

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, July 2, 1867.

Vol. II.--No. 2

THE HOPE OF ISRAEL.

PUBLISHED BY
The Christian Publishing Association.

Devoted to the exposition of prophecy and principles of morality as taught by the word of God.

H. E. CARVER, PRESIDENT.

TERMS.—One Dollar and a half a year in advance. To those unable to pay, FREE.

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I WOULD SPEAK OF JESUS.

BY DIANTHA TICKNOR.

- 1 A weary soul, that knows not where to rest,
A burden'd soul with anxious fear oppress'd,
By sin polluted, garments deeply dyed,
Where shall I go from God's just wrath to hide?
- 2 Oh! who between the Lord and me will stand?
Who stay the blow from his avenging hand?
When justice cries cut that vile sinner down,
Oh, who will save me from my Maker's frown?
- 3 I hear a voice, "Poor soul come unto me,—
Be not afraid, I gave my life for thee;
I bore thy sins, on me thy guilt was laid,
And by my death I have the ransom paid.
- 4 No filthy stain upon thy garments now;
No grief or fear need agitate thy brow,
For thou art mine; I've washed thee in my blood,
And will present thee pure before the throne [of God.]
- 5 When weary, sad, or faint, just lean on me;
I am thy stay, and will thy solace be;
Although unseen, I will thy steps attend,
And guide thee safely, and from harm defend."
- 6 All glory be to Jesus! Can it be [me,
Thou shouldst such love, such mercy show to
And can I slight thy love?—from duties' path-
way rove?
Forbid it gratitude!—forbid it love!
- 7 Oh, could my voice be heard from pole to pole,
And its loud echoes through creation roll,
I'd tell of Jesus: he, the sinners friend,
Who came to earth to bleed and die for them.
- 8 Again He'll come to wake the dusty tomb,
And make this groaning earth like Eden bloom.
He soon is coming,—praise his holy name;
He soon will come,—but not to suffer shame.
- 9 He comes! he comes with glory beaming brow!
No crown of thorns! no reed mock sceptre now!
Angels attend him—saints to meet him rise:
Ten thousand times ten thousand fill the skies.
- 10 The skies dissolve,—the heavens disappear,
And earth's own king, the son of God is here.
Shout! angels, shout! let saints adoring fall,
And crown this precious Savior "Lord of All."

The Three Angel's of Rev. xiv. 6-12. What do they symbolize?

By THOMAS HAMILTON.

This is a very important question to all Adventists as our S. D. Advent brethren have already answered it, satisfactorily at least to themselves, which if true, must necessarily consign all who reject that position to the unmixed wrath of God. As we do not desire to reject the counsel of God, or be compelled to "drink of the wine of the wrath of God," we have concluded to examine this subject carefully and critically, that we may understand the words of this prophecy, and keep the things that are written in this book.

6th. verse. "And I saw another angel."—A different one from some one mentioned before, though not necessarily one immediately preceding this, for John had seen many angels already. "Flying in midheaven." [Tregelles Translation.] The scene cannot be in heaven, as the gospel is not to be preached there, but the word must denote the sky.—He is represented as flying to denote the rapidity with which the gospel would spread through the world in the period referred to. "Having the everlasting gospel." It is called the everlasting gospel, (1) because its great truths are eternal and always exist; (2) because it will forever remain unchanged; (3) because its effects will be everlasting. "To preach unto them that dwell on the earth." We inquire, what is meant here by the phrase "them that dwell on the earth?" If it has reference to all the habitable earth, why does the revelator go on to say, "and to every nation, and kindred, &c?" It is evident that the term "earth" in this text refers to the Roman Empire where the scenes of the two previous chapters are laid. "And to every nation, and kindred, and tongue, and people." To all men, to all classes and conditions, without distinction or exceptions.

7th. verse. "Saying with a loud voice."—That all the nations might hear. "Fear God." That is, reverence, honor and obey God.—Render homage not to the beast, to his image, or to any idol, but to the only true God. This is the design of the gospel, to turn men from all forms of idol worship, and it is evident that this message was to be carried to worshippers of false Gods. Such were the worshippers of the Roman Beast; the followers of

Mahomet, and all forms of image worship. "And give glory to him," the only true God the great ruler of heaven and earth. "For the hour of his judgment is come." His judgment on the beast. The main idea is, that when God shall be about to cause his gospel to spread through the world, there will be as it were a solemn judgment on that antichristian power which had so long resisted and persecuted his saints, and that on the final fall of that power his own kingdom will be set up on the earth. "And worship him that made heaven and earth, and the sea, and the fountains of waters." That is, cease worshipping gods of wood and stone, and false deities that cannot save, and worship him who is the only true God, the Great Creator.

Here we have given a brief exposition of what is called by S. D. Adventists, "The First Angel's Message." When was this Message given? S. D. Adventists say that it was given by Wm. Miller in 1837-1844, (Key p. 36.) But we inquire; what was Wm. Miller's message? Answer. The Lord was coming in 1843 or 1844. Did the Lord come, as he believed? No; he was mistaken as he freely admitted, himself. Then, of course, Father Miller did not give the "First Angel's Message." Well, who did give it? We answer: the Reformers. "When the great Reformation came, after the dark ages, and the Man of Sin was discovered, with it came the solemn impression on the mind of the true church, that she was nearing the end of the world. . . Rome attained its climacteric, and God sent Luther to announce that the day of redemption would not be long delayed. And Luther thus speaks: "The great day is drawing near, in which the kingdom of abominations (ROME) shall be overthrown. . . Said Melancthon, "This aged world is not far from the end." D' Aubigne, p. 418, after surveying the reformation, says, "The first day was the battle of God, the second the battle of the priest, the third the battle of reason. What will be the fourth? In our opinion the deadly contest of all these powers together, is to end in the victory of Him to whom triumph belongs." We are past the ages of darkness. A mighty voice began three centuries ago to proclaim the hour of God's judgment at hand. It waxeth louder and louder and louder. The Lord cometh! (Voice of the Church, p. 134.) Junekner informs us that in 1546 a medal was

in use, representing Christ as come down to judgment, and the dead rising, with the legend, 'Watch, for ye know not at what hour the Lord cometh.' It was struck just after Luther's death, and shows the then general apprehension among Protestants of the Judgment day being at hand." *Hor. Apoc. Vol. II P. 137.*

But our S. D. Advent brethren lay great stress upon the oath of the Rainbow Angel of Rev. x. 5, 6, and make him identical with the First Angel of Rev. xiv. 6. This we consider an unwarrantable position. Dr. Elliot, the learned commentator, translates this passage as follows, "And the angel ^{swore} that the time should not yet be; but in the days of the voice of the seventh angel, [whenever he may be about to sound] then the mystery of God shall be finished; according to the glad tidings that He hath declared to his servants, the prophets." And in Dr. Tregelles translation, which is considered by able critics the most able translation, we read,—"There shall be no longer delay: but in the days of the voice of the seventh angel, when he should be about to sound,—the mystery of God was completed." On the general expectation of the great Reformers, Elliott states that "commencing immediately from the time of Luther and Zuingli's first heaven-made discovery of the Antichrist of prophecy being none other than the Roman Popes, there was also impressed on them with all the vividness of a heavenly communication, the conviction of the fated time being near at hand, though not indeed yet come, of Antichrist's final, foredoomed destruction. Wm. Tyndale, Bradford, Piscator, Latimer, Bidley, Sandys, and many others of the sixteenth century, looked for the coming of the Lord, and the destruction of Antichrist. John Knox the Reformer of Scotland, Calvin the French Reformer, and Osiander the German Reformer, expected the advent in their day. But we ask, Has the reformation accomplished all the work of the First Angel's Message? Yes. Has God's judgments overtaken the Roman Beast? We answer, Yes. Says the angel to Daniel, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. vii. 26. Compare Rome of to-day, with Rome as she was in her greatness, and we see a striking fulfillment of prophecy. But what has the reformation accomplished? Let facts answer: Through the long, dark night of Papal rule, the Bible was kept from the people; but when the reformation dawned, and that old dusty volume was discovered, and its contents brought to light, there dawned a brighter day for our race. One

honest soul opened its sacred pages, and spread its light around. The Roman Pontiff trembled, and sought to destroy the daring youth. But God was with him. He had "the everlasting gospel to preach unto them that dwell on the earth." And it has spread from that day to this. But the great work of preaching the gospel to every nation, and kindred, and tongue, and people could not be accomplished fully until the Roman temporal power was taken away. This was accomplished by the first Napoleon, and the way has been opened for the spread of the Message, in its fullest sense. Our Bible and Missionary societies have accomplished the great work, and the glad tidings have been proclaimed through the whole earth.

THE KINGDOM OF GOD, DELINEATED.

Article No. IX. BY ELD. S. DAVISON.

THE THRONE OF DAVID IS TO BE THE THRONE OF MESSIAH.

The purpose and the plan of the Lord God has been perfect from the beginning of the ages; but the development of it has all along been progressive. The first intimation of grace to fallen man, was an assurance of final triumph over the enemy that had seduced them into ruin. The apostle Peter, speaks of it as the "restoration of all things," (Acts iii. 21) by the seed of the woman. To Abraham it was the promise of heirship of the world through his seed. Rom. iv. 13. This promise was renewed to Isaac, and to Jacob, and cherished by believers of their posterity, through all their sojourn in Canaan, and in Egypt; for Moses esteemed the reproach of an anointed one to come of their race, as greater riches than all the treasures in Egypt; for he had respect to the recompense of reward, to be found at his coming in his kingdom. Jacob had foretold Judah's destiny as the royal family. "Judah is a lion's whelp; from the prey my son, thou art gone up, he stooped down; he crouched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him the gathering of the people shall be." When the discontented of the nation chose a king, they had no respect to this ancestral prediction, for they chose a man of the tribe of Benjamin; but when God appointed them a king, he chose him from the tribe of Judah, in accordance with the prophecy, and the Lord God not only gave him the throne of the nation, but secured it to his family forever by an inviolable covenant, and called it the sure mercies, or (as in the margin,) "the sure things of David." See Isa. liii. 3; Psa. lxxxix. 28; and Acts xiii. 34. David having been chosen, not by the nation, but by God himself, he was not an independent king, but a viceroy of Jehovah God; and administered the government as the rep-

resentative of Jehovah; and was regarded by God as the representative of the nation.— Hence, when he numbered the people without the divine direction, and without the appointed ransom, (see Ex. xxx. 12,) Jehovah sent his servant unto him, saying, "Thus saith the Lord, I offer thee three things, choose thee one: Shall of them that I may do it unto thee. Shall wilt thou flee three months before thine enemies? or shall there be three days pestilence in thy land?" David chose the three days pestilence. "And there died of the people, from Dan even to Beersheba, seventy thousand men."

Thus, the king and the people were made to realize that Jehovah was the sovereign ruler of the nations, and David only his deputy on the throne of Israel. All the dealings of God with that nation before and since David's day have been and are confirmatory of the same thing: and as long as David and Solomon reigned upon the throne of Israel, all the office of the prophets raised up among them was to explain and enforce the divine will in accordance with the laws given to them at Horeb. Indeed, it was mostly so, until the reign of Uzziah, king of Judah; here we have the names of Gad, Nathan, Ahijah, Iddo, Shemariah, Azariah, Jehu, Elijah, Micah, Elisha, and Elisha as prophets without any of their writings; during this time, about 300 years all the prophecies of the future, are contained in the Psalms of David, Solomon, Heman, and Asaph; (a descendant of the prophet Samuel) and all these prophetic Psalms celebrate the future glory of the house of David, the royal city of Jerusalem, and the Mt. Zion, the site of the temple of the Lord Jehovah, the seat of the divine presence. It was their joy that God dwelt in that holy place among them; and their exultation that he dwelt in like manner with no other nation; and that they had the only divinely authorized system of worship on the earth; and hence that all nations must come up there to worship. And this during the reign of Solomon they did do. "The joy of the whole earth is Mt. Zion." Psa. xlviii. 2. "The Lord is great in Zion; he is high above all people." Psa. xcix. 2. Some thirty of the Psalms are of this character; and their beauty and force never can be apprehended from any other stand-point than this; viz: Zion is the chosen place of God's habitation among men; from henceforth, and forever; and the seat of vice royalty of heaven forevermore. From the day that God entered into covenant with David, Zion has been the place of his chosen habitation.

At the time that David by divine direction removed the ark of the covenant from Kirjath-jearim to the city of David, Mount Zion, he composed the cxxxiii Psalm for a song on that occasion, in which he says, "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell, for I have desired it." The throne of the viceroy was close by the habitation of God, the great king that ruled in Zion; and according to Ezek. xlii. 7, it will be so again in the restoration; for he says: "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I

WILL DWELL IN THE TEMPLE OF ISRAEL FOREVER." So the prophet, is sent to say to the king of the temple, "Sing and praise the Lord of hosts hath set his feet upon the holy land, and shall choose the habitation of thee, saith the Lord." Zech. ii. 10-12.

All the writings of the prophets, from Isaiah to Malachi, have been and are confirmatory of the same thing: and as long as David and Solomon reigned upon the throne of Israel, all the office of the prophets raised up among them was to explain and enforce the divine will in accordance with the laws given to them at Horeb. Indeed, it was mostly so, until the reign of Uzziah, king of Judah; here we have the names of Gad, Nathan, Ahijah, Iddo, Shemariah, Azariah, Jehu, Elijah, Micah, Elisha, and Elisha as prophets without any of their writings; during this time, about 300 years all the prophecies of the future, are contained in the Psalms of David, Solomon, Heman, and Asaph; (a descendant of the prophet Samuel) and all these prophetic Psalms celebrate the future glory of the house of David, the royal city of Jerusalem, and the Mt. Zion, the site of the temple of the Lord Jehovah, the seat of the divine presence. It was their joy that God dwelt in that holy place among them; and their exultation that he dwelt in like manner with no other nation; and that they had the only divinely authorized system of worship on the earth; and hence that all nations must come up there to worship. And this during the reign of Solomon they did do. "The joy of the whole earth is Mt. Zion." Psa. xlviii. 2. "The Lord is great in Zion; he is high above all people." Psa. xcix. 2. Some thirty of the Psalms are of this character; and their beauty and force never can be apprehended from any other stand-point than this; viz: Zion is the chosen place of God's habitation among men; from henceforth, and forever; and the seat of vice royalty of heaven forevermore. From the day that God entered into covenant with David, Zion has been the place of his chosen habitation.

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ERRATA.—In article read "Stuarts."

The

"Thus saith the Lord, stand the old paths, where is the good rest to your souls. But Jer. vi. 16.

In the administration it is of the very high established bounds

WILL DWELL IN THE MIDST OF THE CHILDREN OF ISRAEL FOREVER." So again at the building of the second temple. Zechariah the prophet, is sent to say to the Jews that builded the temple, "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord shall inherit Judah his portion, in the holy land, and shall choose Jerusalem again." Zech. ii. 10-12.

All the writings of the prophets which we possess, from Isaiah to Malachi, were given from about the time, and after the Lord had begun to deliver the kingdom of Israel into the hands of the Assyrians, and the four great nations that were successively to rule the whole earth; or, from the period that the times of the Gentiles," began. Not one of them dates before the days of Uzziah, except Joel. And all of them but Joel, were raised up to warn that people of the judgments of the Lord, which were about to overtake them, and to assure believers among them, that the covenants with Abraham, Isaac, and Jacob, and David, would certainly be fulfilled to them, and to their successors in faith. And they locate the kingdom with Jerusalem, and the throne of Messiah with the throne of David; and with no other people, place, or family.—Isaiah says, "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom." Isa. ix. 7.

And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord: if ye can break my covenant of the night, so that there should not be day and night in their season, then may also my covenant be broken, with David my servant, that he should not have a son to reign upon his throne." Jer. xxxiii. 19-21, 26. Thus Jehovah speaks himself, hundreds of years after David's day, and testifies that he will yet establish the throne of David by one of his seed as king forevermore.—And Gabriel as specifically speaks of it, and says of the holy child of Bethlehem, "The Lord God shall give him the throne of his father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end." This was their faith, and their only hope of salvation, Jerusalem, Mt. Zion, the City of David, David's throne, and the people over whom David reigned, the house of Jacob, are specifically and positively given to the Messiah in prophecy and promise. There will be his throne, and from thence will go forth his word for the restitution of all things, including the salvation of his people.

ERRATA.—In article No. viii., for "Shurts" read "Stuarts."

The Old Paths.

"Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls. But they said we will not walk therein." Jer. vi. 16.

In the administration of earthly governments, it is of the very highest importance that the long established boundaries of power, which have

been the product of the ripened experience of ages, should be regarded with profound reverence. The least disregard of those salutary limitations is fraught with the most imminent danger. Power is always panting for an opportunity to break through those restraints and assert for itself absolute dominion. If we suffer the barriers to be broken through at one point, it will not be long before we find it giving away at many points. The surrender of one strong hold, is pleaded as an argument and precedent for the surrender of others, and ere long we shall find that liberty is exposed on every hand to the assaults of fierce and implacable foes. Our only safety is in proscribing the line of defence, fully guarded, and completely unbroken.

The country which is blessed with institutions characterized by these old land marks, if it is true to itself, and to its high privileges, will not cease to cherish and preserve them with jealous vigilance.

By the favor of a benignant providence, the people of God have inherited from the prophets, and apostles, and fathers, institutions, embodying an elaborate and systematic system of limitations upon the powers of God's government. The system as a whole, constitutes our religious liberty. It has commended itself to the ripened judgment, and the unwavering affection of all God's people. The church could not have attained to the high degree of general happiness and power, had she not passed the glorious system of restraints upon the opposing influences which are abroad in the land. There are undoubtedly, numerous instances, where ancient usages do a great injustice to very worthy persons, and which might be remedied without difficulty, and without any sacrifice of principle. The practice therefore, in this aspect of it, must be condemned by all spiritually minded persons, as an abuse which though old, and consecrated by time, ought nevertheless, to be speedily remedied.

But in the endeavor to reform abuses, we should take good care not to overthrow the defences of our gospel liberty. Religious liberty is too valuable a thing to be sacrificed for the purpose of securing any earthly object; nor is such a sacrifice necessary to the accomplishment of the reformation of abuses. There is no valuable religious result, which requires for its attainment, the perpetration of a crime. Let all abuses be reformed in their appropriate time and measure, but let it be by the free consent of God's dear people, acting in accordance with their respective rights given them of God and his word.—The practical maxim of some is, that certain abuses as they are termed, must be reformed, whatever may be the consequences. Such persons think they are actuated by a genuine zeal for reforms; but most of them are governed by a party spirit, modified in many cases by ambition, or avarice drunk with power. They imagine that this scheme will be sanctioned of the Lord, and his people, and will be likely to preserve the ascendancy of their party and church. Such reform is regarded as a good substitute for former mistakes, and false views, cherished for a time, and then given up.

Thus we see a class of persons for the sake of reform, and personal advantage, ready to surrender all the old barriers of religious liberty. But

the true people of God have declared their determination not to sanction the radical scheme of reformation: they will preserve and respect the old land-marks: they are willing to leave each church to regulate its own affairs. They claim for themselves, and they are willing to secure to others the right to regulate the condition of their own church, and its members. They are also determined that the limitations of power, and safeguards of religious liberty, which they have inherited from an honored ancestry, shall be faithfully preserved. They will not forget their origin and history, nor shut their eyes to the lessons of experience, the old characteristic love of gospel liberty will never die out.

God's people have taken a stand, and will be found doing battle in the front rank in the approaching struggle at the great day of the Lord.
A. KIMBALL.

DEAR BRO. BRINKERHOFF: The following lines I lately met with, and they struck me as particularly beautiful in poetry, and in sentiment; so I send them to you, hoping you will find a corner for them in the *Hope*. Alas! have not many of us often felt "how much of earthly mould," or dross needed purging out,

"Ere in the silver he can trace,
The first faint semblance to his face?"
I do believe, brothers and sisters, "He does not willingly afflict," and will not subject us to an ordeal greater than the selfishness and corruption of our natures demand, in order that we may be made fit subjects for his glorious kingdom, where with him we may live and reign forevermore.
C. S. GORP.

CHRIST'S IMAGE REFLECTED.

"He shall sit as a refiner and purifier of silver."
"Tis sweet to know that He who tries
The silver, takes His seat
Beside the fire that purifies,
Lest too intense a heat
(Raised to consume the base alloy)
The precious metal too, destroy.

"Tis good to think that well he knows,
The silver's power to bear
The ordeal through which it goes,
And that with skill and care,
He'll take it from the fire, when fit
For His own hand to polish it.

"Tis blessedness to feel that He
The piece He has begun,
Will not forsake till He can see
(To prove the work is done),
An image by its brightness shown,
The perfect likeness of his own.

"But Ah! how much of earthly mould;
Dark relics of the mine,
Purged from the ore, He must behold—
How long He must refine—
E're in the silver He can trace
The first faint semblance to His face.

"Thou great Refiner, sit thou by,
Thy promise to fulfill—
Moved by thy hand, beneath thy eye,
And melted at thy will,
Oh, may thy word forever shine,
Reflecting beauty pure as thine."

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

Published Semi-Monthly by the Christian Publishing Association, at

Marion, Linn County, Iowa.

TERMS: - - - - \$1.50 per year

TUESDAY, - - - - JULY 2, 1867.

W. H. BRINKERHOFF, Editor.

IMMORTALITY.

An Essay prepared and read before the
Ministerial Conference of East
Grand River Baptist Association, in July, 1866.

BY ARCHIBALD ROBBINS.

4. The texts above quoted sufficiently establish the fourth proposition, viz: That the soul lives on in a conscious existence separated from, and independent of the body. As before noticed, the souls of the martyrs retained their consciousness, and remembered their trials and persecutions after the death of their bodies. Lazarus was comforted and the rich man tormented after death; neither of which could possibly be true if soul and body had died together, and the consciousness of being had been lost. St. Paul in Philippians 1: 22, 23 inculcates the same idea, that the death of the body is its separation from the soul. He says "For me to live is Christ, and die is gain. But if I live in the flesh, this is the fruit of my labor: yet what shall I choose I know not. For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you."

Having now ascertained that the soul lives on in a conscious state after the death of the body, it only remains necessary to show that its existence is eternal in order to establish the doctrine of its immortality. This we will now consider.

The Savior said to the dying thief on the cross, "to-day thou shalt be with me in Paradise." In John 10: 27 and 28 he says, "My sheep hear my voice, and they follow me, and I give unto them eternal life, and they shall never perish;" thus clearly indicating the eternity of their existence. Again, he says to Martha the sister of Lazarus, in John 11: 25, "He that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." St Paul says in Romans 6: 23, "The wages of sin is death, but the gift of God is eternal life thro' Jesus Christ our Lord." It is also said by the Apostle in speaking of God, "who only hath immortality dwelling in the light which no man can approach unto." Mans immortality during this state of existence, is shrouded in the darkness and gloom of that mortality to which his body is subject; but it is said of the Savior that he has "abolished death and brought life and immortality to light through the gospel." The problem of human destiny was submitted to him for solution, and he has "brought to light" or demonstrated immortality as the result.

REMARKS.

The fourth proposition, is, "That the soul lives on, in a conscious existence separated from, and independent of the body." The language of Paul in Phil. i. 22, is brought forward to sustain the statement made. Now if the witness testifies as supposed by our "essayist," then he must of necessity be impeached, because he has testified contrary to the "faithful and true witness" who came to bring "life and immortality to light

through the gospel." But we apprehend no danger on this point, but shall be mistaken if we fail to find our "essayist" "wresting" the language of this Apostle. Paul has nothing to say about "immaterial" soul in the text, much less about it having a conscious existence, separate and independent of the body.

Two things were set before Paul, life and death. He said he could not choose which of them (life or death), and hence was in a "strait," between two (life and death). What did Paul mean by saying he was in a "strait"? "To put mean by saying he was in a "strait"? "To put to difficulties." (Web.) Thus Paul could not decide which he would prefer. If he lived "Christ could be magnified in his body," and it was "more needful" for the church, but "to die," then he could rest from his toils and privations and the enemies of the cross of Christ could no longer trouble him and thus "to die is gain." Revolving these over in his mind, he could not decide which to choose (life or death) but our essayist has come to the rescue, and chooses for Paul by causing him to decide in favor of death which is claimed to show that the "soul lives on in a conscious state independent of the body;" and makes this equivalent to "departing and being with Christ." It is to be deplored that such men as our essayist did not live contemporary with Paul in order that Paul might have had expounded unto him the way of God more perfectly.

Look at this text. Paul was in a "strait" between two [life and death] but he could desire that he might "depart and be with Christ which is far better." Better than what? Why, life or death. Then do not men go to heaven at death? No, or else Paul would have been enabled to choose death. If the text occurred in Browns Grammar, and this Elder was called upon to analyze and parse it, he would say at once that the adjective "better" qualified "life or death understood and hence to depart and be with Christ would be far better than either life or death. But Elder Robbins the Grammarian and Elder Robbins the Theologian are two distinct characters, and widely different on some points. As Paul could not decide between life and death, there was one thing he could say "to depart and be with Christ which is far better." Ah! if he could have gone straight to immortal glory then he would have been in a "strait" no longer.

Query: Was Paul unacquainted with the doctrine (false) that men go to heaven, and are rewarded at death? If not why say, "I am in a strait"? His ignorance of it may well lead us to reflect, and suspect that it was not truth. But are men rewarded at death? If so what need of a future judgment? Paul said in 2 Tim. iv. 8. "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. He expected to receive" a crown of glory when Jesus comes to judge the "quick and the dead." Thus this witness fails to sustain the proposition.

The thief on the cross is next brought to view, but without any comment. This text is most fatal to those who use it and yet they cling as with a death struggle to it. We present the following reasons showing why this text does not teach present immortality.

1st. The word soul is not in the text, nor the idea, only as applied to the whole man.

2d. Paradise is where God dwells, and neither the Savior or the thief went there on that day, for Jesus said three days after, "touch me not for I have not yet ascended to my Father" (John xx. 17.) Thus while our modern divines say Jesus went the same day the Savior contradicts them and declares I have not ascended." Will they stand corrected?

3d. If the thief went to paradise that day he went without tasting a temporal death for the driving of the nails through the hands and feet in the crucifixion, did not ordinarily produce immediate death; and at the close of the day the soldiery went and broke the legs of the thieves but did not of the Savior, because he was already dead, and it caused a wonderment among them. But why break their legs? To keep them from running away, after being taken down from the cross. Hence we must conclude that if the thief went to heaven that day, he must have been translated, and did not see death. We might add more, but this is sufficient to show the inapplicability of the witness. Our essayist is quite unfortunate in his text in John x. 27, 28, for we there learn that they have eternal life given unto them, and certainly if they were immortal they would not need to have it given to them; and with this agrees the language of Paul, where we are commanded to seek for immortality: eternal life, by a patient continuance in well doing. We are not in the habit of seeking for that which we already possess. Convince us that we have immortality and we shall no longer seek for it.

The language of the Savior to the sister of Lazarus, we wish to examine next.

1st. Lazarus was dead.

2d. Jesus said he should rise again, "though he were dead, yet shall he live."

3d. Those who thus live and are believers in Christ shall never die. This brings us to examine an important point.

1st. All die a temporal death, hence the "never die" cannot have reference to that event.

2d. None but believers shall "never die," and, Therefore, the wicked or unbelievers must perish.

Again, 1st. The wicked are not exempt from death:

2nd. Immortality is a condition of exemption from death: therefore,

3rd. The wicked are not immortal.

When the Savior called Lazarus from the tomb, he did not look up to heaven and call the "immaterial" soul from the mansions above, but he that was DEAD came forth. "As man's immortality during this state of existence is shrouded in the darkness and gloom of that mortality to which his body is subject," how cruel it must have been in the Savior to call back from its holy, happy state, the soul of Lazarus to inhabit cumbrous clay again. This text cries out in trumpet tones against mans present immortality.

Why our essayist should go to the language of the Apostle, when he declares that God "only hath immortality" we certainly are at a loss to know. Does he argue at random? He could not have presented a more fatal text, than this

one, neither could he have done. Look immortality." God immortality. Hence if man not inherent. By what Jesus said "He that a state of wickedness it and thus have not rived as soon as man in grace, always in be impossible for su is not the truth. M tality immediately. raised immortal. T come up incorrupt immortality to tight it was not brought the old Testament soul. But this light pel. As the gospel only who make us mortality. The therefore the wicked.

Will our essayist "problem of human relative to his nature that immortality ated man immortal deny to confirm it, than such reason in this proposition deals destruction tain.

THE PERIOD

Are the "Little Dan

In Dan. vii., t resented as havi with the ram of having one horn comes up for it terrible beast of is evidently the the "Prince of t xi. 22.) Daniel and behold, the little horn, bef first horns pluck horn "were eye mouth speakin Thus we see th them were pluck horn. In Dan horn came out ard beast, or o Dan. viii., 8, 9 ity in the orig among the ten other arose in or leopard kin terpreters find called Wester the Grecian k it, so far at les Again, if w

one, neither could he argue more suicidal than he has done. Look at this text, God "only hath immortality." God is the only source of immortality. Hence if man has it, it is derived and not inherent. By what means is it derived? Jesus said "He that believeth." The wicked in a state of wickedness have no means of obtaining it and thus have *not* immortality. But is it derived as soon as man believes? If so, then "once in grace, always in grace" is true and it would be impossible for such a one to be lost; but this is not the truth. Men do not derive this immortality immediately. They are sown mortal and raised immortal. They go down corruptible, and come up incorruptible. But Jesus brought immortality to light through the gospel. Then it was not brought to light before. No wonder the old Testament is silent about an immortal soul. But this light is brought through the gospel. As the gospel is a remedial system, those only who make use of the remedy will have immortality. The wicked will never use it, therefore the wicked will never be immortal.

Will our essayist tell us, in what manner the "problem of human destiny was submitted" relative to his *nature* respecting immortality, and that immortality was the result, when God created man immortal. We need no better evidence to confirm the doctrine of man's mortality, than such reasoning as our essayist has read in this proposition. With a singular fatuity he deals destruction to the position he thinks to sustain.

[Continued.]

THE PERIODS OF DANIEL. NO. II.

Are the "Little Horns" of Daniel vii., and Daniel viii., identical?

BY I. N. KRAMER.

In Dan. vii., the third, or leopard beast is represented as having four heads, and is identical with the ram of Dan. viii., or Grecian kingdom having one horn, which, when broken, four comes up for it. The fourth, or dreadful and terrible beast of Dan. vii., had ten horns. This is evidently the Roman beast, elsewhere called the "Prince of the covenant." (Dan. ix. 23, 27; xi. 22.) Daniel says, he considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and in this horn "were eyes like the eyes of a man, and a mouth speaking great things." Dan. viii. 8, 21. Thus we see this beast had ten horns and three of them were plucked up, to give place to the little horn. In Dan. viii., we are told that *that* little horn came out of one of the four heads of the leopard beast, or one of the four horns of the goat of Dan. viii., 8, 9. Here then is a great dissimilarity in the origin of these two horns. One arose among the ten horns of the terrible beast, the other arose in one of the four horns of the goat, or leopard kingdom. And to confirm this, interpreters find all these ten horns in what is called Western Rome, a country lying west of the Grecian kingdom, and entirely distinct from it, so far at least as territory is concerned. Again, if we inquire into the mission, or work

of these two horns, we shall find as much dissimilarity, as we do in their origin.

Concerning the horn of Dan. vii., it is said, "And the same horn made war with the saints, and prevailed against them; and he shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times and an half." Dan. vii. 21, 25.

Of the horn in Dan. viii., it is said, "And it waxed great, even to the host of heaven; and it cast down some of the host of the stars, and stamped upon them, yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host, was given him against the daily sacrifice by reason of transgression; and it cast down the truth to the ground, and it practised and prospered.—And he shall destroy the mighty and the holy people. He shall also stand up against the prince of princes, but he shall be broken without hand." Dan. viii. 10-12, 24, 25. And in ch. xii., we are told that the wonders (i. e. desolations of astonishment) of this horn shall be for "a time, times, and an half, and when he shall have accomplished to scatter the power of the holy people, all these [times—i. e. time times and an half,] shall be finished."

Interpreters agree that the horn of ch. vii., refers to the Papacy, whose special work was to wear out the saints of the Most High—the Christian, or Gentile church being given into his hands "for a time times and an half." But the horn of the viii. ch. is to set himself against the holy people—the people of the sacrifice and the oblation,—the Jews; and against their holy things, and their sacred services, which cannot be claimed as the special work, or mission of the papacy.

In conclusion, we ask, Did the Papacy arise at Rome? or did it arise out of a branch of the Grecian kingdom? and if it be true, that the Papacy arose out of a branch of the Grecian kingdom, then it is also true that the country where the Papacy arose, must have been a portion of the Grecian kingdom. Shall we believe the Pope was made in Thrace, Syria, Egypt, or Greece, or at Rome, a country never included in the Grecian kingdom? Or when did the Papacy give the sanctuary and the host to be trodden under foot? When did it either destroy or pollute, intermingle, or substitute the sanctuary, and its services to mark the commencement of the 1290 days? When were the Egyptians stirred up with a mighty army against the Papacy, and fell before it? When did it pollute the sanctuary of strength, and give the abomination of desolating?

Therefore we conclude that these two horns represent two different powers, and we believe there are two powers in existence, which answer to the description here given. The one wearing out the people of the saints of the Most High,—the other treading down the host of the holy people, their sanctuary, their country, their houses, and all that is held sacred and dear to them; and that each shall continue his work for a time times and a half.

"But to do good and to communicate" forget not: for with such sacrifice God is well pleased."

Questions concerning the two-horned beast of Rev. xiii.

By Elder John Reed.

Remarks by the Editor.

1st. "I cannot see any thing in the prophecy or symbol, that intimates the least connection with the ten-horned beast of Rev. xiii."

We do not understand the ten-horned beast to symbolize the Catholic church, but the secular arm, or civil power of Rome. This ten-horned beast is seen in Chap. xvii, where it undoubtedly represents the civil power, and the woman the Catholic church. This woman or church directs and controls the beast or civil government. We think we see considerable connection between the two.

1st. The two-horned beast exerciseth *all* the power [authority] of the ten-horned beast.

2nd. Causeth the dwellers of earth (Roman territory) to worship (pay homage) the ten-horned beast, which in order to do, we apprehend would cause a *close* connection.

3rd. Causeth an image to be made to the ten-horned beast; and,

4th. Causeth men [who pay homage to the civil power of Rome,] to receive the mark of the ten-horned beast. Yes, Bro. they are quite intimate, and very closely connected.

"My 2nd objection is, because I understand the two-horned beast is a symbol of a civil, or political government, as the head and mouth that spake as a dragon, denotes the law-making power, or legislative head of a nation, and not a power connected in the government, as denoted by the horns of the beast."

To this we reply, 1st. We cannot see the force of this objection. Was not the Papal Hierarchy a law making power? Did he not exercise the authority or reins of government for Rome? And did he not make religion the pretext for doing this? Most certainly, he did.—And if the "horns denote a power connected in the government," are not the two classes of the Romish clergy, which we think are symbolized by the horns, a power that was felt, and that was connected in the government.

We think it an easy matter to demonstrate that the two-horned beast, is a professedly religious power, and one that would use the secular power to do its bidding. Turn to Rev. xix. 20, where the false prophet is brought to view. We identify him as the two-horned beast from the fact that, that they perform the same work, and in the same locality.

2st. Both wrought miracles before the ten-horned beast.

Both deceived them that received the mark of the beast: and,

3rd. Caused the image to be worshipped.

"My 3rd. objection is, it makes the two horned beast control the ten-horned beast in its acts, which the symbol does not intimate."

Why! look here. You have made one of the most direct strokes against a plain statement of the Bible, that it is possible to make. Should I exercise [cause to act in any manner: Web.] all your power or authority, think you that I

would have no control over rot? The two-horned beast "exercised all the power of the first beast," and what does it mean? It cannot mean the same kind of power, for then it would be impossible to identify the power in question. England may possess the same kind of power; so may France, Prussia, Austria, or Russia, and so may the United States or even the State of Iowa. It must be something more definite than this.

Neither can it mean that this power can be exercised on after A. D. 1798, as contended by some. This is not well argued; for after the first beast had used his power or strength, it could not be said of any other government, that it exercised its power any more than it could be said of an individual who had lost his strength and manhood by dissipation, that said strength was used by another individual; but if while the individual in the vigor of his manhood, and while his strength remained intact, should surrender his power and influence to another's use, and to be controlled by him, then it could with propriety be said of him, that he "exerciseth all the power" of the first individual. Thus it is with the Two-horned beast: he "exerciseth all the power of the first beast," during the time the first beast had power and authority. Now if this was not the Catholic Church, and as the Ten-horned beast has lost his power, how is this exercising "all the power of the first beast" to be accomplished?

This Two-horned beast has such a control over the first beast, that he causeth its inhabitants to worship the first beast whose deadly wound was healed. And again, he has such control over the inhabitants of the first beast that he "causeth all, both small and great, rich and poor, free and bond to receive a mark." Why, what a perfect control!

(To be Continued.)

From Indiana.

We have just received a note from Bro. Snook, too late to be inserted in its proper place in the paper, with a list of twenty-two new subscribers, and a promise of report soon. He says:

"My work for the Hope will show that we are having some success. To-day I meet the great champion of the Baptists in debate on the Kingdom and Sabbath questions. An interesting time is expected. Walker and Russell will be here, and Franklin is expected. However we fear not. I never felt greater confidence in the truth, or more assurance of success. Remember me at the throne of grace."

Bro. Snook is doing a good work for the cause. May the Lord sustain him and prosper him. Our former brethren have said that our only work was to tear them down; and if we wished to do good and advance the cause of truth, our ministers would go out in new fields. Will they admit it now?
J. B.

LIFE.

What is life? Let the servant of God answer: "It is even a vapor, that appeareth for a little time, and then vanisheth away." We have many times seen this verified, when our dear friends have been called to sleep the sleep of

death; and as they were borne from our embrace to rest in the silent grave until the life-giver should come, then did we not feel that life was uncertain? that it was even like "a vapor that appeareth for a little time, and then vanisheth away?"

We know of many an honest one, whose cheeks a short time ago glowed with the rose-tint of health; and who enjoyed life no less than we do, who have now gone to that bourne from which no traveler can return. Should not these scenes of mortality teach us a lesson? Should we not learn from these, that we are fast passing away? that we may be summoned to a final farewell to things of earth? Then as life is so uncertain, and at the longest so short, does it not behoove us to live in such a manner, that when we shall have finished our course here below, that we can meet with the divine approbation of our heavenly Father? How joyful must be the feelings of that one who knows he must soon bid adieu to scenes of earth, when he can look back upon a well-spent life—a life devoted wholly to the service of his Maker. He can then say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give to me at that day." Who then desires that his sun may set as brightly, and peacefully as did that of the apostle Paul? If we desire this, we must follow his blessed example, and walk even as he walked.

There are few but that love this present life: we cling to it with a tenacious grasp: we love it far above gold and silver, and the precious things of earth; but we know we cannot always enjoy it. Oh then let us seek for immortality and eternal life;—eternal life at the right hand of God, and where cares and sorrows are never known. Now, all though we may sow in tears, we shall there reap in joy; yes, "Reap rich gladness through the eternal years." Let us try to rightly improve each passing moment, and ever bow in sweet submission to the will of our God, striving earnestly to walk in the path of virtue and uprightness, that when the glory of the Lord shall cover this earth as the waters cover the sea, we may here have an eternal home. For our Savior has said, "The meek shall inherit the earth." Then we can "have right to the tree of life, and enter through the gates into the city" of our God.

EMMA F. ALDRICH.

Marion, Iowa.

CONSTITUTION AND BY-LAWS

OF THE

CHRISTIAN PUBLISHING ASSOCIATION.

PREAMBLE.

WHEREAS, in the providence of God he has in tender compassion and love to man, provided a way for him to escape from the wrath to come through his Son Jesus Christ, and has given unto man a guide (the Bible) to direct his footsteps, and

WHEREAS, God has entrusted his gospel to man and commanded that they "should let their light shine, and believing that we are in an age

when it is especially necessary to labor together, and thus have co-operation in the dissemination of truth, therefore in order for our well being and that God's blessing may rest upon us in our efforts to do good, we do hereby adopt the following Constitution and By-laws, by which we shall be directed and controlled.

CONSTITUTION.

Art. 1st. This Association shall be known as the Christian Publishing Association, located at Marion, Iowa.

Art. 2d. The object of this Association shall be to print and publish books, pamphlets, tracts, and periodicals, devoted to the advancement of the truths of the Bible.

Art. 3rd. The officers of this Association shall consist of a President, Vice President, Secretary, Treasurer, Editor, and a Publishing Committee consisting of three members, who shall hold their offices one year or until their successors be elected and qualified.

Art. 4th. It shall be the duty of the President to preside at all the regular and special meetings of the Association, shall decide all questions of order, and shall have the casting vote in case of a tie.

Art. 5th. The Vice President shall perform all the duties of the President in his absence.

Art. 6th. It shall be the duty of the Secretary to keep a faithful record of all the proceedings of the Association, and to keep all books and papers belonging to the Association that may come into his hands by virtue of his office.

Art. 7th. It shall be the duty of the Treasurer to keep the funds belonging to the Association, and also valuable papers that may come into his hands by virtue of his office.

Art. 8th. It shall be the duty of the Editor to select and prepare matter for the periodical department of the Association, and to exercise a special watchcare over the same.

Art. 9th. It shall be the duty of the Publishing Committee to decide what books, periodicals, pamphlets, and tracts, shall be published, and to provide the means necessary for publishing the same.

Art. 10. Any person can become a member of the Association by paying into the treasury the sum of five (5) dollars.

Art. 11th. This Constitution shall remain unalterable, except by a vote of two thirds of the members present at any regular meeting of the Association.

BY-LAWS.

ART. I

Sec. 1st. The regular meetings of this Association shall be held annually; the time and place of the meeting to be determined by the officers of the Association.

Sec. 2nd. A notice of each regular meeting shall be published in the periodical published by the Association, at least four weeks previous to the time of meeting, and such call for a meeting shall be signed by the President and Secretary.

Sec. 1st. No person in the gift of the Association shall be a member unless he is a believer in Jesus as the Son of God, and keeps all the commandments of the law.

Sec. 2nd. Vacancies in the office of the Association may result from the following causes:

1st. By death,

2nd. By gross neglect of duty,

3rd. By a departure from the Association.

Sec. 1st. of this Article shall be the President, or if he is absent, the Vice President, or if he is absent, the Secretary, or if he is absent, the Treasurer, or if he is absent, the Publishing Committee, or if they are absent, the members of the Association, or if they are absent, the members of the Association, or if they are absent, the members of the Association.

Sec. 4th. Whenever the reasons set forth in the preceding articles shall exist, the President, or if he is absent, the Vice President, or if he is absent, the Secretary, or if he is absent, the Treasurer, or if he is absent, the Publishing Committee, or if they are absent, the members of the Association, or if they are absent, the members of the Association, or if they are absent, the members of the Association, shall be empowered to fill the office vacant, and the same shall be as valid as if the law as valid at the Association.

Sec. 1st. It shall be the duty of the Secretary to carefully examine the accounts of the Association, and report to the President, and to exhibit a gross note on the part of the Secretary, he shall immediately call a meeting of the Publishing Committee, and upon proceed to examine the accounts, and they shall find them correct, they shall find them not correct, they shall find them not correct, they shall find them not correct.

Sec. 2nd. The Secretary shall be the President in his absence.

Sec. 1st. The Secretary shall be the President in his absence.

Sec. 2nd. The Secretary shall be the President in his absence.

Sec. 3rd. The Secretary shall be the President in his absence.

Sec. 4th. The Secretary shall be the President in his absence.

Sec. 5th. The Secretary shall be the President in his absence.

Sec. 6th. The Secretary shall be the President in his absence.

Sec. 7th. The Secretary shall be the President in his absence.

Sec. 8th. The Secretary shall be the President in his absence.

Sec. 9th. The Secretary shall be the President in his absence.

Sec. 10th. The Secretary shall be the President in his absence.

Sec. 11th. The Secretary shall be the President in his absence.

Sec. 12th. The Secretary shall be the President in his absence.

Sec. 13th. The Secretary shall be the President in his absence.

Sec. 14th. The Secretary shall be the President in his absence.

Sec. 15th. The Secretary shall be the President in his absence.

Sec. 16th. The Secretary shall be the President in his absence.

Sec. 17th. The Secretary shall be the President in his absence.

Sec. 18th. The Secretary shall be the President in his absence.

Sec. 19th. The Secretary shall be the President in his absence.

Sec. 20th. The Secretary shall be the President in his absence.

ART. II.

Sec. 1st. No person can be eligible to any office in the gift of the Association unless they are believers in Jesus as the Savior of mankind, and are keeping all the commandments of God. (Ex. xx. 9-17.)

Sec. 2nd. Vacancies in the offices of the Association may result from the following causes:

1st. By death,

2nd. By gross neglect of duty and,

3rd. By a departure from the requirements of Sec. 1st. of this Article.

Sec. 4th. Whenever any vacancies occur from the reasons set forth in Sec. 2d of this article, the President (or if he be incapacitated to act then the Vice President) shall immediately declare the office vacant and shall proceed to notify the remaining officers of the Association, who shall hereby be empowered to fill said vacancy by appointment and the proceeding of such officer shall be in the law as valid at though elected by the vote of the Association.

ART. III.

Sec. 1st. It shall be the duty of the President to carefully examine the books and papers belonging to the Association once in every three months, and report to the Secretary, and should the books exhibit a gross neglect of duty and carelessness on the part of the officers having charge thereof, he shall immediately report such neglect to the Publishing Committee, who shall constitute a board of examiners, and said committee shall thereupon proceed to examine said charges, and should they find them sustained by the evidence, they shall forthwith notify the President of the same.

Sec. 2nd. The Association shall be represented by its President in all matters of a legal character.

ART. IV.

Sec. 1st. The Secretary shall have charge of the subscription list to the periodicals of the Association, and he shall mail all books, pamphlets, tracts, and papers, sent out by the Association. He shall keep a book containing the names of those who have taken shares in the Association, and also the names and amount of donations to the Association. He shall also prepare a statement for publication containing the names and amount received between each issue of the paper for shares, donations to the paper, or otherwise.

Sec. 2nd. The Secretary shall cause to be issued a certificate of shares in the Association to each individual having stock therein, containing the amount of stock and the number of votes each member is entitled to cast. Said Certificate shall be signed by the President and certified to by the Secretary.

Sec. 3rd. The Secretary shall make, or cause to be made, and presented at each annual meeting of the Association, a statement containing the financial condition of the Association, showing the amount received on subscription, shares, donations, or work, and also showing the amount expended, and for what purposes.

ART. V.

Sec. 1st. The Treasurer shall pay out money on the order of the President, certified to by the Secretary.

Sec. 2nd. The Treasurer shall be required to give such bond for the faithful performance of the duties of his office as the Publishing Association may determine, and said bond shall be deposited with the Secretary.

Sec. 3rd. The Treasurer shall at each annual meeting make a report of the amount received and expended during the term of his office.

ART. VI.

Sec. 1st. The columns of the periodical published by the Association shall be open and free for the dissemination of religious knowledge.

Sec. 2nd. It shall be within the province of the Editor to determine what matter would be suitable for the public good and well being of the periodical under his care, and to act accordingly; and all matter that he shall reject shall be submitted for final adjustment to the Publishing Committee, and should they decide averse to the decision of the Editor, the Editor shall cause the said matter to appear in the periodical for which it was intended.

ART. VII.

Sec. 1st. It shall be the duty of the Publishing Committee to decide what shall be the compensation of the officers and employees of the Association, and to determine the price of all periodicals, pamphlets, and books, that may be published by the Association.

Sec. 2nd. Whenever the wants of the Association demand material to publish books, papers, or tracts, the publishing Committee shall thereupon proceed to obtain the same and pay therefor from the funds of the Association.

Sec. 3rd. The Publishing Committee shall constitute an auditing board, who shall meet at the office of the Secretary once in 3 months to audit and settle all claims for and against the Association and such settlement shall be certified to by the Secretary.

ART. VIII.

Sec. 1st. Five dollars shall constitute one share in the Association.

Sec. 2nd. Each share entitles the holder thereof to one vote in the regular meetings of the Association.

ART. IX.

Sec. 1st. All voting shall be done by ballot.

Sec. 2nd. Persons holding certificates of shares not being present may vote by sending their ballots in a sealed envelope directed to the Secretary or by proxy.

Sec. 3d. The President shall appoint two tellers, whose duty it shall be to take and count the number of votes.

ART. X.

Sec. 1st. All business proceedings of any of the officers pertaining to the Association shall be sent to the Secretary daily certified to.

ART. XI.

Sec. 1st. These By-laws shall remain unalterable except by a two-thirds vote of the members present at any regular meeting.

ORDER OF BUSINESS.

- 1st. Prayer.
- 2nd. Reading of minutes.
- 3rd. Election of officers.
- 4th. Reports.
- 5th. Miscellaneous business.
- 6th. Adjournment.

EXTRACTS FROM LETTERS.

A Sister in Wisconsin in sending a donation to the Association, writes:

"We know the amount is small, but we send it praying it may do a little good. We hope to send more before winter. We are not laying up treasure on earth; but earnestly desire to lay up a little in heaven. We think it by far the best savings bank for us poor mortals. We deeply sympathize with you in your arduous labors, and fervently pray that God may make you valiant for truth. You are not sent a warfare at your own charges. Trus in God.
Much love from us all.

BRO. KIMBALL writes: I would say that the cause is prospering in this region, especially in Abington. One more has been recently converted and one arose last Sunday eve for prayer, a young man about twenty five, another who has been a scoffer in meetings, declared that he must yield his heart to God. Dear Bro. B. pray for us.

AN exchange says: "I have seen a woman professing to love Christ more than the world, clad in a silk dress costing \$75; making up and trimmings of same, \$40; bonnet, (or apology for one,) \$35; velvet mantle, 150; diamond ring, \$500; watch, chain, pin and other trappings, \$200; total, \$1,100—all hung upon a frail, dying woman. I have seen her at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and when the contribution box came round, take from a well-filled porte monnaie of costly workmanship, twenty-five cents to aid the society formed to promote their welfare. Ah, thought I, dollars for ribbons and pennies for Christ."

THE INDIANS AND THE PREACHERS.—Some years ago, three American ministers went to preach to the Cherokee Indians. One preached very deliberately and coolly; and the chiefs held a council to know whether the Great Spirit spoke to them through that man; and they declared he did not, because he was not so much engaged as their head men were in their national concerns. Another spoke to them in a most vehement manner; and they determined in council that the Great Spirit did not speak to them through that man, because he was mad. The third preached to them in an earnest and fervent manner; and they agreed that the Great Spirit might speak to them through him, for he was both earnest and affectionate. He was ever after kindly received.—*The Christian*.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JULY 2, '67

LOCAL ITEMS.

LETTERS TO THE EDITOR. In writing, state distinctly post office, County and State. We are not 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.

LETTERS TO THE EDITOR. The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views on scripture. We hold ourselves responsible for editorials, selections, and comments; but not farther.

Errata.—In No. 1, of present Vol., in the last line of the 4th stanza, of the poetry on the first page, for "path," read "pathway."

THE READER will pardon us for occupying so much of the room in the paper. We do not design to use but little ourselves, but unavoidably we are compelled to infringe a little.

BRO. KRAMER is getting out a series of articles on the "Periods of Daniel," that we wish the reader to examine closely. If you detect erroneous applications, and incorrect reasoning, let the readers of the Hope have your views in a short, concise, clear, and christian manner, and thus we will find the light that is "sown for the righteous."

To our Correspondents.—Dear friends, can you not, in writing for the Hope, give us something that is more pointed, and less wordy than some of our articles? We are entirely too lengthy. Short, pointed articles are what we need, and are in demand. We are afraid that some of our long, prosy articles do not all get read. Let us reform, and cannot the reformation begin immediately? We shall aim to make the paper interesting.

We heartily commend the spirit and letter of the following from a dear Bro., relative to the disposition of a communication sent by him.—He says:

"If you deem it worthy, give it a place in the Hope; but if, on examination, you think it not proper to publish, either on account of composition, or because it costs you too much time and trouble to correct, and fit it for the press, reject it, and have no fear of offending. I want to do all I can for the Master, and yet I would do nothing through vain glory." We do not reject the communication.

Attention! Read this!—We agree to pay the amount set opposite our names for the purpose of paying for the printing press of the Association; provided the amount is raised.—We wish the office to be freed from debt, and we see but one way to do it, and that is, by taking hold of the work individually, and sacrifice of our means. The brethren at, and near Marion, Iowa, have borne the burden of the expenses, and they feel to extend the privilege to their brethren and sisters scattered abroad. Thus, we now appeal to you: Send in your pledges immediately. If the suggestion of the Editor is followed out by all the friends of the cause, each one donating five or more dollars, beside paying for the paper, the office would soon be free. Send

on pledges to be paid on or before the first of January, 1868. Conference Committee.

- M. N. Kramer, \$25.00. Asahel Aldrich, \$25.00. W. H. Brinkerhoff, \$10.00.

QUESTIONS.

In the Hope of April 9th, there are forty questions on immortality. The 30th one is, "Is it for man to be utterly destroyed?" and Matt. x. 28, is quoted, as I take it, for affirmative answer. In Matt. iii. 9, John says that "God is able of his own will to raise up children unto Abraham;" but will God do this thing? I think the answer would be, No! It seems to me these two passages are of the same import,—the speakers were showing that God can do all things which he pleases or wills to do; but not so with man. He can, (if the Lord permits him) kill his fellow-being; there his power ceases: whatever the soul is, he cannot kill it; but God can utterly destroy it, for whatever it is, it is of his creating, God worketh all things after the counsel of his own will Eph. i. 11; also Psa. lxxv. 9. So then his will is his guide (so to speak). Permit me to change this question a little. Will God utterly destroy man, soul and body? then I think that Matt. xii. 32, will answer this negatively. W. M. C. MILLER.

REMARKS.

"That God can utterly destroy" the soul, "whatever it is," is entirely contrary to the idea of immortality. Webster says on the word immortal, "Having no principle of alteration, or corruption: exempt from death." If God can destroy it, it is not placed where it is indestructible, or immortal, and that God does not design to perpetuate sin, and have men endlessly blaspheming his name, is to us a marked evidence that man is not immortal. There was a time when there was danger of sin being perpetuated, and to overcome this danger, God placed cherubims, and a flaming sword to guard the way of the tree of life, so that man in a state of sin could not eat of that tree and live forever. See Gen. iii. 22-24. And thus the time will come when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," will praise, and glorify, and bless God, as they surround the throne. No place will be found for the wailing of the finally impenitent. But what will become of them? Will God have them converted? or must the "soul that sinneth" die? As God has the power, will he exercise it in their destruction? We present a few texts: "The wages of sin is death." Rom. vi. 23. "The soul that sinneth it shall die." Eze. xviii. 4. "What if God willing to show his wrath, and to make his power known, endureth with much long suffering the vessels of wrath fitted to destruction." Rom. ix. 22. "When all the workers of iniquity do flourish, it is that they shall be destroyed forever." Psa. xcii. 7. "And it shall come to pass that every soul (psuche) that will not hear that prophet (Christ), shall be destroyed from among the people." Acts iii. 23. How would it sound to say "be tormented from among the people?"—"But these, as natural brute beasts, made to be taken and destroyed," 2 Pet. ii. 12. Will brute beasts be taken and be tormented forever?—"But ALL the wicked will he DESTROY." Psa. cxlv. 20. All these texts are positive, and show the certainty of God destroying the wicked, and the last text declares he will do it. ED.

BUSINESS DEPARTMENT.

Communications Received for THE HOPE.

(Should any of our correspondents fail to find their communications received, they may know that they were not received.)

The Three Angel's Messages of Rev. xiv. 6-12; Philosophy of Sabbath-keeping; Remarks on Astronomy and Chronology; Alms (poetry); "Don't go to hear him;" What kind of Wine did our Savior use when he instituted the Lord's Supper?

RECEIPTS

For the HOPE OF ISRAEL.

[NOTE.—Immediate notice should be given if money sent for the paper is not in due time acknowledged.]

- S E Armstrong, A Aldrich, A G Long, J L Boyd, V M Gray, M N Kramer, \$1,50 each. Eld G Cranmer, E P Goff (one year), W J Wilson, \$2,00 each. A Prescott 50c; U Smith 75c; Y B Robinett 75c; Polly G Pitts 1.00.

AT THE RATE OF \$3.00 PER YEAR.—Thomas Hamilton, Polly Cooper \$3.00 each.

Books Sent by Mail.

- Gideon Brandon 25c; Wm C Munro 25c; A G Long 10c; C W Manson 5c.

Paid on Donations.

- Wm Inglis \$5.00.

Home Missionary Fund.

- E P Goff, \$3.00.

Received on Shares in the C. P. Association.

- M N Kramer, \$5.00.

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BY J. J

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