

THE HOPE OF ISRAEL.

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

Marion, Iowa, Third day June 27, 1871.

Vol. VI.—No. 1

pre
san
bin
w

HOPE OF ISRAEL
 PUBLISHED SEMI-MONTHLY BY
 Christian Publishing Association.
 H. E. C. YER, President.
 JACOB BIRNBERG, Editor.
 M. N. KRAMER,
 A. ALDRICH,
 V. M. GRAY,
 Publishing Committee.
 Address HOPE OF ISRAEL, Marion, Iowa.
 TERMS:—One dollar and a half per year in advance
 FREE to those unable to pay.

The Hoop is designed to advocate the great truths of Eternal life
 Immortality and salvation through Christ. The perpetuity and immu-
 tability of the Law of God; Personal holiness. The second persona
 coming of Christ to judge the world; The restoration of Israel; The
 reign of Christ on David's throne in the times of earthly
 thron, and other kindred Bible truths.

Sabbath Evening.

How sweet the evening shadows fall,
 Advancing from the west,
 As ends the weary week of toil,
 And comes the day of rest.
 Bright o'er the earth the star of eve
 Her radiant beauty sheds;
 And myriad sisters calmly weave
 Their light around our heads.
 Rest, man, from labor; rest from sin;
 The world's hard contest close;
 The holy hours with God begin,
 Yield thee to sweet repose.
 Bright o'er the earth the morning ray
 His sacred light will cast;
 Fair emblem of the glorious day
 That evermore shall last.

Mr. Miller's Apology and Defence.

TO ALL WHO LOVE THE LORD JESUS CHRIST IN SINCERITY.

As all men are responsible to the community for the sentiments they may promulgate, the public has a right to expect from me, a candid statement in reference to my disappointment in not realizing the Advent of Christ in A. D. 1843-4, which I had confidently believed. I have, therefore, considered it not presumptuous in me to lay before the Christian public a retrospect actuated by the whole question, the motto was guided me, and the reasons by my own.

DEISM.

It may not come me to speak particularly of my manner of life from my youth, which is known to an extensive circle of neighbors and acquaintances; but I have ever endeavored to live "in all good conscience before God until this day," and to discharge conscientiously my obligations to my fellow men. I was early educated to reverence the Scriptures as a revelation from God to man; and I was more or less a reader of the word, without being savingly affected by it. I was, however, always perplexed with the seeming deemed inconsistent in the Bible was not harmonized.

Not having any serious doubts of its au-

thenticity, I was exceedingly anxious to reconcile all its various parts, and, unsuccessfully, resorted to all means within my reach. I was particularly anxious to have them harmonized by the preachers of the word, and accordingly embraced every opportunity to present for their removal, the difficulties under which I labored. But, I obtained from them no satisfaction; they usually adduced the opinions of various commentators, which were as contradictory as were their own, or told me they did not understand them, and that I could not, because God had hidden their meaning under a mystical veil. This served more to perplex my mind than to shed light on the questions at issue.

In this state of mind, at the age of twenty-two, I removed from Hampton, N. Y., where I had resided from the age of four years to Poultney, Vt. There I became acquainted with the principal men in that village, who were professedly Deists; but they were good citizens, of a moral and a serious deportment. They put into my hands two works of Voltaire, Hume, Paine, Ethan Allen, and other deistical writers, in which the difficulties that had perplexed my own mind were discussed in so plausible a manner, that I concluded the Bible was only the work of designing men; and I discarded it accordingly. I, however, believed in a Supreme Being as brought to view by the works of Nature and Providence; and believed that there was to be an hereafter, in which our happiness would be proportioned to the virtue of our lives in the present state. With these views I was associated with others in the defence of deistical sentiments, for about twelve years.

FIRST RELIGIOUS IMPRESSIONS.

Before the close of this period I very began to suspect that Deism was the chief of annihilation, which from the court abhorrent to my feelings with Judge Stanley, as I was retaining opinion respecting our country another state. He replied by comparing it to that of a tree which flourishes for a time, and turns again to earth; and to that of a candle which burns to nothing. I was then satisfied that Deism was inseparably connected with, and did tend to, the denial of a future existence. And I thought to myself, that rather than embrace such a view, I should prefer the heaves and hell of the Scriptures, and take my chance respecting them. Still I could not regard the Bible as inspired.

CONNECTION WITH THE ARMY.

In 1813, I received a Captain's commission in the U. S. service, and continued in the army until peace was declared. While there, many occasions led frequently to weaken my fidelity to that of the children of Israel, the people whom God drove out of the land. It seemed to me that the Supreme Being must have smitten over the interests of this country, and delivered us

I was particularly impressed with the war when I was in the battle of Plattsburgh, when with 1500 regulars, and about 2000 volunteers, we defeated the British, who were 16,000 strong; we being also successful at the same time in an engagement with the British fleet on the lake. At the commencement of the battle, we looked upon our own defeat as almost certain, and yet we were victorious. So surprising a result against a more powerful force, made me like the words of the mightier power.

At the close of the war, I was with the present, and from the first been considered by and being of Protestants as a scheme for serving the cause of Atonement as an attempt to unite the world with the worship of Baal. p. 45.

Scope of Prophecy.

I was not designed to make us there, but was given for our instruction, and in vain, if it was speaking of the great and I was in our own promised land, the mess. I was his orphan. Accordingly, being could do nothing for the sake of Paines, he was called on of Baal, but he was not to despair.

How can I be so bold as to say, in the time of the fall of the servants, and that of such a nature, or even that day, felt that to believe in the Christ arose, would be to the end. I saw that the Bible, the end, in such a Savior as I see, Christ, is not a complex to find how an it is properly the latter develope principle, so the wants of a future them a sort of unbelief at ad to admit the of this dispensation; while revelation from of God's providence, in latter, and in Jesus, a fuller, unscaling them, and in Jesus, a fuller, unscaling them, Christ, DETERMINED, the history of mankind, and by conversing with them with prophecy, to grow into of a glorious habit of recognizing his hand in the intercession be a most difficult book to comprehend, how I fully, much of it may be made very, in that, active. The priest's lips are to keep silent, and the people are to seek it of his mouth, and it is our duty to instruct our people, as well as to exhort them; and then it is their duty, like the noble Bereans, to "Search the Scriptures, whether these things are so." They must not be deterred from studying hard Scriptures. The book of the Revelation has a very special benediction upon it: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written thereon; for the time is at hand." The things which were written thereon, began immediately to be fulfilled; and ever since fulfilling; and of fulfilled it may be said, with the is at hand.

to P. 13

W pred sanc hant
I must do my duty and thank God, I have done it.
I hated to wound but I felt I desired their good opinion and friendship.
Many of my relatives and friends were Mission-
ary for me to break the wide spell of Massachu-
setts and back to my home.

I am unwell, and if the doctors are cor-
rect, my life here is short. My advice to all,
and it may be my last, is, have nothing to do
with secret societies, and especially Freemason-
ry. In a word I would say to all young read-
ers, give your whole heart to God, put your
trust in him, and do your duty, and you will
have no need for props and helps from Masonry
or other wicked or worthless devices. Such are
my views on this subject.

Yours truly,
Mt. Vernon, Iowa. D. C. SAWYER.

**A Review of the Beast with seven Heads
and ten Horns of Rev. 12, 13, and 17; also of
the two-horned Beast of Rev. 13.**

BY LEWIS LEACH.

(Continued.)

HAVING previously shown what constitutes
the seven heads and their locality, of which the
British Province forms one of them, constituting
one seventh part of the beast, the facts then in
the case are that King Henry the Eighth, of
England, was one of the ten horns of the Roman
Empire, or one of the ten horns of the first beast;
and the British Province one of the seven heads
on which the woman, the Papal church, sitteth,
or over which she ruled. Hence, King Henry,
who withdrew from the Church of Rome in 1535,
because the Pope refused his sanction to the di-
vorce of Queen Catharine and the king's mar-
riage with Ann Boleyn, a maid of honor to the
queen, became one of the ten horns of the first
beast. By the court of Rome having refused
to give Henry a divorce from his queen, "King
Henry separated himself and his subjects from
all manner of dependence on the See of Rome,
and immediately renounced Popery, and was
himself declared by the Parliament and people
of England to be the supreme head on earth of
the Church of England. Thus the power of the
Pope ended in England in 1535."—Lockmae's
History of England, p. 120.

But still, under this revolution from papal ju-
risdiction, the government and nation, we must
observe, was yet under the symbol, or character
and history of the first beast. For though Hen-
ry VIII. had, with the nation, revolted from
the Church of Rome and the Pope's supremacy,
yet we are not to think that this constituted the
two-horned beast, but still remained a part of
the first beast, to which a clear distinction must
be kept, otherwise our ideas will be confused;
for it is not till after the death and revival of
this head of the first beast that the two-horned
beast is to "exercise all the power of the first
beast before him." And in order to more fully
examine the power and history of the British
nation as a part of the first beast while separated
from the papal power, and whilst the king re-
tained the kingdom in civil and ecclesiastical
matters in his own hands, to show the kingdom
was his and not the pope's a few extracts from
history are given on the political and religious
state of that kingdom after separating from the
papacy, and before it received its deadly wound
by the bloody Queen Mary. Let us look at a few
particulars respecting the constitution, the doc-
trines, and the services of the Church of Eng-
land. The object of this is quite necessary, be-
cause Rev. 13: 12 declares that the two-horned

beast is to exercise "all the power of the first
beast before him, and causeth the earth and them
that dwell therein to worship the first beast
whose deadly wound was healed." Having
made the above remarks, we will consider the
history of England respecting the political and
religious state of the kingdom after separating
from the Church of Rome, after which the dead-
ly wound and its revival, with the rise of the
two-horned beast, will be noticed.

Now, as the two-horned beast is to exercise all
the power of the first beast before him, and causeth
them which dwell on the earth to worship
the first beast after its deadly wound is healed,
it is necessary first to make some inquiry into
the civil and religious power of the English na-
tion after separating from the Church of Rome,
and observe its national ecclesiastical progress
previous to its prefigurative deadly wound in-
flicted by bloody Queen Mary.

We will now briefly consider the political and
national religion in England established by
Henry the Eighth after separating from the
Church of Rome. We have the following in
Macaulay's History, Vol. I. p. 42 and onward:
"Nothing however so strongly distinguished
the Church of England from other churches as
the relation in which she stood to the monarchy.
The king was her head. The limits of the au-
thority which he possessed, as such were not
traced, and indeed have never yet been traced
with precision. [And we might add further,
with respect of what effect it had in fulfilling
prophecy, even up to the present time, it has
received from historians and Protestants gener-
ally a very scanty measure of religious atten-
tion; not seeing that Protestantism under King
Henry was found dragged in the train of those
who wondered after the beast.] The laws which
declared him (the king) supreme in ecclesiastical
matters were drawn rudely and in general
terms. If for the purpose of ascertaining the
sense of those laws we examine the books and
the lives of those who founded the English
Church, our perplexity will be increased; for
the founders of the English Church wrote and
acted in an age of violent intellectual fermenta-
tion, and of constant action and reaction. They
therefore often contradicted each other, and
sometimes contradicted themselves. That the
king was, under Christ, sole head of the Church,
was a doctrine which they all with one voice af-
firmed; but those words had very different sig-
nifications in different mouths and at different
conjunctures. Sometimes an authority which
would have satisfied Hildebrand (Pope of Rome)
was ascribed to the sovereign; then it dwindled
down to an authority little more than that
which had been claimed by many ancient Eng-
lish princes who had been in constant commu-
nion with the Church of Rome. What Henry
and his favorite counsellors meant by the su-
premacv was certainly nothing less than the
whole power of the keys. The king was to be
the pope of his kingdom, the vicar of God, the
expositor of Catholic verity, the channel of sac-
ramental graces. He arrogated to himself the
right of deciding dogmatically what was ortho-
dox doctrine and what was heresy, of drawing
up and imposing confessions of faith, and
of giving religious instructions to his people.
He proclaimed that all jurisdiction, spiritual
as well as temporal, was derived from him
alone, and that it was in his power to confer
the episcopal character and to take it away.
He actually ordered his seal to be put to com-
missions by which bishops were appointed, who
were to exercise their function during his royal
pleasure. According to this system, as expound-
ed by Cranmer, the king was the spiritual as
well as the temporal chief of the nation. (Cran-
mer was the man who took the chief part in set-
tling the conditions which produced the Angli-

can (1534). These opinions Cranmer followed
out to their legitimate consequences. He held
that his own spiritual functions, like the secular
functions of the chancellor and treasurer, were
at once determined by a demise of the crown."

In regard to these matters the same historian
further remarks: "By the royal authority alone
her prelates were (in the church) appointed. By
the royal authority alone her convocations were
summoned, regulated, prorogued and dissolved.
Without the royal sanction her canons had no
force. One of the articles of her faith was that
without the royal consent no ecclesiastical coun-
cil could lawfully assemble. . . . Nor did the
church grudge this extensive power to our prin-
ces. . . . She had been called into exist-
ence (thus) through a feeble infancy, guarded
from Papists on one hand and from Puritans on
the other. . . . The Church of England, mean-
while, condemned both Calvinists and Papists,
and loudly boasted that its duty was more con-
sistently and earnestly inculcated, rather than that
of any other church."
The admittier power of the Church of
this character, to be without serious
were great. . . . The compromise arranged by
Cranmer, and from the first been considered by
a large body of Protestants as a scheme for serv-
ing two masters, as an attempt to unite the wor-
ship of the Lord with the worship of Baal."—p. 45.
(To be continued.)

The Scope of Prophecy.

PROPHECY was not designed to make us
prophets, yet it was given for our instruction,
and it may be used, as in speaking of the
good. When our Lord promised Comforter
blessed things which the church he added: "he
should do for his orphan." . . . Accordingly,
shall show you things to be done. . . .
when John was in the Isle of Patmos, he was
taken into the Spirit by the Holy Spirit, and
he then received his power. . . .
his wonderful revelations. . . .
were the supplement of what was
under the Old Testament. . . .
beloved disciple" of the Old Testament.
answers, in many respects, to John in the
Now we read expressly in Daniel 11:
understood not much of his own mind.
The prophets wrote by a mysterious done
of the Holy Ghost, and they and the chief
wants to become humbler, such receive his
instructions. . . .
the Spirit of Christ: 13 says, in
of the Spirit unto us. "the time of
head, that they themselves but feed, and that
should be as it was with servants." &c.
to be by it and put it even that day
to be by it to him the Lord Christ arose,
said Daniel; for the words seemed to my
sealed at the time of the end."

Now, the time of the end, in our
phrase, is the whole Christian dispensation,
but in a stricter sense, it is properly the latter
part of the Christian dispensation. And so,
John taking up Daniel's prophecies and making
them more full, gave them a sort of unrolling
at the very beginning of this dispensation; while
the unfoldings of God's providence, in latter
times are, in a fuller sense, unrolling them,
and making them manifest to mankind. Chris-
tians, therefore, are to be ever on the watch
ways of God in the history of mankind, and by
comparing them with prophecy, to grow into
the holy habit of recognizing his hand in the
control of human events. Thus though the
Revelation be a most difficult book to compre-
hend fully, much of it may be made very in-
structive. The priest's lips are to keep knowl-
edge, and the people are to seek it of his mouth.
It is our duty to instruct our people, as well as
to exhort them: and then it is their duty, like
the noble Bereans, to "Search the Scriptures,
whether these things are so." They must not
be deterred from studying hard Scriptures.
The book of the Revelation has a very special
benediction upon it: "Blessed is he that readeth
and they that hear the words of the prophecy
and keep those things which are written there-
in." To this is added a forcible reason or mo-
tive: "for the time is at hand." The things in
that book began immediately to be fulfilled:
they have been ever since fulfilling; and of
what remains to be fulfilled it may be said, with
new force, "the time is at hand."
Code.

Weeks, for the Creator's work was finished. predictions are told by one competent of judging sanctuaries, even the Son of God, that "the him to which was made for man." Mark 2: 27. It was set apart for his use; he was to labor six days, and when the seventh rolled its round, he was to rest and be refreshed. Man's labor was allotted to each; he was put in the garden of Eden "to dress it and to keep it." Then when the Sabbath came he could enjoy its rest. After his sin and his expulsion from the garden he was placed under greater labor. The ground was cursed for his sake, it brought forth thorns and thistles, and in the sweat of his face he was to eat bread till he should return to the ground. His labors were now greater, hence the greater need of the Sabbath rest, and to him it would always be a blessing.

While sabbatizing, or observing the Sabbath rest, we are reminded of the work of God in creation, as to the origin of the Sabbatic institution. The Sabbath, or Sabbatic institution, is a memorial of creation. The Sabbath was made for man, and so long as man exists, he, as an intelligent being, should reverence the institution, which can be done in no other way than by observing the very day on which the Creator rested himself. No other day was sanctified, the sanctity has not been removed from the seventh day and placed on another, and as long as man lives he should honor his Maker by memorializing his creation work.

We sometimes read and hear it said that "the work of redemption is greater than the work of creation," and therefore the day on which Jesus arose from the dead, effecting the redemption of man, should be memorialized by observing it as the Sabbath, and creation's memorial should be dropped. But how do they know that "redemption is greater than creation?" That is some of their own reasoning, and vain it is too, for redemption's work is not yet complete, nor will it be till the power of the grave is broken, and man steps forth from it a redeemed captive, when "Death is swallowed up in victory," and redeemed man shouts, "O death, where is thy sting? O grave, where is thy victory?" Besides, Jesus has instituted his own memorials of his death, burial, and resurrection, in baptism and the Lord's Supper. That these ordinances are memorials of redemption's work, so far as completed, is evident from Rom. 6: 3-5, and 1 Cor. 11: 26. There is not a word said by the Savior or his apostles derogating the Father's memorial of his creation work, but they respected it by observing it; and were the Sabbath changed to memorialize the Savior's resurrection, there would be two memorials of that event, and that without any Scripture warrant.

The Creator and the Redeemer have established their own memorials of their own work, and we, if we would be obedient to God and be followers of Christ, should observe each in its own appointed way. If we would receive the reward of obedience and faith we should not hesitate to tread in the paths laid down for us, and trust the Giver of all good for the fulfillment of his word. "He that keepeth the law happy is he," and "whoso trusteth in the Lord happy is he." Prov. 29: 18, and 16: 20.

Sabbath Observance.

ALTHOUGH the Sabbath was made for man for a spiritual and temporal blessing, yet how many are there among those that profess to keep it who lose its greatest blessing and thereby suffer a great loss in spiritual strength. God has given us six days in which to labor; on the

seventh he rested and commands us to do the same. But just merely resting from bodily labor is not keeping the Sabbath. The Sabbath was designed for a weekly celebration of our allegiance to the King of the universe; then how important that it be kept right. Is it necessary that our allegiance to God be sincere? with what devotion should we observe the day that celebrates that allegiance. Do we wish to have the smiles and approbation of our heavenly Father? then let us obey him from the heart and not with outward service alone. The Sabbath, like all other means of grace, may prove a savor of death unto death instead of a savor of life unto life; it may be an irksome task to keep it or it may be a delight. If we dread its approach and wish that its holy hours would remain away a little longer in order that we might consummate some trade or finish some piece of work, or if when it comes we merely stop our bodily labor and enter upon its sacred rest all in a bustle, with the cares of this world so pressed upon us that we will be heard talking about our farms, our shops, our future or present prospects of worldly prosperity, and cannot stop till we enter the door of the place of worship—if the closing hours of the Sabbath are spent watching the sun to see it set in the western horizon and tell us that the Sabbath is past, then truly the Sabbath would become irksome.

But if, on the other hand, we would recollect that the sixth day is the preparation day, and would use it in closing up our business, and throwing off the cares of the world, so that we could enter upon the Sabbath with a song of praise on our lips and a heart full of gratitude to the great Giver of every good and perfect gift, or, in the language of the prophet, we would turn away our feet from the Sabbath from doing our pleasure on God's holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and honor him, not doing our own ways, nor finding our own pleasure, or speaking our own words, then the Sabbath would be a savor of life unto life. It would be a blessing, and then we would delight in the Lord and he would delight in us; and instead of feeling that the Sabbath was too long we would be surprised to see how quick it would pass away; and instead of rejoicing to see it gone we would almost sorrow to see its holy refreshing hours pass away. Finally, as love is the fulfilling of the law, in observing the Sabbath, instead of studying to see how far we can go and not break it, it will be our constant study to see how perfectly we can show our love to God by keeping his commandments.

J. R. GOODENOUGH.

To-Day.

"VERILY I say unto thee to-day, shalt thou be with me in paradise."—Luke 23: 43.

What Christ meant by this promise to the thief, has been a subject of doubt in my mind, and is to many at the present time; but if we turn to God's holy word, we will there find it explained in such plain terms, that a child can understand it. The thief made a request and this was Christ's answer. Now what was the thief's request? "Lord, remember me when thou comest into thy kingdom." The thief understood that Christ was to have a kingdom when it was set up.

First, we must determine when Christ's kingdom is to be set up; then we can determine when the thief wanted Christ to remember him; whether it was at his death, or some time in the future. The prophet said there was to be born a King, that should rule the world; and the Jews understood that Christ was to be this King; but

as Christ did not take the throne, they claimed he was an imposter, and accused him of claiming to be King, when he was not. They took him before Pilate to be questioned. John 18: 33-40. Pilate asks, "Art thou the King of the Jews?" Christ replies, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews" (that is, his kingdom is not of this world of sin and corruption, before its purification); "but now is my kingdom not from hence;" that is, not from this time onward. Here Christ says his kingdom is not of this world, nor from his death onward. This Pilate saw, and questions thus: "Art thou a King then?" Jesus replies: "To this end was I born." Thus admitting that his kingdom was not of this world of sin, nor from his death onward, but still he was born to be a King. Now we ask, when? John the revelator in speaking of the end says: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Daniel in his prophetic word, when tracing the rise and fall of nations to the end, says (Dan. 2: 44): "In the days of these kings [that is the last earthly kings] shall the God of heaven set up a kingdom, which shall never be destroyed; . . . it shall stand for ever." Also Daniel 7: 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; . . . and his kingdom shall not be destroyed." Christ in that which shall not be destroyed." Christ in that which shall not be destroyed." Christ in that which shall not be destroyed." Christ in that which shall not be destroyed.

What was the thief's request? "Lord, remember me when thou comest into thy kingdom." Now we see Christ's kingdom is set up of law, takes the throne, and judges man. If a man receives his reward for deeds done in the body, not the day Christ and the thief died, for the thief did not then receive his reward and be in paradise, unless he was an exception to the rule. Rev. 11: 13 says, in speaking of the resurrection, it is "the time of the dead that they should be judged, and that thou shalt give reward unto thy servants." &c. Nor could those gone to heaven that day with Christ, for three days after Christ arose, he said to Mary, "I am not yet ascended to my Father." (John 20: 17) which was true, for if Christ did go to heaven and remain three days, the second time he came from heaven would have been a second coming; but the angel said to his disciples forty days after his resurrection, as you have seen him ascend into heaven, so shall he come again in like manner; therefore his second coming must be sometime in the future, and not at his resurrection.

Now, all we have to make us think the thief was rewarded at death is the punctuation of modern writers, which makes it read, "Verily I say unto you, to day shalt thou be with me in paradise;" which we have shown would be impossible. Punctuation is a modern invention, and is thrown in to suit the taste of the translator, as all will admit. Why stick to the punctuation of one verse, when it makes it contradict the rest of the Bible? The thief says, "Lord remember me when thou comest into thy kingdom." Christ replies: "Amen lego tibi semper met emou esse en paradiso." Which literally reads, so let it be; I tell thee to-day, thou shalt be with me in paradise. When? Just when the thief requested to be; Amen, or let it be as you request; and to doubly assure the thief, he says; I say unto you to-day (although it looks to you doubtful as to my having a kingdom), thou shalt be with me in paradise, which makes the thief's request and Christ's answer harmonize, and agrees with the theory that man receives his reward after being judged.—C. W. TERRY, in Crisis.

My Happy Home.

I had a dream, a happy dream,
I dreamed the Lord had come;
And in a city bright and fair
He came to me a home;
Mine eyes were ravished with the sight,
All glorious to behold,
Of happy millions clothed in white,
That trod its streets of gold!
Within those walls surpassing bright
The sun did never shine—
The Lord himself did give them light;
'Twas heavenly and divine.
And oh! the sounds they all did raise
In praises to their King,
It was perfection's sweetest praise,
The ransomed host did sing.
I then surveyed fair Eden's bowers,
How marvelously fair!
There bloomed undying fragrant flowers,
The birds sang sweetly there.
I saw along life's crystal stream,
And our dear did I see;
I saw how heavenly and serene—
I sigh there soon to be.
All o'er the vales and mountains high
What grandeur did arise;
Magnificent with glory bright
Were all the earth and skies.
Lord, let that happy time soon come
That brings thy saints to see,
And when they reach that happy home,
With them, Lord, let me be.
S. S. BREWER, in Voice of the West.

Spoiled Through Philosophy.

THE apostle admonishes Christians—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men." Col. 2: 8. There is true philosophy, mental, moral, physical, and theological; and it is yet to be proved that the Scriptures are not in harmony with all these. There is however, much false philosophy put forth in "vain deceit" by learned men calculated to beguile the ignorant and the simple Christian, as well as feed the minds of the self-complacent. Also, there is true science, and the Bible in harmony with it; while there is that which claims to be science which is very far from it. There are, too, many also deductions from both real science and true philosophy, by which the word of God is sought to be interpreted, and is thus "cast out, after the rudiments of the world, and made of no effect." Never in any age was there more of this, or greater efforts made to undermine the word of God by men of learning, who endeavor to array the sciences and their philosophies against the truth of revelation. Christians, "beware!" If there is a God wise enough and good enough in the universe to give a written revelation, we have reason to believe he has done it, and not left his intelligent and responsible creatures to guess what he has done, what he will do, and what his will is respecting them; or to grope their way amid the dim light of nature, and by perverted human reason and finite intelligence. If this be so, the Bible is this divine book; for it stands out before the world as "The Book" of books, and has through all the generations of men to this day. The Bible, therefore, should be the rule and standard by which all philosophy and science, whether true or false, is to be tested; not that the latter are to determine what God's plainer written revelation teaches. Let Christians cling to it, and not be "spoiled through philosophy;" and "avoid vain babblings, and oppositions of science falsely so called." 1 Tim. 6: 20. Human systems of philosophy, and pretended science, unfounded in established and demonstrative facts, have arisen and lived their brief day and been exploded.

Others are destined to share the same fate, while "the word of God endureth forever."

PRIMITIVE MAN.

The Scriptures reveal that "Adam" was created "in the image," and after the "likeness" of God. If this be true, we have reason to conclude that Adam was made the highest type of the human species, "in the beginning,"—in beauty of his physical conformation, mental power, and moral excellence. Besides, God, on the creation of man, his crowning work and glory, "saw every thing that he had made, and, behold, it was very good." To suppose that man was not so created "in the beginning," and that the scientific theory of "progressive development" is correct, would be to derogate and detract from the glory of our Maker, deny the sacred record, and destroy all confidence in the Scriptures, as well as pervert authentic and reliable archeological facts. The idea that the Almighty, when he created man "in his own image, and after his likeness," created him in the form of a vegetable, oyster, tadpole, monkey, or baboon, or any other animal or four-footed beast, or in the very lowest scale of human being, progressive knowledge "upward and onward," is progress downward and backward. Rom. 1: 21-23.

Prof. Lyell said, a few years ago, "The low antiquity of our species is not controverted by an experienced geologist." If this could have been said truthfully at that time (which is to be questioned), it is controverted now. Dr. Dods remarks: "The idea that man has ever been a monkey, a bird, or any other creature besides man, I deem wholly visionary, unphilosophical, and impossible; or, as the author of 'Vestiges of Creation' teaches, that man had been perhaps an oyster, or a vegetable, and passed through every possible link in the existence below him up to man."—Immortality Triumphant, p. 52.

Prof. Huxley says, "The Engis skull," the oldest human cranium found, "is a fair average," so that "the progressive development theory" is most seriously damaged by later facts discovered, and there is still an advance toward the Mosaic record in further developments.

Louis Figuier, in his work entitled "Primitive Man," the "Revised Translation," though maintaining the theory of "pre-historic ages," "shows," as remarks one, "that so far from resembling any of the monkey family, the oldest cranium found can only be distinguished from the existing Caucasian by the most careful and critical study; resembling the Simian skull no more than does the present human head. He argues the question at length, and demonstrates that the Simian anatomy and the human were as distinct at the beginning as they are now; and that all the facts go to show that the two species were always distinct." By this it will be seen that "Primitive Man," according to the language of Figuier, had not only a skull the same as at present, but his "cranium" resembled the "Caucasian" species, which is the very highest type of the race. This is certainly coming back to the Biblical record as soon as we could have expected; and these Scientists are fast giving up their imaginary "pre-historic ages," as they will all have to do; for it is showing itself to be a myth, and is "ready to vanish away." We wait further discovery in confirmation of the Scriptures to the confusion of these men.

Carried away by the reasonings of Prof. Lyell, and others, respecting "the progressive development theory," there are Christian men and ministers who have been "spoiled through" their "philosophy and vain deceit." Here is one author who endeavors to reconcile the scrip-

tural record with this philosophy; but has hard work of it, owing to the language employed by Moses the inspired penman. "True he [man] was created in the image of his Maker—Why," commenced at the lowest stage of human development at the lowest stage of human development," E. Royce, Med. Econ., p. 13. And proof of his author quotes from Prof. Lyell, "Christian men are statement. Thousands of Christians are admitted," "spoiled" by not heeding the admonition.

That God "in the beginning" would create man "in the image of his Maker," and as the prototype, head, and ruler of his whole race, and yet "at the lowest stage of humanity"—inferior to his entire future posterity—is simply preposterous, and unworthy of an intelligent Christian, and especially of a Bible student. How a professed believer in the Bible can make such a statement I cannot conceive; or how an individual can do it with the history of our world before him, I am unable to understand, only as the apostle has informed us of the danger of being "spoiled through philosophy." I maintain that according to the "Scriptures of truth" and archeological facts, man was first created in physical proportions and at the first created in physical proportions and mental power and moral virtue, superior to his begotten offspring under the curse and fall. He was created No. 1 of his species, and "was the figure of him that was to come." Rom. 5: 14; Heb. 1: 1-3.—Sel.

The Last Days of Rome.

A PECULIAR consideration of what is said in the eighth chapter of Daniel must be omitted in this article, as little is said of the closing history of Rome in that portion of prophecy except to mark the period when Rome shall fall, her position at that time, and the agency by which her fall is to be effected. Rome is to be the last of the Gentile dominions which fill up "the vision" by treading the "sanctuary and host under foot." Then the desolater is to be desolated; "he shall stand up against the prince of princes, but shall be broken without hand." As we have seen in the previous sketches, and shall see more fully in what remains, Rome will take the field against the King of kings and Lord of lords, with the called, chosen, and faithful armies of heaven, and then vengeance shall be repaid. Rome shall be broken in pieces and consumed—given to the fiery flame! That which applies to Rome in the eleventh chapter of Daniel, is to the eighth chapter what "the interpretation of the one that stood by," in the seventh chapter, after v. 15, is to the portion which precedes that verse.

The third prophetic sketch of Rome, contained in the second Epistle to the Thessalonians, second chapter, has ever been regarded as one of the most deeply interesting portions of the Word of God. It presents the only argument ever employed by an apostle, avowedly for the purpose of showing that our Lord should not be looked for at any time. It has been understood to connect, distinctly, his coming with the end of Rome, in one of its most important departments. And it is of as much service to us as it was to the early Church. The correction of their mistake in supposing the day of the Lord was then immediately at hand, by sketching important changes and developments that were to come "first," guards us against making a mistake on the other extreme: for when the events shall have occurred which were to occur before Christ was to come, then the Church will occupy the position in fact which the Church at Thessalonica supposed they occupied.

When the predicted sanctuary, him to understand had misapprehended the coming the same as right we fully search given us. you, brethren and by our soon shaken nor by word of Christ is means: for a falling away son of perdition above all things in the God." 2 Th. 2: 1-12. The subject of parousia was with yet with you forgotten by a hasty us? Remember that he ministry of iniquity for his the way: whom the mouth and ing: even Satan, with and with a that perish truth that t son why G this cause t they should who believe eousness." The pron out on the extend from coming of (the way of apostle taking what h (2) Then t the stated d would cons (4) destroy How mu Let us see: 1. What way? It e empire of B traditions, i early church clause of th was to mak church spok the continu was, prefer Christ" thi power mus an aspiring in the Chr velopment; speak so ob 2. What empire fell? to describe i meaning: wickedness. wickedness.

When the beloved prophet fell into a mistake on the predicted design of God in reference to his "people and sanctuary," Gabriel was caused to fly swiftly to enable him to understand the matter. When the early church had misapprehended what her chief apostle had said on the coming of Christ (1 Thess. 4 and 5), God spoke by the same apostle to correct them. If we would be set right we must go back to the starting point, and carefully search what angels, prophets, and apostles have given us. Let us now hear Paul: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 1-4. It seems that this was a subject of particular inquiry and conversation while Paul was with them: "Remember ye not that while I was yet with you I told you these things? [And have you forgotten what I told you so soon, and so are troubled by a hasty and false misconstruction of what came from us? Remember what I told you!] And now [if ye remember and understand] ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [or hindereth] will hinder, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." And here is the reason why God visits it with such a calamity. "And for this cause God shall send them strong delusion, that they should believe a lie: that they might be damned who believe not the truth, but had pleasure in unrighteousness."

The prominent and commanding points which stand out on the foreground of this prophetic sketch, which extend from the point where the apostle stood to the coming of Christ, are these: (1) What then stood in the way of the revelation of the man of sin (which the apostle takes for granted they knew very well on recalling what he told them) was to be taken out of the way. (2) Then that Wicked was to be revealed, and rise to the stated dimensions of his iniquity. (3) The Lord would consume him with the spirit of his mouth; and (4) destroy him by the brightness of his coming.

How much of this sketch has now become history? Let us see:

1. What was that which was to be "taken out of the way? It can apply to nothing else than the pagan empire of Rome. One of the most generally received traditions, if it may be called a tradition, alleges that the early church understood the apostle to speak in this clause of the imperial power; and knowing that its fall was to make room for the more terrible scourge of the church spoken of in the same passage, she prayed for the continuance of the empire, bloody persecutor as it was, preferring to suffer by that than by the "anti-Christ" that was to take its place. The supreme power must have been the grand hindrance to such an aspiring element; that only, aside from the faithful in the Church could hinder—even for a time—its development; of that only can we suppose Paul would speak so obscurely and cautiously as he does.

2. What was it that should be revealed, when the empire fell? Several terms are employed by the apostle to describe it, but they are all appropriate and full of meaning: "The mystery of iniquity." "The secret wickedness." (*Whiting*.) "The mystery of that wickedness." (*Tyndale*.) This points out the evil in

its germ—as then working. It is also called "that Wicked." "The Wicked one." (*Whiting*.) This describes its character in its early development. The germ has revealed the blade. And it is called "the man of sin, the son of perdition." "That sinful man be opened." (*Tyndale*.) This describes the evil thing in its full-grown, vigorous, and active form. The blade has produced the full ear. Is this anti-Christian, anti-Roman son of perdition also to be identified with Rome? Yes. His rise marks one of the most noted changes in the history of that complicated and almost indestructible organization. It is the Papacy. Other portions explain the arts, plans, combinations, and contests by which it becomes successful; this states only the fact. And what is said can apply only to the Papacy. Two facts only need to be cited as proof. (1) The description answers to the Papacy, as face answers to face in a glass, and to no other thing in heaven or earth. (2) The head of the Roman Church has ignorantly, or heedlessly, testified to its application thus: the early Church saw universally in this passage, what they called the future "anti-Christ." In one of the violent contests of the Bishop of Rome with the Bishop of Constantinople for the ascendancy, the former—referring to the prevailing ideas of the Church—declared that, "whosoever claimed to be universal Bishop was anti-Christ!" Such testimony cannot be disputed. And since the Bishops of Rome, from "Gregory the Great" to "Pius Ninth" have claimed to be "Universal Bishops," they confess to the truth, however stupidly, and proclaim from the throne on which they sit, or have sat, "Here is the man of sin, the son of perdition!"

3. Has this monstrous power of this son of perdition, before which emperors, kings, and princes, as well as the faithful ambassadors and disciples of Jesus, have been prostrated in the dust—has this power begun to show symptoms of decay? And can it be said of the causes of this change, as of the great providential and typical restoration of the people of God to their home and worship, after the captivity in Babylon, it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts?" Yes, yes. Whenever we look to those lands where the Papacy has enjoyed the most undisturbed triumph; or where it is now the most successful in its opposition to all that is divine, everywhere we see the strongest proofs that its vital strength is on the wane. Kings, councillors, and armies have risen up against the Papacy; but they have never been successful unless they were preceded by the claims of the word of God—the sword of the Spirit. His right hand, and his holy arm, hath gotten him the victory. The words of the prophet are specially applicable to the Papacy: "I have heard from the Lord God of hosts a consumption, even determined upon the whole earth!" (Isa. 10: 22, 23; 28: 22.) Sustained by the Spirit of God, the agents of his providence have smitten this old deceiver of the nations, till her wound is seen to be incurable, that there are no healing medicines! And yet in the midst of her reverses and humiliations, when everything gives the lie to her pretensions, her poor, blind, and stupid dupes claim for her an omniscient and "infallible guidance."

Where, then, are we? How much of this sketch belongs to the history of the past? The pagan empire, the great obstacle in the way of the man of sin, did fall! The son of perdition did arise and has exhibited to all the earth the full dimensions of his predicted usurpations. And this anti-Christian, Roman monster has become so paralyzed by the chastening strokes of Omnipotence, that if we did not remember the enormities of the past age, our pity would master our abhorrence! We have come to the last days of Rome! We stand where the Church of Thessalonica supposed they stood! The dark and toilsome journey is nearly ended! We should be looking prayerfully, though patiently, for the sunrise of that day which shall make an end of trouble to the Church, by ending the power of her adversaries, the day of the Lord! That day is now immediately at hand. It must be impending over us!—*Voice of the West*, August 13, 1867.

ADDENDA TO THE LAST DAYS OF ROME.

There was a striking significance in these things four years ago, but now much more so. The pope is now shorn of all his political power, without which he declares himself unable to exercise his pontifical authority. He remains in the Vatican, (i. e., the papal palace in the city of Rome,) but the very mayor is a Jew, and the sects which have heretofore been most odious to the papacy have each opened places for public worship in Rome, while he exercises no religious functions therein. He is completely paralyzed, for he says there is no Catholic power remaining able to protect him and sus-

tain his pretensions; and this comes on the very back of his declaration of infallibility. If he moves from Rome he says it would be to make himself a vagabond.

I think he is blinded by a delusive hope of recovering his power by some intrigue which he and his adherents are secretly carrying on. It is obvious that, Pharaoh like, his heart is hardened, and he is preparing in and by the desperation of his circumstances for that last war with the Lamb, spoken of in Revelations 17: 12, 14. The Catholic powers and the Catholic church feel the situation keenly, and are as desperately situated as their acknowledged head, and must be meditating some scheme to recover their power.

SAMUEL DAVISON.

LETTER DEPARTMENT.

From Bro. Johnston.

BRO. BRINKERHOFF: I am poor, but I cannot afford to do without the HOPE if I can possibly pay for it. I have tried hard to get subscribers for it, and have also tried to persuade some of my neighbors to unite with me in keeping the Sabbath, but without any success. But I do love the Lord's "Holy day." I talk about it, and sometimes preach on the subject, and then get blamed for injuring the *Advent cause* by so doing. Yet I do love the Advent cause and doctrines, and became fully convinced of their scripturality as early as the year 1812, and never held any other views than those held by the Christian Adventists since that time. Yet I have been esteemed as an acceptable preacher among the "Christians," the "Baptists," and the "Church of God" people, since the year 1820, when I was ordained to the work of the ministry in the Christian meeting house, Mount Zion, Philadelphia, on the 20th of Jan. But O! what scenes of distress, trials, and afflictions, I have passed through since then! Afflictions in my person, affliction in my family! until three dear companions, and nine loving, and dearly beloved children were torn from my embrace by the ruthless hand of death. But glory be to God, these are but *light* afflictions when compared with the glory that is ready to be revealed to the humble children of God when Jesus comes, and when we have every reason to hope we shall meet our loved ones on the earth *made new*, when King Jesus comes to reign on the throne of his father David. We may well sing, "Roll on, roll on, ye wheels of time, and bring that welcome day."

Notwithstanding *Sabbath-keepers* are few and far between in this part of Pennsylvania, yet light on other points of Adventism is spreading rapidly among both ministers and people, and especially among the members of the "Church of God." The *World's Crisis* and *Advent Christian Times* are read and appreciated by many of our ministers and people, some of whom speak out boldly in defense of the *nature and destiny* of man, as revealed in the holy Scriptures. Indeed some are determined to speak out what they believe to be the truth, let the consequences be what they may. I am indeed glad to know that at this late hour that now, as I am entering in my 84th year, so many of my brethren believe those *truths*, for the holding of which I was formerly frowned upon and ridiculed. But the time is near at hand when the Son of man will appear in power and great glory to gather afflicted children home, that where he is *there* they shall be also.

Yours truly,
WM. JOHNSTON,
Shiremanstown, Pa., June 16th.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, JUNE 27, 1871.

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 no farther.

WITH this number of the HOPE we commence Volume VI. We send it out on its errand of love and truth, to elucidate scripture, to expose error, to uphold truth though it be unpopular, and to carry words of good cheer to the Christian on his journey to the kingdom of God. We hope, with the assistance of the friends of the cause and by the blessing of God, to increase its usefulness and to have its circulation extended. We hope that the brethren and sisters will not forget to contribute to the reading matter of its columns, thus help to make the paper such as you would wish to see it. We hope you will feel that it is your paper, and then do what you can for it. It is needless to add that a renewal of subscription by its friends is very necessary, for we believe they are all interested in sustaining the office of publication. We enter upon the duties of Volume VI, with a zeal for the cause of the Lord, to advance and sustain it, hoping to have our labors remembered at a throne of grace by the Lord's people.

In this number of the HOPE we commence giving "Mr. Miller's Apology and Defense" for his Advent views and positions which he had advocated previous to 1844, which "Apology and Defense" he issued August 1st, 1845. We are indebted to Bro. E. G. Branch, of Michigan, for a copy of the Advent Herald of August 13, 1845, containing "Mr. Miller's Apology and Defense." It will, we doubt not, be interesting to the readers of the HOPE to read Wm. Miller's experience in the Advent cause, and a synopsis of the positions held by him.

MASONRY FROM PERSONAL EXPERIENCE.—In another column will be found a letter from a citizen of Marion, of this County and State, who has renounced Freemasonry and raised his voice against it. We copy it from the Christian Cynosure, a paper published in Chicago, devoted to opposition to Secret Societies. Mr. Sawyer was a Mason for about eighteen years, hence had ample opportunity to be fully acquainted with the nature and tendency of Freemasonry. We have no sympathy with Secret Societies, especially Masonry, and believe it to be evil, and that Christians should have nothing to do with it.

ERRATA.—In No. 26 Vol. V., page 204, Article "Christ's Kingdom not yet Established," 16th line, read, "a few days after his ascension," instead of "a few years."

God's Purpose and Pleasure in Respect to Sin.

In the Presbyterian Confession of Faith, page 29, ch. 6, we read, "Our first parents being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased according to his wise and holy counsel to permit, having purposed to order it to his own glory."

Question. What is the meaning of pleased? Answer. Delighted, satisfied.

Q. What is the meaning of permit? A. To allow, to give leave, not to hinder. Q. Was God pleased to permit sin?

A. So says the Confession. Q. Do you not think Adam and Eve were pleased? A. They probably were.

Q. Was not the Devil pleased? A. No doubt he was, so far as he is capable of being pleased, both with the permission and the commission.

Q. Who then was displeased? A. I cannot tell. Q. If God, man, and the Devil, were pleased in reference to the first sin, are they not pleased in reference to all other sins? A. I should think they were.

In the latter clause of the sentence we are told that God "purposed to order it (sin) to his own glory."

Q. What is the meaning of purposed? A. Intended, designed, resolved.

Q. What is the meaning of order? A. To bid, to command, to regulate, to direct.

Q. Is it true then, that God intended, resolved, or purposed, to order sin to his glory? A. So says the Confession; but I doubt whether he purposed to order sin at all, and if he did, I should think that it was ordered more for the glory of the adversary of good than for his own.

Q. What thinkest thou in reference to this? A. Calvinist—"God has foreordained whatsoever comes to pass."

Q. If Adam's sin (which has been attended with such direful consequences,) or any other, was ordered for the glory of God, and really did promote his glory, who but the enemies of God have reason to regret the commission of it? A. No being in the universe!

Q. If sin is ordered for God's glory, do not those who sin most live most for the glory of God? A. This certainly would follow as a consequence.

ONE QUESTION FROM GOD.

"Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods, whom ye know not, and come and stand before me in this house, which is called by my name, and say, we are delivered (that God has permitted us) to do all these abominations?" Jer. 7: 9, 10. Calvinists, "WE WILL!" In the 24th and 25th verses we see God has said, "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in my ways, that I have commanded you, that it may be well unto you."

"But they hearkened not, nor inclined their ear, but walked in the counsels and in the imaginations of their evil heart, and went backward and not forward."

Does this look like having permitted, decreed, foreordained their sin, "having purposed to order it to his own glory?"

Let those answer who can.—Etc.

Appointments.

Grove Meeting.

PROVIDENCE permitting there will be a Grove Meeting held near Pleasant Prairie, seven miles west of Marion, about the same distance northwest of Cedar Rapids, commencing on Friday afternoon, June 30th, and to continue over Sabbath and First day. This meeting is designed for a general gathering of all the brethren and sisters and all who are interested in the truth, and desire the spiritual well being of those who are trying to keep the commandments of God and get ready for the coming of Jesus and a home in his everlasting kingdom. Now brethren and sisters, far and near, we ask you, one and all, to make this meeting a matter of personal interest. First decide at once to attend yourself, and then invite and encourage others to do the same. Go right to work and live and pray for a good meeting—one that can be owned and blessed of the Lord, and where his spirit may be felt and enjoyed by his waiting people.

ren and sisters, far and near, we ask you, one and all, to make this meeting a matter of personal interest. First decide at once to attend yourself, and then invite and encourage others to do the same. Go right to work and live and pray for a good meeting—one that can be owned and blessed of the Lord, and where his spirit may be felt and enjoyed by his waiting people.

J. H. NICHOLS, J. R. GOODENOUGH.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

LAVINA S. VEAZEY: To whom shall we credit the one dollar you send with your remittance, and to whom shall we send the HOPE for it?

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 received pays immediate notice should be given if money sent for the paper is not in due time acknowledged.

John McGhee \$3.00 vi-3. Lewis Peak \$5.00 vi-8. E. Rowley \$1.00 iv-22. Wm. Johnston \$1.50 vi-19. O. A. Phillips \$1.50 vii-1. Jacob Spangler \$2.00 vii-8. Lavina S. Veazey 2.00 vii-1.

Received on Donation to Association.

A Friend \$5.00. M. N. Kramer \$5.00

Books and Tracts For Sale at this Office.

- THE LAW OF GOD: Its observance from Creation. Its Immutability and Perpetuity proved by the Old and New Testaments. Price, postpaid, 12 cents. SERMONS ON THE SABBATH AND LAW: embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price, 20 cents. VINDICATION OF THE TRUE SABBATH, and Narrative, By J. W. Morton. Price, postpaid, 12 cents: REVIEW OF W. G. SPRINGER on the Sabbath and Law of God. Price, postpaid, 12 cents. THE KINGDOM OF HEAVEN ON EARTH, as revealed in the Holy Scriptures. Price 25 cents, postpaid. DEATH NOT LIFE, or the Destruction of the Wicked Established, and endless misery disproved. Price 25 cts. MRS. E. G. WHITE'S CLAIM TO DIVINE INSPIRATION EXAMINED, By H. E. Carver. Price 20 cts, postage 2 cts. CHRISTIAN BAPTISM—Its Nature, Subjects, and Design. Price, postpaid 12 cents. WHAT IS MAN? A Bible view of his creation, with the meaning of Soul, Spirit, Death, and Hell. 6 cts. THE SOUL—What is it? A Bible view of its meaning. Price 5 cents. THE SPIRIT IN MAN—What is it? A Bible view of its meaning. Price 5 cents. THE TWO-HORNED BEAST OF REV 13. The symbol as applied to the United States government disproved and identified as the Papacy. Price, 10 cents. SPIRITUALISM UNVEILED and shown to be the work of Demons. Price 15 cents. GOD'S WAY OF PEACE: A book for the anxious. By Horatio Benar. Price 10 cents. THE BEAST WITH 7 HEADS AND 10 HORNS OF REV. 13, 1-8 What does it symbolize? Price 5 cents. THE TRUE CHURCH, and what it is called. 5 cents. Personality of God, 1 cent. The Sanctuary and its Ministration. Price 2 cents. The two Laws. 1 cent. American Bible Union Translation of the New Testament, 18 mo, Plain cloth binding 75 cents. Extra cloth binding \$1.00, Sheep binding \$1.25. By mail 6 cents additional for postage.

Present

TH The Ct

Ad TERMS

The Hope, Immortality, stability of the coming of Christ, reign of Christ, and other

The world, The world, For sorrow

The sun is, And I say, And the b, For the w

The king, The child, The roses, For the w

The world, Who have, Our heart, And we lo

Mr.

WHIL came sa, been ful, which to, ment of, popular, a tempo, world, a, by the w, Scriptur, based, a, that we, vent, or, found it, Jesus C, coming, glory of, kingdom, en will, Most H, for ever, perished, is, is re, fervent, accordi, new ear, dwell, the rig

* See Job 27, 28, 30. * Dan. 7. 29, 1 Cor. 12 Peter