handed in at least one week before publication day, in order to secure their proper place.

SINCE our last issue two more of the Bemis family have died, the second one being the father. The mother is expected soon to go, as she is falling fast. The rest of the family is now considered out of danger. We glean the following, relative to the further development of this dread disease (Trichinosis) in this county, from the Linn County Register of the 18th inst:

"TRICHINOSIS.—Just as we are going to press we learn that there are six more cases of Trichinosis in Maine Township, of this county. The afflicted persons belong to two or three families, all relatives, however, by the name of Jordan."

THE *Voice of the West*, edited by Elder HIMES has come to us in exchange for the HOPE. The *Voice* is wide awake upon the great subject of our Lord's soon coming. We are glad to see the efforts of the brethren connected with the *Voice*, in behalf of the colored people of the south. They work as if they believed God made the colored man. We bid them God speed so far as we believe they are right.

THE little *Pilgrim*, Published by the Christian Publishing Association, Boston, is also received. We think this, in the main, is a very good little Paper for the Children. May it do a good work for the little ones.

BRO. BRINKERHOFF is gone to Laporte, and left us to take charge of the paper in his absence, so if there is anything wrong in the editorial or local departments, it will be known who is at fault. B. F. SNOOK.

PAYSON'S MESSAGE.—The secretary of the American Education Society, visiting Dr. Payson shortly before his death, asked for a message which he might carry from him to beneficiaries, when he received the following impromptu:—"What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown there as an index of your thoughts and feelings, what care, what caution would you exercise in the selection! Now, this is what God has done He has placed before your minds, on which you are about to inscribe every day and every hour, by your instructions, by your spirit, or by your example, something which will remain, and be exhibited for or against you at the judgment day."

THE devout Christian has been compared to a full goblet. Just as the slightest motion makes it run over, so every little incident awakens pious sentiments, and little mercy causes his heart to overflow with gratitude.

RECEIPTS.

FOR THE HOPE OF ISRAEL.

[Annexed to each receipt in this list, is the Vol. and No. of the HOPE to which the money received pays.]

ONE DOLLAR EACH:—E B Carpenter, 1-17; John Andrews, 1-17; Gilbert Cranmer, 1-17.

ONE DOLLAR AND A HALF EACH:—Wilson Aldrich, 1-26; S E Armstrong, 1-26; Joseph Mentzer, 1-26; O N Gray, 1-26; V M Gray, 1-26; M N Kramer, 1-26; Ashael Aldrich, 1-26; Robert Garret, 1-26; Robert Armstrong, 1-26; W J Wilson, 1-26; Jefferson Loughead, 1-26; Thomas Hamilton, 1-26; O A Phillips, 1-26; Joseph Nichols, 1-26; J O Dille, 1-26; John Nichols, 1-26; Gilbert Stewart, 1-26; M A Dalby, 1-26; Luther L Tiffany, 1-26; W H Ball, 1-26; J C Day, 1-26; C W Manson, 1-26.

J L Boyd, \$2.90—2-24. Jane Martin, \$2.00—2-8. E Rowley, \$0.60—1-8

THE COMING OF CHRIST.—The great and solemn convention: "Before him shall be gathered all nations."

The time when this convention shall take place: "when the Son of man shall come in his glory."

The appearance of the Judge: "He shall come in his glory."

His attendants will be glorious: "And all the holy angels with him."

The assembly. "Before him shall be gathered all nations." What a vast multitude. You and I will be there.

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