

THE HOPE OF ISRAEL.

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

Present Series.

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Vol. II.--No. 1

THE HOPE OF ISRAEL.

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H. E. CARVER, PRESIDENT.

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ETERNAL LIFE.

BY EMMA F. ALDRICH.

Eternal life! O, what a boon
God offers through his own dear son,
To all who will his precepts do,
And follow him the journey through.

Eternal life with all its joys,
Beyond these fleeting, transient toys,
Which so allure the mind away
From those bright realms of endless day.

Eternal life,—life without end,
To gain this prize, my days I'll spend;
Though I deny myself, while here,
All will be gain,—I've nought to fear.

Eternal life I'm bound to gain,
Although I suffer grief and pain;
Though by the world east off as nought,
My path all with dangers fraught.

Eternal life, that beaming star,
I now behold, not from afar;
For soon, O, soon, it will be mine,
And I in glory, then shall shine.

Eternal life, my theme shall be,
Till I from sin shall be made free,
And then I shall more fully know,
What joys my Savior will bestow.

THE SANCTUARY.

BY H. E. CARVER.

[Concluded.]

There is another idea or fact connected with this subject we desire to present which is, that notwithstanding the church of Christ is recognized in the scriptures as the temple, or dwelling place of God on earth, but it is also represented as being yet in an imperfect state not completed but in the course of erection.

This idea is plainly stated in a passage already quoted Eph. ii-19, 22. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets Jesus Christ himself being the chief corner stone.

The apostle seems to make use of the

erection of Solomon's temple as a figure or illustration of the building up of the gospel spiritual temple, or church. It is said of that temple, that the stones were prepared at the quarry and each one fitted to its own proper place, with nicety and skill, that the whole building came together without the sound of a hammer or ax, while it was building. 1 Kings 6, 7.

This is a striking figure or illustration as used by Paul of the selecting out of the nations of earth, by means of the gospel, a people who shall eventually be brought together in the resurrection morning, and where it shall be found that each individual will be so perfect qualified to fill his own proper place in that glorious temple: it will be in reality a suitable dwelling place for the most High, and the tabernacle of God will indeed be with men Rev. xxi, 3.

This temple was commenced on the day of Pentecost by the Apostles laying as the foundation of the christian church, "repentance toward God and faith toward our Lord Jesus Christ" and soon its walls began to rise and to glow in the sunlight of God's power, and for a brief space unfinished as it was, it became a habitation of God through the spirit."

This temple however glorious as was its beginning has been "defiled." The mystery of iniquity had crept within its walls in the apostle's days, and it worked until the Romish man of sin was developed, who was to "exalt himself above all that is called God," and who will continue to defile the temple until destroyed by the brightness of the coming of our Lord.

When Jesus went into the temple at Jerusalem, he drove out the money changers and those that sold doves &c, and said "it is written, My house (or dwelling place) shall be called a house of prayer, but ye have made it a den of thieves," but when he comes the second time he will destroy not only that man of sin, but every influence used by Satan to corrupt and defile the true temple of the living God.

Whatever else may be included in the cleansing of the sanctuary of Dan. 8, 14 it appears evident from the testimony adduced that it cannot be perfect, until the papacy as a church is destroyed, and as that will not be previous to the Lord's coming, the sanctuary will not be cleansed or justified until then

and as the church is to be perfected at the same time by a resurrection and change from mortal to immortality, we can see a beauty and harmony in this subject such as we never seen before.

If in the above very imperfect effort, we have presented the sanctuary subject in its true light, it evidently is one of great practical importance to every individual christian. If the body of every disciple of Jesus is a temple for the holy Spirit to dwell in, (see 1 Cor. 19 20,) then it follows that the "whole body" as well as "soul and spirit" should be consecrated to the service of God. How inconsistent it is for the child of God to decorate the person with the finer frippery of fashion or the costly apparel of the wealthy wording in direct disobedience of the apostolic conjunction. How wrong to defile the body by the habitual use of such narcotic poisons, as opium or tobacco, or such stimulants as alcoholic drinks which serve to weaken and destroy our physical and mental faculties as well as moral powers. In short if "we are not our own" but have been purchased body, soul, and spirit by the sufferings and death of our Lord Jesus Christ, it is certainly very wrong for us knowingly to follow any course of action that will directly or indirectly conduce to the glory of God.

This is a point that we cannot ponder too carefully and prayerfully, and that we cannot apply too closely to our own consciences, to see whether we are carrying out in our daily lives the principles of godliness as revealed in the word of God. This is a work for each individual christian to engage in, and as we must each one appear for ourselves before the judgment seat of Christ, and receive for ourselves the things done in the body, it becomes a question of paramount importance to determine whether our bodies are the dwelling place of the holy Spirit, for if we have not the Spirit of Christ we are none of his.

But if a union of christians in the service and worship of God, constitutes in a higher sense the temple of God, as is evidently taught in the scriptures then it follows that in associating together christians should be very careful as to what elements of doctrine or discipline are introduced and made test of fellowship.

One of the most sublime and successful schemes of Satan for hindering the gospel among men, has been to induce christian believers to build up sects upon doctrine that

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is not necessarily and essentially connected with the development of true christian character, and to oppose unto persecution and death all who did not agree with them. Witness the controversy introduced into the church as to whether the Deity consisted of one person or three. See how this controversy ripened into mutual hatred, persecutions, and bloodshed, and all under the garb of christianity; and thus it has been every since in a greater or less degree, upon various questions and doctrines, and even now, men will recognize each other as christians, and yet will not commune together, because they do not subscribe to the same identical creed.

Christians seem to have lost sight of the fact that the church of Jesus Christ as it was inaugurated at Pentecost, and nourished under the fostering care of the apostles, does not now exist in an organized form. In its incipency the church of Christ was a pure church, and it was an organized church, but the apostle looking with a prophetic eye down the vista of time, saw that "greivous wolves" would enter into the church not sparing the flock, and truly the flock has not been spared, but have been torn to pieces and scattered upon the mountains awaiting the coming of the true Sheperd. If we go now to the church of Rome, although we may find here and there one, or a few true children of God, yet the church of Rome as a church is not the church of Christ. If we go to the church of England, or the Episcopal, Methodist, Baptist or any of the Protestant churches of the day, including even the S. D. Advent church, we will doubtless find many of the true children of God within their communion, who according to the best of their knowledge are living to the glory of God, and yet neither of these denominations as a church constitute THE CHURCH OF JESUS CHRIST and for this reason: If either one of these organizations constitutes the church of Christ, then none but those connected with that organization are members of the church of Christ. The truth of the matter lies just here. Wherever two or three, or more of the true disciples of Jesus, whether they have all attained to the same degree of knowledge as to the doctrines and practice of the christian religion or not) are met together for mutual encouragement and edification in the divine life, and to worship God in Spirit and in truth, or with a true heart, they constitute the church of Jesus Christ, for our Lord himself says, "there am I in the midst." Undoubtedly, the doctrines of the Bible are not to be ignored in our efforts for union, but the difficulty seems to be in not knowing how to handle those doctrines properly and judiciously; for instance, there is a class of ministers

who can hardly preach a sermon without introducing the subject of baptism. Now the subject is in itself an important one, and has its appropriate place in the christian system, but its constant presentation in season and out of season, is calculated to annoy if not nauseate the mind. The same is true in regard to other doctrines that are esteemed by some as of great importance, and above all things we should not press our favorite views to such an extent, as to distract and divide the true children of God into sectarian classes. In view of the past history of the church, its present condition, and the hopelessness of a future thorough, and effective reformation until Satan and all his influences is bound, well may the true harted christian pray, "Come Lord Jesus. Take to thee thy great power and reign. Cleanse and purify the church of all its imperfections that it may become that glorious promised dwelling place of our God, forever and ever. Amen; even so come Lord Jesus."

"What Shall be the Bond of our Union."

After reading an article in the *Hope of Israel* under the above caption, I have taken up my pen, in accordance with the friendly invitation of the writer, for a free response of those "who love the Lord enough to keep the commandments of God and the Faith of Jesus" and as it is my desire and intention to strive to keep the Law of the Lord, and have the Faith of his Son; I desire to offer a few thoughts, suggestions and remarks in accordance with the invitation, and Spirit of the article.

1st. I would say that I was very agreeably disappointed in reading the article referred to above, for on reading the heading I concluded it proposed something as a bond of union, whereby it should be determined who should be received into, and who should be rejected from fellowship which would be equivalent to a creed bound organization, but in this I must confess that I was happily disappointed. For I can say that as far as human creeds and their accompanying organizations are concerned I have seen enough of what they call, "Perfections here below," for the result of all these creeds is to divide and scatter the professed believers of Jesus, and also to make them disciples of Jesus in name only, for the prescriptive power conferred by man made creeds when exercised, expels the spirit of him whom they claim as their pattern: and as we are told plainly that "If we have not the Spirit of Christ we are none of his;" let us then examine ourselves and see by what Spirit we are actuated and impelled, in our conduct to the brethren and world at large. But first let us examine the churches governed by man made creeds, and then judge whether or not the Spirit of Jesus rules in those bodies which claim to be churches of Jesus Christ.

Some twenty odd years ago, a certain Bro. Morton who at that time was a Missionary in Hayti, sent there by the Synod of the reformed Presbyterians of the United States, while there engaged in his missionary labors, it became his

duty in his opinion to defend Sunday keeping from Bible authority. He accordingly went to the armory to get equipped for the contest, and after putting on all the Bible armor he could find for the conflict, he discovered that the armor could not be made to fit, as it was all for the defense of the Seventh day of the week, as the Sabbath, and there was no possible way that he could discover to alter it, so to defend the keeping of the first day of the week as the Sabbath, hence he felt compelled as an honest man from that time onward to observe the Sabbath of the Lord. He accordingly returned home and acquainted the church under whose directions he labored, with the facts in the case, the result was he was expelled from the society, and by these professed followers of Jesus he was denied the privilege that was freely granted to Paul by king Agrippa, and this, too, when he was in good standing with them as a brother charged with no crime, only that he had frankly confessed that he must hereafter observe the Seventh day of the week because it was the commandment of the Lord. Then I ask for what was he expelled from the society? I know no reason only that he said both by words and actions, "We ought to obey God rather than men." Another preaching bro. was placed under similar circumstances among the Baptists in Pa, when they voted to dispense with his services. Why? Because he told them he must ever after regard the Seventh day as the sabbath of the Lord. These brethren both united with the S. D. Baptists, but the last named was again repudiated because he endorsed the doctrine of the kingdom of God as a future event, to be fulfilled at the second coming of Christ. About eight years ago three families were expelled from the S. D. Baptist church at Albion Wis. on the charge of heresy because they no longer believed in the immortality of the soul, they having endorsed the doctrine of the mortality of man. We next wish to notice briefly the course pursued by our brethren organized into what they themselves style the Seventh day Advent church. Is it necessary for us to be all of one mind in order to fellowship in this body? Most certainly. A certain brother after becoming deeply interested in the subject of the kingdom, went over forty miles to see Elder Ingraham, to learn definitely the views of the S. D. Advent relative to the kingdom and its kindred doctrines, organization &c., and in answer to a question as to the use of the visions and the light in which they were held, Bro. Ingraham said, they are the end of controversy with us.

These visions teach that the earth will be desolate a thousand years, and during that time the saints will be in heaven in the kingdom reigning there. Hence it is impossible for any person to believe in the reign of Christ on the earth during the thousand years and believe the visions too. Hence the opposition to the doctrine of the future age by those holding to the visions. And what is the future age, but an age to come? What is there so repulsive in the idea of there being an age yet future, wherein shall be manifested the power of God in the exaltation of his servants? Why should the doctrine of the Age to come, be so repulsive at the present time? In the days of the apostles, they expected two ages

yet in the future, as is evi Paul says it is in these fut will show the exceeding t this is the object for whic together in heavenly plac Then if this is the purpos let us not undertake to any more, a man-made c ship; and thereby add o divisions that have taken means; and thus do all v prayer that he prayed to his disciples; but rather like brethren serving one not that ye be not judge "Who art thou that judg yan? To his own mast And again he says, "Tu thy brother? or why do thy brother? for we sh judgment seat of Christ.

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BY M.

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yet in the future, as is evident from Eph. ii. 8. Paul says it is in these future ages that Jehovah will show the exceeding riches of his favor, and this is the object for which he has raised us up together in heavenly places in Christ Jesus.— Then if this is the purpose of God towards us, let us not undertake to introduce amongst us any more, a man-made creed, and test of fellowship; and thereby add one more to the many divisions that have taken place already by this means; and thus do all we can in opposition to a prayer that he prayed to the Father in behalf of his disciples; but rather let us endeavor to live like brethren serving one master who said, "judge not that ye be not judged." Again Paul says, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." And again he says, "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ."

At a certain time, one of the disciples differed very much from the other disciples relative to the resurrection of Christ; so that when they said that he was raised from the dead, and they, themselves, had seen him, he declared emphatically that he would not believe it, till he could see himself, the nail prints, and thrust his fingers therein. Had this occurred in this day of creeds and parties, he would doubtless have been disfellowshipped at once, but so far from this being the course pursued by them, we find the next time Jesus meets with them, this unbelieving Thomas is amongst them.

Then let our bond of union be the same brotherly love that they had for each other, notwithstanding they differed widely in opinion.

E. S. SHEFFIELD.

(To be Continued.)

HAS THE SEVENTH ANGEL SOUNDED!

BY M. N. KRAMER.

Under the above heading an article appeared in the *Hope*, (No. 24, Vol. I.) from bro. C. M. Holland. He proposes the question, "Has the Seventh Angel sounded?" I proceed to answer it in the negative. I heartily agree with him in that conclusion, but do not see that the seventh trumpet of Revelations, and the last trumpet of Corinthians are the same.

I understand by the sounding of the seven trumpets, prophecy presents us seven periods of judgments, plagues, or great events that are to follow each other in the order expressed by the numerals of seven. They were probably presented to the Revelator under the sounding of trumpets, that there might be a distinction made between the times for the fulfillment of the different events. Had they been given without any line of demarcation we would have viewed the whole merely as seven features of some great event which should take place at or about the same time. In the fulfillment of these events, in all probability the inhabitants of earth will hear no audible sound of a trumpet from Heaven. If any of the trumpets have sounded, it is evident that the sound has not been heard upon earth. If they have not been heard, I am at a loss to know why we should expect the seventh to be heard.

It may be asked, what has the sounding of the

seventh trumpet to do with it? If it does not actually sound, it cannot be identical with the last trump, for "it shall sound." 1 Cor. xv. 52. "In a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound," &c.

Further, the last trump is called the trump of God, (1 Thess. iv. 16,) while this is one of the seven, or the trumpet of the seventh angel. I fail to see, that "the consequences of the last trump and of the seventh angel is the same." At the sounding of the last trump, the Savior shall come, the dead shall be raised, and the living changed,—all being made incorruptible. At the sounding of the seventh angel, it is announced in heaven, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever. Rev. xi. 15. I understand that the coming of Christ, raising the dead and changing the righteous to immortality, is a different work from setting up his kingdom, and must precede it. Before Christ's kingdom can be fully established, the kingdoms of earth must be thrown down, and then, and not till then can it be said, "the kingdoms of this world have become the kingdom of our Lord, and his Christ." As his kingdom cannot be set up until after he comes, and as the seventh angel announces the completion of that work, it then becomes self-evident that the seventh angel does not sound until after the coming of Christ. I consider, that not only the seventh has not sounded, but that none of the seven have.

If the position be true, which is commonly assumed, that six of the seven angels have sounded, then history has recorded the facts, and the advocates of that theory will be able to present the evidence.

When the first angel shall sound, the third part of the earth will be burned up, the third part of the trees, and all green grass. Rev. viii. 7. Now no one will presume to show us the literal fulfillment of that; but will tell us that it is figurative language, and does not mean what it says. If it does not mean what it says, I would like to know how any one knows what it does mean? If God's word does not explain itself, then let us believe and accept of it as it says, and not presume to explain it for him.

I will pass over the second, third, and fourth woes, for the sake of brevity; but will pause a few moments at the fifth. Rev. ix. "And the fifth angel sounded, and I saw a star fallen out of Heaven to the earth, and to him was given the key of the bottomless pit." Who was this star? Mahomet, we are told. What was this bottomless pit that he had the key of? We read in Rev. xx., that "the Devil shall be cast into the bottomless pit, and shut up for a thousand years," I fear that if Mahomet should have the keys, that he would let him out. Vs. 2-4.— "And he opened the pit, and there arose a great smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of our God in their foreheads."

Who were these locusts? They were the fol-

lowers of Mahomet, we are told. Where did they come from? Arabia. Then Arabia must be the bottomless pit; because the locusts came from the smoke that came out of the bottomless pit. Were the followers of Mahomet in their excursions against the holy land, forbidden to hurt the grass, the trees and all green things, and those who have the seal of God in their foreheads? I know of no evidence to that effect. We here perceive that these locusts came up after the servants of God are sealed.— When were they sealed? Go with me to Rev. vii. 3. "Hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads." V. 4. "And the number of them which were sealed was a hundred and forty and four thousand." When were they sealed? Immediately after the coming of Christ.

Proof 1st. The seventh chapter commences, "After these things, I saw four angels holding the four winds of heaven that they should not blow upon the earth till the servants of God are sealed," &c. What things does he refer to? Evidently the things that immediately precede.— What are they? See ch. vi. 12-17; namely the great earthquake, darkening of the sun and moon, the falling of the stars, the heavens departing as a scroll, the moving of the mountains and islands, the great terror of the great men of the earth, their hiding in the dens, and crying to the rocks and mountains to fall upon them "and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come. Now it was after that; that the servant of God were sealed, that the fifth trumpet was sounded, for the locusts were not to hurt those who were sealed.

Proof 2nd. They were not to hurt either the earth, the sea or the trees, until the servants of God were sealed. The first and second trumpets sounded, and as we have already shown they were not sealed until after Christ came, it therefore follows, that the first and second trumpets sound after the coming of Christ.

Proof 3rd. Christ comes under the opening of the sixth seal. See chap. xii. 12-17. The trumpets are sounded under the seventh seal (see viii. chap.); then if seven follows six, the burden of the seventh follows the burden of the sixth. As the description of Christ's coming is the burden of the sixth seal, and the sounding of the seven trumpets the burden of the seventh, the evidence is again conclusive, that the trumpets are sounded after the coming of Christ.

If the locusts represent the Mahometans, then the servants of God—the hundred and forty and four thousand were sealed 1250 years in the past. Now let us return to the fifth trumpet, Vs. 5, 6. "And to them it was given that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a scorpion. And in those days shall men seek for death, and shall not find it, and shall desire to die, and death shall flee from them." When the Mahomedans invaded the holy land, they slew by thousands, and every other invader has carried death and destruction with him.— The inhabitant of the earth has never yet seen the day when death could not be found! Death has never fled from him when sought after! but has always been found near at hand.

V. 10. "They have stings in their tails, and in their tails is their power to hurt men five months." When, where and how have men been tormented five months by the locusts of the fifth trumpet?

It is scarcely necessary to examine the sixth and seventh trumpets in this article, but may in another.

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"The entrance of thy words giveth light."

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TUESDAY, - - - - JUNE 18, 1867.

W. H. BRINKERHOFF, Editor.

NEW VOLUME.

We have now entered upon the second Volume, and the second year of the existence of the Hope at Marion, Iowa. It will be well to look briefly at the year that is past:

We commenced publishing under very peculiar circumstances, and an Association was formed surrounded with many embarrassments. We were chosen to fill the important station of Editor, a place unsought on our part. We entered upon our duties with no experience, what ever—not so much as ever even having worked in a printing office. Neither did we commence with a well-filled treasury in the Association, nor yet with a great array of persons friendly to the enterprise in which we were about to undertake; but with a firm reliance on Him who has promised to aid those who do his will, and with a few tried friends of untraveled truth, we entered upon the work before us. That we have at many times during the past year exhibited to our readers that we lacked experience we cannot doubt; but we have tried to learn by things we were called to pass through, and trust we have made some advancement. Our friends have borne patiently with us, for which they have our thanks. God has blessed us, for which we praise his holy name. Friends have arisen in different States, whose hearts and means are in the work. Our subscription list is increasing slowly, but surely. And from but a small commencement of printing fixtures, we have added thereto until we have a respectable looking printing office. We have incurred some debts, as our report shows, but the most of this, was for press and type, expenses which we shall not have to undergo every year. When all claims are adjusted, a balance remains in favor of the Association, a result far beyond our expectations. To attain this result we have labored almost incessantly, by brain-work after night, and physical labor during the day. We have not been afraid to work, and at times have deprived ourselves of the common comforts of life; but the Hope lives, and can still be a medium through which truth can be disseminated. To God be all the praise.

We had hoped to be released from the burdens of the office during the coming year; but the members of the Association have decided otherwise. To our readers we would still ask your forbearance, prayers, and means to aid us. Much depends upon you whether the paper is interesting or otherwise. Can we not appeal to you to help remove the indebtedness of the Association and to increase the circulation of the Hope? Let us all try and exhibit christian love and forbearance, in all that is said through the columns of the paper.

We shall ever look to the place where God

dwelleth for help, for wisdom, and for that supply of grace, that the Hope may become a means of doing a great amount of good, and thus win men to truth and righteousness. Amen.

IMMORTALITY.

An Essay prepared and read before the Ministerial Conference of East Grand River Baptist Association, in July, 1866.

BY ARCHIBALD ROBBINS.

3rd. The soul does not die with the body, but is only separated from it. This would seem to be sufficiently proven by the text quoted under this last head, but in further confirmation we turn again to Revelation 6:9, where John says, "I saw under the altar the souls [not the bodies] of them that were slain for the word of God, &c. Their bodies had in many instances been burned to ashes, and mutilated and destroyed in various ways, but their souls still lived, and remembering their former afflictions, cried with a loud voice for judgement and vengeance on their wicked and merciless tormentors. See also Luke 16:23-25, where it is said that "the beggar died and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. With reference to the disposition made of the beggar's body we have no knowledge except that it died. We assume that it was his spirit that was carried by angels into Abraham's bosom. If any object to this assumption we meet the objection by referring to the succeeding portion of the narrative, where it is distinctly stated that "now"—after his death—"he is comforted," &c. His body, having previously died and consequently lost all sensibility to joy or sorrow, and hence was not susceptible of being comforted; therefore that which was carried by angels to Abraham's bosom had not died. "The rich man also died and was buried;" and yet a sensitive, vital part or principle survived the dissolution of the material creation, "and in hell he lifted up his eyes being in torments."

REMARKS.

As stated in our last, we now proceed to examine the text in Matt. x. 28. "And fear not them that kill the body, but rather fear him which is able to destroy both soul and body in hell." There are two very important points to be proved before this text can avail any thing in proof of immortality.

1st. That the soul is a separate, living entity from the body; and,

2d. That it cannot die; i. e. immortal. Now if the first were proved, it would not aid in establishing the second. This text does not even intimate that the soul is immortal, but on the contrary demonstrates its mortality by declaring, "But rather fear him who is able to destroy [to kill, to slay, to extirpate; Web.] both soul and body in hell." [Gehenna] If the soul is immortal, [exempt from death] why should inspiration choose words signifying just the reverse. Must we have a new dictionary for these times made to suit this theology?

To remove the difficulty under which our "essayist" labors, we will examine this text somewhat further. In the text, the present life is contrasted with the future life, the one, man can destroy by "shedding man's blood," thus depriving him of his existence; but the other, the future life, is only in the power of God to destroy:

it is beyond the reach of man, and will be where none could kill were they disposed to do so, and where none will be disposed to if they could for it will be a world of holiness. This is fully illustrated in Luke xii. 4, 5. "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear, Fear him which after he hath killed, hath power to cast into hell: yea, I say unto you fear him." This contrast of the present and future life, is still more clearly brought to view in the following: "He that findeth his life [psuche] shall lose it, and he that loseth his life [psuche] for my sake shall find it." Can a man find his "immaterial, incorporeal essence," by losing, his "immaterial, incorporeal essence?" Quite impossible. Can a man lose this present life, and gain it [present life] by the same act? Never. Then what does the text mean? Just this: A man may lose this present life, while endeavoring to obey the mandates of Jehovah, and in following the master, Jesus, as many have done in persecutions in past centuries, and will gain a future life in the everlasting age.

Again, a man may "find his life," or keep this present life, when dangers gather round his pathway, by blaspheming his God, and denying his Savior, and thus lose his life in the world to come. Hence, we conclude we find in Matt. x. 28, a text favoring man's mortality, and a positive one that the finally impenitent will never attain unto an endless life. We now proceed to examine the third proposition:

3rd. The soul does not die with the body; but is only separated from it." Rev. vi. 19, is adduced as proof of the proposition. Wonder why our essayist went to the symbolical seal for evidence? Why did he not just give us one plain declaration that declares the "soul does not die with the body?" Are there none to be found? But suppose it could be proved that the soul can be separated from the body, what is gained? It is one thing to be living, and quite another to be ever-living. Not one syllable about the soul being immortal. Let us look at the text a little. When were these souls seen? When the fifth seal was opened. When was that? Bishop Newton, and some others contend that it was during the bloody persecutions under Diocletian; and some interpret it as belonging to papal intolerance.—What was seen? Souls. What kind of souls? We are answered, "Immaterial, incorporeal essences, an emanation from Deity, immortal undying. Where are these souls? Gone off to heaven—to God who gave them. But stop and hear what the witness says, and abide by the evidence: "Under the altar." Where was the altar? Certainly where the sacrifices were offered; and as these souls were "killed" on earth, the altar must be there, also, and as these souls were seen "under the altar," they must have been in the earth, or the grave. Quite a different place from heaven truly! Now this is just as we expected the witness would testify; because he would not contradict other parts of God's word. We might adduce some testimony from eminent men proving that the altar is not in heaven.

Dr. Croley says, "The altar is the brazen altar, on which the sacrifices of the Temple were offered."—On Apocalypse, p. 91.

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time when there should be a great number of martyrs represented here by the blood, or souls of such at the bottom of the altar, as were just now offered unto God as a memorial."—On Apocalypse, p. 233.

Dr. A. Clark says, "A symbolic vision was exhibited in which he saw an altar, and under it the souls of those who had been slain for the word of God—martyred for their attachment to Christianity, are represented as being newly slain, as victims to idolatry and superstition. THE ALTAR IS UPON EARTH—NOT IN HEAVEN."—Com. on Revel. vi. 9.

These souls had ascended no higher than under the altar, which was in the earth, and there they must rest, or wait for an appointed season. Job says, "If I wait the grave is mine house." Job xvii. 13.

"But these souls cry from under the altar, and must necessarily be conscious, and if conscious, then immortal," exclaims the objector. Yes; and the blood of Abel cried unto God from out the ground, and hence, "must be conscious, and if conscious, then immortal." This is the correct conclusion from the premise laid down, and it is just as correct to declare "the immortal blood of Abel," as to say, "the immortal souls under the altar." But if these souls are in heaven, why are they so disquieted, and seemingly uneasy? Are they not where there "is fulness of joy, and pleasures forevermore?" We had not thus understood that the occupation of immortal souls when in a glorified state, to be crying for vengeance!! Our idea of heaven was not so nearly assimilated to the Mahomedan as that. We had supposed that songs of redeeming love would be on our tongues, and that we would be in a mood to cry, "Allelujah! for the Lord God omnipotent reigneth."

These souls cry for vengeance on their murderers, and were told they "must rest until their fellow-servants, also, and their brethren that should be killed as they were should be fulfilled," referring doubtless to a subsequent persecution. Generations are elapsing while this is meeting a fulfillment, and these cruel, and bloodthirsty persecutors die "and are buried," and are they not "lifting up their eyes in hell, being in torment," and do they not "see afar off," those souls whom they slew, now in the enjoyment of heaven, or in "Abraham's bosom?" Certainly, if the doctrine of our essayist be true. Then if these righteous souls thus see their MURDERERS writhing in hell without a "drop of water to cool their tongues," and watch them as they agonize, blaspheme the Lord of hosts, and wail in an intensity of agony, ought they not to be satisfied? Yea, if the sentiment of those who believe in endless woe be true, ought they not to be in ecstasies of joy, when they thus behold these sinners suffer?

President Edwards said, "The sight of hell-torment will exalt the happiness of the saints forever." Thomas Vincent said, "This will fill them with astonishing admiration, and wondering joy, when they see some of their relatives going to hell." Oh, what a horrible picture is depicted here.

We have ascertained then from this text, that these souls are not in heaven, but on the earth;

and that they are not in a happy state. We might stop here, but we wish to demonstrate that the opposite of immortality is deducible from the text. These souls were "killed," (deprived of life,—Webster). Death is a cessation of being, and these souls "must rest," or wait till the appointed time, and then shine as the stars in the firmament. Thus all is plain.

The parable of the rich man and Lazarus is next brought forward to help sustain the issue. "Parable! it cannot be; it is a literal transaction, and is conclusive proof of the immortality of the soul," exclaims the believer in the conscious state of man between death and the resurrection. We shall examine the witnesses closely.

1st. The word soul is not in the whole transaction, neither the idea. Words are representations of ideas, and the idea conveyed to the mind by the word soul with our essayist, is an "immaterial incorporeal essence, an emanation from Deity."—There is no such idea in this text, and we challenge any man to thus find it, without first putting it there. Should we not suppose also that the Savior was capable of selecting words which should represent the ideas he intended to convey? We think so.

2d. We will try the literality of the language, in the text. The poor man died. What became of him after he was dead? "We assume that it was his spirit that was carried into Abraham's bosom." Yes; you assume to add unto God's word, and in no other way could you get anything in this text to favor present immortality. Such a position is not an enviable one; for God's word has said, "Add thou not unto his words, lest he reprove thee and thou be found a liar."—Prov. xxx. 6. Now Jesus said, "The beggar died also, and was carried by the angels into Abraham's bosom." Here, then, we have the poor dead man full of sores in heaven, or Abraham's bosom. "Hold exclaims the objector, you should not take it literal, for it means"—

Very well, if it does not mean what it says, then it cannot be literal, and of course must be symbolic, and if symbolic then this poor beggar, and this rich man are use as figures to represent some great truth, and if representative (and we trust none will seriously doubt it;) then this witness fails in toto to help in settling this question; in fact its testimony is irrelevant.

Our essayist has been guilty of again adding to the words of the Savior. The Lord said that the "rich man also died, and was buried; and in hell he lifted up his eyes being in torment." What was buried? That which died. What died?—The "rich man." What lifted up its eyes in hell? "He [the rich man, the one that died] lifted up his eyes being in torments." Now listen to the language of our essayist. "AND YET A SENSITIVE VITAL PART OR PRINCIPLE SURVIVED THE DISSOLUTION OF THE MATERIAL CREATION, and in hell he lifted up his eyes being in torments." The part we have emphasized it added. Quite necessary, bro., in order to get this witness to help you, to

put the words into his mouth. Put them in, and then you can read them out. Proposition 3d, then must succumb as the witness called upon to prove the truthfulness of the statement, refuses to testify in its behalf. At some future time we will endeavor to show what this parable does teach. Space will not permit at this time.

(To be Continued.)

Report from Bro. Snook.

From Fairfield, I journeyed to Palmyra. I arrived at Knoxville, on the evening of the first day. I was kindly entertained at the house of bro. Hillis. We were mutually glad to see each other. The next day, I met bro. Charles Smith, and accompanied him to his good home, where I shared the hospitality of his good family, and formed the acquaintance of bro. and sr. Reed.—The next day bro. Reed conveyed us to Palmyra where we found a good home with bro. and sr. Sutton. I held several very good meetings there. All who attended were deeply interested, but owing to the late season and the very busy time our congregation was not so large as it otherwise would have been. We thought best to close here, and advance on to Sandyville. Here, we met many old friends all glad to see us, and all inviting us to their homes. We began meetings in the school house, and had a large attendance from first to last. My old S. D. A. brethren were very much on the offish order. I visited most of them from house to house. Several threw off the yoke and came to hear. Every one who heard us through, surrendered. I done all I could for those who would not come, but they were so fearful of the vatican at Battle Creek, that they dare not breathe a word of sympathy for us, lest they loose their badge of loyalty.

They gave me permission to use their house. I preached one discourse. Next day (sabbath) a vote was to be taken, as to whether I should continue in it. Several made confessions of the wrong in shutting me out. Brethren Reed, Sutton and Smith made most hearty confessions of this wrong, and promised never to do the like again. This was very satisfactory to me. Some of the vision lovers, however, still retained the same spirit, that has ever appeared and persecuted truth. They denounced us heavily, and cried out, "Shut him out!" "Don't let the Devil in!" as viciously as the same spirit once cried out, "Crucify him! Crucify him!" This all worked for good. It developed the friends of Jesus, and showed at once that the spirit of persecution and bigotry and intolerance was the only spirit that loved the visions. Their meeting broke up in a tumult, so that we could not call for a vote, and I withdrew to the school house.

I will not say that all who believed the vision partook of this riot and clamor against us. Some told us they were ashamed of it; but then they kept still, and suffered this spirit to rule.

Our good sister Josiah Wilber, took a decided stand at this time. She told the brethren boldly that they had not the spirit of Christ, and that the course they pursued in denouncing us, rebels and devils, was not kind nor christian. Also, she was careful to inform them that she no longer believed the visions, and that she never expected to again.

Bro. Reed, is fully with us, and is a man of

blemished standing as a Christian. His brethren of the vision faith withdrew his license for no just reason, save they smelt disloyalty to Battle Creek upon him. They may try to injure bro. R., but they can't do it. He is too well known where he lives. He has more Christian character outside of the church than all his persecutors. Having done all we can for the present, we left Sandyville, thankful for the success God had given us, in raising up so many good friends to his untrammelled cause.

Our next point was Knoxville. During our stay here, our attendance was small, owing to almost constant rains. We visited all the time we could. We found bro. and sr. King, and bro. and sr. Phillis, and bro. and sr. Coons, good friends and ready to receive truth. I found that visionism is dead in Knoxville, as well as in other places. Oh! what a wreck is here! a church of once more than one hundred members. Where are they now? Scattered to the winds. What has done it? Visions! Visions! Who remains? Those who are more distinguished for faith in the visions, and in the idea that abstinence from meats, &c., will fit them for translation, than they are noted for their faith in Christ, and a holy life manifest in doing to their neighbor as they would be done by. The truth has been so shamefully abused under the vision reign here, that the field is almost a hopeless one. Still there are some good friends. When the way opens, we hope to return and visit some other points in that section. But our time was up to return to our charge in Ill. We must prepare for labor there for the next month.

B. F. SNOOK.

Tracts to give away—I am going to publish as fast as I can command means, tracts on the coming of the Lord next year, to give to those who will investigate the subject. The expense on a tract of 15 pages made from my labor, will be about \$1.25 per hundred. Here is a chance for those wishing to engage with me in this enterprise. I work hard all day and write at night.

The first tract will be on the commencement and ending of the 1335 days of Dan. xii. 12. D. W. HULL

Business Proceedings of the First Annual Meeting of the Christian Publishing Association, held at Marion, Iowa, June 7, 1867.

Convened pursuant to notice in the *Hope*; and called to order by the President, H. E. Carver.

The divine blessing, and the guidance of the holy spirit was invoked by W. H. Brinkerhoff. The proceedings in the formation of the Association, and the action had thereunto, was read by the Secretary, and on motion, accepted.

A Constitution and By-Laws for the government of the Association was then presented, and after some amendments adopted, which fully completes the organization.

The following persons were then elected to fill the offices of the Association for the ensuing year.

- President, H. E. Carver.
- Vice President, I. N. Kramer.
- Secretary, W. H. Brinkerhoff.
- Treasurer, V. M. Gray.
- Editor, W. H. Brinkerhoff.
- By-Laws, B. F. Snook.
- Publishing Committee, M. N. Kramer, A. Aldrich.

The Secretary, then presented the following report:

Account Current of the Secretary with the C. P. Association, from May 8th, 1866, to June 3d, 1867.

Dr. to subscription on "Hope,"	\$359,30
" Job work	55,85
" Book Sales	40,00
" Shares	253,00
" Donations	63,80
" Money on loan	500,00
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	\$1271,95
Cr. by printing materials	\$741,73
" Money paid on loan	50,00
" Office work	419,24
" To balance	60,98
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	\$1271,95

INDEBTEDNESS OF THE ASSOCIATION.

Dr. to M. Hull on Type	\$30,45
" D. W. Hull on work	39,50
" Money loaned	450,00
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	\$519,95

DUE THE ASSOCIATION.

On "Hope"	\$75,00
" Unpaid Shares	170,00
" Donations	39,00
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	\$284,00

PROPERTY OF THE ASSOCIATION.	
Printing fixtures in Office	\$800,00
Pamphlets and tracts	60,00
Print paper, and Job Materials	30,00
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	\$890,00

Value of Office when receipts and expenditures are settled \$654,05

W. H. BRINKERHOFF,
Secretary.

Report accepted.
Moved, that the Publishing Committee be hereby empowered to settle with W. H. Brinkerhoff, for his services.
Adjourned. H. E. CARVER, President.
W. H. BRINKERHOFF, Secretary.

THE PERIODS OF DANIEL. NO. I.

Is the "Little Horn" of Daniel viii., and the "Wilful King," of Daniel xi., identical?

BY I. N. KRAMER.

When the Grecian horn Alexander, was broken, his kingdom was divided, and four came up for it. These we understand to be Greece, Thrace, Syria, and Egypt. Dan. viii. 8, 21, 22.

In Dan. viii. 9, we find that out of one of these came forth a little horn, and that it was at a time when the sins of these kingdoms were come to the full (viii. 23).

In Dan. xi., we have given us a succession of kings ruling in Syria and Egypt, when succeeding that of the Syrian monarchs, we find the vile person coming up, and obtaining the kingdom by stratagem. He overruns them (the Grecian kingdom,) with the arms of a flood, and by him were not only all traces of Grecian government

obliterated, but also the dominion of the Prince of the covenant over them was broken; (Dan. xi. 22.) and hence arose at the same time their sins were made full.

The little horn of Dan. viii., took its rise, north-east, or east of Palestine and became great southward into Arabia, eastward into Persia, and into Palestine westward. Therefore Syria is the one (of them) out of which he should arise. Dan. viii. 9.

In Dan. xi., the vile person is represented as following in succession after the Antiochus family, or as succeeding to the Syrian monarchs.— Dan. xi. 21.

The little horn of Dan. viii., was to be the instrument to execute vengeance upon the four countries of the Grecian kingdoms; because their sins should then have become full (viii. 9).

The vile person of Dan. xi., did execute vengeance upon those countries, for he overgrew them with the arms of a flood (xi. 22.) and left them in a state of degradation, desolation, and barrenness. Isa. xvii.—xxii.

The little horn of Dan. viii., is represented as becoming very great (viii. 9).

The vile person is represented as becoming great with a small people (xi. 23).

The little horn exercises craft, deception and cunning, through which he becomes prosperous (viii. 25).

The vile person in Dan. xi., after the league made with him works deceitfully (xi. 23).

The little horn stands not by his own power, having no form of government of his own as a safeguard to support him in his great mysterious work of conquest (viii. 24). The vile person stands by league alone (xi. 23).

A great part of the mission of the little horn was to tread down the Jews, the holy city, the sanctuary, and to corrupt temple service. "And it waxed exceeding great even to the host of heaven, and it cast down some of the host and of the stars to the ground, and he stamped upon them; yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, and a host was given him against the daily sacrifice by reason of transgression" (viii. 10, 11).

The vile person of Dan. xi. shall do the same. "And arms shall stand on his part and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (xi. 31).

The little horn is to prosper till the end of the 2300 days (viii. 12—14). He lays his sacriligious hands upon the holy things which is to continue, and to prosper till the time when he shall stand up against the Prince of princes (viii. 25; also Isa. xvii.).

The vile person of Dan. xi., is to prosper till the indignation be accomplished, and also to "exalt himself above every thing that is called God" (xi. 36).

The little horn is to be broken without hand (viii. 25). The vile person is to "come to his end and none shall help him" (xi. 45).

Thus we see the little horn of Dan. viii., and the vile person of Dan. xi. are identical, though there may be delineated characteristics in the viii. chap. not delineated in the xi., and also

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We see also by this identity that it is the work of this little horn, or the vile person, to which allusion is here made in Dan. xii. 11. "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, shall be twelve hundred and ninety days," and that it is also, from this period, that the 1335 days, the time of blessedness is reckoned.

PRAYER.

"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Matt. v. 16.

The righteousness contained in the Law, and set forth in the Prophets, is by the Christian to be complied with. Rom. vii. 4. Honoring God in doing that which is holy just and good and that others who see their good works may be led to glorify their Father which is in Heaven. Many have clasped and used Prayer as the light to be shone before men, yet honestly—others dishonestly, a cloak of hypocrisy, to appear to others eminently pious; or in other words to be seen of men, and gain their approbation thereby. "They have their reward," said the Savior

How many an evil deed has been covered up, by apparent devotional prayer, and sins of omission, and of other matters of the law passed by, the persons walking as devotional Christians. "It is not possible," says one, "that persons who make such prayers, and speak so beautifully in meeting, should be guilty of such acts." In the time of Christ, prayer was perverted in like manner.—They loved to stand praying, (or making a form of prayer) in the Synagogues, and in the corners of the streets, to have glory of men. They abused the privilege of prayer. Matt. vi. 5. If prayer is a petition unto God, asking help in time of need, how greatly they pervert its use.

Is there not room for reform, and can we not come nearer the Master's precepts? "He that despised Moses' law died without mercy. . . . Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God? Heb. x. 29, 29. Let us come boldly unto the throne of grace, but in the manner taught by the Master. Wm. T. GILBERT.

South Haven, Mich.

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 Sr. Morse.

DEAR BRO BRINKERHOFF: 'Tis with a trembling hand and a palpitating heart, and much shamefacedness, that I attempt to write because I have not sent the money sooner. I have had it three months, hoping to get an opportunity to get the

other 50 cents and go to the post office myself with the letter, my health is poor—we have no team, and live four miles from Middleville on a new timbered land farm, and our circumstances are quite limited, therefore I shall have to be under the painful necessity of giving up taking the "Hope," or rely much on the mercy of others.—It does seem as though I could not live without it, I do receive so much good instruction by reading it. If time should continue, and our crops become good, I hope to have a better opportunity to pay for the coming season. Mr Moore is nearly three score years old, and withal he has a cripple boy to care for. I wrote to my father last fall for assistance, but the property is not divided yet, and he could not help me. My will is to do for the cause of the Lord if I could. Please receipt me one dollar.

I rejoice to read of Eld. Wallen's perseverance in preaching and visiting from house to house.—I have lived in their family when a widow, I have implicit confidence in him and family. May the Lord bless them.

I must close by returning you my grateful thanks, for your kindness in waiting so long. It is my prayer the Lord may bless you and the cause; for I believe it to be of the Lord.

From your sister in Christ.

NANCY R. MOORE.

[NOTE.—Dear Sister, we shall continue to send the "Hope" to you, and pray God it may be a source of comfort to you. Is there not a brother or sister, who would esteem it a pleasure to send us \$1.50 for the paper in behalf of this sister?—None shall do without the paper who appreciate it, if we can help it. Eb.]

From Sr. Shurtz.

DEAR BRO. BRINKERHOFF: I feel it a duty and a privilege, to communicate a few lines to my dear brothers and sisters scattered abroad. I am striving by the help of my God, to keep all of his commandments. I want to meet my Lord in peace, so I can have an entrance in through the gates into the city, where I can partake of the tree of life, where I can live forever. When I think of the blessed hope that I have beyond this life, it makes me almost impatient for Christ to come. Oh brothers and sisters hold fast a little longer, and he that has said he that would come "will come, and will not tarry."

There are five of us here that are striving to meet our Lord in peace, when he comes.

Your sister, in hope of eternal life.

NANCY SHURTZ.

Millersburgh, Iowa.

From Bro. Stults.

BRO. BRINKERHOFF: Many times while reading the "Hope" my heart is made to rejoice that light on the Bible truth is bursting in upon us like the rays of the morning sun, I think truth as a gem worth seeking for; yes and my prayer is that we may all be sanctified through the

truth; error can never do us any good. O that all that love Jesus were willing to exchange error for truth, how much better and happier we all would be even in this life, and then be sure of eternal life in the kingdom of God's dear Son. And now my beloved brethren and sisters, don't let us come behind in, paying for the "Hope" It is easier for each one of us to make up a little than it is for them at the office to make up large sums to meet all their demands. If we do what we can there hands will be stayed up, and the burden made lighter. Let us all remember, that they have a great many things to contend with more than we do. Yours for the whole truth. I wish to renew my subscription. Enclosed you will find \$3.00.

GEORGE STULTS

Fort Atkinson Wis. June 1 1867.

From Bro. Marsh.

DEAR BRO. BRINKERHOFF: I want the "Hope" continued but I am not able to pay for it now but I may be next summer; and I will if I can.

I am 69 years old and quite poor in this world goods, but I hope rich in faith and an heir of the kingdom though an unworthy one.

Yours in hope of a soon coming Savior,

D. MARSH.

Blue Earth City May. 30 1867

TO THE EDITOR OF THE HOPE OF ISRAEL:

Please publish the following, and oblige the undersigned Elders and Evangelist of the Christian Church at Marion Iowa.

NOTICE.

The Church of Christ, assembled at Marion, Iowa, have (once more) withdrawn their fellowship from John M. Yearshaw, (and thereby expelled him from all the benefits and immunities of the Church.)

For continuing his old habit of corrupting the morals of the youth, in the vicinity, by teaching and encouraging them to practice the demoralizing and soul-destroying habit of self-abuse.

Done at Marion, this 15th day of June, A. D. 1867.

N. S. MERRISON } ELDERS

O. N. GRAY } ELDERS

G. S. APPLGATE, EVANGELIST.

P. S We are in possession of the documentary, or record evidence, that he has been not less than three times excommunicated from the church, for the above offence.

N. S. M.

G. S. A.

In a letter lately addressed to the English Minister at Florence, Garibaldi formally sets forth his title to the Governorship of Rome, to which office he states himself to have been elected by the Roman people in 1848-9, and from which high estate he denies that he has ever been legally deposed. In the eyes of Garibaldi, the Pope is a mere usurper.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JUNE 18, '67

LOCAL ITEMS.

✍ 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 envelop is indistinct, we are unable to comply with directions.

✍ 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.

✍ THE CONSTITUTION and By Laws of the C. P. Association will be presented in the next issue.

✍ Bro. Hamilton will please accept our thanks, for his friendly efforts in behalf of the Association. Draft all right. Will receipt in the next.

✍ OUR answer to questions on the Two-horned Beast, and to the certainty of God destroying the wicked, we are compelled to lay over till the next, for want of space. We have need of more space, or else to issue oftener than we do.

✍ WE place a new credit department in this issue for those who choose to pay for their paper, at the rate of \$3.00 per year. Some seem determined that the good work shall move untrammelled, and that the office shall be freed from debt. May not others feel inclined to follow the example set by bro. Smith.

✍ WE learn that some of our correspondents have sent us manuscript, and are somewhat exercised in mind, because we do not publish; and are beginning to look around, and see if they cannot find some other means of getting publicity. We wish right here to extend a word of caution. Be certain that your articles have reached the Editor's drawer, before you become exercised too much, as it would save a good deal of trouble. We have just learned that some articles have been sent treating on the Two-horned Beast. They have not reached the office, and we can't print them unless they do. We would not designedly keep any of the articles of our correspondents out of the paper if written in a christian spirit even though they differ from our views; and we here venture to say, that those who have thus felt hard over this, will yet feel sorry that they have not been a little less hasty.

Hereafter we shall receipt all articles received, and should any find that their communications are not thus acknowledged, they may know they have not been received.

Bro. C. F. HUDSON.—A telegraph dispatch was received Monday, May 27th, that Bro. C. F. Hudson sleeps in Jesus. He died at Bro. E. S. Willard's, Haddonfield, N. J.—*World's Crisis*.

Thus, another good man has passed away.—“Though dead, yet he speaketh.” His work, “Debt and Grace still speaks for him.”

We glean the following items of the life of Bro. Hudson as published in the *Crisis* from one who stood by his bed-side, during his last hours.

For three years past, he had been troubled with pulmonary affection. With great force of will, he has been enabled to nearly complete his work

on the “Critical Greek and English Concordance of the New Testament.” He found kind friends everywhere, and was kindly offered the means of going abroad for rest and enjoyment, but with self-reliance he went to work as corrector of the press in the vicinity of Boston. This produced hemorrhage of the lungs and a friend in the minister-home, and cared for him awhile, and after changing his location twice, he was welcomed to the home of Dr. Willards in Haddonfield, N. J. where he remained since January till his death. The flattering symptoms peculiar to pulmonary complaints caused him to hope that he would recover. About midnight his faithful watchers gathered around his couch and found a change had come over him. His eyes had lost their lustre, and his breathing was labored. To the in-quiry of Mrs. Willard, “Brother, have you any wish or request?” the answer came faintly, “Pray.” His ears seemed to catch the words of comfort, and he passed away without a struggle or groan. Bro. H. L. Hastings spoke words of comfort from 1 Thess. iv. 13-18, Bro. Hudson was forty-six years and seven days old, and died on the 26th of May, 1867. He was formerly Professor of Languages, in Central College N. Y.

Not long since, a correspondent of the *Review*, made a statement that Bro. Thurman had “abandoned his '63 time, and now is positive that the Lord is coming in '75.” We did not believe the statement, but being questioned, wrote to Bro. Thurman, who says: “They'd never say never so clear to me as now, that the 1335 days end in 1868. I know no reason for changing my mind in regard to my expectation of seeing the Lord in that year. The evidence appears more conclusive to me than ever before.”—*Voice of the West*.

BUSINESS DEPARTMENT.

Communications Received for THE HOPE.
(Should say of our correspondents fail to find their communications receipted, they may know that they were not received.)

Periods of Daniel, Nos. 1-5; 1 would speak of Jesus; [Poetry.] Kingdom of God delineated No. 9; On Jeremiah vi. 16; Has the Seventh Angel Sounded? Christ's Image reflected; [Poetry.] The Three Angels' Messages of Rev. xiv. 6-12; Comment on the Sanctuary;—What shall be the Bond of our Union?

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 A Hillis, W H Sloops, Solomon Clark, J D Clark, A T Andrews, David Ticknor, Wm Inglis, A Aldrich, 1,50 each.

John Goss, J Reed, Nancy R Moore, Joseph Nichols, Mary E Nelson, 1,00 each.

John Spain, Gideon Branden, Noah R Beaman, Geo Duncan, L Burt, J E Sandy, Charles Smith, J C Deen, L Coons, Mary Riddle, 75c. each.

L Skipton, 50c.; S A Loveless, 50c.; W. Aldrich, 40c.

AT THE RATE OF \$3.00 PER YEAR.—John Nichols, 2,00; Geo Thompson, 1,50; Geo Stults, 3,00.

Pledges of Shares to the C. P. Association.

E B Carpenter, \$5.00
A Aldrich, \$25.00

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A. Aldrich, \$25.00.

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John Nichols, 3,00; A Aldrich, 10,00; W Aldrich, 5,00.

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TERMS.—One Dol vance. To those una Address all or HOPE, Marion, Linn

I WOULD S!

BY DIAN

1 A weary soul, that A burden'd soul w By sin polluted, ga Where shall I go fro

2 Oh! who between! Who stay the blow When justice cries Oh, who will save!

3 I hear a voice, “Po Be not afraid, I ga I bore thy sins, oh And by my death”

4 No filthy stain upo No grief or fear ne For thou art mine blood, And will present th

5 When weary, sad, I am thy stay, and Although unseen, And guide thee safe

6 All glory be to Jes Thou shouldst such And can I slight th way rove? Forbid it gratitude

7 Oh, could my voice And its loud echo I'd tell of Jesus: h Who came to earth

8 Again He'll come! And make this groa He soon is coming; He soon will come

9 He comes! he com No crown of thorns Angels attend him Ten thousand time

10 The skies dissolve And earth's own k Shout! angels, sho And crown this pr