

those who profess to love the Saviour, and have been taught to revere his holy word, chewing the natty end of filth, spitting his juice out upon the floor; and finally, when the preacher's eye is turned, see him take from his jaws a wad the size of a walnut, and deposit it under the seat for the sexton to carry out next morning! O, christian man, ask yourself how this would have looked in the eye of the great apostle, who said, "Let all things be done decently and in order!"

Again, how inconsistent with the christian profession, to behold the man of God take from his mouth a handful of this poisonous article while he partakes of the Lord's supper, and then replace it again between his teeth as usual! Or see him when called upon to pray, take his cud from his mouth before commencing! It certainly is high time for the people of God to wake up to their duty upon this matter. Every sin and degrading habit should be laid aside when we enlist in the cause of God.

Another item in connection with the use of tobacco, is the vast amount of money lavished upon this health-destroying weed. Many a poor man spends the price of his children's bread for what? To satisfy the cravings of a depraved appetite by supplying it with tobacco. If the amount of money expended annually for the vile weed was appropriated to the relief of distressed orphan children, how many hearts would be made to leap for joy that are now cast down with sorrow. May the time speedily come when every servant of God will have learned to temperate in all things! when all who have espoused the cause of God will lay aside every thing that tends not to the glory of God. I am aware that men who indulge in this practice can master a multitude of excuses, but I must confess that I have never seen one that was worth a farthing. One says he began the use of tobacco for the toothache, and when once addicted to the habit could not leave it off. Another says he commenced using it for some other disease or malady. One says he was so poor in flesh that he commenced using it on that account; another says he was so corpulent that he used tobacco to reduce his flesh; like all others, when habituated to it, could not break themselves. Let no servant of God ever be blameworthy of offering such an excuse as the above. Any attempt to explain the matter by offering such excuses only betrays his guilt the more. No matter how men may have been tempted to indulge in any sin or inhuman practice, they should lay it aside when they enter the Lord's cause.

S. S. PICKERING.

Sulphur Springs, Ind.

THE JONAH SIGN.

This sign showed God's invincible purpose to destroy a sinful nation.

On several different occasions our Lord reminded the Jews of the signification and the application of this sign unto themselves. In Mark viii, 12, it is written, "Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation." In Matt. xvi, 4, "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonah." In Matt. xii 40, "As Jonah was three days and three nights in the fish's belly, so shall the Son of man be

three days and three nights in the heart of the earth." In Luke xi, 30, "As Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation."

When the Jews inquired of the Lord by what authority he taught and practiced differently from their established customs and teachings, he referred them to the proofs of his Messiahship in the witness of John the Baptist, the works which he himself did, and the testimony which the Father had borne to his person, his character, and his mission; but when they asked for a sign of their own relation to God, and what awaited them as his chosen people, he said no sign should be given them. The testimony of all their prophets, from Moses to Malachi, was against them; it was sufficient to fix the maledictions of their prophets upon them when he called them an evil and adulterous generation. In other words, a generation who perverted the writings of the prophets, rejected divine testimony because it conflicted with their established customs, and mingled human traditions and pagan doctrines with the teachings and requirements of Jehovah. These were sins for which their nation had often been rebuked and threatened; but instead of returning to the holy commandments of God, they were doing all in their power to establish their own traditions, and set aside the testimony of the very Son of God himself! What then remained for them, but that God should execute the threatenings he had made?

The analogy which subsisted between his own mission and that of Jonah's, is striking and significant (when relieved of modern sophistry); our Lord did not say that Jonah's deliverance from the fish's belly was a type of the resurrection; but according to Luke xi, 30, Jonah was "A SIGN TO THE NINEVITES." How so? "The word of the Lord came unto Jonah, the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it, for her wickedness is come up before me." But Jonah rose up to flee unto Tarshish (in Cilicia) from the presence of the Lord; he went down to Joppa, took ship, and paid the fare. But the ship had no sooner sailed than a great storm arose, and threatened to engulf ship and crew; the result was, he was cast overboard. But he had not escaped from the Lord; nor was his mission frustrated; for the Lord prepared a great fish which swallowed Jonah alive, and carried him from the Mediterranean sea to the Euxine sea, and vomited him out on dry land. (See Josephus Ant. x 10, 4.)

What then would be the inevitable consequences of this wonderful circumstance? A Hebrew prophet suddenly and miraculously landing on that coast, within the boundaries of the Assyrian empire, could not be hidden! Jonah must needs tell his story. Voluntarily or by constraint, he must give an account of how he came there, and what was his mission. Here, too, his commission was renewed; "The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." All the circumstances put together produced a profound sensation in Nineveh. A temporary reformation followed, which saved the city and the empire forty years, after which its destruction followed. "So shall also the Son of man be (i. e. a sign) to this generation." So said Jesus, God's commissioned Messiah, to the Jews; and so it came to pass, and the sign is fulfilled.

Jonah's commission, his rebellion against it, his being cast into the sea, his miraculous preservation in the fish's belly three days and three nights, his being cast upon the coast of the King of Assyria's dominions; not only showed that it was God's invincible purpose to have his mission executed, but put it out of his power

to conceal from that nation the miraculous commission he had received. How could he account for his appearance there without a narration of the events that had happened unto him? How could they be accounted for without seeing it was God's invincible purpose to judge the Ninevites for their wickedness? Thus was Jonah a sign to the Ninevites.

So, also, when the Jews had rejected the teachings of Jesus, conspired against him and put him to death, and when after the third night was gone and the third day was departing, he rose from the dead in the presence of the soldier guards of the sepulcher, and the facts were borne witness to by his disciples, and by five hundred witnesses at one time, what could more emphatically show God's determination to execute against that nation the judgments which Jesus of Nazareth had declared and of which he had often forewarned them? A fate of their nation which he had bewailed with tears, expostulations, and entreaties; the strong emotions of a pious man, and the warm feelings of an ardent patriot! His rising from the dead was a sign of God's immutable purpose to establish his predictions. But all was in vain to save the nation from the fate that awaited them! Some believed; but some forty years after these things, Jerusalem, like Nineveh, was destroyed; millions of their people perished; and the dispersed and contemned condition of the people remains to this day—a witness that the Jonah sign was a sure sign that God will not let the wickedness of the wicked nations go unpunished.

Is this sign of any import to this generation? Do the men of our day realize that all these things are written for our admonition? Our Lord said of that tribulation, "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." Thus far, that is, to this time, Jerusalem is trodden down of the Gentiles. The Turks rule over it, and desecrate the place where once the holy presence of Jehovah was seen. But every thing which marks the fall of nations, portends the fall of the Turkish empire in a very short period of time. And then, says the Lord, "There shall be signs in the sun, and in the moon, and in the stars: upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken." Luke xxi, 25. These are characteristics of the times in which we live; and most surely they accumulate force with every recurring movement of the governing powers of the world. Like the Jonah sign, every advance of military power, every perplexity in international politics, forebode a crisis in the affairs of nations, for which not a nation is prepared. Yet the hand of God is not acknowledged in these things. Pul is supposed to have been the king who repented at the preaching of Jonah; Sardan Pul, his son, indulged in wanton voluptuaries, and perished with Nineveh and its walls. Judgments fall upon the nations from then until now; but never was there more impious scoffing at the threatened day of vengeance than now! But come it will. Who lays to heart THE JONAH SIGN? S. D.

While ten men watch for chances, one man makes chances; while ten men wait for something to turn up, one turns something up; so when ten fail, one succeeds and is called a man of luck, the favorite of fortune. There is no luck like pluck, and fortune most favors those who are most indifferent to fortune.

The most important lesson of life is to know how to be happy within ourselves.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JULY 28, '68.
B. P. SNOOK, EDITOR.

THE SECOND COMING OF CHRIST. ITS PERSONALITY.

In our investigation of this subject we will show,

I. That his coming is a literal and personal event.

II. That we can know the time when he will come.

III. That his coming is an event of the highest importance to the Christian, and is well worthy of our candid consideration.

I. Is the second coming of Christ a personal event? On this question three positions are occupied.

1. One very general position is that the second coming of Christ takes place at the death of the righteous. Of course this leads to the idea that as Christ comes spiritually at death, so the judgment takes place at the same time, and the individual to whom the Lord thus comes, enters upon his reward. We would ask, where is the proof in favor of this idea? certainly not in the Bible. Did Christ come the first time at the death of the good man? No. Well then upon what ground can it be said that he will come the second time at death? We say upon no grounds but a perversion of the word of God. We one time heard a minister of *Methodism* attempt to prove the doctrine, as follows: "Watch ye therefore, for ye know not in what hour your Lord doth come." "Then shall the dust return to the earth as it was, and the spirit to God who gave it." In this way he earned his point. He quotes one text from the Old Testament, another from the New, having no connection, and joins them together, as if the two were one text. In the same way we can prove suicide, or any other sin to be of God. We read "Judas went and hanged himself." "Go thou and do likewise." Again "Let him that stole," "steal." Is this the way to read and apply the word of God? God forbid; and still this is the way the above point is made out.

We will now prove that when our blessed Lord does come that just the opposite doctrine will be true. The righteous dead will then be raised from death to immortal life (1 Cor. xv. 51-54); and the righteous living shall not see death. 1 Thess. iv. 1-6. This shows us very clearly what the truth is upon this subject.

2. Another position is that the second coming of Christ is figurative, and took place at the destruction of Jerusalem. This however is based upon a mere assumption. Have I not the same right to assume that the scriptures that speak of his first coming are figurative, and that he therefore never was in the world at all; and that of necessity the inspired history that tells us the story of his birth, ministry, death, and resurrection are but fabulous inventions. If our assumption is good in the first case, it must be equally good in the second instance. Where is the proof that says Christ will come at Jerusalem's destruction? We are cited to Matt. xxiv. 29, 30. "Immediately after the tribulation of

THE HOPE OF ISRAEL.

those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." This scripture is regarded as the great demonstration in favor of Universalists. On this theory, we think they have summoned the wrong witness. What is this great tribulation? As Jerusalem's destruction. (Universalism.) What then follows the great tribulation? Ans. 1, the signs of the tribes and coming; and, 2, the mourning of the tribes of the earth; and, 3, Jesus comes the second time: Then his coming is after the destruction of Jerusalem according to the testimony of their own witness. We will adduce the testimony of Luke as confirmatory of the above. "And when ye shall see Jerusalem compassed with armies, then know that the destruction thereof is nigh. Then let them which are in Judea flee to the mountains. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." xxi. 20-24.

1st. We have here an announcement of Jerusalem's destruction and desolation.

2nd. That the Jews should be cut down by the sword, and carried captive among all nations, and

3rd. That Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled. What are we to understand by Gentile times? Ans. The times during which the Jews are in captivity among the nations. See Lev. xxv. 18-46. They are still dispersed among the nations, and hence the times of the Gentiles have not yet ended; though according to our best chronologies they must end soon.

We would next ask, What great events are related to the end of the times of the Gentiles?

1st. The signs of the second coming of Christ. "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity: the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming upon the earth."

2nd. Following this great distress of nations will be the visible descent of Christ upon the Mount of Olives. "And they shall see the Son of man coming in a cloud with power and great glory."

In order for Universalists to prove their point, they must show that before Jerusalem was destroyed, (1) Israel was carried captive among all nations; (2) that Jerusalem was trodden down of the Gentiles; (3) that Gentile times had then ended, and that Jerusalem then ceased to be trodden down of the Gentiles; (4) that the signs of his coming had been made manifest, (5) and that the great tribulation had then begun and was at its close. But that they never can prove, and hence, they never can prove that Christ came at the destruction of Jerusalem.

3. The last position on this question is that his coming is literal and personal. This we affirm. The scriptures teach that he came to earth once in his own person, and they unequivocally teach that he will come again as literally. Our first argument in proof is based upon the

testimony of Job. He says: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; And though after my skin worms destroy my body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" xix. 25-27. This language can never be verified short of the literal and personal coming of the Son of God. He must stand upon the earth at the last day, and then Job will see Him with his own eyes, and in his own immortal flesh. The testimony of the angels is additional proof that His coming will be literal. Our Lord led his disciples to Bethany, from whence he was received up into heaven; his disciples gazed after him with earnest and long desire to behold the last appearance of their ascending Saviour. And angels dispatched from the bright regions of heaven to bear to them the following message of joy and gladness: "Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus stand ye gazing up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. This teaches—

1st. That Christ ascended to heaven literally.

2nd. That in like manner he will come again; that is, literally, in his own person.

3rd. Paul puts this question to rest as follows: "The Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv. 16, 17: By this we are assured

1st. That the Lord will come again in his own person, and not in that of another.

2nd. That when he does come, the righteous dead shall be raised to immortality.

3rd. That the righteous living will then be translated, and all together caught up to meet the Lord in the air.

We will now admit for the sake of the argument, that Universalism is right in its claims that His coming is past. Now see what follows: As the resurrection of the righteous is connected inseparably with his appearing in glory, it follows, (1) that all the saints of God arose from the dead at the destruction of Jerusalem. (2) It also follows that at the same time the living righteous were translated to heaven. (3) That, as there is no third coming, all the people of God who have lived and died from that time to this are lost forever, for there is no salvation outside of the resurrection to immortality, and that blessing stands connected to his second coming which is past. In view of this, does it not follow that there is more damnation than salvation in Universalism? But the saints are yet sleeping, and the righteous living are still here; hence, the coming of Christ is yet future, and will certainly take place in due time.

Dear reader, prepare for that day of awful and sublime reality. You must meet the judge of all the earth, whether you are prepared or not. If you are not prepared for salvation, you must be lost, and lost forever. How great will that loss be to you! then, if possible, you would gladly give millions of worlds like this for eternal life. But alas! your silver and gold will not

deliver you in the sins! Return to whom you have ye poor weary we seek now the King well with you in

WHAT WE SA

DESIROUS of with Bro. Nicho for the camp-m Co., Iowa, dista being under the Adventists. W been in operati attended. We the *World's Cri* mistaken, as he

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deliver you in that day. Oh then forsake your sins! Return to your oft insulted Father, from whom you have wandered so far away. Come, ye poor weary wanderers in sin and folly, and seek now the Kingdom of God, and all will be well with you in the great day of His appearing.

WHAT WE SAW AND OUR CONCLUSIONS.

DESIROUS of a little recreation, in company with Bro. Nichols, started on the 25th of June for the camp-meeting at New Hartford, Butler Co., Iowa, distance thirty miles. Said meeting being under the management of the First-day Adventists. When we arrived the meeting had been in operation one week, and was liberally attended. We anticipated seeing the Editor of the *World's Crisis*, of Boston, but in this we were mistaken, as he had left the Tuesday previous.

We found the camp pleasantly located in a grove, and a large tent erected with small encampments around it. We also found the brotherhood in an uproar over the mighty *healer* and developer of one of the *gifts* of the last days. Some were for Elder Buck, the wonder working mighty one, and some thought that it "was not all gold that glitters." Many persons had become interested in this character through the letters published in the *Voice of the West*, and one man came all the way from Wisconsin to be healed. We have ever opposed this man and denounced him as an impostor; and recent developments fully sustain the position we maintained nearly one year ago when we met him in the office. He is now pretty fully developed among the party he has espoused as his own, and though they swallowed him as a sweet morsel, yet he was hard to digest. He is full of carnality and would make a good Mormon for Utah, as he is ever on the watch tower looking after the sisterhood. O, what a stain to any cause, and we would hereby warn our brethren against him. If it suits his carnal workings, he is at one time a Sabbatarian; at another a First-day man, and yet again a Mormon. Beware of him! darkness and the simoon follow in his wake. But enough of this.

We had anticipated feeling that we would find a hearty welcome at this meeting, and though we differed in views yet we thought we might find a goodly number of the Master's family there. Of this we say that if they are of that family, and we the same, we fear that some of the ones in authority at that meeting will have to have separate mansions in the "Father's house" from us. We were treated with marked indifference by Eld. Deyo, and a few others; they seemed to think that it would not do to have anything to do with us, for fear that some of their brotherhood might inquire concerning the "Faith once delivered to the saints." There were exceptions however, and among them we are happy to announce the name of Eld. Hiscox. Christian courtesy and love were discoverable here. Brethren, we have the greatest reason to manifest kindness and love to those around, for we claim to have more truth than they.

We heard nothing about 1863 time at this meeting; but were well entertained by two discourses delivered by Mrs. Janes, who is quite an orator, and a good reasoner, and who forcibly illustrates the positions assumed, much in con-

trast with the many who claim to be ministers of Christ.

We left on Monday after having paid a goodly sum for board at the hotels with the confession that we had been sadly disappointed, and with the truth looking lovelier than ever. At this meeting we became acquainted with a Sabbath keeper by the name of Johnson, who resides at Clarksville, and this helped to compensate for losses elsewhere. This Bro. is intelligent, and firm in the faith, and fully able to defend and advocate it. We hope to become better acquainted with him in the future.

W. H. BRINKERHOFF.

REPORT FROM BRO. SNOOK.

MY meetings in Sulphur Springs and vicinity are still in progress. The weather here is excessively warm, but still the people turn out well, and listen with intense interest. We trust that much good will be the result. A goodly number have already decided that we have the truth, and feel anxious to yield, but have not yet started. Some are waiting for their wives, some for their husbands, some for parents, and some for friends. We fear that many will wait till it is too late to come. We are glad that we can speak in the highest terms of the church; it stands well. All the opposition and evils brought to bear upon them here, only made them the stronger in God. Our brethren here are alive, and wide awake to the necessity of having their influence on the side of truth. They have been growing in numbers since we were here last fall; their meetings have been kept up and well attended every Sabbath during the winter and spring, except one.

We are glad of another thing, and that is, their Sabbath school did not freeze out during the winter. It is well attended, with an average between 40 to 60 scholars. God will bless the brethren and sisters who labor so zealously to keep up the interest among the children. Success in these things requires great labor and perseverance. But it pays well. There is a blessed reward in store for all such. Besides, how delightful is it to be engaged in training up the children "in the nurture and admonition of the Lord." It is time we all awake and get on the entire armor. Soon the Master will come and give all his faithful soldiers an honorable discharge, and settle them upon a homestead in the Kingdom of bright glory.

Our cause is onward to victory here. There is no open field opposition. The hirelings in fear fled away. The Good Shepherd, however, fights for the sheep. Dear brethren, aid us by your prayers, that God may be with and greatly bless us, and that soon we may meet each other in the promised land.

B. F. SNOOK.

July 9th.

THE INDIAN WAR DANCE.

WHILE tarrying at Keithsburg Ill., a company of Indians came and announced that at 2 o'clock, P. M. they would have a war dance. As there was a general gathering on the occasion, we went to see the red sons of the Great West exhibit this savage sport, which has been to so many of our race the precursor of a cruel massacre. We will not attempt a description of the

dance; suffice it to say that in it we saw nothing that we thought sensible or amusing. We wish to call attention to a description of the actors. (1.) Their persons were tall and erect, and of a reddish or swarthy color. (2.) Their dress; (in this we will be more interested,) they all dressed differently from each other, and were "fixed up," for the dance. The women were dressed in savage plainness. The men were more foppish; some had a great roll tied round their heads, and that stuck full of long feathers. They are very fond of feathers. One man was very highly ornamented in this way. He had a dressed owl skin, which he wore instead of going bareheaded. This gave him rather a fanciful appearance in his own estimation. Another had a long brilliant ribbon attached to his head, and extending almost to his feet, of which he was very proud. They are very fond of jewelry. They wear a great variety of steel, brass, iron, or ivory. Their ears are filled with great brass and iron rings. Their faces are painted in all their savage styles. They admire the paint very much.

We heard many remarks in regard to their singular appearance. They were especially the subjects of remarks by the ladies. We heard one remark, "Here is where we get our custom of style and jewelry in some of our ornaments." These remarks were true. Does the religion of Jesus Christ make his followers savage in their dress and ornaments? Survey the congregation of worshippers in the popular churches of the day, and what do you see? You see them adorned with their feathers and flowers; their fingers and ears loaded with jewelry, and their faces adorned with powder and paint. Where are the old land marks that used to divide the church from the world? They are overgrown with tares and weeds of latter day style.

My brethren and sisters, will we imitate our blessed Lord, or the proud heathens and savage Indians that know not the way of salvation as we do? The apostle says, "Wherefore lay apart all filthiness and superfluity of naughtiness." James ii 21: Are those finger and ear rings necessary to your good as christians? Are not those feathers and artificials more in accordance with the Indian custom than the plainness of holy writ? God would have his people adorned in an adorning more glorious and enduring. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." 1 Pet. iii. 1-4. God will have a people who are adorned with inward graces, and bear the fruits of the good spirit. Our apparel must be most plain and neat to be pleasing to him. And if he is pleased, it makes no difference who besides is displeased. We should seek to please God rather than man. Let us strive to live so that we may be an example to the world. Let us live so that between us and the world the line of distinction which God has made may ever be visible. He has given us great and mighty truths and with them exceeding great and precious promises. He requires us to love and obey him, and not to follow the vain and superfluous fashions of the world. May God give us more of the holy spirit, and inspire within us an overcoming faith, that we may sow to the spirit now in the seed time of life, that soon in the harvest we may reap everlasting life.

B. F. S.

"ROOM UP HIGHER."

There is room up higher, oh weary heart,
Where the loved of earth shall never part;
Where the lonely and tired shall find sweet rest,
Upon the dear Savior's loving breast.

There is room up higher, where fadeless flowers
Shall gladden the heart through the summer
hours;

No withering leaf nor decaying tree,
In all that beautiful land we'll see.

There is room up higher, where music sweet
Will gush from hearts with joy complete,
Where earth's sad lays will no more be sung,
Nor the gentle heart be with anguish wrung.

There is room up higher, then seek that home,
Which gladdeneth death, can never come;
His glittering sword we shall no more fear,
Nor aught of care or sorrow hear.

EMMA.

Straws Show which way the Wind Blows.
DOES THE FOLLOWING INDICATE A GROWTH IN
SUNDAY SACREDNESS?

We clip the following from the *Crisis* as an evidence that the fanatical and wild idea that our nation is to pass a universal law that all who will not keep Sunday shall be put to death, is based, not upon any sign in that direction, but upon old wives' fables and mental hallucinations, that are at war with reason and common sense. The great procession numbering its thousands, marching through the city of Chicago on the venerable day of the Sun, certainly was a bold move, and the many demonstrations of joy on the part of the citizens do not indicate that they were very highly displeased with the move.

Br Sangerfest is meant the German festival, which was held in Chicago, closing with a great picnic, Sabbath, June 21st, when some twenty thousand were present. The *Chicago Tribune* says it was the greatest festival ever held in the United States. It continued nearly a week. The Sabbath was their great feast day. They formed a long procession and marched through the streets of Chicago with music and banners, while the citizens waved their handkerchiefs and cheered them on their way to Wright's grove, where they had a great variety of amusements, and much beer drinking and song. Had those who landed on Plymouth Rock in 1620 been told that in less than two hundred and fifty years the Sabbath would become the great holiday for thousands of people in our principal cities; when large processions might be seen marching with merry music and streaming banners to a mammoth picnic, where all sorts of amusements, beer drinking, wit and song would be indulged in to the utmost liberty, and be applauded the next morning in the leading daily paper in a city containing between two and three thousand inhabitants; would they have believed such a declaration?

One of their choice speakers, after noticing some things that were opposed to the right kind of progress, according to his estimation, said, as reported in the *Chicago Tribune* without any expression of dissent from the editor:

"But there is yet another enemy. It is he who keeps aloof from us, who remains on the outside of the fence, and, viewing our festivities from a distance, prays with sincerity and from the bottom of his heart that we may all go to the devil. The very thought of this should raise a cloud and obscure our bright sun, as it now shines clearly from the heavens. It is the power of big-

otry of the church. We, as Germans, must not submit to the dictates of this Puritanic bigotry. We will leave to the angels, and hell to the devil, and take to the heaven to the angels, and hell to the devil, and take care of the world ourselves. Sunday amusement is the only recreation left to the workingman. They shall not take away the bloom from the cheeks of our maidens by incarcerating them in closed rooms during the warm sunshine of Sunday. No, art and song shall beautify them, and cure the natural ailments of the body. Neither shall they abridge our right to enjoy those terrestrial things—*Beer and wine*. We need no policemen to correct our morals!

Truly, this is a *progressive* age. No doubt, Satan is highly delighted with such progress, and is much pleased with the public press that will speak well of such Sabbath performances as have just been witnessed at Chicago."

Ten reasons why I do not and will not use Tobacco.

I. It is a dirty and filthy habit.
II. It would make me indecent, and too unclean to enjoy a nice, clean and decent house. How I should feel on entering a nicely carpeted room to begin to chew my accustomed quid, and find no place to deposit the dirty and foul slop generating in my mouth! I certainly should feel like withdrawing to a pig-sty, or some such appropriate place, in which I might enjoy myself in an apartment appropriate to the nature of my indulgence.

III. If I smoked tobacco, I would poison the atmosphere which my fellow men have to breathe; and that I have no right to do.

IV. Besides, the money spent for tobacco is wasted. I had rather spend it for my family's necessities and comforts, or give it to the poor.

V. I would never say that I cannot refrain from such a useless habit. If so, I never could censure the drunkard who says he cannot quit drinking strong drink.

VI. Paul says, "let us cleanse ourselves from all filthiness of the flesh." Tobacco is a filthiness of the flesh, and hence, if I keep the faith of Jesus, I must not use it.

VII. The apostle says, "Dearly beloved, abstain from fleshly lusts that war against the soul." Tobacco is a fleshly lust, and wars against my spiritual welfare; hence as a Christian I will never use it.

VIII. As I am a Christian, my means are the Lord's, and I must act the part of a good steward over them. I must therefore not waste them for tobacco. If I do my God will condemn me. Luke xvi. 1.

IX. "Wherefore, if meat make my brother offend, I will eat no flesh while the world standeth." 1 Cor. viii. 31. Tobacco is offensive to many of the Lord's people, then as Paul for his brethren's sake, so I will for their sake deny myself the filthy weed.

X. I do not want my children to indulge in a habit so vile. Then I will not give them an example.

B. F. S.

WHAT IS CHRISTIANITY?

In a previous article I endeavored to show what "Christianity" means, as defined and exemplified by its Author; and also intimated strongly that *all* reforms from error to truth,

from wrong to right, were necessarily connected with the "temperance reform" and "health reform" were especially indicated as being among those constituents. Temperance and health reforms are indeed the same reform; as an intelligent christian reformer for health will secure temperance in all things, although temperance reform, as applied to the abstinence from alcoholic drinks, is merely one condition of health reform, and falls far short of enlightened christian temperance.

Now I wish to allude to some facts and statistics illustrative of the positions taken as indicating the weakness of our religious literature in recognizing that identity. (Bear in mind as a continuous premise, that alcohol slaves or advocates do never lead nor accomplish any important reform from sinful indulgences; for those who recognize the "mocker" as christian, will be very slow to withdraw the *right hand* of fellowship from less prominent deceivers.) When we see women of the present adult generation, who have been reared in respectable wealthy christian families, under the full flow of all the benignant influences that our religious literature has heretofore given, *accepting* alcohol tipplers as their partners for life: can we suppose "lords," or partners for life: can we suppose that literature has been as the voice of the "good shepherd" to the flesh? Nay. In many cases it has admitted that Christ not only approved, but *enjoined* the use of the mocker; also, in most cases that literature has admitted, by silence, if not in words, the same fatal error; and in scarce any case, under my observation, has it stood forth uncompromisingly to vindicate christianity from this crushing scandal. Silence is all the toleration the deceiver asks; depraved appetites and inherited proclivities to excitement and animal stimulation, in the absence of bold and unremitting exhibition of truth, will secure to the destroyer all the success he can covet. Can a husband object to his wife indulging in coffee to the measure of 5 to 15 cups per day, when he indulges in "lager," or in wine, and in tobacco? In all these points (dietetic stimulants, alcohol, opium, and tobacco,) our religious literature has not been superior, if indeed equal to that of Mohammed.

When the people of one of our cities (N. Y.) expend more than 50 million dollars per year for poisons stimulants, utterly worthless as food, besides being destructive to morals and life, and scarce three-fourths as much for *bread and meat*, while hundreds of God's poor in her midst are dying in slow torture from utter destitution,—while she provides seats in houses of worship for four times as many persons as she gets to occupy them,—and each year shows their sufferings to be more intense, and sin to be more all-pervading—what *can* we think of the religious literature that looks coldly on, and silently endorses the seeds of corruption that ever infiltrates and reproduces this overwhelming harvest of sin, of suffering, and of death,—a literature that teaches sectarianism for christianity, partizan zeal for self-denial, and theoretical speculations for the *SPIRIT OF CHRIST*? Practical reforms, self-denial, *CHRISTIANITY*, without reforms, are of no more value than the sun's light without its heat: it takes the light and heat both together to keep a world from dying. May we hope that the HOPE OF ISRAEL will avoid so fatal a defect as divorcing "what God hath joined together."

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THE HOPE OF ISRAEL.

QUESTIONS ON THE SOUL.

1. WHAT is it, and when is it received?
2. Do beasts possess souls? Ans. "In whose hand is the soul of every living thing, and the breath of all mankind." Job xii, 10.
3. Can it exist independent of an organized body?
4. Did it exist before its organization with the body? If so, why does it not remember its previous existence?
5. Are souls conscious before organization? If not are they conscious when organization ceases?
6. Can the creature exist before it is created? The soul is created. Jer. xxxvii, 16.
7. Can not that which is created die? Gen. vii, 21, 22.
8. Are not souls begotten and born? Gen. xvi, 25-27.
9. Can an immortal soul faint of hunger and thirst? Ps. cvii, 5, 6.
10. Can a never-dying soul be strangled to death? Job vii, 15.
11. Is an immortal soul dependent upon breath for being, and can it be cut off and destroyed? Joshua vii, 10-14.
12. Can a living immortal soul die? Rev. xvi, 3.
13. What is it that puts on immortality? This mortal or this immortal? 1 Cor. xv.
14. If man is now immortal, Why should he seek for immortality? Rom. ii, 7.
15. Is the soul inherited or created? If it is inherited, it is the offspring of matter. If it is the offspring of soul, then it is divisible, and has a property of matter. If it is created, it is a material substance. If uncreated, it is not of God. If so, God is matter, for then he is divisible. If it is a part of God, it never can sin, nor love to sin. But it loves sin, and does sin, and shall die for its sin. Ez. xviii, 4.
1. Every thing that has a real existence occupies space.
2. That which occupies space is matter.
3. Therefore if the soul occupies space it is matter. And if it does not occupy space, it has no real existence. B. F. S.

LETTER DEPARTMENT

Then they that fear of 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.—Mat. iii, 10.

From Bro. Havens.

BEING greatly cheered by reading in the HOPE the experience of our dear brothers and sisters, and thinking my experience might likewise be cheering to them, especially the lonely ones like myself, I write.

About one year ago I began, with my folks at home, to investigate the Advent doctrine, and becoming convinced of the near approach of our Saviour's return, and the unconscious state of the dead until aroused from their slumbers by the last trump, we were expelled from the Baptist church, to which we had belonged for several years. Last August, while visiting some friends here, I heard Bro. B. F. Snook and E. W. Shortridge speak on the Sabbath question. By reading J. N. Andrews' History of the Sabbath, and searching the scriptures, I found that there is no authority for Firstday sacredness, either in rev-

elation, or the history of the primitive church; and that God's holy law is perfect and immutable, and all its commands stand fast forever. Since then I have been staying at the Ind Soldier's Home, near Knightstown, and though alone in our faith, have tried to keep the Sabbath according to the commandment. I have induced some to read on the subject, who have confessed that we are right, but as yet none have joined me in keeping holy the Sabbath of the Lord. Yet I hope some will, ere long, and that at least a few faithful ones in Knightstown and vicinity will take a firm stand on the Lord's side, and show to those who are making the commandments of no effect by their tradition, that as for them, they will keep the commandments of God, and the faith of Jesus.

It is truly painful to see the professed followers of Christ constantly desecrating his holy day, and by precept and example instilling their false doctrines into the minds of the young, turning a deaf ear to the voice of warning, and wandering far from God. Would that they could realize the full import of our Saviour's words when he said to the proud Pharisees, "In vain ye do worship me, teaching for doctrines the commandments of men." Oh, that they would seek diligently to know the truth, and bow in meek submission to God's holy will. There are many kind people at Knightstown, many earnest, devoted, christian people whom I dearly love, but the blinding influence of prejudice and human tradition prevails here as elsewhere.

Bro. Snook hopes to be able to lecture some for us there, and I humbly trust some precious seed may be sown in good and honest hearts, that shall bring forth fruit to the glory of God. I am now enjoying a rich feast of heavenly truth and social pleasure with the brethren here. Bro. Snook is with us. His clear, logical sermons, and earnest, fervent exhortations are making a marked impression on the minds of the people in favor of the truth. May God abundantly bless his labors and bring many into the fold.

Dear friends, let us be "steadfast, immovable, ever abounding in the work of the Lord;" and though trials and persecutions may darken our pathway, let us rely upon God's precious promises, knowing that "he is faithful who has promised;" ever rejoicing in the blessed assurance that "when Christ, who is our life, shall appear, then shall we also appear with him in glory." Yours in hope, C. T. HAVENS.

Sulphur Springs, Ind., July 7, 1893.

From a Sr. in Ind.

DEAR BROTHERS AND SISTERS: We deem it a great pleasure of communicating to you through the columns of the HOPE our thoughts and feelings which respect our future destiny; although we acknowledge our weakness to say much, but we put our trust in the Lord that we may grow in grace, and in the knowledge of the truth. The HOPE is a welcome visitor to me. I could not do without it; when the sun has sunk in the west and the night folds its sable curtains around us, it is then that I love to set down and read from its columns the good and wholesome instructions contained therein, given from our brethren scattered abroad. We are few in number here, forsaken by many, yet we know that God

is with us; and whilst we have this assurance, who can be against us; yet there are a great many who can confess that we have the truth, yet they stand back and will not submit to the Lord's holy requirements; the Lord have mercy upon all such, who knowing their duty, and will not submit, lest the great and terrible day of the Lord burst in upon them, and does not find them waiting and watching for it.

Bro. Snook is with us at this time, laboring for the upbuilding of the Lord's cause here, and we trust that much good may be accomplished during his stay with us. We thank God that he has given him life and health, and has permitted him to return to us, to feed our hungry souls with useful knowledge. The Lord spread his truth from the rivers to the ends of the earth, and may many be brought to the knowledge of the truth before it is eternally too late. Alas, for those in that great day, whose names are not written in the Lamb's Book of life, which we believe with all its dazzling light is fast dawning upon us! Brethren, we desire your prayers that we may be faithful to the discharge of all our duty to the Lord's cause, to the close of this age, when the Lord Jesus shall be redeemed from heaven in flaming fire taking vengeance on them that know not God and obey not the gospel of Christ, that we may be shielded safe at home from God's fury. As for me let me be found keeping the commandments of God, and the gospel of Christ, looking for the glorious appearing of our Lord and Savior Jesus Christ, for it is written, "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." Your sister in the Lord Jesus. Sulphur Springs, Ind.

From Sr. Bell.

BRO. SNOOK: It is with great pleasure that I read your paper, and especially the testimonies of the dear brethren and sisters scattered abroad. I too am looking for the soon coming of the Son of God, and my prayer is that we all may be found ready and waiting for that great day. I send my mite, and my prayer is that the Lord may bless your efforts in spreading the glorious gospel. From your unworthy sister, A. BELL. Bloomingdale Center, Mich.

From Bro. and Sr. Stults.

DEAR BRO. SNOOK: Today is the Sabbath of the Lord, and we are trying to keep it according to the commandment. We want to believe every word that proceeds out of the mouth of the Lord. We feel to say like one of old, that God's "word is a lamp to our feet, and a light to our path." Dear brethren, our prayers are that you who have the charge of the paper, may be guided into all truth and be able at all times to preach the word and we hope that the paper will always be free to investigate all of God's truth, and we hope that the pens of all those who write for the paper may be guided by the Spirit of the living God; then we shall be benefited and God glorified, and his cause built up in the earth. Your unworthy brother and sister, GEO. AND JANE STULTS. Ft. Atkinson, Wis.

THE HOPE OF ISRAEL.

THE HOPE OF ISRAEL.

MARION IOWA, THIRD DAY, JULY 28, '68.

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 of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

READ Bro. Snook's report of labors in Indiana. We are happy to hear of his success in that State, and to know that he is winning some souls to Christ, and the obedience of the Father's commandments. Bro. Brinkerhoff has lately been holding a series of meetings in Iowa Co., where he commenced a course of lectures last fall. Many are the cries, "Come over and help us," and preach the word in our neighborhood." Oh, for more laborers in the great harvest-field of the Lord.

As we are going to press we receive a communication from Bro. Snook, in which he says that notwithstanding the exceeding hot weather, the meetings are well attended, and some have decided to obey the Lord, and keep his Sabbath. May God continue to bless the preaching of his word.

JERUSALEM:—The following shows the desolate state of Jerusalem, and the fulfillment of prophecy in regard to its overthrow and desolation, and that modern research proves the authenticity of the record of its ancient greatness; also that the curiosity of the enlightened and scientific world is directed to the exploration of the once holy city, now long trodden down of the Gentiles.

A recent visitor at Jerusalem gives some of his impressions of that city as follows: It is cavernous, disagreeable, damp, desolate, and very uninteresting. It abounds in caves and cisterns, aqueducts and tombs. Creeping into a little fox-hole just outside the Damascus gate, we wandered for hours through spacious and lofty caverns undermining half the city—the ancient quarries discovered by Dr. Barclay. In Warren's recent excavations we groped through arches and covered ways of Herodian time down to the original rock of Solomon's foundations. You are struck with the incongruity of new and costly modern buildings rising from among the rubbish and decay of the old city, and of no use, except for the pilgrims of all Christendom who watch with jealous care their respective rights in the Holy City, and are kept from lifting and devouring one another by the saber of the Turks. There are great empty places of desolation with in the walls. Just inside the Dung Gate I saw Jerusalem plunged as a field and got lost in the great cactus wilderness of the Tyropean valley, just where that magnificent causeway of Dr. Robinson's arch once connected Mount Zion with the Temple. Struggling over dead dogs and garbage up the steep hill of Zion, I was run at by a cow who was just about tossing me on her horns when the herdsmen came to my defense. And then going out of Zion gate I had to run the gauntlet of the lepers who there dolefully, whining horribly and stretching out their shapeless stumps.

—The Popery has received another hint of its declining power in a speech in the Corns Legislature, by M. Donohoe, the Minister of Justice, who declared that "the separation of Church and State was only a question of time." And in also recent the Pope's recent interference in civil affairs, and Prime Minister Bismarck has written a sharp reply to the recent allocution on the subject of religion in Austria. He says that the interference of the Pope with the domestic legislation of Austria is a violation of the independence and dignity of the Empire.

Scripture Reference: the Law of God.

1. The ten commandments are not part of a law, but are a law of themselves. Ex. xxiv. 12; Deut. v. 22.
2. They are the only law that God ever personally proclaimed to man for his general obedience. Deut. iv. 11, 12.
3. This law God wrote with his own finger on two tables of stone. Deut. iv. 13; Ex. xxxi. 18.
4. It is the standard of holiness. Lev. xix. 1-3; Deut. xxviii. 9; Rom. vii. 12; 1 Pet. i. 15, 16.
5. It is the standard of righteousness. Deut. iv. 8, 9; Neh. ix. 13, 14; Ps. cxix. 173; 1 John iii. 7-12.
6. It is the perfect law of liberty. Ps. xix. 7-11; cxix. 44, 45; Jas. i. 22-25.
7. It embraces man's whole duty. Eccl. xii. 13, 14.
8. It was placed within the ark. Ex. xxv. 21; Deut. x. 5.
9. Its violation made the atonement necessary. Lev. iv. 2; v. 17-19.
10. If all had obeyed it, no atonement would have been necessary. 1 Sam. xv. 22; Hos. vi. 6-7; Mark. xii. 30-33.
11. Christ came not to destroy or abolish it. Matt. v. 17-20; xv. 1-9.
12. It is a condition of eternal life. Matt. xix. 16.
13. It is as perpetual as the golden rule. Matt. vii. 15.
14. Christ obeyed it as an example. John xv. 10; 1 John ii. 6; 1 Pet. i. 21, 22.
15. Christ died, not to abolish the law, but to redeem men from its curse. Gal. iii. 13; iv. 4, 5.
16. Sin is the transgression of the law. 1 John iii. 4-6.
17. The whole world is under it. Rom. iii. 10.
18. The Gentiles by nature obey it. Rom. ii. 14, 15.
19. It is binding as a code upon man. Jas. ii. 8, 12.
20. It is based on love to God and love to man. Matt. xxii. 34-40; 1 John ii. 3-5.
21. It will be the rule of the future judgment. Rom. ii. 11, 12.
22. The only authority for its change is the Pope. Dan. vii. 25.

—Our age, with all its skepticism, has invented nothing new in unbelief. The canon of infidelity was closed long ago, and the present doubts have an air of stale ambiguity. Skepticism has its source in the sluggishness of the moral nature, or in an evil heart.—Dr. Peabody.

Appointments.

MONTHLY MEETINGS in Mich. appointed by the Conference of June 5th, 1868.

- Aug. 1st, at..... Casco.
- Aug. 29th, at..... Bloomingdale.
- Sept. 26th, at..... Trobridge.
- Oct. 24th, at..... Waverly.
- Nov. 21st, at..... Alamo.

JAMES WATKINS.

BUSINESS DEPARTMENT.

RECEIPTS For The Hope of Israel.

Annexed to each receipt in the following list is the Volume and Number of the Hope of Israel, to which the money receipted pays, not in due time acknowledged.

- \$1.50 EACH. Jacob M Davis, iv-1. J J Shepley, iv-4. Cornelius Bock, iii-7. J R Elliott, iii-29.
- \$75 EACH. Abraham Nefl, iii-16. James B Havens, iii-16. Lucy M Havens, iii-16. A Persnott, iii-16.
- \$1.00 EACH. Mrs Adaline Bell iv-14. H Byrne iii-11.
- \$2.00 EACH. C P Russell, iv-1. J C Day, iv-17.

—Dr. Johnson was wont to say that a habit of looking at the best side of every event is far better than a thousand pounds a year.

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