

# 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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H. E. CARVER, PRESIDENT.

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### There'll be no more sorrow then.

When will the Savior come,  
Each weary pilgrim sighs,  
And bring my holy, happy crown,  
Of everlasting joys.

CHORUS—*There'll be no more sorrow then,  
When Jesus comes, and brings our crowns,  
There'll be no more sorrow then.*

When will the trumpet sound,  
And wake the righteous dead  
To rise from out the opening ground,  
To meet their living head.

CHORUS—*There'll be no more sorrow then.*

When will this sin-cursed earth  
With groanings pass away,  
And a happy one come forth,  
All clad in bright array.

CHORUS—*There'll be no more sorrow then.*

The signs fulfilling now  
Proclaim his advent's near;  
Then all his sleeping saints shall rise,  
And with their Lord appear.

CHORUS—*There'll be no more sorrow then.*

Then we, who live by faith  
In his unchanging word,  
Shall be caught up with them, to dwell  
Forever with the Lord.

CHORUS—*There'll be no more sorrow then.*

O, sweet, thrice blessed thought,  
With Jesus Christ to reign;  
We never more shall grieve our Lord,  
But in his likeness shine.

CHORUS—*There'll be no more sorrow then.*

Osseo, Mich.

Mrs. M. A. HARRIS.

## THE KINGDOM OF GOD, DELINEATED.

### Article No. VIII.

BY ELD. S. DAVISON.

THE THRONE OF DAVID, WILL BE THE THRONE OF GOD'S MESSIAH.

From the first prediction of mercy to man, to the time of Noah, the promise of God stood in the seed of the woman triumphing over the Serpent, and over his seed. From Noah to Abraham, the promise was with the sons of Noah; but they having rejected it, God rejected them; and from among all their families, God chose

Abraham only, and gave the promise to him and to his seed. Of his seed, Isaac only had the promise confirmed to him; and of his sons, Jacob was chosen and Esau rejected. All Jacob's sons were adopted of God for his people; but the sovereign power was given in prophecy to Judah only. In process of events, David the son of Jesse, of the tribe of Judah was made king by divine appointment, and reigned over the whole house of Jacob. At that time, when David's throne was established over all his enemies, and over all the tribes of Israel, the Lord in covenant promised to establish his throne, and his kingdom forever. "Thy house, and thy kingdom shall be established forever before thee; thy throne shall be established forever." That David understood this covenant as embracing all the promises of God in Christ, is the anointed seed of promise, is evident from the last recorded expression of his faith in the mercy of God. Thus in 2nd Samuel xxiii, we read, "These be the words of David, David the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, the sweet Psalmist of Israel said, The spirit of the Lord spake by me, and his words was in my tongue. The God of Israel said, The rock of Israel spake to me, (or promised me,) a ruler over men; being just, ruling in the fear of God. And as the morning light when the sun is up, a morning in which are no clouds. As the grass of the earth is by brightness and rain, so shall my house be with God; for he hath made with me an everlasting covenant, perfect and sure, in all points; and this truly is all my health, and all my desire, although he make it not to grow;" i. e. now or yet. This is from the old version of 1575, and while it harmonizes best with all the best criticisms of the passage it expresses clearly David's faith in the promise of one of his seed arising to occupy, and establish his throne forever; in the blessings of which he, himself, i. e. David shall be a partaker.

Heman, the Ezrahite, who we suppose lived to see the revolt of the ten tribes under the reign of Rehoboam, the son of Solomon, appears to have written the eighty-ninth Psalm in lamentation of that event; and at the same time to express his unyielding faith in the ultimate, literal fulfillment of the covenant of God with David. See 1 Kings iv. 31; and Psa. lxxxix. 3, 4, 20-23, where the covenant is recounted. Indeed, from David's day to the birth of Jesus Christ in Bethlehem of Judea, no other expectation was held by any believer in the promised kingdom of God with David. And with good reason; for every succeeding promise of a savior connects it with the house of David, the restoration of his throne, the re-establishment of his kingdom, and the return of Jehovah to dwell in their midst in Jerusalem. Take the prophets in chronological order, from Amos to Malachi, and they all verify this assertion.

\*That is, "flourishing as exuberant nature."

Thus, Amos ix. 10, 11, says, "All the sinners of my people shall die by the sword which say, the evil shall not overtake us. In that day will I raise up the tabernacle of David that is fallen, and close up the breach thereof, and I will raise up his ruins, and I will build it as in the days of old." And the apostle James quotes this prophecy (Acts xv. 16, 17) as yet to be fulfilled in the kingdom of Christ.

Hosca says (iii. 4, 5), "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without a statute, (see margin,) and without an ephod, and without a teraphim. AFTERWARDS shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days."

Isaiah (ix. 6, 7,) says, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government there shall be no end; UPON ONE THRONE OF DAVID, AND UPON HIS KINGDOM, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this."

Joel (iii. 16, 17,) says the Lord shall roar out of Zion, and utter his voice from Jerusalem, and the heaven and the earth shall shake; but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in my holy mountain, then shall Jerusalem be holy, and there shall no strangers pass through her any more."

Micah (iv. 7, 8,) says, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." "The Lord shall reign over them in Mount Zion, from henceforth, even forevermore."

Nahum i. 15. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace. O Judah keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee: he is utterly cut off."

Zeph. iii. 14, 15. "Sing O daughter of Zion; shout, O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord is in the midst of thee; thou shalt not see evil any more."

Jer. xxxiii. 17. "Thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel." "Thus saith the Lord, If my covenant be not with day and night, if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I

will not take any of his seed to be rulers over the seed of Abraham, Israel, and Jacob; for I will cause their captivity to return, and have mercy on them."

Hab. ii. 2, 3, 20. "The Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it: for the vision is for an appointed time; but at the end it will speak and will not lie: though it tarry, wait for it; because it will surely come, it will not tarry;" i. e. always. "But the Lord is in his holy temple."

If the prayer of Daniel contained in ch. ix. 16-19, be taken in prophecy, it will show the same as all other prophets, that the promise is of the cleansing of the Sanctuary of God, in the midst of Israel, and the recovery from the desolations of Jerusalem. He says, "Cause thy face to shine upon thy Sanctuary that is desolate, for the Lord's sake."

"O Lord hearken and do: defer not for thine own sake, O my God: for thy city and thy people, are called by thy name." It was for the desolations of the city, called by the name of the Lord; and for the holy mountain of God, that Daniel prayed, and in reference to that, all the prophetic promises he received, were made.—And when the children of Daniel's people of Israel, Michael will stand up. "The great prince which standeth for the children of thy people."

Obadiah says, "Upon Mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions." "And Saviors shall come upon Mount Zion to judge the Mount of Esau: and the kingdom shall be the Lord's."

Ezek. xxxvii. 24-28, reads, "And David my servant shall be king over them. \* \* \* And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers dwelt, and they shall dwell therein, even they and their children, and their children's children forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; . . . and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also, shall be with them, and they shall be my people, and the heathen shall know that I, the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."

Haggai ii. 6, 9. "Thus saith the Lord of hosts: Yet once—it is a little while—and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the Desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.—The silver is mine and the gold is mine, saith the Lord of hosts. The glory of the latter house [see marg.] shall be greater than of the former, saith the Lord of hosts; and in this place, will I give peace, saith the Lord of hosts."

Zech. vi. 12. "Thus speaketh the Lord of hosts saying, Behold the man whose name is the Branch; [i. e. of the house of David. See Is. ix. 1.] and he shall grow up out of his place,\* and shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

Mal. iii. 1, 4, reads, "The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts." "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, as in the ancient years."

All these prophecies are comprehended in the announcement of Gabriel to the virgin Mary. Luke i. 31, 32, 33. "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his

\*What place? David's place, of course.

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name Jesus. He shall be great, and shall be called the son of the Highest; and 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."

In all these predictions, there is a speciality of name, of circumstance, of facts, of history, of people, of persons, and of places which no spiritualizing can answer to, which makes it absolute-certain that the Messiah is yet to sit upon the throne of David, the God appointed king of Israel; that the city of Jerusalem is yet to be restored to the people of Israel, Jacob's father, and descendants; that the God of the Lord Jesus Christ, will be the God and Father of the Lord Jesus Christ; and that his order of things, the Lord Jesus will that in his order continue forever. See the prophecy of Zechariah, above, and so Ezek. xlvii. Let orthodoxy, and fables of divinity go to the wind! But receive ye the word of the Lord by his prophets.

\*Of course, when Gabriel said, "The Lord shall give him the throne of his father David," he speaks of his throne by a trope—a figure in which something is meant different from its exact primary meaning. A throne is a royal seat, but the word is used as a symbol to designate a specific sovereignty of a given realm, a royal jurisdiction of a particular country or people, as when we say Queen Victoria of a particular country, or the throne of the Anglo Saxons, or of the Normans, or of the Plantagenets, or of the House of Brunswick, the Lancaster, or of the Stuarts, or of the House of Brunswick. The police furniture has had many changes, but the realm continues unchanged over the same country and over the same people.

ASTRONOMY AND CHRONOLOGY.

Perhaps all are not aware that the chronology affixed to our Bibles by Archbishop Usher, has been located by eclipses; but such is the fact.—Hitherto, great difficulty has been experienced in locating certain events; but to make the matter more certain, certain eclipses which occurred at the time of historical events, have been found, and by this means the dates of these events have been found. But these have not always been correct, from this fact: a father and a son often reigned jointly for several years before the death of the father; but the contemporary historian gave the full number of years of the reign of each, allowing nothing for the time in which they reigned jointly, thus counting the same time twice. By this means great confusion has been caused: for events are recorded to have transpired in a certain period of the reign of a certain king and the time is calculated from the death of the father.—In order to locate the chronology of this event, astronomers have sought for an eclipse that occurred near this time, and though it did not agree with the description of the historian, either in time or quantity, it has been accepted.

Eld. Thurman saw this, and gave a correct arrangement of history, and established it by astronomy,—his astronomy in turn being established by history from the fact that **WITHOUT A SINGLE EXCEPTION, "IT MAKES ALL KNOWN ECLIPSES ACCORDING TO THE EXPRESS LANGUAGE OF THE HISTORIAN,"** thus affording us a duplex evidence of the correctness of his chronology.

But Bro. Davison tells us that "when a reckoning comes in collision with plain statements of holy writ, I reject it with loathing." No doubt this ad captandum language would have had the desired effect upon the reader, if Bro D. had referred us to one of the many contradictions, which he doubtless intended the reader should infer from his language was existing between "that reckoning," and the "plain statements of holy writ." But we are not prepared to throw down Thurman's Chronology till this obnoxious feature is pointed out.

Bro. Davison tells us that the paschal full moon will in seven years fall successively on each day

of the week, and upon this, bases an argument against us on the date of Christ's death. It is hard to tell how he finds this out, as he utterly ignores mathematics when connected with astronomy; but if he is correct the almanacs of the present may be corrected by his testimony for him.

But Thurman has made a mistake, and now we are asked, "Where is the mathematical accuracy?" In reply I ask what is the inaccuracy? Why, we are told that Thurman corrected his tables, and my careful brother "wants for a basis, something that does not need corrections." This matter was first brought up in the "World's Crisis," by Prof. Hudson, in discussion with Thurman, by Prof. Hudson, in discussion with Thurman. He found a difficulty in the acceleration of the moon's motion. But how much of a difficulty is it? Why, owing to the gradual diminution of the eccentricity of the earth's orbit, the moon's motion is accelerated ELEVEN SECONDS IN A CENTURY. Thurman corrected his tables by this, i. e. he went back twenty-three centuries and made a correction of NEARLY FOUR MINUTES. Had he been compelled to go back to creation he would have had to add FOUR MINUTES to his tables. Is it any wonder that our faith is fixed firmer after examining such objections?

For the relief of those who may be cautious about the matter, I will say that we do not depend on astronomy exclusively for the establishment of the prophetic periods. But when astronomy gives in its testimony in unison with history and the Bible, we feel strongly entrenched in our position.

I must disagree with Bro. Davison in regard to the time of Christ's death, I am sorry to disagree with him, for he is an aged veteran, and much my superior in intellect. But I have great confidence in astronomical calculations, and they show that in A. D. 27, the paschal full moon fell on Sixth-day afternoon, and that would make the crucifixion occur on the Sabbath.

Christ was crucified in the 202d Olympiad according to an ancient note appended to the book of Nicodemus, but A. D. 27 was the middle of the 201st Olympiad.

But there is another objection: Bro D. claims that Christ was born B. C. 6, and crucified A. D. 27 when he was 33 years old; but if this is the case he was not 33 years old when he was crucified; for B. C. 6,—A. D. 27—1 (for crossing the Christian era.)=32 But Christ was born in the fall and crucified in the spring, which still makes it six months shorter, leaving his age 31½. In addition to this, he was baptised when he "began to be about 30 years of age," which would leave him but one year and a half for his three and a half years ministry.

I hope Bro. Davison, and all who read this, if they are prejudiced against astronomy, will investigate the Bible and historical evidences for our prophetic dates, I am compelled to fix them nearly as Thurman has. If there is light in any other direction, I want to see it. I have a very high opinion of Bro. D., and I should rejoice to see him take hold of this matter, and examine it. For I feel confident when he has thoroughly canvassed the matter, he and I will be united on the great subject of Prophetic Time. D. W. HULL.

What shall I do to be Saved?

Is undoubtedly the most important question that could be propounded; and laying aside the word of God, is as unanswerable as any question that mankind could possibly invent. To the sinner,—the transgressor of the law of God, do we particularly write this appeal. The question presupposes,

- 1st. That we are lost; and 2nd. That there is a way to be saved.

That we are in a painfully evident mind of every man Upon every man innumerable centuries eventually melt and become ash and become ash and become ash pendous the woe day. And man, having the who dom under his c allotted three se away in the cha fulfill the senter cor, "Dust thou turn." Gen. iii Were death a trying to satisfy but the feeling t the grave, and receive their pu the feelings of e is the case, is e are, that go on our nature, and undisturbed by had the Palmi templating this Psa. lxxiii. "most gone; my For I was envy the prosperity t hands in their c They are not in are they plague the 10th v. "W too painful for r of God; the thion didst set t eds them down see the punishi are no bands in in their end, th It often happen the guilty. Th spend their wa This is evidenc men are not in according to th 6; Eccl. iii. 16; Isa. lix. 1, 5. Our reason to a future judgm rewarded, and punished." Th Bible. Paul in clared (Acts xv in which God w counsels by Jes ed (Acts x. 42.) preach unto the he (Christ) whi Judge of the qui (Rom. xiv. 10.) the judgment s v. 10. "For we ment seat of Ch the things don had done, whe Rom. ii. 6 "Y cording to his c continuance in and immortalit that are center but obey unrig tribulation and that doeth evil spect of person sined without law—and as m shall be judged God shall judg Christ accordi so in ch. iii. 20 edge of sin." come short of t this, all manki penalty for bei

That we are in a lost and undone condition, is painfully evident, and forces itself upon the mind of every reasoning being. Look around! Upon every hand, signs of decay are multiplied innumera-ly. The sturdy oak, although it can number centuries since it first peeped above the soil, eventually falls, and is lost in decay. The mountains melt before the power of volcanic fire, and become ashes; and however great and stupendous the works of man, they all end in decay. And man, made in the image of God, having the whole animal and vegetable kingdom under his control, must pass through his allotted three scores and ten years, and be laid away in the charnel house to decay,—thus to fulfill the sentence passed upon him by his Creator. "Just thou art, and unto dust shalt thou return." Gen. iii. 19.

Were death all, man might spend his years in trying to satisfy the cravings of the carnal mind; but the feeling that there is a something beyond the grave, and the surety that evil actions will receive their punishment, is enough to dampen the feelings of enjoyment of the world. That this is the case, is easily proven. Thousands, there are, that go on in wickedness of the most heinous nature, and live long lives, and at length die undisturbed by the calls of justice. How nearly had the Palmist David gone astray, when contemplating this same subject. Hear him:—

Psa. lxxviii. "But as for me, my feet were almost gone; my steps had well-nigh slipped.—For I was envious at the foolish, when I saw the prosperity of the wicked; for there are no bands in their death; but their strength is firm. They are not in trouble as other men: neither are they plagued like other men." and so on till the 16th v. When I thought to know this it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou casted them down into destruction." Here we see the punishment is in the future; for there are no bands in their death; but as destruction is in their end, that must be at some future day.—It often happens too, that the innocent suffer for the guilty. The poor too, are kept down, and spend their whole lives in servitude to the rich. This is evidence enough to us "that the affairs of men are not in the present time, ministered according to the laws of justice." See Rev. vi. 6; Eccl. iii. 16; iv. 1; v. 8; viii. 11; James v. 6; Isa. lix. 1, 5.

Our reason tells us, "therefore, there must be a future judgment, when the righteous will be rewarded, and the wicked will be condemned and punished." This is fully brought to light in the Bible. Paul in preaching to the Athenians declared (Acts xvii. 31), that a day was appointed in which God would "judge the world in righteousness by Jesus Christ." So also Peter declared (Acts x. 42) that "he was commanded to preach unto the people, and to testify that it is he (Christ) which was ordained of God to be the judge of the quick and dead." Paul also declared (Rom. xiv. 10) that we should "all stand before the judgment seat of Christ." So also in 2 Cor. v. 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." Also Rom. ii. 6 "Who will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." 11th v. "For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." We are told also in ch. iii. 20, that "by the law is the knowledge of sin." V. 23. "For all have sinned and come short of the glory of God." According to this, all mankind are sinners. Now what is the penalty for being a sinner? In Rom. i., we find

a great catalogue of sins mentioned. The apostle tells us in v. 32 "Who knowing the judgments of God, that they which commit such things are worthy of death." We read also in John iii. 4, that "whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." James (i. 15) tells us, "Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." Again, in Rom. vi. 23, we read, "For the wages of sin is death."

The way to be saved from this judgment of God, this death, called also "the second death," in Rev. xxvii, is the subject of this appeal. Many times has the question, "What shall I do to be saved," burst from the sin-laden soul. What agony of soul,—what anguish has accompanied it! When convicted of sin, what a fearful look is forward to the time when God will say to the wicked, "Depart from me ye cursed, into everlasting fire." Man may transgress the laws of the land, and through the power of popularity, or money, or by his shrewdness, manage to elude the administration of justice; but not so with the judgments of God. Money, popularity, or shrewdness can bring no immunity from them. When Peter stood upon the day of pentecost and convicted the Jews of their sins, and of the murder of the Lord Jesus, they were pierced to the heart. How awful their sins must have felt to them! What a mountain of guilt! The Lord of Glory slain at their hands! With what trepidation of heart must they have asked, "What shall we do?"

This brings us to the second part of our subject: That there is a way to be saved.

The apostle Peter's answer to the Jews was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." This language is similar to that used by him in v. 19, of the next chapter: "Repent ye therefore and be converted, that your sins may be blotted out." Repentance is a sorrow for sin. The author, as well as the object, of true repentance is God. Acts v. 31. "In (Jesus) hath God exalted with his right hand to be a prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Here we find that the subjects of it are sinners, since none but those that have sinned can repent or be forgiven. Repentance presupposes the knowledge of sin, sin being the "transgression of the law," and "the wages of sin is death."

"Thus far we have found that man in consequence of sin is condemned to a state of mortality and death." But man can, by complying with the demands of God, be saved from death, with an everlasting salvation. Reader, if you have never thought seriously on this subject, do so now. Turn from your breaking of God's law. Repent and be baptized in the name of Jesus Christ, and arise to walk in newness of life. Remember there is no salvation in any other way, "for there is none other name under heaven, given among men whereby we must be saved." Acts iv. 12. This name could save the wicked Jews: it could save the eunuch: it could cause Paul to cease persecuting the church of God, and force him to say, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Yes! he that persecuted the saints to death is a pardoned man. Yes! Jesus, the son of God died to save sinners. "Believe on the Lord Jesus Christ," was the word preached to the jailer. Again, Rom. x. 9. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Confess your faults to him.—He has said, whosoever would come unto him, he would in no wise cast out.

Why then delay? Delays are dangerous.—Who knows this is not the last day of probation for you. "Now is the accepted time—now is the day of salvation." Sinner, why not be a saint? Would you have an eternal life of joy, pure and unsullied? Would you have your peace

to flow as a river? Turn then from your sins, and do the commandments of God, that you may have right to the tree of Life, and to drink in the river of the water of Life, and have a home in the city of God. Now is the time! a share may be yours.

"Life is the time to serve the Lord—The time to insure the great reward."

Listen to the gracious pleading of Christ:—"Come unto me all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls." Now listen to the reason: "For my yoke is easy, and my burden is light." What easy terms! No government to be overthrown, no great cities to be taken,—nor worldly riches or honors to be gained! Not these are all accounted but as dross. "Ask, and ye shall receive," "seek, and ye shall find," "knock and it shall be opened unto you." What more could any reasonable being ask? If you petition the rulers of the land, they may turn from you with a refusal, or perchance scarcely listen to your requests; but when you come to Christ, your petition will be received with joy, for the assurance is first given.

If you commit an offence against the laws of the land, you will doubtless have to pay the penalty, although you may make many promises to do so no more. But how full of love and mercy are the promises of God. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. lv. 7. How free and full,—how abundant are the offers that God makes to man! "Come buy without money, and without price! If you are extremely rich in this world's goods, it all would not serve to buy you one atom of redeeming love. Yet, though you be as poor as poverty can make you, salvation is for you. Yes; salvation is free for all. Why not turn in now with the overtures of mercy? Perhaps at some future day you intend to obey God's requirements. But God says, "To-day if you will hear his voice, harden not your hearts." Psa. xcv. 8. Every day but adds to your already long catalogue of sins.

Perhaps you think you are a moral man. We ask you to measure or try yourself by the law of God. Try your thoughts, your words, your actions. Do you live in accordance with all the precepts of the faith of Jesus? Remember that all your lustful thoughts, your ungodly words, your sinful actions, are placed to your account, and unless forgiven, you must face them all at the day of judgment! Why not now confess your faults and rely on Jesus as your Savior,—be buried with him in baptism, and arise to walk in newness of life. "The carnal mind is not subject to the law of God, neither indeed can be." Rom. viii. 7. Why not now be born of the water and of the spirit? (John iii. 5.) To-morrow may be too late. You can to-day be saved.—Who can tell what the morrow may bring forth for thy soul might be required of thee!

How great the inducements to turn to the Lord. Shortly the Lord will send his angels to gather out of his kingdom all things that offend. Will you be gathered out? or will you remain to participate in its joys? God is watching you! Christ is pleading for you! Angels are watching you! Great would be the joy over your repentance.

Then should temptations come, grace would be given you. Should your trials be great, Christ would sustain you through them all—he would be your more than friend. He would be your elder brother! and you joint heir with him. Eternal life would be yours! the city of God would be yours! came then to Jesus' feet in faith; that is all. No money is needed for that he gives you is priceless. Confess your faults, and

"Though your sins like mountains rise,  
Rise and reach to heaven,  
Soon as you on him rely,  
All shall be forgiven."

M. A. DALBEY.

THE HOPE OF ISRAEL.

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IMMORTALITY.

An Essay prepared and read before the Ministerial Conference of East Grand River Baptist Association, in July, 1886.

BY ARCHIBALD ROBBINS.

In accordance with the assignment of the committee at our last meeting, I proceed to offer a few thoughts on the subject of immortality.

The word "immortality" is defined 1st as "a state which has no end," and "The impossibility of dying." As it regards man, the application of this word to his body, in this state of existence, would be self-evidently improper; for the mandate of Jehovah has gone forth, "Dust thou art, and unto dust shalt thou return;" "For we must needs die;" and "It is appointed unto men once to die." But that sentence does not include the entire man, is evident from GENESIS 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." And again, in ECCLESIASTES 12:7, in speaking of the event of death, "then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." In MATTHEW 10:28 the Saviour says, "fear not them which kill the body, but are not able to kill the soul." In 2ND CORINTHIANS 5:6 and 8, the Apostle says, "Incessantly we are at home in the body, we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." ST. JOHN IN REVELATION 6:9, "I saw under the altar the souls of them that were slain for the word of God, and they cried with a loud voice saying how long, O Lord, holy and true, dost thou not judge and avenge our blood, on them that dwell on the earth."

From these and many other similar passages of Scripture, which might be referred to, the following truths are clearly evident, viz:

- 1st. That man is a compound being, composed of mind and matter, soul and body, or flesh and spirit.
2d. That these two constituent elements, though closely connected in this state of existence, are not identical.
3d. That the soul does not die with the body, but is only separated from it at the death of the latter.
4th. That the soul is capable of, and enjoys or sustains, continued existence and sensibility, separate from and independent of the body.
Now let us briefly examine each of these propositions separately and see if they are not in harmony with the teachings of Scripture.
1st. Man is a compound or complex being. Turn again to GENESIS 2:7: "And the Lord God formed man of the dust of the ground." Here then we have the origin and formation of the material or physical man. God his Creator, takes the dust of the ground—a material substance—and fashions it into the form and consistency of the physical man. The material creation is now complete. Not a bone, muscle, nerve, or tendon is wanting. Even the nostrils are open; but the lungs do not perform their functions, and the

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whole body, though perfect, complete and symmetrical in all its parts, is yet without life, motion or sensibility. Like the steamer at the wharf or the locomotive at the engine-house, without water in the boiler or fire under it to generate steam, the physical organism is complete, but dead and motionless. It wants the vital principle, the quickening spirit, the breath of God, to give it life and animation. But now "God breathes into his nostrils the breath of life;" "an immaterial, incorporeal essence, an emanation from Deity, not taken from the material creation as the body was, but coming directly from God—and man's constituent elements being thus united he "became a living soul." And thus these elements united the physical man, while these elements united the spiritual man, the body to return to God who gave it, that the body returns to the dust as it was.

2d. The soul and body are not identical. Turn again to ECCLESIASTES 12:7: "Then—at the death of the body—shall the dust"—of which the body was formed—"return to the earth, as it was; and the spirit"—that to God who gave it—"return therefrom." The Saviour says in MATTHEW 10:28, "fear not them that kill the body, but are not able to kill the soul." Now if they are identical, to kill the one would be to kill the other also, and the Saviour's insistence in this respect would be egregiously trifling and nonsensical contradiction.

REMARKS.

Our object in reviewing this "essay" is that good may result. We give the essay entire, part in this No., and the remainder in our next. We desire to be fair and candid. We shall not enter into a general defence of our views only to answer the arguments of this essayist. It must be self-evident that the Bible does not teach that man is both mortal, and immortal in this present state, and hence, "What is truth?" Immortality as defined is "a state which has no end." This term our "essayist" dare not apply or affirm of the body of man, as almost daily evidences directly the reverse are presented to view, and thus it "would be self-evidently improper," but of something which he has never seen, nor ever conversed with any one who ever did, see, or became cognisant of, he calls "immaterial," and "immaterial" and designates it by the term soul or spirit. Now the process of reasoning by which he arrived at such a conclusion, ought to be investigated. What was his evidence? He might turn successively, each leaf of the great volume of nature as far man is capable of going, and nothing to sustain such a conclusion can be found. Yes;

"Twere vain the ocean's depths to sound, Or pierce to either pole."

Nor will Revelation aid him in his researches in behalf of his statement, though he has called it to his aid, as it will only turn and dispel his theory into mere speculations. The words soul and spirit occurs over sixteen hundred times in that Book and in no single instance is it called immortal, immaterial, never dying, or deathless!! Though God's word has taught the opposite, yet we recognize great antiquity for the doctrine of the inherent immortality of the soul. We perceive it as taught by the heathens. Herodotus tells us a considerable about it, and lastly, we trace it to the garden of delight's, or the garden of Eden, in the following language: "Thou shalt not surely die." Some things in this language might be worthy of consideration if man has an immortal soul during this present life. 1st. According to the popular idea that the body of man is not ac-

countable and that matter cannot think, or possess sensibility and is merely acted upon by the soul, the enemy could not have addressed this argument to it, as that would have been "self-evidently improper." 2d. To affirm that "thou shalt not surely die" of an "immaterial" immortal essence in man would be but a reiteration of what our essayist has been trying to demonstrate.

3d. The enemy could not address an argument to something that has not thought, or the capacity of thinking, and this is the character of man's body as taught by this writer and others of the same school; and hence must have had for his auditor the thinking part of man, the "incorporeal essence" the immaterial part, and thus again this theory he true, demonstrates the truthfulness of the statement of the enemy, "Thou shalt not surely die." God said, "Thou shalt surely die."

In our remarks we shall endeavor to demonstrate from God's word the truthfulness of the saying of Him who rules the universe.

Four propositions are set forth by this writer, and we shall examine them in the order in which they are given.

1st. "Man is a compound or complex being."

We are here referred to Gen. ii 7 in proof of the proposition. Having read, if we ascertain that man was formed out of the ground and that God breathed into his nostrils the breath of life, and man became a living soul. Nothing is said about an "immaterial incorporeal essence," an emanation from Deity." This is all home-made, or man made and not inspiration. What was formed out of the ground? Man. What was breathed into man's nostrils? The breath of life. What became a living soul? Man. Then man made of the dust by this process became life, and hence if immortality is of this present life then the earth-made man is immortal. When man was created he was perfect in all parts, but without life. In order that he might live, God breathed into his nostrils, and his "lungs" expand, his heart commences to beat, and his arterial system to operate. This breath we are informed by this writer, is "an immaterial, incorporeal essence, an emanation from Deity." Well this same "immaterial incorporeal essence an emanation from Deity," causeth the Elephant, the Giraffe, the horse, the fowls, and all that breath to have life. It is their life giving principle, and without it they are but lifeless clay.

In Gen. vi. 17 we read "And, behold I, even I do bring a flood of water upon the earth to destroy all flesh wherein is the breath of life, from under heaven: and every thing that is in the earth shall die." When this promise of a flood was realized, what became of the "immaterial, incorporeal essence," or breath of life, for all had it. Our essayist called this immortal, and here we find these animals in possession of it too. A beautiful theory truly." Again we read "And all flesh died that moved upon the earth both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man." Man had this "breath of life," so had these animals, and these creeping things, and to apply the definition of breath of life to be 'an immaterial, incorporeal essence, an emanation from Deity,' we also conclude that animals and insects are 'compound or complex beings.' This

proves too much and hence is objected.

But let us examine the nature of the life spirit that is claimed to have a confirmation of Gen. ii. 7. "Whose breath is in his nostril declares, 'The spirit of God is breath which God gave him.' We shall now be compelled to the following conclusions.

1st. That the immaterial emanation from Deity, 'the breath of life,' and is the immortality of man.

2d. Conclude that these with the inherent immortality of the strates man's mortality.

To show that man and animals have the same spirit; from Rom. to blow, and need only refer to the wise where it is said 'they have a spirit.' 'And as the end of er.'

Is not our 'essayist' mis this breath of life, this 'imm essence' to be immortal? and holy One that inhabit will not contend forever, ways wroth, for the spirit me, and the souls which 1

Can immortality fail? soul decay?

Shall we not conclude from essayist has made a 'success immortality from his 1 2d. The soul and body no be true and yet no argum It is one thing to affirm th spirit, and quite another t or spirit can live independ with immortality, respone

This last we emphatical ferred to Eccl. xii. 7: 'The to the earth as it was, and gave it.' The reader will guments on the word spir this text say anything ab mortal? No. Did it ce ty? No. Did it say that Then it is no evidence, a of nothing to the question ist bro. a believer in Have not the wicked, spir bodis likewise go to the their spirits ('an emanat to God who gave them

'Or Devils plunge In infinite des nature of the soul. Gen And Joshua at that tim Hazor; and smote the sword; for Hazor before all these kingdoms. At souls that were therein w uterly destroying them: breathe: and he burnt x. 10, 11. These souls

proves too much and hence is not correctly applied.

But let us examine the nature of that breath of spirit that is claimed that cannot die. The claim may be a spiritual one. In Isa. ii. 22, we have a confirmation of (Gen. ii. 7) where it is said, "Whose breath is in his nostrils." Of this Job declares, "The spirit of God is in my nostrils." (Job. xvii. 1.) "Through which God gave him, marg. (Job. xvii. 1.) We shall now be compelled to adopt one of the following conclusions.

1st. That the immaterial incorporeal essence, an emanation from Deity, is the *air*, we breathe, "breath of life," and is the immortal part.

2d. Deny the genuineness of such texts as these.

3d. Conclude that these witnesses testify against the inherent immortality of man, and demonstrate man's mortality.

To show that man and the lower order of animals have the same spirit; breath of life (Rush from *Rush* to blow, and *to breathe*) we need only refer to the wise man (Eccl. iii. 19-21) where it is said they have all one breath, (Rush spirit.) "And as the one dieth so dieth the other."

It is not our 'essayist' mistaken in supposing this breath of life, this immaterial, incorporeal essence to be immortal? "Thus saith the high and holy One that inhabiteth eternity. I will not contend forever, neither will I be always wroth, for the spirit should FAIL before me, and the souls which I have made." Isa. lvi. 16.

Can immortality fail? Can this immaterial soul decay?

Shall we not conclude from the above that this essayist has made a 'successful failure' in proving immortality from his first position.

2d. *The soul and body not identical.* This may be true and yet no argument for immortality. It is one thing to affirm that man has a soul or spirit, and quite another to prove that this soul or spirit can live independent of the body clothed with immortality, responsibility and intelligence.

This last we emphatically deny. We are referred to Eccl. xii. 7: "Then shall the dust return to the earth as it was, and the spirit to God who gave it." The reader will keep in mind our arguments on the word spirit as we proceed. "Did this text say anything about the spirit being immortal? No. Did it call it a conscious entity? No. Did it say that it even had life? No. Then it is no evidence, as the witness testifies of nothing to the questions at issue. Is this Baptist bro. a believer in universal salvation? Have not the wicked spirits, too? Does not their bodies likewise go to the dust? Then does not their spirits (an emanation from Deity) also go to God who gave them? But Dr. Watts said,

"Or Devils plunge it down to hell In infinite despair."

We call attention to a few texts showing the nature of the soul. Gen. xvii. 14, Ex. xxxii. 14. And Joshua at that time turned back and took Hazor, and smote the king thereof with the sword; for Hazor before time was the head of all these kingdoms. And they smote all the souls that were therein with the edge of the sword utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire." Josh. xi. 10, 11. "These souls were 'utterly destroyed'

and not any 'left to breathe.' Should imagine the necessity of having their souls called 'immaterial' after a transaction of such a character. Our remarks on the text in Matt. x. 28 we defer till our next as we have promised a correspondent to notice it, and we can do so and reply to this at the same time.

THE SANCTUARY.

BY M. E. CARVER.

[Continued.]

We remarked in arranging the typical system of service and worship, the common priests were permitted to officiate in the first apartment, but the high priest only in the second. In harmony with the type, we learn from the New Testament writers, that there is a class of priests subordinate to Christ in this dispensation. Peter, in his first letter to the strangers "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," informed them, that they were "a royal priesthood," "a holy priesthood," and as such, were authorized to "offer up spiritual sacrifices." If we had no further evidence on this point, it would be sufficient to establish it; but we have more than this. The apostle John, on the isle of Patmos, speaking of Jesus Christ, says, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father."

It cannot be claimed that this is only a promise, and to be realized in the future, for the nature of the sacrifice to be offered by this subordinate priesthood, is clearly specified, and applicable to the present dispensation. By referring back to the apostle Peter's letter, we learn that the sacrifice to be offered up by this "holy priesthood" were to be of a spiritual nature, and not the sacrifice of bulls and goats, &c. Now by referring to Rom. xii. 1, we see Paul beseeching the brethren "by the mercies of God, that we present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service." Here, then is a clear delineation of the service of this subordinate priesthood, and as the apostle says, so we respond, it is a "reasonable" one. We are not our own, but have been purchased by the sacrifice of the Lamb of God, and it is but reasonable that we should consecrate ourselves wholly to his service, not by the rites of a bloody sacrifice, but by daily taking up our cross, and following in the footsteps of our divine Lord.

But we have said the offerings in the type could only be made in the sanctuary, and by the authorized priesthood. Having shown clearly that christians are recognized as priests, and the nature of the sacrifices they offer, being also pointedly set forth in the scriptures,

we now proceed to locate the first apartment of the sanctuary, in which they officiate.

In 1 Cor. vi. 19, we learn that the body of the christian is the temple of the holy ghost, and hence should be consecrated to the glory of God. Advancing from this standpoint of individualism, we learn from 1 Cor. iii. 16, 17, 1 Pet. ii. 5, Eph. ii. 19, 22, that the christian church is called the "temple of God," "a spiritual house," "an holy temple in the Lord," "an habitation [or dwelling place] of God through the spirit." Having learned from these scriptures, that the christian church forms at least an integral part of the antitypical sanctuary or temple, and having also learned from passages already quoted, that the most holy place where Christ our high priest ministers is in heaven above in the presence of God, we might draw the legitimate conclusion that the church constitutes the first apartment of that building that the Lord pitched and not man, but we are not left to merely draw this conclusion from the premises, as this point is clearly elucidated in the Bible for our instruction.

From Rev. i, we learn that when the apostle turned to see who it was that spake to him, he beheld seven golden candlesticks and in their midst one like unto the son of man. The golden candlesticks with seven branches, was a part of the furniture of the first apartment in the type, and the fact of John seeing this golden candlestick shows that he had a view of the first apartment of the antitypical sanctuary or temple. It is also worthy of notice that when he had a view of the most holy place, where the ark is deposited, he describes it as being in heaven, whilst he here merely turns himself, and beholds the wondrous sight. Our Lord, however, does not leave the matter thus indefinite, but clearly explains to John the mystery of the seven golden candlesticks as representing the seven churches to whom he then proceeds to send messages by the apostle. As it is conceded by all, that the Seven churches of Rev. i, whatever may be represented by them, are located on the earth, we claim to have located the first apartment of the gospel sanctuary on earth, whilst the second apartment is in heaven—that apartment being the church of Jesus Christ, and the individual members, being the priests to "offer up spiritual sacrifices," all being based on the great sacrificial atonement made in the most holy place in heaven by our great high priest,—our Lord Jesus Christ.

It may be objected, that John saw our Lord walking in the midst of the candlesticks, and the question may be asked, how can this be, if his proper place was in the second apartment? There is no difficulty here; for he could be in the first apartment in the same manner that

he promised to be with his disciples till the end of the world, viz, by his spirit; and in harmony with this, we read thus at the end of every message: "Hear what the spirit saith unto the churches." Turn again to Eph. ii. 21, 22, and a perfect harmony will be seen; for there it is said that the temple or church is builded for "a habitation of God through the spirit"—this also agreeing with the promise of our Lord that if he went away, he would send the comforter, the holy spirit, who should abide with the church forever.

Thus, while we have the ministration of Christ in person in the most holy place, i. e. in heaven itself, in the immediate presence of God, we have also in the church, the outer apartment of this sanctuary, the ministration of the spirit. See 2d Cor. iii. 8; Rom. viii. 23, 27. With this view of the sanctuary, we can readily understand what the apostle meant, when he described "the man of sin" as sitting in the temple of God, we can readily understand that the mystery of iniquity, that was ultimately to bring forth the great Roman Apostasy, was already in the apostles' days at work in the church, i. e., in the outer apartment of the temple or Sanctuary.

Another deeply impressive and illustrative fact in this connection is that the great typical work of atonement and cleansing that transpired on the tenth of the seventh month, was commenced in the most holy place of the sanctuary and from thence was transferred to the apartment and was finished in the presence of the waiting people, thus foreshadowing the passing of our great high priest at the commencement of his ministration through the veil into the immediate presence of God, in our behalf and where he will remain until the proper time arrives for him to come again, and finish up his present ministration in the presence of his people, by destroying the "man of sin" that has so long polluted the church and by separating from the church every particle of pollution, prepare it to enter upon the glorious era of immortality and eternal life. The last act of cleansing on the typical day of atonement was performed at the door of the sanctuary in the presence of the people by the high priest placing his hands on the head of the scape goat, and transferring to it the sins of the people of God then sending it away into the wilderness by the hands of a proper person.

This would seem to foreshadow the work of Christ at the gospel dispensation, in the imprisonment if not destruction of Satan by whose means sin was first introduced into the world: and the events mentioned in Rev. xx. 13, may be the realization of these typical shadows

(To be Continued.)

### PURITY AND TRUTH.

"These are the brightest gems that are found on earth, and no home can be made happy, unless these brilliants sparkle around it." A home may be surrounded with luxury; its inmates may have every desire gratified as far as temporal blessings are concerned, and yet if they are not in possession of these priceless treasures, they know not what true joys are. A home that is destitute of Purity and Truth is not a happy or attractive one; there is discord, confusion, and unkind words; peace, joy, smiles of contentment and pleasant words, which characterize the home where Purity and truth dwell, are not to be found there.

Let us go back to the time, when Purity and Truth reigned throughout our earth; then there was not a note of impurity or untruthfulness wafted upon the fragrant breeze; then man and beast and all the created universe was pronounced by its creator as being very good. All were perfectly happy and free from the blights of death and decay; until man fell from the favor of his Maker by disobedience to his just commands. Man then lost that Purity which he had formerly possessed; the earth was cursed for his sake.

Thus it has been for nearly six thousand years; the greater portion of mankind have been strangers to Purity and Truth, yet there has always been a few that chose to obey their God and seek these pearl of great price.

As we have been looking over the past, let us now look by faith to the future; not to the present and future of great wickedness, which is to precede the coming of our Savior; but a little farther in the future when Purity and Truth shall again cover the earth as the waters cover the sea. Truly this earth shall be restored back to more than its Eden beauty, for the word of God hath declared it. The meek shall inherit the earth and delight themselves in the abundance of peace.—Our Savior says, the pure in heart shall see God; yes all they who shall have purified themselves in obeying the truth shall have an eternal home in this earth made new; then the last vestige of sin and iniquity, with all those who refuse to bow to the mandates of high heaven, shall forever be destroyed, as the word of God declares; "they shall be as though they had not been." Then Purity and Truth shall reign supreme throughout the entire universe of God.

EMMA F. ALDRICH.

### LETTER DEPARTMENT

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

DEAR BRO. BRINKERHOFF: I know I love the hope; I know I do, and as I read the terms for two classes, I find myself among the latter class; yet when I hear read the wants and needs of the "Hope" I can say if it suffers I am a sufferer

with the blessed "Hope." When I see it fearlessly encountering the giant delusion of these last days (E. G. W. visions) with fear and trembling I ask the Lord to arm it with Bible humility praying that our God will honor it, and I know he will as long as it stands firmly upon the immutable word. Now dear brother, and all the friends of the "Hope," be of good cheer—the Lord will soon come, and give you a rich reward in his coming kingdom.

Your brother looking for eternal life, when the life giver comes to restore it.

E. W. WATERS.

Hubbardville Madison co. N. Y.

#### From Sr. Veazey.

BRO. BRINKERHOFF: Enclosed please find one dollar and a half for the paper another year if time lasts; also two dollars as a present from my sister and myself. It is cheering to us to receive the paper once in two weeks: wish it might come once a week. Pray for us as we two are alone many miles from any like precious faith, Your sister looking for Christ.

LAVINIA L. VEAZEY

Meridithville N. H.

A Bro. in this state writes:

BRO. BRINKERHOFF: Enclosed you will find \$7.00. Five dollars for a share in C. P. Association, 1,50 for the "Hope" another year, and fifty cents for books of our own publication.

I can say for my part that I am well pleased with the appearance of the last "Hope." That I highly prize it as a semi-monthly visitor is but a faint way of expressing my feelings in regard to it. I would willingly double the subscription price to have it a weekly. I feel truly thankful to the Lord for his goodness in giving us lonely ones such a soul-cheering visitor. May the Lord still make it a powerful weapon in turning many from error, to his marvelous light.

I have perused with much satisfaction, your work on the two-horned beast, and feel truly grateful for so clear an exposition of that difficult prophecy. No one can doubt for a moment the application unless they have some pet theory at stake. I believe the Lord will prosper his cause, and that speedily; but we must all work if we would have the reward. Pray for me that I may live more becoming and consistent with the christian name and profession.

May the Lord give you true christian grace, and good health, to long be an ornament to the cause of present truth.

"THE COURSE of things eventually to be realized on earth, will be such as would have taken place from the beginning, had no apostasy occurred. The apostasy and the curse on man and on the earth will be overcome. The antagonism between the Mediator and the adversary will cease. The earth, freed from the curse and from all enemies, renovated, restored to its original beauty, will be the perpetual scene of holiness and happiness."

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MARION, IOWA, TUESDAY, JUNE 4, '87

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

IN WRITING, state distinctly Post-office, County, and State. We are receiving communications in which the writers do not state where they live, and if the post-mark on the envelope is indistinct, we are unable to comply with directions.

WE have quite a quantity of manuscript on hand. Brn. will exercise patience, and their articles will appear as soon as possible. We need more room.

The present No. closes the Vol. Through the blessings of God we have lived, and hope to enter upon the new Vol, with increased vigor and a greater ability to do good. Will all our friends see to it that they immediately renew their subscription to the paper.

In No. 24, we called for donations to the association. Some have responded and the way is still open for many more to do so. We think none need excuse themselves. We must sacrifice. Jesus died for us, and cannot we do something to aid the good work? Yes, we are begging! When we go out to preach we beg (or plead) for sinners to come to Christ. Now we beg (plead) for christians to aid in the work of spreading the truth. We expect to be importunate. Who will respond next? Look at the wants of the cause, and don't let one share in the association quiet the conscience, while souls are perishing around. Could we visit each subscriber individually, we would plead earnestly for the cause; as it is we pray that the spirit of God may impress these lines upon each heart, and help it to ask the question "Did Bro Brinkerhoff mean me?"

"THE World should not be the object of our affections," on first page of No. 23 should be credited to Bro. M. N. KRAMER. Read it again as it will richly repay for so doing.

To Bro. Reed of Allegan, Mich.—Your letter containing objections against the application of the two-horned beast to the Catholic Hierarchy came too late for this issue. Will notice a part of the objections in the next. Some of your points are fully met in our work on the two-horned beast, which we have for sale. We are glad that some are investigating and are ever ready to answer all questions which are calculated to lead to truth, provided we are able to do so.—"Investigation" is our motto. Brethren while you ask questions, suppose some of you tell us what you do believe the two-horned beast does symbolize.

Just as we were going to press, we received a cheering report from Bro. Snook. God is blessing his labor of love. Will publish the report in our next. He has our thanks for the interest he manifests in behalf of the Hope. He is now in Illinois.

"The aged world is not far from its end."—Philip Melancthon.

"Let us with John, the servant of God, cry in our hearts unto our Savior Christ, 'Come Lord Jesus, come.'"—Bishop Ridley

"The glory of Christians is to be expected at the second coming of Christ."—Bishop Davenant.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—Apostle Paul.

"O scenes surpassing fable, and yet true! Scenes of accomplished bliss! which who can see, Though but in distant prospect, and not feel, His soul refreshed with foretaste of the joy."—Cooper.

Appointments.

ASSOCIATION MEETING.

The first annual meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, June 7th, 1887, at 10 o'clock A. M.

The object of this meeting is for the purpose of electing a President, Vice President, Secretary, Treasurer and Editor for the ensuing year, and for the transaction of such other business as may come up for consideration. Those who cannot come, can send in their ballots to the Secretary, or vote by proxy. Each share of \$5.00 entitles the holder to one vote. Let there be a general attendance. W. H. BRINKERHOFF, Secretary.

CONFERENCE.

Providence permitting there will be a Conference meeting at Hartford, Van Buren Co., Mich., commencing Friday, June 14th, 1887.—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 notice should be given if money sent for the paper is not in due time acknowledged.]

E W Waters 1.00; George Admire 75c; J W Saunders 2.00; Lavina L Veazey 1.50; C W Manson 1.50; Eliakim Stoddard 2.00.

Received on Shares in the C. P. Association

I N Kramer 5.00; Thomas Hamilton 6.00; Seeker after Truth 5.00.

Pledges of Donations to the C. P. Association.

I N Kramer 5.00. John Nichols 5.00.

Paid on Donations.

John Nichols 2.00; Lavina L Veazey 1.00; A Sister 1.00; I N Kramer 1.50; S E Armstrong 1.00.

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The Christian Publishing Association, MARION, IOWA.

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The Two-Horned Beast of Rev. xiii, 11-18.

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TO THE CLERGY.

Why I do not keep Sunday as a holy day.

1st. It is neither the Sabbath, Lord's day, nor any kind of a holy day. 2nd. God and Christ both worked upon it. Gen. 1, 1-5; Col. 1, 16-17 Heb. 1, 2. 3rd. Neither God or Christ ever blessed or hallowed it as a rest day. 4th. No man is commanded to keep it in any sense other than as a day of labor. 5th. Neither God or Christ ever promised to bless any man because he keeps it as a holy day, or sabbath. 6th. It was observed as a day of business by those who kept the sabbath. Luke xxiv. 1. 7th. It was Paul's work day. Acts xviii. 1-4, and xx. 7. 8th. Paul commands it as a day of business. 1st. Cor. xvii. 1-3. 9th. Neither God or Christ ever expressed a curse to be inflicted upon the man who labors upon it, or refuses to keep it as a holy day. 10th. If it had been the Sabbath or Lord's day, Paul would not have kept it back. Acts xx. 20. 11th. No man in the apostolic age, kept it to commemorate the resurrection of Christ, and no man since then has so kept it by Divine authority. A. Campbell says, "The sabbath cannot be changed, unless creation be gone through again." Christ. Bap. p. 14. "It was not the design of Christ to revoke any part of the law."—J. Wesley on Matt. 23. "The chapter and verse must be pointed out in which the law is expressly repealed." President Humphrey. We sabbath the seventh day is the sabbath. Will you deny? W. H. BRINKERHOFF.

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