

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, May 7, 1867.

Vol. 1.--No. 24

THE HOPE OF ISRAEL.

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H. E. CARVER, PRESIDENT.

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PRAY.

Pray in the morning, while sweet birds are singing
Songs of deep joy at the morn's early light;
Pray then in earnest, while to the throne bringing
Every loved object, thy chiefest delight.

Kneel at the altar, and ask for God's blessing
And grace, to help you each burden to bear;
Pray earnestly, fervently, your suit pressing,
And he will give you sweet answer to prayer.

Pray also at noonday, while the sun's glad ray
Brightens the woodland, the meadow, and rill,
Go to thy kind Father, he gave thee this day,
O, give him thy heart, conform to his will.

Pray then at evening while night falls around thee,
And day with its cares have just passed away;
O, turn to thy Savior, and bend thy proud knee,
In deep thanksgiving and gratitude pray.

Yes; pray at twilight while soft breezes whisper
To thy heart sweetly of heaven and home;
Let thy prayer rise at the birds' evening vesper,
That thine heart be kept pure, though thy feet roam.

His promise is sure, his word he has given,
To answer the fervent, faithful prayer;
If then by affliction, thy heart is riven,
Pray, He'll help thee thy burden to bear.

In every dark hour, in every sad moment,
If bereft of dear ones, or friends betray,
One bright star is left us, our greatest enjoyment,
Our Father in Heaven still hears us pray.
MARY.

Waterloo, Iowa.

THE KINGDOM OF GOD, DELINEATED.

Article No. VII.

BY ELD. S. DAVISON.

THE KINGDOM OF ISRAEL WAS THE KINGDOM OF GOD IN TYPE.

"Now these things happened unto them for types."
1 Cor. x. 11, (margin).
"Which are a shadow of things to come, but the body is of Christ." Col. ii. 7.

"In the interpretation of types, as of other figures, we must be careful to ascertain the precise aspect of truth designed to be illustrated: for, as in a parable, the incidents introduced as mere

drapery, are not to be forced to yield a fancied meaning; so in a type, every circumstance is not typical; and we must look, not for every possible point of resemblance, but for the resemblance expressly designed."

In a previous article, we have shown that God made a covenant with Abraham which is not yet fulfilled; but is yet in force; and events in progress for its fulfillment. In this progress of events, God separated the children of Israel from all other families of men, by providential arrangements; and in doing so, he made a typical exhibition of his purposed grace. For a time, he providentially preserved and nourished them in Egypt, until they became a people of sufficient numbers to occupy the land of Canaan, which he promised to give unto Abraham, and to his seed for an everlasting possession; and then with great signs and wonders, he brought them out of Egypt, and led them to the Mount Horeb, one the most desolate and forbidding regions of all Arabia; and there when entirely separated from all other families of men, he entered into covenant with them, saying, "Ye shall be unto me a kingdom of priests, and a holy nation." Exod. xix. 6. That this was a unique transaction; and what God has never done with any people, is manifest by what Moses said of it in the wilderness of Paran, on the east side of Jordan. His words are, "Hath God assayed to go and take him a nation from the midst of another nation, by temptations by signs, and by wonders, and by war, and by a stretched out arm, (the sign of covenant), and by great terrors, according to all that the Lord God did for you in Egypt, before your eyes?" Deut. iv. 34. But that all this is typical of the true kingdom of God, and that it is not to be confounded with the covenant with Abraham, is manifestly the conditional tenure on which they hold the land of Canaan, when in possession of it. One condition is this: "The land shall not be sold forever, [or as the margin reads, "to be quite cut off;"] for the land is mine; for ye are strangers and sojourners with me;" (Lev. xxv. 23,) whereas the covenant with Abraham was unconditional. It reads as follows: "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, FOR AN EVERLASTING POSSESSION; and I will be their God." Gen. xvii. 8. This was so understood by all enlightened and believing men among them through all their history, for Moses exhorts to fidelity in keeping the requirements of God, on these very considerations, saying, that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers, to give them as the DAYS OF HEAVEN upon the earth." Deut. xi. 21. "The days of heaven," are applied to the throne of Messiah, in Psa. lxxxix. 29, and could not mean anything short of eternal life. The same thing is apparent by Paul's exposition of Psa. xcvi., in Heb. iv. 7-11, saying, "For if Joshua had given them rest, then would he not have

spoken of another day. There remaineth therefore a rest to the people of God."

For four hundred and fifty years, God continued to administer the Sinaitic constitution, by a succession of Judges of his own appointment; at length this carnal, unbelieving nation lost sight of the covenant of God with their great ancestors, Abraham, Isaac and Jacob, and the instructions of Moses their leader out of Egypt; and looking upon themselves in the same light as other nations, they desired a king that they might be like them. Their wickedness in this transaction, is seen in what God said to the prophet Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them." However, God saw fit to allow them to choose a king, under his own protest, and with the condition that he should rule under divine direction. 1 Sam. x. 25. Saul, their king, soon violated these directions, and he and his family were wholly rejected of God, and ultimately slain; so that not a branch of it remained in Israel. God now chose them a king, "a man after his own heart," David the son of Jesse. If I understand the expression, ("after his own heart,) David was not chosen for his personal righteousness; for he frequently transgressed the divine commands; but notwithstanding his failures in moral purity, he ruled in the fear of the Lord, AND UNDER DIVINE APPOINTMENT, AND BY DIVINE DIRECTION; and so became a suitable type of God's anointed king, who shall reign forever, and ever. And on these considerations, God enters into covenant with David saying, "I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, and I will establish his throne forever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it away from him that was before thee: but I will settle him in MY HOUSE, AND IN MY KINGDOM FOREVERMORE." 1 Chron. xvii. 11-14.

These things were never all fulfilled in Solomon; for although he built a glorious temple; and had wisdom, and riches, and honor, and dominion above all before him, it lasted a very little while; in the next generation the kingdom was divided, and continued to degenerate, until they become subject first to Assyria, and then to Babylon; and at length God said to Jeconiah the last of Solomon's descendants, that reigned over the kingdom of Judah: "Write this man childless; a man that shall not prosper in his days: for no man of his seed shall prosper sitting upon the throne of David, and ruling any more in Judah." Jer. xxii. 30. The angel Gabriel

"Norr.— I understand the term house, here, in the same way as it is used in the following passages, viz: "Noah prepared an ark to the saving of his house." "The key of the house of David will I lay upon his shoulders." "He shall be for a glorious throne in his father's house; and they shall hang upon him all the glory of his father's house." Isa. xxii. 22, 24, "In my father's house are many mansions," John xiv. 2.

applies the covenant with David to Jesus of Nazareth, born in Bethlehem, David's native place; for he says, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i, 32, 33.

Christ comes of David's seed by his son Nathan, and not by Solomon. Thus David is reckoned as his ancestor through Mary. The Lord God is his father, and he, (i. e. Christ,) is his son; for the power of the Highest overshadowed Mary, to give her conception before she had had any intercourse with a man. So far there is a literal fulfillment of the covenant with David.

1st. His lineal seed was preserved, until by Divine direction, the one meant by God in the covenant, is announced, and attested, as the one to sit upon his throne. That one was Jesus of Nazareth.

2d. Although he is David's lineal descendant by his mother's side; the Lord God openly attested that he is his son by procreation, and attests his mission by the visible, miraculous, descent of the Holy Spirit upon him in the day of his baptism.

3d. Although he was crucified, died, and was buried, he was raised again from the dead, and taken up to heaven in the sight of his disciples; himself, angels, and his apostles, affirming that he will come again, to set up the throne of his kingdom, and fulfill all the ancient prophecies respecting him.

4th. The people of Judah are preserved; and the throne of David is vacant up to this date.—All the events that have happened to that people are in harmony with the covenant prophecy respecting it: the nation, the country, and the state of the world, all, are in conditions suitable for such a change, as the covenant prophecy recognizes, for a literal fulfillment of its promises: not by progressive improvements of men, but as the prophecy indicates, by divine interposition. "The Lord God shall give unto him the throne of his father David."

We do not attempt in this article, to identify the kingdom of Israel as the kingdom of God by a process of spiritualizing events and institutions among that people; we confine our remarks, and we wish to confine the attention of our readers to facts in the divine covenant of promise, partly fulfilled and partly unfulfilled. Let me state them in such parallels that no man can mistake me. They are in couplets:

1st. God says, "I will raise up thy seed after thee, which shall be of thy sons."

"I will be his father and he shall be my son." This is the first couplet of promises. The fulfillment is as follows: "The angel Gabriel said unto her, Fear not Mary: for thou hast found favor with God, and behold thou shalt conceive in thy womb, and bring forth a son, and shalt call him Jesus. He shall be great, and shall be called the son of the Highest." "And Jesus, when he was baptized, went up straightway out of the water: and the heavens were opened unto him, and he saw the Spirit descending like a dove, and lighting upon him, and lo, a voice from heaven, saying, This is my beloved son, in whom I am well pleased." Here is the son of Mary, of the house and lineage of David, proclaimed from Heaven the Son of God. Could the couplet be more literally and exactly fulfilled?

2d couplet. "He shall build me a house." "I will settle him in MY house forever."

Gabriel to Mary, says, "And he shall reign over the house of Jacob, forever." "Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold there came wise men from the east, saying where is he that is born king of the Jews?" Zecharias prophesied, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began, that we should be saved from our enemies, and from all that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swear unto our father Abraham."

Gabriel, the wise men of the east; and Zecharias the father of John the Baptist speak of the Jewish people, as the house of God, and the house of Israel, and the house of Jacob, as identical with what God promised in covenant with Abraham, and with David. Here is the second couplet unfulfilled.

3d couplet. "I will establish his kingdom." "I will establish his throne forever."

"I will settle him in MY house, and in MY kingdom forever." This is 2 Chron. xvii. 14, 14. In 2 Sam. vii. 16, it reads, "THY HOUSE and THY kingdom shall be established before THREE FOREVER." It is not accidental, that God says, "THY kingdom," and "MY kingdom," and his throne: all is designed to identify the kingdom of David as a type, and the kingdom of God as the antetype, of the kingdom which the Messiah shall build up to stand forevermore. But as the Messiah, God's anointed king, who is to reign over this house of God, is the literal and lineal descendant of the typical king David; so his throne and the kingdom over which he shall reign, is as literally and legitimately in the house of Jacob, over whom David reigned by divine appointment. With this view of the matter, harmonize all the covenants and the promises. Thus God says to Abraham, "IN thy seed shall all the families of the earth be blessed." It is not "WITH thy seed." Abraham's seed had the pre-eminence.

David in Psa. lxxxix, celebrating the covenant of God respecting his seed, says, "Thou speakest in vision to (or rather, of) thy holy one, and saidst, I have laid help upon one that is mighty I have exalted one chosen out of the people. . . . I will set his hand also in the sea, and his right hand in the rivers. . . . Also I will make him my first born, higher than the kings of the earth."

Isaiah says, "For ZION's sake will I not hold my peace, and for JERUSALEM's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." All the prophets that follow David's day, not only speak of the Messiah as coming out of their nation, and of the house of David, but uniformly also, of their nation as appointed to be made chief of the nations in consequence of that event. With them Israel always has the pre-eminence.

This order of the kingdom is of divine appointment, and is a righteous one; and full of mercy to all other families; for all the families of the earth have rejected the promise of the kingdom of God; and it was only by the appointment of Abraham and his seed to be God's special care, that the promised seed of the woman, came to bless as many of all nations, as shall turn again to the living God, and his testimonies. Instead of finding fault, let us accept the appointment, and be thankful that we may be partakers with them, of God's covenant mercies.

Gamblers in Church and in Jail.

The following story which has appeared in several religious papers, we fear is altogether too true to awaken pleasant emotions in the mind of some of the parties concerned.

There was a raffle one night at a fair held by the ladies of the church in — for a benevolent purpose. That same night two blacklegs were arrested for gambling in another part of the city. While in the lockup, they naturally set to work to defend themselves as far as possible; and here is their success:—

"Look here, Smith," said one. "I say it is too hard that we poor fellows are caged up here, just for trying to make an honest living with the cards and dice. I don't see, for my part, what right people have to interfere with any man's way of earning his bread; provided he don't steal it from them; and then I should like to know what the difference is between our throwing dice for money, and those gentry turning a wheel for it; and that's what they did do that same night we were nabbed." "Good, good," said Smith; "if you are sure they did that thing—we will turn the tables upon them, and make them pay us well or we will have them indicted for breaking the laws. Ah! is that so? Then we have them on the hip. That judge will never let his handsome young wife be brought up before the court for law-breaking; so let us crack the nut as soon as we can. What's the first step?" "Send for the state's attorney."

Their plan was arranged; the attorney came. The men stated their full determination as soon as they were released from confinement to file a bill against Mrs. S., her young friend and all those who aided and abetted in the lottery; for such it was. The lawyer saw in a moment what an advantage they had, but he tried to persuade them (lawyer like) that they could do nothing; they had, however, been too often in the clutches of the law not to know some of its workings; and they maintained their determination. As soon as it was known, a quiver went through the town; the opposing sects rejoiced at the uncomfortable position in which the dignified ladies and gentlemen of the church were placed. The judge was in an agony of annoyance, for

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he knew the men, and how difficult it would be to turn them from their revenge; but something must be done, and it was done. None know the bribe which sealed their lips. Few engaged in that fair will ever forget the fright they received, or be tempted again to engage in a raffle or lottery."

This anecdote presents but one aspect of this subject. The progress in gambling, lotteries, gift enterprizes, and other similar swindles is alarming; and the fact that while the law has prohibited them the church has countenanced them, is a most significant sign of the evil times upon which we are fallen. In church or out these things are evil and only evil, and that continually. All that men gain in money in these ways they must lose in moral power; until the church is degraded in the eyes of God and man, and the pure principles of loving zeal and Christian fidelity are exchanged for popular clap-trap and covetous craft.

Well does Dr Huntington remark upon this subject; "Once let the people get poisoned with the wretched falsehood, that in order to carry on the work of the church, and meet its costs, they must contrive some roundabout device of sale or fair or picnic a mixture of merchandise, cajolery, and merry-making, by which the few shall be deluded into parting with more than they want to give, and the many shall be educated into the worse delusion of supposing they are not to surrender any thing to the Christ who died for them, without an ostensible equivalent taken back, and you strike at the root of all Christian charity while the name is on your lips. You cast up a treacherous highway for the church feet. You hide out of sight the central reality of sacrifice; which is the giving up to God of that which cost the selfish heart something. You eat out the heart of the church to extend its outward prosperity. No scheme or endeavor to hurry up missionary zeal will bear inspection, which interposes a worldly or self-seeking or ambitious motive between the soul and the Saviour."—H, in the Christian.

Has the Seventh Angel Sounded.

THIS is a question of great and thrilling importance to all of God's people, and indeed to the world at large. If the Seventh Angel has sounded his trumpet, as some teach, then may we not conclude that the fate of all the world is sealed, and that forever? If he commenced to sound in 1844, then certainly, from that period, the doom of every sinner is unalterably fixed, and all the prayers they could offer, would be but as empty wind,—God would not hear them.

In Rev. x, is recorded the oath of a mighty angel who having a little book in his hand, and standing with one foot on the land and the other on the sea, swears that "time shall be no lon-

ger," and concludes his solemn announcement by saying (v. 7), "But in the days of the voice of the Seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants, the prophets." It is here declared by the oath of the mighty angel, that when the Seventh angel "begins to sound, the mystery of God should be finished." The mystery of God, is the gospel of Christ as may be found by reading the following texts: Eph. iii. 4; vi. 19; 1 Cor. iv. 1. Then it is the gospel of Christ, which is the power of God unto salvation, that the angel declares shall be finished. But it is urged that the sounding occupies a period of days, and probation continues during a part of the time. But it is declared that the finishing takes place when he begins to sound, and though it occupies a period of days in which the woe of said trumpet is being felt, it is evident, that it is the time when it is said, "Let him that is holy be holy still, and him that is filthy, let him be filthy still."

Can "the mystery of God be finished" before the resurrection? I think not, for Paul says, "Behold, I shew you a mystery. We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the *last trump*, for the *trumpet shall sound*, and the dead in Christ shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 51, 52. The apostle here speaking of the sounding of the last trump, and of the resurrection, calls it "a mystery." It is evident that the gospel will never finish its mission, till the saints shall receive, or enter on their reward. This take place at the sounding of the last trump. Now the question arises, is the last trump of Paul, and the Seventh trumpet of Revelations the same? I think they are; for the consequences arising are the same. Paul says, "the dead are raised, the living changed."—They are immortalized (i. e. the righteous) and enter on their rewards, singing, "O death, where is thy sting? O grave where is thy victory?" "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 his Christ, and he shall reign forever and ever." Rev. xi. 15.

Query: Have the "kingdoms of this world, become the kingdoms of our Lord and his Christ?" I think not; for the iron kingdom of Rome still holds his sway, and must till the thrones are cast down, and the time comes for the saints to possess the kingdom. But let us read the 18th verse: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

Now we learn from the above scriptures of truth, that when the Seventh angel sounds, the kingdoms of this world which have long been in the hands of the adversary, change hands, and the Lord of glory, takes the kingdom and rules it forever; the saints receive their reward, which they cannot do, till after they are raised from the dead and the living changed. Then, and not till then, is the "mystery of God finished, as he hath declared" by the mouth of all his proph-

And now, dear reader, before the trumpet sounds, let us draw near to God, and secure pardon while mercy still lingers and Jesus pleads for poor fallen man. Long has he plead our cause, and cried spare him a little longer. O, let him live. But the time will soon come when mercy's sweet voice will be heard no longer.—Prayers, and cries, alike will fly to the impotent. For they have slighted his mercy, turned a deaf ear to his spirit, and all is lost, and lost forever. They will cry to the rocks, but they are deaf; they will fly to the mountains, but they will not hide them; and with anguish of soul, they behold the Lord they have slighted, crowned with glory and majesty, "King of kings, and Lord of lords;" but to the saints he will say, "Come ye blessed of my Father, inherit the kingdom prepared for you. Long you have waited; now behold the glory reserved for you. Your trials have been severe; but they are ended,—your sorrows are gone, your cares are past, and all is joy forever, and forevermore." Even so let it be dear Lord. Amen

C. M. HOLLAND.

Palesine, Iowa.

PREACHING CHRIST.

Dr. South declares that the text, the theme, the language, and the application of a sermon, should be Christ. The following well illustrates his meaning:

A young man had been preaching in the presence of a venerable divine, and after he had done he went to the old minister, and said:

"What do you think of my sermon?"

"A very poor sermon indeed," said he.

"Poor sermon?" said the young man it took me a long time to study it."

"Aye no doubt of it."

"Why, did you not think my explanation of the text a very good one?"

"O, yes, said the old preacher, very good indeed."

"Well, then, why do you say it is a poor sermon? Didn't you think the metaphors were appropriate, and the argument conclusive?"

"Yes, they were very good as far as that goes; but still it was a very poor sermon."

"Will you not tell me why you think it was a poor sermon?"

"Because, "there were was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said:

"Don't you know, young man, that from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah!" said the old divine, "and from every text in Scripture there is a road to the metropolis of the Scripture, that is Christ. and my dear brother, your business is when you get a text, to say, 'Now what is the road to Christ?' and then preach a sermon running along the road to the great metropolis—Christ. And," said he, "I have not yet found a text that has not a road to Christ in it. If I should I would make one. I would go over hedge and ditch but I would get at my Master, for the sermon cannot do any good unless there is a savor of Christ in it."

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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TUESDAY, - - - - MAY 7, 1867.

W. H. BRINKERHOFF, Editor.

TOUR IN MICHIGAN.

April 2nd. Started for Bangor. Stopped for dinner with a "Disciple" lady, who kindly shared with us of her table comforts. After the meal was over, we enjoyed a season of prayer with this sister, and bidding her a kind farewell, we onward wended our way.

Preached at night near Bangor. Quite a small congregation, partly owing to the appointment not being known to but few. We talked of Jesus and of the Bible.

April 4th. Walked 12 miles to South Haven. Passed through a dense forest of pine and hemlock. We thought of our childhood days, as we had spent hours in listening to the moaning of the wind, as it waved the tops of the lofty trees, or as we gathered berries of the wintergreen that grew beneath the evergreen foliage. Then we was but a child. Now a man in the middle period of life. Years have passed swiftly by. How little we have accomplished! O, that we had done more in the service of our divine Master. Moments gone, forever gone. The present moment is ours, let us improve it as it is passing by, in doing good to all.

Stopping in South Haven at bro. Stoughton's. This is a good home for the weary pilgrim. Spent a short time in wandering on the beach of lake Michigan. The waves were dashing with impetuosity against the shore, and though they rolled up with power, yet soon were they broken to pieces. Thus will it be with the poor sinner; he is constantly fighting against God, and as the waves come on in fury so he moves against all that is holy and good, and as the waves are broken to pieces thus will it be with those who will not have the Savior to rule over them. They will be broken to pieces. The majesty and wisdom of God is seen in all his works: also his love. It seemed as though we were standing in the immediate presence of the Judge of all the earth, and we felt like renewing our covenant with God, and redouble our diligence in rescuing poor sinners from the enemy. Tired of this life, we long for the joys of the world to come, where all will be love.

Apr. 5th. Snowing this morning. Walked five miles to br Kibbe's where we were kindly

cared for, and where we spent several days. Apr. 6th. Sabbath. Held two meetings to-day and in the evening attended to the ordinances.

Apr. 7th. Held one meeting to-day, and while we spoke upon the necessity of paying our vows to the Lord, as fully as we would to our fellow men, a deep solemnity rested upon the congregation and some good cheering testimonies were given.

Apr. 9th. Went to-day to sr. Thayer's.— Here we found kind friends. Sr. T. and companion were very kind to us, and we enjoyed their hospitality much. May God bless them and their children. Preached at night. The roads were muddy and the night very dark, yet we had a large congregation. Never have we witnessed a more attentive audience than the one this evening. Many were sorry when we closed and desired to hear us again. As we had an appointment ahead we could not tarry longer. In the providence of God we hope to be able to speak to this people again. Stopping over night at br. Fabun's. Casco, Michigan 1867.

Business proceedings of the Conference held at Waverly Michigan Apr. 19 1867.

Conference convened according to appointment in the HOPE. Meeting opened by pleading for the blessing of God to rest upon the meeting. A committee consisting of brethren Cranmer, Fabun, Greenman, Tiffany, Watkins and Brinkerhoff were appointed to prepare business for the conference.

On motion adjourned till first day morning Apr. 21st.

First day Apr. 21st.

Conference met pursuant to adjournment. Opened by prayer. The business committee made their report as follows, which was unanimously accepted

WHEREAS, We feel the need of having more laborers out into the great harvest field, as it is already whitening for the harvest, and as bro. James Watkins is ready and willing to spend his time in the service of the ministry, and as the laborer is worthy of his hire, therefore,

Resolved, That we as a conference hereby invite bro Watkins thus to labor, and we hereby pledge ourselves to sustain him by our means our prayers, and by a godly living through Christ Jesus.

Resolved, That a committee consisting of brn. Cranmer, Branch and Tiffany be appointed to solicit means to sustain the work of the ministry, and that said committee become responsible to bro. Watkins for amount necessary for his support during the current year.

Resolved, That in all money transactions pertaining to the cause a strict account should be kept of receipts and expenditures.

Resolved, That bro. Watkins be granted a letter of commendation.

WHEREAS, We as a people need a medium through which we can disseminate Bible truths, and also cheer each other with our exhortations, and believing the Hope of Israel to be such a medium, therefore,

Resolved, That we as members of this conference, will do all we can to help sustain said paper by subscribing for it, by taking shares in the Christian Publishing Association, and by donations.

By order of the conference,

W. H. BRINKERHOFF.

Report from Bro Kimball.

Since my last report for the Hope, our meetings have been continued in the vicinity of Abington twice every week, stormy weather not excepted, with an unusual promptness, with the brethren and sisters to attend, and even infidels have become interested, and traveled five or more miles in the storm to attend them. Our meetings still continue interesting, and much good has been accomplished, not only in the conversion of sinners, but in reclaiming the backslider and the wanderer from the fold of Christ, and also in bringing back to the Bible and the gospel, those who had become interested (as reported in the Review,) in the vision meetings. Every one of those thus reported, are now with us and attend our meetings. All praise and glory will be given to the Lord, for what he has done for us. It is cheering indeed to hear the heart felt testimonies of those dear ones who have been rescued by the power of God from those awful shackles with which they were bound. They were forbidden to attend other meetings, and especially ours. Thank the Lord, they broke their fetters, and are now free in the truth of God.

We have established sabbath meetings, and a number of children who are interested in the truth, attend Sabbath School, and take a part in humble prayer and exhortation.

A. KIMBALL.

Hampton, Conn. April — 1867.

THE SANCTUARY.

BY H. E. CARVER.

VARIOUS are the theories that have been brought forward to elucidate the subject of the Sanctuary, and its cleansing; and amongst them is one that teaches that its location is exclusively in heaven, and that Christ, as our great High Priest, exercised his office in the first apartment during the entire gospel dispensation, previous to 1844, and then entered the Most Holy Place, to finish his mediation and cleanse the Sanctuary. If this be the true one, then it will follow that all the various texts of scripture, that evidently refer to the

subject of the will harmonize We will on consider an in view, although consideration der more app theory named trayed a char eth himself a that is worsh in the temple is God." N tuary) as a follows that is also in he that he "sit there is no v cept by a s ery other pi dissipated i It is true claim to ha Sanctuary removed fr ment, or th seen occup throne, "tr (Exp. and understood "man of s see that ti with this of events, We hol feel confi Bible tha stand the that will of every compete merely t as it now of our bi originat have for and indi are inde Types," ject, an elucidat tem on The used in shalt b mount O Lor dwell hands the we of Go

subject of the Sanctuary or Temple of God, will harmonize therewith.

We will only refer here to one text that we consider an insuperable barrier against this view, although as we proceed to give our views, considerations will be presented that will render more apparent the erroneousness of the theory named. In 2 Thess. ii. 4, we find portrayed a character, "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, shewing himself that he is God." Now if the temple of God (or Sanctuary) as a whole is in heaven above, then it follows that this opposing and usurping power is also in heaven; for it is plainly declared that he "sitteth in the temple of God;" and there is no way to escape this conclusion, except by a spiritualizing process, by which every other plain prediction of the Bible can be dissipated into thin air.

It is true that those who hold this theory, claim to have had a view of the temple or Sanctuary in heaven, and that when Christ removed from the first to the second apartment, or the Most Holy in 1844, Satan was seen occupying a position beside the vacated throne, "trying to carry on the work of God" (*Exp. and Views*, p. 43); but we never have understood them as claiming that Satan is the "man of sin" of 2 Thess. ii. 3, 4. Thus we see that the above theory will not harmonize with this very important prophetic description of events, and hence cannot be correct.

We hold a view of the Sanctuary which we feel confident will harmonize every text in the Bible that treats on the subject; one that will stand the test of strict but just criticism, and that will commend itself to the common-sense of every unprejudiced mind. We do not feel competent to elaborate this subject; but wish merely to give a plain, unvarnished statement as it now appears to us, for the consideration of our brethren. Neither do we claim to have originated our present views. It is true we have for some time past, had a rather vague and indefinite idea of a theory similar, but we are indebted to a work of Dr. Seiss on "*Holy Types*," that has shed much light on the subject, and is a great aid in building up, and elucidating, a beautiful and harmonious system on the Sanctuary question.

The first place where the term Sanctuary is used in the Bible, is in Exodus xv. 17. "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established." Here we learn that the word is used to designate a dwelling place of God. In 2 Chron. vi. 30, 33, we are plainly

told that "heaven" is the "dwelling place" of God. In Isa. lviii. 15, we read, "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Here then we have three points clearly established. 1st. That the term Sanctuary denotes the dwelling place of God. 2nd. That in a primary sense heaven is his dwelling place; and 3rd. That in a subordinate sense, his dwelling place is with his people on earth.

At the time the term Sanctuary was first used, God had just granted the children of Israel, a final deliverance from the Egyptian hosts at the red sea, and was about to lead them to Sinai, where he would make known to them a system of worship and service that would be acceptable to him, and render them his peculiar people, an holy nation if they would obey his injunctions. In giving instructions in regard to the Sanctuary, and its furniture, the Lord said, "Let them make me a Sanctuary, that I may dwell among them." Ex. xxv. 8. And, from verse 22, we learn that the place of communication between God and his people, was "above the mercy seat, between the cherubims," which was in the Most Holy place of the Sanctuary. Whilst it is true that the Divine presence and glory was not entirely confined to the Most Holy place, but was manifested in a lesser degree through the veil that separated between that and the holy place, yet it was in the most interior and sacred part of God's dwelling place above the mercy seat; over the ark in which was deposited the holy law of God that the Divine presence was most clearly manifested.

In arranging for the services and worship of this Sanctuary, the Lord provided that the common priests should minister in the first apartment, whilst the High Priest alone should enter the most holy, into the immediate presence of God, and that only one day in the year. It was also provided that the sacrificial offerings could be made only within the limits of the Sanctuary, and by the authorized priesthood. These arrangements were of divine appointment, and could not be set aside with impunity. Witness the case of those who offered strange fire and were destroyed in consequence.

Thus was the Sanctuary erected, its furniture provided, and its system of service and worship arranged as described in Exodus, and constituted the dwelling place of God with men, until Solomon built a house or temple and transferred the furniture and worship of God to it—this transfer being acceptable to

God, as was manifested by the display of his divine glory in that temple.

This temple was destroyed by the king of Babylon, and afterward rebuilt in accordance with the commandment of Cyrus, king of Persia, and was finally destroyed at the overthrow of the Jewish nation. Our Lord at his advent recognized this house or temple as the dwelling place of God, when he took a scourge of small cords and drove out of it, the money changers, and cattle dealers.

Thus we have briefly traced the existence of the Sanctuary or temple, as the dwelling place of God among men, from the time Moses was commanded to rear it up until the time of our Lord's first advent, shortly after which that building was totally destroyed and its services terminated, and thus it has lain desolate for eighteen centuries.

The important and interesting question naturally arises, what has been the condition of things since God withdrew his visible presence from the temple at Jerusalem? We claim that a Sanctuary has been erected, and a system of service and worship instituted by our Lord Jesus Christ in the gospel dispensation that is a perfect counterpart of the Sanctuary and service at Jerusalem: or, rather that it is the substance of which that was but the shadow. By turning to 1 Tim. vi. 16, we learn that in the gospel dispensation, the dwelling place of God primarily, is in the impenetrable light of heaven—impenetrable at least, to mortal eyes. In 2 Cor. vi. 16, we find the sweet assurance, that in this dispensation as well as in the Mosaic, the Lord will dwell in his people.

In Heb. viii. 1, 2, we read, "Now of the things which we have spoken, this is the sum: We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man." From this we learn,

1. That in this dispensation there is a Sanctuary;
2. That it is not the one built by man (Moses); but instead it is erected by the Lord;
3. That we have a High Priest appointed to minister in this Sanctuary.

In ch. ix. 23, 24, we learn that the Sanctuary erected by Moses was a pattern or figure of the gospel Sanctuary; hence, we shall expect to find its various features displayed in the gospel dispensation. In the 11th verse of this chapter, as well as in various other places, our Lord Jesus Christ is designated as the High Priest in this Sanctuary, or temple. In v. 24, we are told that Christ entered upon his ministration at the commencement of this dispensation, and that that ministration is in heaven,

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By the contrast drawn in this 9th chapter of Hebrews, between the work of the High priest on the day of atonement in the Mosaic dispensation and that of our Lord Jesus Christ, when he entered upon his ministry, we learn that our Lord had entered at that time within the veil, into the immediate presence of God, where according to chapter x, v. 12 "having offered one sacrifice for sins forever, sat down on the right hand of God," i. e. until the end of the gospel dispensation. That this is the present position of our Lord see Acts vii, 55 56; Rev. iii, 21.

(To be Continued.)

The Lord's Coming.

We as a people believe the Lord is soon coming to judge the world, and to set up his everlasting Kingdom. This is a subject on which I love to meditate much, for it is one in which all our hopes center. This is a subject that all christians should be interested in, yet we find some who say they are christians, who do not like to talk about it, and who say to us, "Of that day and hour knoweth no man," and also, "well he may come some day, but it will not be in our time," and some think it will not be for one thousand years, and others, "when the United States performs some great wonders," and some one thing and some another.

I think it is now high time that we be found watching day by day. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. xxiv, 42-44.

Let us then preach and teach the coming of Christ at the door, day by day, and hourly watch for his coming, and "patiently wait for it, as the husbandman waiteth for the precious fruit of the earth," that each of us may be that "faithful and wise servant whom the Lord has made ruler over his household, to give meat in due season."

We should continually say, "The Lord's coming is at the door; prepare to meet him," and we should show our faith by our works, and instead of heaping up treasures on earth we should be laying up treasures in heaven, whither Jesus our forerunner has gone whom we expect to return, that "where he is there we may be also." O, glorious day! Soon to dawn to them who are patiently waiting for his coming, the days move slowly on, while those who dread the day, they are trying

to put the day off and have it come upon some body else or some other generation. For one I feel like saying, "Come Lord Jesus and come quickly," for I am tired of this world's trials and afflictions and long to get home.

"O, let us be ready

To hail the glad day."

R. E. CAVINESS.

Fairfield Iowa.

THE SABBATH.

Let us look back through the long vistas of the past, to the first bright Sabbath morn, which broke in splendor on the tranquil new made earth. Then all animate creation with man at their head, who bore the image of his maker poured forth songs of adoration and praise to their great creator. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Thus we see that the Sabbath was inaugurated at the beginning of creation, or at the close of the first six days.

We also read also, that God blessed and sanctified the seventh day. Webster defines Sanctify, to separate, to set apart, or appoint to a holy, sacred or, religious use.

The Lord the Maker of the heavens and earth, set apart the seventh day, to a holy, or, sacred, or, religious use; it is also a memorial of his great work; and week after week as the Sabbath rolls its round, we are reminded of it; and while it points backward to the past, it also points forward to the future, to that great Sabbath of rest, which shall never have an end. As we trace the Sabbath from the beginning to Moses, we have no record that the Lord spoke this command in thunder tones, as he did from Mt. Sinai; but that his people understood that it was a sanctified holy rest day is very evident, and we shall be assured of this fact by reading the history of the Hebrew people.

From the time that God in such sublime majesty spoke the ten commandments from the summit of Mt. Sinai, until Constantine the great, we find that the people of God generally observed the seventh day, but that wicked power which is so deftly pointed out in the word of God; "who should think to change times and laws," took it upon himself to change the law of the Sabbath, and instituted the first instead of the Seventh day, as we find by reading history. Now we see the world almost universally observing the first day of the week instead of the Sabbath of the fourth commandment. How many sincerely do this, who little realize that they are adhering to a command of the Pope or Rome instead of the command of God.

If the All-wise Being had taken his blessing from the seventh day and placed it upon the first would he not have informed us of the fact? But we find not the remotest hint of any such change, in the word of God.

The Savior nor the apostles taught by precept

or example that such a change had been made; but even on the contrary observing the seventh day; and thus did all christians for many years after the Apostolic age.

Is it an All-wise Being that makes a law that needs to be changed? We think not; but as David said, "The law of the Lord [most evidently referring to the moral law] is perfect, converting the soul." Perhaps some one will say that this law was taken out of the way being nailed to the cross at the crucifixion of our Savior. We think not; for the law spoken of, that was nailed to the cross most assuredly refers to the ceremonial law of types and shadows, and not to the law of ten commandments.

Some have the mistaken idea that the seventh day Sabbath is binding only upon the Jews; the scripture that will prove this will prove also that salvation is alone for the Jews. The Sabbath is binding upon the whole human family just as much as the first commandment is. An individual has as much liberty to bow down and worship other gods, as he has to violate the Sabbath. The Lord is just as jealous for the fourth commandment as he is for the first. The Savior says, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The Apostle also says, "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

In the days when our Savior was here upon earth, a young man came to him and asked this important question; "Good Master, what shall I do that I may inherit eternal life." Listen to the answer of Jesus, "Thou knowest the commandments; Do not kill &c." referring to the code of ten commandments; now if they were the conditions of eternal life then, what reason have we to believe that they are not at the present time.

Our Heavenly Father has given us the Sabbath because he saw that it was for our best temporal as well as spiritual good. Man naturally as well as beasts require a day of rest; if we had none many persons who are very industrious might shorten their days by over labor; after toiling hard for six days our weary bodies and mental powers need rest; not only is this necessary to our highest happiness in this life but also in that life which is to come; we can upon this day lay aside all earthly cares and perplexities, and have our thoughts upon things beyond this world of uncertainty where,

"Hopes most cherished are in vain,
And sweetest pleasures turn to pain."

It prepares us in a measure for that rest that remains for the people of God. The Sabbath will be observed in the new earth state, for the Prophet declares that "From one new moon to another and from one Sabbath to another shall all flesh come to worship before the Lord." The Savior also says, "Blessed are they that do his

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EMMA F. ADRICK.

April 1st, 1867.

LETTER DEPARTMENT

When they that feared the Lord spake one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that thought upon his name.—MAL. III. 16.

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

From Bro. and Sr. Catt.

Bro. Brinkerhoff; It is through the goodness and mercy of God, that we are permitted to live and enjoy that great blessing, health, and we hope and pray that you may enjoy the same blessing; that you can work in the Master's vineyard; that you may go forth weeping, bearing precious seed, and doubtless will return bringing sheaves, and adding stars in your crown of rejoicing. We have but a little longer to work, and if we are faithful and ever possess that meek and humble spirit of our Master, we shall hear that welcome plaudit, "Come, ye blessed of my Father." Oh, glorious day! Oh, happy thought, when our Deliverer shall come and take her weary children home. Prove faithful, dear Brother, a little while longer, and the reward is yours. My heart is full; but I will close. Pray for us, as we are lonely and far away from all Brethren; and that we may be kept unto the coming and Kingdom of Jesus.

ISAAC & NANCY A. CATT.

Marten, Mich., April 1st 1867.

From Bro. Hancock.

Bro. BRINKERHOFF: My voice has not been heard for some time through the columns of the Hope, but it is not because my interest has in the least abated in the blessed cause of our dear Redeemer. No! Glory to God, I can truly say that his blessed service never looked more precious than at the present time. Hallelujah: home is nearing, and I feel that it becomes every child of grace to be up and doing with full purpose of heart, that God may be glorified in us here, and that we may be prepared to hail his appearing with joy.

Yours looking for speedy redemption.

S. C. HANCOCK.

Northfield, Mass. Apr. 3rd 1867.

From Sr. Russell.

Bro. BRINKERHOFF: I deem it a privilege to contribute a few more lines to your worthy paper. I do rejoice in its semi-monthly visits and wish that it could come weekly.

I believe it is an instrument in the hand of the Lord in doing a great deal of good.

Christ is stronger than a strong man armed. I will put my trust in him. He is a strong tower in the time of trouble. I will cast my every care on Jesus and he will not turn me empty away. I have faith in his unerring word. Pray for your unworthy sister, seeking for eternal life.

HANNAH E. RUSSELL.

Mackford, Wis.

From Bro. Holland.

DEAR BRO BRINKERHOFF: I seat myself to drop you a few lines to let you know that we are still waiting, hoping that you will visit us, as we are in great need of spiritual food, such as will cause the soul to grow and develop more of the likeness of that dear Redeemer whom we wish to see in peace.

There are still a few here that are trying to keep all the commandments of God, and prepare for that great day that shall sever between the righteous and the wicked.

We meet every Sabbath, and pray for strength and grace, and often that the Lord would send some of his ministers this way.— We have some good times when the Lord shows his smiling face upon us. There have been five that have started to try to serve the Lord since we commenced holding meetings at my house in the winter.

Your bro. in love of the truth.

C. M. HOLLAND.

Palestine, Iowa.

[NOTE: We design visiting Palestine in a short time. Glad to hear that bro H. has opened his house for meetings, and that an interest is awakening to know the truth. Ed.]

OBITUARIES.

I must announce to you the death of Bro Benjamin Baker of Abington, aged 75 years. He fell asleep in Jesus April 12th, and now rests from his labors, and his works do follow him, although converted within some of the last months of his life he has proved faithful to his God in prayer and praise, exhorting his neighbors to yield their hearts to the Lord, and be saved in Jesus. His disease was Consumption, which wore him out. He passed away like the lamp expiring in its socket.— He was perfectly conscious to the last of his life; I was with him and closed his eyes in death. It seemed as if he was going on a journey for which he made the most careful preparation, every needful thing was thought of and carefully considered both temporal and spiritual. He has left a companion to mourn his loss, (but not without hope) who was converted at the same time that he was, and has

left also a large family of children. Some of them were with him in the faith of the gospel. A funeral discourse was preached from these texts, Acts xvii, 31, and Rev. xx, 11-12, to a crowded house of attentive hearers.

A. KIMBALL.

Books and Tracts For sale at the Office of The Christian Publishing Association, MARTON, IOWA. Address all orders to W. H. BRINKERHOFF.

The Two-Horned Beast of Rev. xiii, 1-8.— The symbol as applied to the United States government UNVEILED, and its hidden deformities brought to light. This symbol identified as the Papacy or Roman Catholic Hierarchy. By W. H. Brinkerhoff. 80 pages. Price, (post-paid) 20 cents.

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii, 1-8. What does it Symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 1-8, to the United States.

THE MINISTRATION OF CHRIST: WAS IT Changed in 1847? By D. W. Hull. Price, 5c.

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VISIONS OF E. G. WHITE NOT OF GOD. By B. F. Snook and W. H. Brinkerhoff. Price, 10 cents. Telling an examination of their contradictions, extraneous, and the description used by appropriating portions of others.

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SIGNS OF THE TIMES, or A glance at Christendom as it is. By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents. This is an excellent work with carefully prepared statistics of the moral condition of the world in this present time.

THESSALONICA, the model church, and REASONS FOR MY HOPE. By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents. THE GREAT CONTROVERSY between God and man. By H. L. Hastings. Price—Cloth \$1.00. Paper, 50 cents.

MUSIC. Two beautiful pieces of music on one folio sheet entitled "Redemption," and "Babylah," by S. C. Hancock. Price, 12 cents per sheet, post-paid.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, MAY 7, '07

LOCAL ITEMS.

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 ourself responsible for editorials, selections and comments; but no farther.

We will speak of the Waverly Conference in our next.

We expect soon to write some upon the Messages, Babylon, and the Seven Last Plagues.

We had intended to publish an address to the brethren in Michigan in this issue; but owing to sickness, we are compelled to defer it till the next No.

A Noble Example.—Bro. JAMES B. MURPHY, a boy only eleven years of age, worked by days work, and obtained money to pay for the Hope. Many boys of that age would have set still in idleness; but this youthful brother has labored to do good. A noble example. Have we any more like Bro. James? May God bless him, and save him when Jesus comes.

BRETHREN, let us have more short, pithy articles. We shall be compelled to lay aside some of the long ones for a while, for want of room. We need more space. Write us good exhortations. Short and pointed articles is what we need. Who will write?

We arrived safe at home, on the morning of the 24th of April, but had to leave immediately for the bedside of our parents who were dangerously sick, where we remained till the 30th. We are much worn with excessive labor, and hope our correspondents will bear with us patiently. We will answer as soon as possible.

Attention, Brethren and Sisters:—ALL are not aware of the heavy expenses incurred in publishing, and hence, are not awake to the wants of the cause. The subscription to the paper does not begin to pay the expenses of publishing, and thus far this deficiency has partly been met by shares in the Association, and donations. There are many improvements yet that we wish to make on the paper, both in materials and matter, and we now appeal to you to help us.—We do not expect to appeal in vain. We have faith that you will help. The majority of our subscribers could, beside paying for their paper, donate to the Association the sum of five dollars a year, until the paper would become self-sustaining. This could be easily done, and while you would hardly miss that amount, it would prove a great benefit to the Association. This can be saved during the year, or taken out from some luxuries that could be dispensed with.—Yes; this could be laid by during the year—only a little over one-and-a-half cents a day for the working days of the year! Think of this! You believe the cause is of God. Then let your light shine. Let us have your pledges immediately, and as much money now as possible, and the re-

mainder as fast as it can be saved. The cause is now brightening and with one united effort let us push at the wheel and we shall be free.

To the Subscribers of the Hope.—BEN: During the short time that we have had charge of the editorial department of the Publishing Association, we have labored under financial troubles, and have also had to contend against the idea that the paper would soon fail. Many predicted that three months would wind it to a close; others, six months, and so on. This has had its influence. Friends have been cautious with their means, waiting to see if it lived or not, and should it live, they would then aid in the work. This has embarrassed us considerably. "A friend in need is a friend indeed." Such we have had at Marion, and elsewhere. This feeling of timidity is being overcome, for which we praise the Lord. The friends of the paper are awakening up, and coming to the rescue. By the blessings of God, the paper will live. We have solemnly vowed to our heavenly Father that we will do all that we can to accomplish this purpose. Our being is there,—our heart is there. We firmly believe the cause is of God, and he will bless us. Yet we recognize the maxim of yore, that "the Gods help those, who help themselves." We must work; we must sacrifice. Money is needed to accomplish the work. We earnestly look to the friends to help with their means. This is no speculating scheme. As we once said to a man, "If you will pay half of the expenses, you shall have half of the profits," so we say now to any who are afraid that we will make money. While we are out preaching, we receive nothing from the Association, and yet labor as hard as though we were receiving full pay. We expect a reward hereafter, when the Master comes. Who will help?

The Two-Horned Beast.—If this work should find its way to the fire-side of every S. D. Adventist family, it would cause a wonderful revolution in their ranks in an incredibly short space of time. We firmly believe that no honest accountable person can read this book, and entertain the views held by our S. D. Advent brethren. Who will procure a half a dozen copies for \$1.00 to distribute among their friends.

The following are some of the commendations of this work which find their way to our table from time to time: D. W. H. "It is from the pen of a former believer of that view, (that the prophecy applies to the United States,) and one of the leading minds among those Seventh-day Adventists, who have rejected the visions of Mrs. White as inspired revelations for the Church. The exposure of many of these so-called visions has opened the eyes of many to the absurdity of the claim that these visions are the work of the Holy Spirit. This work is well calculated to convince still others that the 'visions' are not of Divine origin."—Voice of the West.

"We would recommend this book as a thorough expose of the theory of the Third Angel's Message, and the Two-Horned Beast, as advocated by the Advent Review; and as seen in the visions of Ellen White."—Prophetic Watchman. "I enclose \$1.00, for which you will please send me five copies of your work on the Two-Horned S. D. A. brethren at once. Please forward without delay." W. H. BALL, Washington N. H.

A Question for Advent Ministers.—We wish to inquire of Advent ministers everywhere, (we mean nominal Adventists,—so-called,) if in all your ministerial labors during the past twenty-three years, or since the 10th day of the seventh month, 1844, you have seen or known of one genuine conversion to God? If one individual can be found in all the world that has been truly converted since 1844, then the theory of S. D. Adventists concerning the Sanctuary question, visions and all fall to the ground.

W. H. BALL.

Appointments.

CONFERENCE.

Providence permitting there will be a Conference meeting at Hartford, Van Buren Co., Mich., commencing Friday, June 14th, 1867.—Let there be a general rally of the friends of the cause of truth.

By order of the brethren. W. H. BRINKERHOFF.

N. B. Will Bro. James Watkins act as Agent for the Publishing Association, and aid us in getting means for the Publishing Department. W. H. B.

BUSINESS DEPARTMENT.

RECEIPTS

For the HOPE OF ISRAEL. [NOTE.—Immediate notices should be given if money sent for the paper is not in due time acknowledged.] Warren Hastings 1,50; Oscar Stickney 1,50; Dorcas Thayer 2,00; Wm Clark 1,00; Julia A Dille 2,00; Thomas Watkins 75c; Henry Whelpley 1,50; Eld James Watkins 1,50; Mrs Martha Cain 1,50; Sylvester Young 1,50; James B Murphy 1,50; Cicero Holland 1,50; Mrs M A Harris (for Cyrus O Blanchard) 75c; Mrs M A Harris (for Mrs Mary E Matthews) 75c; B L Tiffany 2,00; Mrs Matilda Whistler 1,50; A Friend 1,50.

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