

# The Hope of Israel.

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

Present Series.

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## The Hope of Israel.

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The HOPE is designed to advocate the great truths of Eternal Life, Immortality and salvation through Christ, the perpetuity and immutability of the Law of God, Personal holiness, The second personal coming of Christ to judge the world, The Restitution of Israel, The reign of Christ on David's throne on the earth in the Times of Restoration, and other kindred Bible truths.

### The First and Second Advents.

HE came not with his heavenly crown, his sceptre clad with power;  
His coming was in feebleness, the infant of the hour;  
An humble manger cradled, first, the virgin's holy birth,  
And loving herds compassioned there the Lord of heaven and earth.

He came not in his robe of wrath, with arm outstretched to slay;  
But on the darkling paths of earth to pour celestial day,  
To guide in peace the wandering feet, the broken heart to bind,  
And bear upon the painful cross the sins of human kind.

And thou hast borne them, Saviour meek! and, therefore, unto thee,  
In humbleness and gratitude, our hearts shall offered be;  
And greenly, as the festal bough that on the altar lies,  
Our souls, our bodies, all be thine, a living sacrifice!

Yet once again thy sign shall be upon the heavens displayed,  
And earth and its inhabitants be terribly afraid;  
For not in weakness clad thou com'st, our woes, our sins to bear,  
But girt with all thy Father's might, his vengeance to declare;

The terrors of that awful day, oh! who shall understand?  
Or who abide, when thou in wrath shall lift thy holy hand?  
The earth shall quake, the sea shall roar, the sun in heaven turn pale;  
But thou hast sworn, and will not change, thy faithful wilt not fail.

Then grant us Saviour, so to pass our time in trembling here,  
That when, upon the clouds of heaven thy glory shall appear,  
Uplifting high our joyful heads, in triumph we may rise,  
And enter with thine angel train, thy temple in the skies!

—Bp. Doane.

THE best thing to give your enemy is forgiveness; to your opponent tolerance; to a friend, to your heart; to your child, a good example; to your father, deference; to your mother, conduct that will make her glad; to yourself, respect; to all men, charity; to God, obedience.

### Prophecy in its Bearing on the Present Crisis.

THE last four chapters of the Apocalypse clearly belong to the *future*; and as we have, from the first, limited our observations to the *present* it may be supposed that we have no purpose leading us to the consideration of their meaning. It seems to us probable, that before another quarter of a century has elapsed, the first notes of that glorious song may be heard, "Let us be glad and rejoice; for the marriage of the Lamb is come, and his bride hath made herself ready." But on this we have nothing but hopes and surmises to offer; and with them we shall not trouble our readers.

With respect to chs. 17 and 18, however, the case is different. They concern both past time and present. They show us "Babylon the Great" in all her glory; and they show us also her downfall. These are things with which we have to do—things we have witnessed, and are now witnessing—and we must not pass over them without notice.

These two chapters are substantially one; they have but one subject, and form one consecutive history. And they are introduced, in the apostle's prophetic view, exactly as they should be, exactly as we have seen, and do now see them actually occurring.

The central figure, the main subject of the picture, is a harlot or apostate church. In the prophecies of the Old Testament this figure or symbol occurs again and again. A woman, of extraordinary splendor and power is placed before the apostle, and she rides upon, or governs and directs, a beast with ten horns, which is clearly identical with Daniel's fourth Empire in its divided state; "a fourth beast, strong and terrible," and "it had ten horns" (Dan. 7.)

We have, then, here a dominant church, a corrupt or harlot church, riding upon, ruling, and guiding an empire, "Christendom," divided into ten sovereignties. This great fact has been seen in Europe, in Roman Christendom, for a thousand years. The fact has exactly answered for the prediction, and there is no other or different interpretation to be found. The revelation made to St. John meant this, or it meant nothing. "The woman which thou sawest is that great city which reigneth over the kings of the earth." Rome and its Pope, issuing her commands to every sovereign in Roman Christendom, are here described, and described too, in a document bearing date in or about the year A. D. 96, and no other meaning or interpretation has been or can be pointed out.

Are there any coincidence and confirmation? Assuredly there are, and here is one of the greatest strength or value:

"I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." ch. 17: 6. "And in her was found the blood of prophets, and of saints,

and of all that were slain upon the earth." ch. 18: 24.

Of whom during the 1260 years of the ten horns, could this be said but of the church of Rome? Who,—what power was it, which through a long series of years, thirsted for "the blood of the martyrs of Jesus"? No other answer but one can be given.

In the persecutions of the Paulikians, a thousand years ago, more than 1,000,000 are stated to have been slain. The Albigenses were destroyed by a crusade, or "holy war," in which cities were destroyed, a whole country ravaged, and a large population massacred, or led captive. In one of these massacres 15,000 people perished. Then came a century later, the wars against the Waldenses, in which many thousands were slain. After the lapse of a century or two, the Reformation occurred, and now Rome slew in Spain her tens of thousands; in the Low Countries 50,000 or 60,000, and in France, in various massacres, about 200,000. How truly was the woman described, as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus"!

But, "shall not God avenge his own elect, who cry day and night unto him? I tell you that he will avenge them speedily. Was not the French Revolution a judgment from God for the massacres of St. Bartholomew, and of the days of Louis XIV? Was not the devastation of Spain, by the French invaders, from 1809 to 1814 a judgment avenging the cruelties of the inquisition? But there is more yet to come.

"The ten horns which thou sawest upon the beast, shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (ch. 17: 16).

This sort of devastation has been going on for many years past. It began with the French revolution. The Romish church in that kingdom was plundered of all its possessions, and its clergy in thousands, slain or banished. Soon after an army was sent into Italy, "to make the church desolate and naked, and to eat her flesh." The invasion of Spain followed a few years later. The fall of Napoleon gave a respite; but the "stripping the harlot church and making her desolate and naked," soon began again, and is now going on with increasing vehemence.

In Spain, such was the wealth of the church, that as lately as in 1847, a minister speaking in the Cortes, described it as still amounting to £16,000,000, per annum, though much had been already confiscated. In 1836 a decree was passed for the suppression of the convents, and in the following twenty years, up to 1856, as large a sum as £19,706,000 had been realized by the sale of the conventual estates. In 1798 the regular and secular clergy of Spain were stated to be 209,988. In 1857 they were only 43,661. Thus is the process of stripping and making bare going on in

the most thoroughly Catholic country in Europe.

"The ten horns" were "to agree and to give their kingdom to the beast, until the words of God should be fulfilled." "And the woman" "is that great city which reigneth over the kings of the earth."

To agree and to give their kingdom unto the beast, was, in effect, to give their kingdom unto the woman; for the woman sat upon the beast, and the beast submissively carried her. But this agreement and submission was only to last "until the words of God shall be fulfilled." This is clearly synonymous with the like expression, "The mystery of God shall be finished," which occurs in ch. 10. This finishing of the mystery of God was to take place at the sounding of the trumpet of the seventh angel.

Are the ten horns, or kingdoms, now and for some time past, withdrawing their support from the beast the harlot rides? Let us consider, for a few moments, what have been the changes and movements for the last twenty or thirty years.

As recently as 1840 or 1850, a man could not read the Bible to two or three neighbors in Spain without being cast into prison. The same power part of the woman, was seen in Tuscany, Naples, Lombardy, and all other parts of Italy. The persecution of Madai, of Matamoras, and others are upon record Under the Austrian government—generally a mild one—a village expressed its wish to become Protestant. The government replied that, in that case, they must go out of the Austrian dominions; for that such a change was not allowable. A few years after this, a Concordat was agreed upon between the Court at Vienna and the Court at Rome, in which the whole education of the young in the Austrian dominions was, absolutely and without reserve, put into the hands of the Romish Bishops.

Such was the state of Europe—of Roman Catholic Europe—only five and twenty years ago, when the present Pope began to occupy "the chair of St. Peter." What is it now?

On becoming Pope, poor "Pio Nono" tho't foolishly, that by indulging the Italians in their desire for liberty and a constitutional government, he might place himself at the head of the whole Italian nation, and become virtually, the autocrat of Italy. Never did a man more fatally deceive himself. In less than three years the whole people of Italy had declared Rome a Republic, and the disappointed Pope disguised himself in the livery of a lackey, and escaped into the adjoining kingdom.

Napoleon of France then came to his aid, and replaced him in the palace of the Lateran.

But after a while this great protector of the Papacy committed a blunder, as fatal as that of Pius himself. He resolved to free Italy from the oppression of Austria. He sent an army into Lombardy and defeated the Austrian forces. Austria surrendered Lombardy, and a few years after, Venice also.

But Napoleon, like Pio Nono, soon discovered that the ball once put in motion would not stop when he bade it. The fancy of "an united Italy" took possession of the popular mind. Tuscany, Modena, and soon after, Naples and the Papal provinces, all threw off the yoke and the king of Sardinia and Piedmont became king of all Italy. The Pope lost in the king of Naples and the Duke of Tuscany, two servile adherents; while the court of Turin and the new king, Victor Emmanuel, were

distant and jealous, if not entirely hostile. His own possessions, the territories of the church, too, had gone with Tuscany and Naples, and now for the first time for a thousand years, the Pope of Rome was almost "a landless laird."

The chief support of the Papacy had been for many centuries, the Austrian empire. In 1850 that power met France in the battle-field and was worsted. In 1866 she encountered the chief Protestant power in continental Europe—Prussia—and was again worsted. The effects of these two defeats has been to crush Austria and make her helpless and quiet. When the Papal court appeals to her for help, she replies, "I am very sorry to say that I can give you none."

Still France and the French Empire remained; and Napoleon was pledged to maintain the Pope in his seat. Another delusion, fatal, like the former, to the Pope was seen; and Napoleon rushed into war with Prussia. He, too, was at once hurled to the ground, and made a prisoner; and thus Rome's last support was struck from under her. Forthwith the troops of the king of Italy marched into "the Eternal City," and the Pope became unresistingly, a dethroned potentate.

Lastly, Spain also—up to 1868 a devoted servant of the Papal See—revolted. Issabella, ruled wholly by her confessor, escaped into France; and Spain like Italy became free, both politically and ecclesiastically.

A period of less than twenty years has sufficed to change entirely, the position of the papacy, and to take from it all its sway over the courts and cabinets of Europe. Even as recently as in the year 1853, Austria, Tuscany, Naples and Spain, were the devoted servants of the Pope, while France was the protector of Pio Nono, and stood pledged to maintain his power. All this is now reversed. If the poor dethroned Pope writes to Vienna, the answer he receives is, "Very sorry, but we cannot do anything." If he sends to Paris, the reply is just the same. Italy is ruled by Victor Emanuel, whom the pope describes as his enemy, and Spain has for its king, Victor Emanuel's son.

Nor is this all; it is but "the beginning of sorrows." Both Italy and Spain, hitherto the most priest-ridden of all lands, are in financial difficulties, and both avow, without any reserve, that they look to the possessions of the church as affording them the easiest means of extrication. In both of these kingdoms, they are about to make the Papal church "naked and desolate, and to eat her flesh." (v. 16)

One more instance of fulfillment is too striking to be passed over. The voice from heaven said, "She saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

These two chapters are full of the one subject—the calamities and downfall of the Papacy. Yet, in the midst of all, we hear a voice, issuing from the Lateran itself. It says, "I sit as a queen; I am no widow, and shall see no sorrow." All things external tell of calamity, of ruin, of absolute destruction. Yet the woman, the church herself, cannot see this; she still cries, with unutterable arrogance and pride, "I sit as a queen; I am no widow, and shall see no sorrow."

How wonderful an instance of infatuation! Can it be realized in actual history? Strange to say it is now actually fulfilling before our eyes.

Just as Rome has declined, has crumbled away and been left naked and bare, exactly in the same proportion has her pride increased and become intolerable. Three or four years ago, her crowned adherents had so fallen away, or per-

ished, that a Papal journalist avowed that there were now "no Catholic sovereigns left in Europe." And this was the reason given why the Pope, in calling together a General Council, omitted, for the first time, to send any invitations to the princes of Christendom. This great public act, or omission of an act, declared to the whole world, without reserve, that "the Beast" no longer obeyed the orders or guidance of "the Woman."

The natural result of this desertion of "the ten horns" would have been, most men would have supposed, the moderation of the tone of the "Woman" who no longer rode upon "the ten-horned beast." But no, the prophecy had described her as exhibiting only an increase of arrogance and as exhibiting only an increase of pretension, "I am no widow, and shall see no sorrow."

The Pope called his council, gathered it together, and presided over it, leaving all the sovereigns of Roman Christendom wholly out of view. But was the tone and policy of that council one of toleration, of serious thought on the state of the church, and of a desire to review the past, and to amend its faults? Not in the least. The main business of the council was to take still loftier ground, to declare that faults serious there were none, and could be none; for that all the Popes were, and ever must be infallible, and divinely preserved from error. This was deliberately voted. It was voted that the Pope who dug up his predecessor, anathematized him, and threw his body into the Tiber, was infallible and incapable of error; that the Pope who tried to poison some of his cardinals, and was poisoned himself by mistake, was infallible; that the Pope who excommunicated Queen Elizabeth, and blessed the Spanish Armada, was infallible! All the sins of hundreds of wicked Popes during fifteen hundred years were declared to be virtues. All Popes were divinely protected against the possibility of error. "I sit as a queen; I am no widow, and shall see no sorrow."

Such was the wondrous result of the last Ecumenical Council. It was assembled by a Pope who had seen his power and his adherents dwindle away for twenty years, and it answered his call by raising him to a higher pitch of pretension and moral power than any former Pope who had ever lived. And such is still the arrangement of the declining Papacy. Since that council was held, Pio Nono has seen his temporal power abolished. His territories are now entirely taken from him—even his city is occupied by Italian troops, and declared to be the metropolis of Victor Emanuel's kingdom. But is there any sign of humiliation or even of doubt? Not the least. Every word, every act, that proceeds from the Pope or his secretaries, declares again and again his eternal supremacy, decreed by God; the impossibility of his falling into error, and the certainty of the approaching ruin of all his "persecutors." Precisely as the angel described it to John, is the voice of the harlot church even in her dying agonies: "I sit as a queen; I am no widow, and shall see no sorrow."

These two chapters evidently describe things which are now passing before our eyes. The nineteenth and twentieth tell us of the marriage supper of the Lamb; and of the casting both the beast and the false prophet into the lake of fire. These events are at hand, but we lay no claim to the gift of prophecy, and shall not therefore, venture to utter the slightest surmise, whether they will occur in the times of the present, or the next generation. The eyes of most serious and sober students of prophecy are fixed where we believe, at the present moment on the last five verses of chapter 16. We concur with them in the belief that "the tripartition of the great city" is to be expected before long. Mean while our Lord's own words ought to be ever on our minds—

"What I say unto you, I say unto all: Watch." Mark 13: 37.—Rock.

## Prophecy Reversed.

In Rev. 13: 11, 15 we have two symbols brought to view, the two-horned beast and the image of the beast. Each one has its specific work to do. The last work of the two-horned beast in the prophecy is to give life to the image of the beast, after which the Revelator represents the image as performing the rest of the work spoken of in this chapter. Thus the work of the two-horned beast is first, to exercise all the power of the first beast; second, to cause the earth and them that dwell therein to worship the first beast; third, to do great wonders by which to deceive those that dwell on the earth; fourth, is to say to them that dwell on the earth that they should make an image to the beast; and fifth, give life to the image. All these are the work of the two-horned beast; and all these precede the work of the image. The last act of this two-horned beast is to give life to the image that it may speak.

These specifications are represented by S. D. Adventists as being future, and to be accomplished, all but the last one, after the image is formed and begins his work. See "Three Messages," by J. N. Andrews, pp. 84, 85. By this exposition the prophecy is made to read like this; First, he had power to give life to the image; second, he doeth great wonders by which he deceives them that dwell on the earth (the making of fire come down is after the image is made, according to Andrews' "Three Messages," p. 92.); third, he causeth the earth and them that dwell therein to worship the first beast; fourth, he exerciseth all the power of the first beast; thus placing the work of the image before the work of the two-horned beast. Dear reader, is not this really reversing the order of the prophecy? and what is it all for? Simply to make an application of the two-horned beast where it does not belong, in order to sustain the doctrines and opinions of men.

J. R. GOODENOUGH.

## "Isn't it Worse for a Man, Father?"

A gentleman who had recently given up the use of tobacco, says it is through the influence of his little son; and we give his history as he gave it to us:

"I never chewed very much, but did enjoy my cigar. I prided myself on my fine Havanas, and might have been seen most any morning with a cigar in my mouth, walking down Broadway in a most comfortable frame of mind. My little son, about six years of age, was always glad to walk down with me as far as his school, and I liked to have his company. His bright face and extended hand were always welcome; and he bounded along beside me, chatting as only such little fellows can. The city has in it many dirty, uncared for boys, whose chief delight seems to be to pick up pieces of discharged cigars and broken pipes, and, with their dirty hands in their pockets puff away in a very inelegant manner. One morning it seemed as if little Edgar and I met a great many of these juvenile smokers. I became disgusted and pointed them out to Edgar as awful warnings of youthful delinquency, talked quite largely, and said the city authorities ought to interfere and break it up. A little voice, soft and musical, came up to me as I gave an extra puff of my superb Havana. A bright little face was upturned and the words, "Isn't it worse for a man, father?" came to my ears. I looked down on the little fellow at my side. His eyes filled and the color mounted on his boyish cheek as if he had said something bold and unfitting. 'Do you

think it is worse for a man, Edgar?' I asked 'Please, father, boys would not want to chew and smoke if they did not see men do it!' Here was the answer. I threw away my cigar, and have never used tobacco in any form since."—*Youth's Temperance Banner.*

## The Rising of the Nile.

To the annual phenomena of the rising of the Nile, Egypt is entirely indebted for its fertility, and even for its existence as an inhabited and populous country. Without it the land would always have been a desert, incapable of affording the means of subsistence to man. Except occasionally near the shores of the Mediterranean, no rain falls throughout the land, and therefore its parched and sandy soil would be entirely unfruitful, were it not that regularly, at a certain season of the year, the river overflows the whole adjacent country.

Why it should be so was a mystery in ancient times, and many absurd theories and conjectures were raised to account for it. The Egyptians themselves believed the river was a god, who, in his beneficence, spread himself annually over the land, to supply the wants of his people. If the rising did not begin to make its appearance at the expected time—and it has hardly varied a single day throughout the course of ages—they hastily prepared a sacrifice to this deity, usually a beautiful girl, who was richly adorned and then thrown into the stream.

Some of the ancient philosophers sought the true reason of the rising of the waters, when they imagined it to be due to heavy rains falling in the interior of Africa, and swelling the sources of the river. What those sources were, it had baffled the investigations of thousands of years to ascertain, until recently our travelers, Speke, Grant, and Baker, discovered them in immense lakes situated near the equator, more than three thousand miles, as the stream winds, from the mouth of the Nile on the Mediterranean coast. To these lakes the names of the Victoria Nyanza and the Albert Nyanza have been given by the successful explorers.

In the regions adjacent to these lakes, rain falls throughout the greater part of the year, and most heavily in March, at the time of the Spring equinox. The lakes form large reservoirs for the water which descends from the elevations known as the Mountains of the Moon; and as they become swollen, the size of the streams which emerge from them is proportionately increased. Several of these streams uniting in their course form the Upper or White Nile, and this river, flowing gradually on, until it meets the Blue, or Lower Nile, bears irrigation to the thirsty lands below. Not only this, but as the rivers come down they bring with them a quantity of alluvial soil of the richest kind; and when the Nile at last spreads itself over the flat and sandy plains of Egypt, it enriches them year by year with this muddy but fertile deposit. The consequence is a gradual rising of the land, to the extent, it is calculated, of from five to six inches in a century. Owing to this fact, many of the remains of the proudest cities of ancient Egypt are now half buried in the soil.

Although in these days we know more about natural phenomena than the philosophers of old, and can satisfactorily explain the reason of the rising waters, there remains one wonder connected with it which is as great to us as to them, and that is its uniformity. As we have said, throughout the course of ages its commencement has scarcely varied by one day, and its extent is also comprised, as a rule, within a narrow limit. So equal, in the main, must be the quantity of water which falls annually at the equator and so regularly the commencement and decline of the rainy season.

The rising commences in Lower Egypt about the 25th of June, and steadily increases during the three months following. In this time the valley of the Nile becomes covered by its waters, and its villages stand out from them like little islands, as for the time they are. When the water has attained its maximum height, it remains

stationary for about ten days, and then declines as steadily as it rose. On its subsiding, the land has been thoroughly fertilized, and vegetation becomes luxuriant.

The height to which the water rises is a matter of vital importance. A few feet more or less make the difference between starvation and abundance. The average height varies according to the distance traversed by the river from about forty feet where it enters Egypt, to four feet only near the Mediterranean. Taking as intermediate height that observed at Cairo, if the rise is less than twenty feet, there is scarcity or even famine; if it is three or four feet more, the crops will be short; three or four feet more again, and they will be abundant; but if the water goes still higher, it becomes an unhealthy flood.

Convincing evidence for measuring the exact rise of the Nile were in use in ancient times, and in two instances the remains of these "Nilometers" still exist. One, and the most ancient, supposed to have been erected in the Roman dominion, is found in the island of Elephantine, in Upper Egypt; and on the walls of the building in which it is contained are inscriptions recording the heights of the inundation in various years. The other is situated in the island of Rhoda, near Cairo, and is believed to have been built in the time of the Arabian caliphs. It consists of a square well, into which the water is admitted as it rises, while in the center is a column of marble marked at frequent intervals with the distance from the lowest level. Nilometers are supposed to have been of chief utility in adjusting the taxation of the country, as they would give indications as to whether the season would be plentiful or otherwise.

—Sel.

## Respect for Elders.

One of the greatest and most crying sins of the day is the disrespect manifested by the youthful portion of the community to their elders. Where the fault lies, whether with parents or teachers, or whether it is the result of some contagious disease, that has taken hold of the boys and girls, we are unable to say. In our younger days, one of the most important things taught children was to show a proper and becoming respect for their elders, and especially for those of advanced years. To remove the hat, to make a polite bow or courtesy, and to address with sir or madam, those who were advanced to man and womanhood, were regarded as essentials to good breeding in children and youth. But all these things are changed. We have now no boys and girls, but young gentlemen and young ladies. In addressing their elders, it is yes, and no, with the addition frequently of something less refined. In speaking of parents it is the old man and the old woman, and of an aged person, it is old daddy or some less respectful title.

The young gentleman of the day, with an old pipe or cigar in his mouth, or a quid of tobacco rolled under his tongue, esteems it as an insult which he is ready at once to resent, if he is addressed as a boy.

In one respect, that is, so far as roguery and mischief are concerned, we think the boys of our time are no worse than the boys of thirty or forty years ago, perhaps not so bad, as the Reform Schools of the present exercise a wholesome restraint in the right direction.

To the boys and girls around us, or young gentlemen and ladies if you please, we would say with a spirit of kindness; show proper respect to your elders, and especially to the aged. Enjoy yourselves in all innocent ways; improve the bright morning of life; drink of its sweets. We would not place a thorn in your way, or cause a shadow to fall across your pathway; but do not forget your parents and friends, and all those who have passed your period of enjoyment and are now burdened with the cares, anxieties, and perplexities of life. Respect them and endeavor to make smooth their pathway by kindness and tender regards; think what parents and friends may have suffered and sacrificed for your good and to make you happy; show a warm appreciation and heartfelt gratitude; remember that the hours are fleeting; that soon you must pass on to occupy the positions they now hold; and if you have done your duty you will have no deep and lasting regrets which will otherwise make sad the journey of life.—*Herold of Truth.*



is still left the high privilege of choosing for himself, whether he will have life or death. He can have mercy if he will, and have a realizing sense of the love of God; but if he will not accept, the justice of God will cut him down, and the penalty of a violated law must be executed, which is, "Thou shalt return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3: 19. This penalty executed for rejected mercy will be eternal, and the justice of God will be vindicated, while his love and mercy are shown in the salvation of those who accept the offered Savior.

The doctrine of the destruction of the wicked in connection with man's mortality, shows also the abundant goodness of God in providing a means by which mankind can become immortal and escape the impending doom of those who are subject to be cut down by the justice of God. It places full value on the atonement made by Christ, for he it was who died to bring "life and immortality to light through the gospel." Full importance is attached to the resurrection from the dead which will be brought about by virtue of the resurrection of Christ from the dead. And all important will be the second coming of Christ, to bring from the dead all those who sleep in Jesus, when this mortal shall put on immortality, and the Christian's hopes be realized. He says, "My reward is with me to give every man according as his work shall be." Then how precious is the Christian's hope! Above all wealth is the value of the truth!

**Did Christ Change the Law of God, or Repeal a Part of it?**

We claim that he did not; but on the contrary he taught it and required a more strict obedience to it than the Pharisees did. Matt. 5: 20—"Except your righteousness exceeds the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." Christ has in none of his teachings given us so much as a hint of a change or repeal of the law of ten commands; consequently we have no right to assert that such is the fact; yet there are thousands who are bold enough to declare to the world that Christ did change the Sabbath to the first day of the week. Matt. 5: 17—"Think not that I am come to destroy the law or the prophets."

Well, if he did not come to destroy the law, what did he come for? He says he came to fulfill. Ah, says the critic, you have quoted too much, for your fulfill means to do away, to nullify, to set aside. Let us examine and see if such is a fact. See Matt. 3: 14, 15. When Christ came to be baptised of John, John forbade him: Christ said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." If fulfill means to do away, then Christ and John did away with all righteousness: Rom. 3: 31—"Do we make void the law through faith? God forbid; yea, we establish the law." Hear what Christ says in Luke 16: 17 "And it is easier for heaven and earth to pass than one tittle of the law to fail." Ah, says the critic, he means his own law. Read the next verse: he tells us what law is referred to, by quoting one of the ten commandments.

Let us examine a little farther in reference to the word fulfill. See Acts 13: 22. We have the will of the Lord fulfilled. Does it mean to do away? If so, then the Lord has no will, and all things continue by chance. Gal. 6: 2—"Bear ye one another's burdens, and so fulfill the law of Christ." Thus we find, according to the popular rendering of the word fulfill, that we have the law of God, all righteousness, the will of God, and

the law of Christ, all abolished. It proves too much, consequently it proves nothing. When we render the word "fulfill" lived up to, obeyed, we find no difficulty in harmonizing the passages referred to.

Dear reader, if you are not keeping all the commandments of God as given on Mt. Sinai, but have fallen in with the popular theory of the day, that we are living in the gospel dispensation and no more required to do the law, if you are asked if you ever commit sin, your answer is, yes. Again: if you die a sinner, what will be your portion in the day of final reckoning, when all must give an account for their stewardship? You will readily admit that you would be lost. Again: you will admit that no sinner will ever enter into that rest that remains for the people of God. You believe that man must live righteously to obtain the favor of God. Admitting the above you acknowledge that the ten commandments of God are all binding. We are told in the word that all unrighteousness is sin; and John says, "Sin is the transgression of the law." 1 John 3: 4. We cannot be Christians, neither can we know God but by keeping his commands. "And hereby we do know that we know him if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 3, 4.

Christ and the apostles in all their teaching call upon men everywhere to repent. To repent of what! To repent of sin. What is sin? John says, "Sin is the transgression of the law." Paul says, "By the law is the knowledge of sin." If the law is done away we are perfect beings, and cannot sin. Hear Paul again. "Where there is no law there is no transgression." When we say there is no law we contradict Christ, for he says, "Except ye repent, ye shall all likewise perish." What is repentance? Webster says, "to cease to sin, and do that which is good." And John says, "Sin is the transgression of the law." Thus we find that to repent is to cease to violate the law of God.

Dear reader, as I love you, and desire to know that you are serving the meek and lowly Lamb of God, I admonish you to examine these things and compare them with the scriptures. Examine the scriptures carefully and prayerfully, and the Lord will lead you into all truth. Yours hoping for eternal life.

Mt. Vernon, Iowa.

C. E. HAHN.

**Communication from Bro. Hancock.**

THINKING that a little report from me might not be unwelcome to the readers of the HOPE OF ISRAEL, I gladly improve the opportunity of contributing a word of comfort and cheer through its columns. Truly the Lord of hosts is with his humble, trusting ones, and his pleasure will prosper with them.

Last Monday I went to enjoy a visit with a Sabbath-keeping family at South Dover, N. Y., and remained with them until Friday. The Lord richly crowned our visit with his blessing, for though the community at large seemed to care for nothing but this world, there was one young German who had been brought into friendly relations with this Christian family and under their good influence; and last Thursday night he came out in the full enjoyment of a Savior's love, and we trust is fully resolved henceforth to yield hearty obedience to all the commandments of God and the faith of Jesus.

Friday I came to Lakeville, Conn., where I found four of the dear disciples enjoying the freedom of the gospel and walking in obedience

to God's holy commandments. Two others were convicted of the Sabbath truth, and yesterday through a special manifestation of God's goodness and healing power they were led to take a decided stand for the truth. Others we believe are yet convicted, and it is to be hoped that they will soon swell the number of free Sabbath-keepers in this place.

The little flock here have recently sustained a loss which they deeply feel, in the person of Bro. Spencer Addison, who, like a shock of corn fully ripe, sweetly fell asleep in Jesus Christ without a struggle, Jan. 12th, in the 71st year of his age. His disease was consumption. He had lived an exemplary Christian for about 14 years. He had been in the Advent faith about five years, and a firm observer of the Sabbath for about three years. He spoke of his decease as one going on a pleasure voyage, and lay down fully persuaded that he should sleep but a short time in the grave. Well might it be said of him, "Mark the perfect man, and behold the upright, for the end of that man is peace." He leaves a wife and two children, who, though they with the rest of the dear flock, feel the stroke heavily, yet they mourn not like those who are without hope, but are joyful in blessed assurance of soon meeting him in a glorious, incorruptible resurrection. O what a prospect! Glory to God in the highest! This does not seem like a house of mourning, for the sweet heart-cheering presence of the dear Redeemer is richly manifested with his humble trusting ones. The funeral of Bro. Addison was attended by a large, respectful, and attentive congregation, who listened with seeming interest to a comforting discourse by Bro. Wm. H. Wild, from Job 14: 14.

Dear brethren and sisters, be faithful; work while the day lasts. May God bless you all.

S. C. HANCOCK.  
Lakeville, Conn., Feb. 5. 1872.

**The Christian's Trade.**

ROGER Williams, in one of his works, quaintly designates doing good as the Christian's trade. It is to be regretted that so many, who bear the name of Christ, remain ignorant of their high vocation. What the world needs to-day, as of old, is not dry dogmas or cold creeds, not costly churches or imposing services, not mere intellectual preaching, or hollow-hearted professions, but living illustrations of the truth; the spirit of Christ animating those who are called by his name; hearts overflowing with love, recognizing in the fallen they for whom Christ died, and seeking by patient endeavor to reclaim such; a charity that suffers long and is kind; a charity that would throw the mantle of forgetfulness over the faults of the wayward and erring, and lead them, if need be, seventy times seven, in sympathy and love, back to the path of duty.

"Not once alone to turn thy face  
In pity for a brother's sin;  
Not once to open tender arms,  
And let the dove, forgiveness, in,  
Not once to heed the Master's word,  
And bury wounds, and heal the pain,  
But through the woof of life to weave  
The pattern o'er, and o'er again.

Thus over graves of broken trust,  
The ivy of a sweet regret  
May make the bitterest memory sweet,  
And hide the foulest ruin yet.  
Thus, in the stagnant deeps of life,  
The lilies of white peace may shine,  
To mark his charity more plain,  
And human pity more divine!"

More workers at the Christian's trade is the imperative want of the times.—Recorder.

He who saves in little things, can be liberal in great ones.

### The Christian Passover and its Significance.

WHEN the apostle says: "Christ our passover is slain for us, therefore let us keep the feast": is it not a plain injunction to keep the passover? When he says, "not with the old leaven"; does he not forbid making it a festival common to unrenewed men? and when he says, "neither with the leaven of malice and wickedness," does he not forbid it being extended to professors of scandalous lives? and when he says, "With the unleavened bread of sincerity and truth"; does he not enjoin it upon all true believers? When he said "I have received of the Lord Jesus that which also I delivered unto you," he claims inspired authority for the instructions which he gave; the injunction to keep the passover is therefore of divine authority.

We must however carefully distinguish between the Mosaic passover, and the Christian passover. The Mosaic passover commemorated the sprinkling of blood upon the houses of the Israelites in Egypt, by which they escaped the slaying of the firstborn: the Christian Passover commemorates the slaying of Christ as the Lamb of God which taketh away the sin of the world. The old passover was always observed on the annual return of the same night in which it was first instituted; the Christian passover was instituted on the same night of the same day on which the Lord was betrayed and crucified; and there is no other time given for its celebration but the annual return of the same night. On this the apostle lays emphasis in his directions concerning its observance; (1 Cor. 11: 23,) saying, that it was in this manner he had received it from the Lord, viz. "That the Lord Jesus the same night in which he was betrayed, took bread and brake it, and said, Take, eat; this is my body, which is given for you: (not a bone of him shall be broken! See also B. U.) this do in remembrance of me. After the same manner also the cup, when he had supped, saying, This cup is the new covenant in my blood; this do ye, as oft as ye drink it, in remembrance of me." Thus there is emphasis put upon the time;—It was on the same night in which he was betrayed; and THAT night comes but once a year. An observance common to all times is no commemoration; as prayer, and preaching; these are customs, but they do not commemorate any event. The Sabbath is a weekly memorial of God's creative work, and is weekly observed, because in no other way could its design be secured; for in no other way could the order of God's creative work be exhibited; nor could the regulation of time, and the moral influence of the rest day on society, be effected by any other order of observance.

But it is not so with the passover; it commemorates an event that could occur but once; and it can apply to only one specific class of men; and represents but one great moral effect. Christ died but once; believers only are made recipients of the salvation which his death secures; and redemption can never be repeated. The year is the only great cycle of time that marks and measures the duration of our lives; it is once a year therefore that the memorial of the one sacrifice for sins, and its effects on the redemption of each believer from the condemnation of death, is properly celebrated.

The Mosaic passover has passed away forever; "For the time cometh saith the Lord, when they shall no more say, the Lord liveth, which brought up the children of Israel out of Egypt: but, the Lord liveth which hath brought them up from the north country; and from all countries whither he has driven them." The Christian passover

will continue until the Lord shall come again; "For as oft as ye do this ye do show forth the Lord's death until he comes" again."

The first observance of the Christian passover was at its institution by the Lord himself; and this was preceded by a paschal meal. During the paschal festival it was customary for the inhabitants of Jerusalem to give the free use of their rooms and furniture, to strangers who came up to keep the feast. For this reason Jerusalem is called the common city: it was common to all the tribes at the time of the great festivals. This will explain the otherwise inexplicable conduct of our Savior, in sending his disciples, Peter and John, to a man in the city, saying, "The Teacher saith, My time is at hand, I will keep the passover at thy house, with my disciples"; (Matt. 26: 18,) and also the readiness with which the man assigned to them a large upper room furnished and prepared. Mark 14: 15. Our Lord's message to the householder, saying—"My time is at hand," shows that he had somewhat anticipated the usual time of commencing the passover festival. The same thing is apparent in a remark which he made to them, sitting at the table in the evening: he said to them, "I have earnestly desired to eat this passover with you before I suffer. For I say to you, I shall eat of it no more, until it be fulfilled in the kingdom of God."

I ask the careful reader of this,—What did our Savior mean by its being fulfilled in the kingdom of God? The common opinion is, "The person of Christ was typified by the paschal lamb; and he being slain according to the provisions of the law, fulfilled the type in various particulars." All this was undoubtedly so: but was the slaying of Christ done in the kingdom of God? I think not, for various reasons; as Again. "Having received the cup, he gave thanks and said: Take this, and divide it among yourselves. For I say to you, I will not drink of the fruit of the vine until the kingdom of God shall come." Luke 22: 18. Mark says, "He said to them; This is my blood of the new covenant, which is shed for many." Verily I say to you, I will drink no more of the fruit of the vine until that day when I drink it new in the kingdom of God." B. U.

It seems to me plain, that that which is to be fulfilled in the kingdom of God is the NEW COVENANT; of which the slaying of "the Lamb of God" by the shedding of his blood, is the sacrificial pledge; it is for this purpose that the Christian Passover is instituted; and is to be kept until he comes again to fulfill the new covenant in the establishment of his everlasting kingdom. Was not the institution our Savior's covenant oath that he will come again and fulfill all things? In this light, I regard the Christian Passover, as not only a solemn memorial of our Savior's sufferings, but also a memorial of a sacrificial oath, or pledge, of divine appointment, assuring each believer that the New Covenant which God has promised will all, in due time, be fulfilled. It is therefore of importance to restore the institution to its original simplicity and significance; and this reform is intimately connected with the proper time for its observance. S. D.

### Hope.

WEBSTER'S definition of hope is, "a desire of some good accompanied with at least a slight expectation of obtaining it, confidence in a future event." Hope is one of the dearest instincts of the human heart. What were man without hope? it is his polar star almost from the cradle to the grave. We see it manifested in childhood's

plays, in schoolboy's studies, in manhood's toils; it encourages all to labor, toil, and strive. But alas, how many labor, toil, and strive for hopes which will never be realized? Many a youthful breast is bouyed up with hope's bright beaming star to labor earnestly for honor, wealth, or fame, on and on through life, ever striving for the object of his hope; hoary hairs still find him striving on. Sickness prostrates his feeble frame and then, alas! for his hopes, they pass not beyond the grave; they are not well grounded. But the hope we wish to talk about now is a well grounded hope, a hope that is sure and steadfast.

—It is the Christian's hope.

Now for us to have a well grounded hope, we must have a Scriptural hope. Peter says, 1 Peter 3: 15—"And be always ready to give an answer to every man that asketh you, a reason of the hope that is in you." How many of the professed Christians of the present day could give a reason of the hope they have?—a hope of going to heaven at death, of their immortal souls being released from this mortal body, and flying away to bask in the sunlight of God's glory. No where in the Bible can we find such a hope as this set forth. But we there find a glorious hope brought to view, a "hope of eternal life which God that cannot lie promised before the world began." This hope of eternal life is that hope which is "sure and steadfast, and entereth to that within the veil." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with him." Paul says, 2 Tim. 4: 8—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them also that love his appearing." Here Paul fixes upon a day when he expected to receive this crown, and he did not expect to receive it alone, but he expected all those who loved the appearing of Jesus, to receive it at the same time.

In Col. 3: 4 he tells us when that time is; "When Christ, who is our life, shall appear, then shall we appear with him in glory." Not when our immortal souls shall appear in the presence of Jesus, as would be the case if we were possessed of an entity that existed and went to heaven at death; but when Christ shall appear "the second time without sin [or a sin offering] unto salvation." Peter also bears testimony to the same truth. 1 Peter 5: 4—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

But we are told by many in these days that the second coming of Christ means death. The Bible however speaks of death as an enemy; not as a savior or redeemer. Paul says "the last enemy that shall be destroyed is death." 1 Cor. 15: 26. Then if death is an enemy, and will be destroyed, it cannot be the second coming of Christ.

If not at death, Where then does the Christian's hope center? We answer, at the resurrection of the just, and the appearing of our Lord and Savior Jesus Christ. "For the Lord himself shall descend from heaven, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. And we which are alive and remain, shall be caught up together with them, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18. Paul would not have his brethren comfort each other with the thought of going to heaven at death—of their laying off their body, and their realms of eternal day. But he would have them comfort each other with the hope that the Lord himself would descend, as foretold by the angels

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## The Hope of Israel.

MARION, IOWA, THIRD-DAY, FEB. 27, 1872.

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.

LET all who can, attend the coming Association and Conference meetings. They are likely to be the most interesting ever held here, and we trust also the most profitable.

NEW TRACT.—"The Destiny of the Wicked," a short treatise of which we have given in this and the preceding number of the Hope, we have put up in tract form, and is now ready for distribution. 16 pages—price 2 cents. In connection with the one previously issued, "Where are the Dead?" this will be of use in helping your friends to investigate the subject of the Nature of Man.

WE suggest that individuals in sending letters or manuscript to the office will see that they have the full amount of postage prepaid, and not leave it for us to pay the amount of postage charged for overweight of letters or manuscript. If your letter contains more than one sheet of paper you had better ascertain from your post-master if it requires double postage.

THANKS to Bro. G. Owen for Specimens of his Astronomical Charts, or Map of the Solar System and Signs of the Zodiac. They have been introduced into schools in some places quite successfully, and we think could be used to good advantage. Price, mounted and varnished, 60 cents. Cloth \$1.10. In sheets 30 cents. One of them now decorates the wall of our office. Bro. G. Owen's address is Station A, Boston, Mass.

ON First day, Feb. 18, the church at Marion engaged in a day of fasting and prayer. The greater part of the day was spent in public services. At 10½ o'clock we listened to a sermon from Bro. Nichols, after which followed prayer and social meeting. We endeavored by humiliation and prayer to draw near to God, to seek and obtain a reviving of his grace and his blessing. Bro. Nichols preached from Eccl. 9:10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest," impressing the minds of the congregation with the importance of working vigorously for the Lord; not only securing our own salvation, but to labor and intercede with God for the salvation of our children, companions, and friends, who may yet be out of Christ. The church is revived, strengthened, and encouraged to go forward.

The good work we trust will go on, and the church be farther encouraged, and such be added to it as shall be saved.

### A Short Sermon.

AT a railroad station, some time since, one of the beautiful lessons which all should learn, was taught in such a natural, simple way that none could forget it. It was a bleak, snowy day, the train was late, and the ladies' room dark and gloomy. The ladies sat impatiently waiting, all looked cross, low-spirited, or stupid.

Just then a forlorn old woman, shaking with the palsy, came in with a basket of little wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the

poor old soul stood blinking at the door a minute, as if reluctant to go out into the bitter storm again. She turned presently, and went about the room as if trying to find something, and then a pale lady in black, who lay as if asleep on a sofa, opened her eyes, saw the old woman, and instantly asked in a kind tone, "Have you lost anything, ma'am?"

"No, dear, I'm looking for the heatin' place to have a warm 'fore I go out ag'in. My eyes are poor, and I don't seem to find the furnace nowhere."

"Here it is"; and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well now, ain't that nice"? said the old woman, spreading her ragged mittens to dry. "Thank'ee dear; this is proper comfortable, ain't it? I'm most frozen to-day, bein' lame and aching; and not selling much made me sort of down hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said respectfully and kindly as if the poor soul had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this."

"Sake alive! Do they give tea at this depot"? cried the old lady in a tone of innocent surprise, that made a smile go round the room, touching the glummiest face like a streak of sunshine. "Well, now, this is just lovely," added the old lady, sipping away with a relish. "That does warm my heart."

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap, pins and shoestrings, and cheered the old soul by paying well for them.

As I watched her doing this I thought what a sweet face she had, though I'd considered her rather plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered to me; and as I saw a look of interest, sympathy and kindness come into the faces around me, I did wish I had been the magician to call it out. It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen hearts, for I saw many eyes follow the plain pale lady with sudden respect; and when the old woman, with many thanks, got up to go, several persons beckoned to her and bought something, as if they wanted to repair their negligence.

There were no gentlemen present to be impressed by the lady's kind act; so it was not done for effect, and no possible reward could be received for it, except the thanks of a poor old woman. But that simple little charity was as good as a sermon, and I think each traveler went on her way better for that half hour in the dreary station.—*Exchange.*

## Appointments.

### Association Meeting.

THE sixth Annual Meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, March 8th, 1872, commencing at 10½ o'clock, A. M.

This meeting is for the consideration of the publishing interests of the cause, the election of officers for the Association for the ensuing year, and for the transaction of any other business that may come before the meeting for consideration. Let there be a general attendance of the friends of the cause. Religious services held

over Sabbath and First-day in connection with the meeting.

H. E. CARVER, *President.*

J. BRINKERHOFF, *Secretary.*

### Conference.

The Third Annual Meeting of the General Conference of the Church of God at Marion will be held in connection with the Meeting of the Christian Publishing Association, at Marion, to convene on Sunday, March 10, 1872, at 10½ o'clock.

We have thought best to hold the Conference early in the spring to consider what can be done for the advance of the cause the present season, instead of in the fall, after the season of labor is past. We desire to see a general gathering of the friends of the cause.

V. M. GRAY, *Pres. of Con.*

J. BRINKERHOFF, *Secretary.*

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

THE indebtedness of N. J. Rogers to this office on subscription is \$2.10.

### 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.

\$1.50 each. C. W. Wood vii-17. V. P. Moore vii-17. Mary E. Nelson vii-8. Lewis Pinch vii-10. G. Owen vii-13.

Maria Harwood 50cts vii-16. J. W. Nicholson 50cts vii-16. L. Ramsey 50 cts vii-16. Wm. Jackson \$2.00 vii-17.

#### Received on Donation to Association.

John M. Robbins \$3.15

### Books and Tracts

#### For Sale at this Office.

THE BIBLE STUDENT'S ASSISTANT, or a Compendium of Scripture reference: embracing a list of the different scriptures, proving the essential points of faith held by Adventists. Price 10 cents, postage 2 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.

WHERE ARE THE DEAD? A Tract on the Nature of Man—12 pages—Price 2 cents.

THE THREE COVENANTS, showing the distinction between the Old Covenant, the New Covenant, and God's everlasting Covenant. Price 5 cents single, or 40 cents per dozen.

THE THREE LAWS: Showing a distinction between the Law of God, the law of Moses, and the law of Christ. Price, 5 cents single, 40 cents per dozen.

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.

MRS. E. G. WHITE'S CLAIM TO DIVINE INSPIRATION EXAMINED. By H. E. Carver. Price 20 cts, postage 2cts.

CHRISTIAN BAPTISM—Its Nature, Subjects, and Design. Price, postpaid 12 cents.

THE CRUCIFIXION AND RESURRECTION OF CHRIST: what year, month, days of the month, and days of the week, did these events occur? By Ransom Hicks. Price 5 cents, postage 2 cents.

SPIRITUALISM UNVEILED and shown to be the work of Demons. Price 15 cents.

THE STATE OF THE DEAD, by John Milton. Price 5 cents, postage 2 cents.

REVIEW OF W. G. SPRINGER on the Sabbath and Law of God. Price, postpaid, 12 cents.