

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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THERE IS REST.

Many loved ones are sleeping within the silent tomb,
And many eyes are weeping, and hearts are filled with gloom;
In hunger and thirst for righteousness and peace,
They long to see the time when sin and sorrow cease.

CHORUS.

Soon will the Savior call the weary ones;
Rest from your labors, come, ye blessed, come;
Inherit the kingdom, ye faithful, good, and true;
Eternal life is given in the home prepared for you.

There sorrow and sighing shall ever flee away,
No sickness or dying, no blighting nor decay;
And the enemies of truth will persecute no more,
For righteousness again will cover Eden's shore.

There is rest within those mansions recorded in the word,
That city of foundations, whose buldier is the Lord;

There to roam the fields of pleasure o'er Eden's happy plains,
With all the loved of ages, and never part again.

The hope of this redemption cheered the waiting ones of old,
And the holy One, a descension was long by them foretold,
To rule and reign in glory, while angel harpings swell,
And celebrate the story of Prince Emanuel.

There we'll see those ancient worthies and the patriarchal band,
In the dew of youth eternal upon Mt Zion stand;
And best of all, my Savior, who did this home prepare.

O glory! hallelujah! I must, I will be there.
Crisis.] Mrs. P. A. ANDREWS.

Our Sufferings, and the Glory that shall follow.

BY D. W. HULL.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Rom. viii. 18.

There are two points brought to view in this text. (1) The sufferings of the present time; and (2) the glory that shall follow. After carefully weighing the matter, and casting up accounts of debtor and creditor, the apostle finds a heavy

balance in our favor. That all may see how much the income exceeds the capital invested, we wish to contemplate the sufferings of God's people in connection with the glory which is to follow.

The individual who believes the cross of Christ is light, and the way to heaven strewn with flowers is much mistaken. Though the saint of God has much to make him happy; and though he may often drink of the fullness of God, yet he is compelled to mingle much of the bitter with the sweet. Paul well understood the sufferings of the child of God, for he has told us something of them. Read what he has to say on the matter in Heb. xi. 35-38.

"And others were tortured, not accepting deliverance; that they might attain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy: they wandered in deserts and in mountains, and in dens and caves of the earth."

Surely no matter of dollars and cents could impel men to undergo such sufferings as this.—But let us look a little farther: Paul was beheaded, Peter was crucified head downwards and John the beloved disciple, was thrown into a caldron of boiling oil. Nero was in the habit of daubing combustible on christians and lighting up his garden by night with them. At the commencement of Papal persecution in 533, men and women were compelled to flee from their homes in winter. Herds of women and children were found frozen to death. Others were overtaken and slaughtered by the graceless desperadoes who were never satisfied with the blood of their victims. For over 1200 years men and women were constantly tortured in every conceivable manner that men or devils could invent.—Some were torn to pieces—each limb being literally pulled from the body by the cruel rack; others were crowded over high precipices to have their bowels torn out by sharp iron spikes upon which they were compelled to fall. Some were put to death by having their eyes bored out with bungling instruments or hot irons, whilst thousands were put to death with slow fires. O poor, fainting child of God, have you thus suffered? Can you look at what these have done and complain? and you so near home?

Yet Paul tells us that these sufferings "are not worthy to be compared with the glory that shall be revealed in us." We can easily comprehend the sufferings of God's people, and shrink from the danger when we see it coming; but how obtuse are our minds in contemplating the "glory that is to be revealed in us." We are so naturally skeptical, that we are not wont to reflect much upon the matter; and when it does force itself upon us in the shape of stupendous facts,

we are inclined to spiritualize it all away.

Paul himself was not a stranger to the sufferings incident to Christian life. In 2 Cor. xi. 23-28, he says:

"Are they ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Surely here is a great measure of suffering, and I fear many of us would yield under such storms of trouble. But whilst the apostle tells us of these things, he would have us to understand they are small in comparison to the glory which is to follow. The reader will notice that Paul "reckons" on this subject; so he seems to come to his conclusion after a deliberate calculation of expenses and receipts. We will let Paul balance accounts with his Master, that the reader may see how much the pay exceeds the value of the labor.

For his "labors more abundant," "there remains a rest." Heb. iv. 9.

If he receives "stripes above measure" here, there "violence shall no more be heard in thy land." Is. lx. 18.

If here he was "in prisons more frequent," there he shall enjoy "the glorious liberty of the children of God." Rom. viii. 21.

If he was "in deaths oft," the time will come when he will have "eternal life." Rom. vi. 23. If he was stoned here, his "officers will be peace," there. Is. lx. 17.

If here he "suffered shipwreck," there he will have "a crown of life." Rev. ii. 10.

If he was compelled to take tedious journeys here, there he will rest forever in his "inheritance incorruptible, undefiled, and that fadeth not away." 1 Pet. i. 4.

For his "perils of water, perils of robbers, perils of his own countrymen," &c., he will have "salvation with eternal glory" (2 Tim. ii. 10), and dwell where the "people will all be righteous." Is. lx. 21.

Instead of "weariness and painfulness," "there shall be no more pain." Rev. xxi. 4.

His "watchings" will be exchanged for a climate where there is "no night." Rev. xxii. 5.

He suffered "hunger and thirst" here, but there he shall "hunger and thirst no more."—Rev. vii. 16.

"For his 'cold and nakedness,' he will 'put on immortality.' 1 Cor. xv. 53. And to reward him for his 'care of all the churches,' he will have a crown of glory." 1 Pet. v. 1-5.

Thus we have a balance left in favor of the apostle. It is this that buoy him up amid the waves of tribulation that beat around him in this present world. Says he:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair, persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body, the dying of the Lord Jesus." 2 Cor. iv. 8-11.

How willing he is to suffer. Reader do you know how it was that the apostle was enabled to "rejoice in tribulation?" I will tell you: Whenever he was in the furnace of affliction, he never stopped to inquire how long it would be at its present temperature till he should be consumed, but he looked just beyond to "the glory that is to be revealed in us." O, if we all understood this secret, our crosses would trouble us but very little. Poor backslider, I want you to think of this. Had you have kept your eye on the prize, you would yet have been on the race-course for glory. But you have turned your eyes away, and ceased to contemplate the felicity of that blessedness which was held out toward you, and you have forgotten its value. The day of the Lord is coming with all the swiftness of time, and the certainty of fate. When you shall see those prizes distributed among those who have been faithful, you will realize when it is too late the magnitude of your fatal mistake.

Let us follow the apostle to the conclusion of his faithful labors. 2 Tim. iv. 7, 8. "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing." Here the apostle has cast up accounts, and subtracting expenses from receipts, he finds as a balance in his favor a glorious crown of life. That crown will never fade: that life will never cease, nor will its fullness be alloyed with sorrow. Trembling child of God, press forward: a few more steps and it is yours. And O, the glory that will then shine for you. Says Paul:

"Eye hath not seen, nor ear heard, neither have entered the heart of man the things which God hath prepared for them that love him." 1 Cor. ii. 9. But, as we have found all along, that God's people are compelled to suffer on their way to the goal of happiness. Paul however, esteems this but a small matter compared with the glorious reward in reserve for the child of God.

"For our light affliction which is but for a moment," says he, "worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17. How different does the apostle talk from our way of thinking. After reading from his own pen the sufferings he endured, we should secretly consider his afflictions light. In the abstract they would not be light. They are only light when compared with the "far more exceeding and eternal weight of glory," that is to follow. Let us look at the apostle's comparison of affliction and glory. In this text we have hyperbole upon hyperbole, and yet critics tell us the Greek is not near expressed.

hyperbole upon hyperbole, and yet critics tell us the Greek is not near expressed.

- 1. Our affliction is light. 1. The glory far exceeds our afflictions. 2. It is momentary. 2. It is eternal.

Now look at the scale: On the one balance you have a few afflictions, which are seldom great enough to make us tired of life, and which last but three score and ten years; but on the other end of the scale, there is more glory than you had of afflictions; yea, EXCEEDING FAR MORE GLORY: and to balance against your little three score and ten years, it lasts throughout the long ages of eternity.

Let us for a moment look at the glories of that country and its happy subjects. By faith I look forward to that day when God shall gather his ransomed people home. I see, O I see "the redeemed coming to Zion with songs and everlasting joys upon their heads." They shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv. 10.) How often have we seen meeping to the place of amusement; but they have as often failed. But dear reader, when you get to that country, it will be different. No more will you be called upon to follow loved ones to the grave; but the tears which you have shed here, will spring up and bud forth into blossoms of joy.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isa. xxxv. 5, 6. Dear reader, we should like to tell you more about that country; of its happy inhabitants; of the immortal flowers which even the wilderness produces; of its glorious capitol, and the variegated walls which enclose it; but time fails us. Are you tired of the way?—Look just ahead, and pick up courage; you shall rest there. Is your heart faint?—Joy will fill it there. Is your body afflicted?—The inhabitant of that country shall not say, I am sick.

"We speak of the realms of the blest, That country so bright and so fair; And oft are its glories confessed."

"Do thou midst temptation and woe, Still for heaven my spirit prepare; And shortly I also shall know, And feel what it is to be there."

"Then o'er the bright fields we shall roam, In glory celestial and fair, With saints and with angels at home, And Jesus himself will be there."

We are almost there! Toll on a little longer! Soon you shall see him whom your soul loves! A few more steps, and immortality is yours! O, let us gather speed on the prospect: and when the conflict is over, we shall rest; rest forever! rest in glory! Amen.

Business Proceedings of the Conference Held At Marion, Iowa, Oct. 20, 1867.

Oct. 20, 10 o'clock, A. M. Conference opened by calling Bro. M. N. Kramer to the chair. Prayer by Bro. Snook, after which Bro. J. Brinkerhoff was chosen Secretary.

On motion of Bro. Hull the following resolution was adopted:

Resolved, that we recognize all isolated brethren, who keep the commandments of God and try to live out the faith of Jesus, as members of this Conference.

Bro. Brinkerhoff called the attention of the Conference to the subject of the ordination of preaching brethren.

On motion of Bro. Snook the following resolution was adopted:

Resolved, that we, the members of the church of God, assembled in Conference, recognize Bro. D. W. Hull as a minister of the gospel, and hereby give our sanction to his exercising all the duties pertaining to said office.

Like resolutions, recognizing Bro. R. W. Reed and J. H. Nichols passed the Conference.

Moved by Bro. Snook that those brethren who live isolated from church fellowship, be invited to unite with those churches nearest them.—Adopted.

On motion of Bro. Brinkerhoff the following resolution was adopted:

Resolved, that the President appoint a committee of three to prepare an address, to be published in the Hope, setting forth the best method of obtaining means to carry on the work.—Bro. W. H. Brinkerhoff, V. M. Gray, and M. A. Dalbey were appointed said committee.

On motion the following resolution was adopted:

Resolved, that a committee of three be appointed to examine hymn and tune books, to be used and adopted among us, and to report to the Editor of the Hope. Bro. M. B. Smith, V. M. Gray, and B. F. Snook were appointed said committee.

Adjourned, sine die. Bro. M. N. KRAMER, President. J. BRINKERHOFF, Secretary.

THE KINGDOM OF GOD, DELINEATED.

Article No. XIII. BY ELD. S. DAVISON.

GENTILE BELIEVERS FELLOW-HEIRS WITH ISRAEL.

We have already remarked, that from the days of David king of Israel, all the prophets of God have connected the promise of the everlasting kingdom with the city of David, Mount Zion, and the triumph of the Messiah with the establishment of the throne of David over the whole earth. The covenant with Abraham gave the dominion of the world to him and to his seed forever. The covenant with David, who was of the seed of Abraham, gave the kingdom in all its sovereignty to his seed forever. All the witnesses to the Messiahship of Jesus of Nazareth, bear witness to his descent from David, and from Abraham, and testify to his being the representative heir of all the promises made to David, and to Abraham, and to his seed: and teach that we are to look for their fulfillment in him, when he shall appear the second time unto salvation. Thus Paul says: "For all the promises of God, in him are yea; and in him Amen: unto the glory of God, by us." 2 Cor. i. 20.

This form of expression affirms all that God does not say the promise of reassurance that all having been constituted heir of Abraham's throne.

It is a common thing for the gentiles to say that the people of Israel have annulled the law, Isaac, and Jacob, that in the ministry made to supersede it obtain hope of salvation, and positively confirmed before of was four hundred years hence, that it should effect." It was by the people of Israel God. When they shipped it, they broke the covenant; then their covene Had these transactions there, and then, for people: howbeit, G have raised up seed his covenant with self speaks of it, say that my wrath may I may consume the great nation." But God on behalf of the pented of the evil w his people. But c covenant? By no n heard his intercessio bles of the covenant and I suppose by di them, for after the e a new, and a differ the people are reject and the Lord makes representative in himself came down i Sinai and spoke to al people heard God sp the people answered said, 'All the words will we do.' Ex. x case the people are t and God, the coven in the transaction, w God speaks only wit mediator; and Mosi ties, or covenantees, the covenant, the See also Deut. xxix. By an attentive p transactions, contain

This form of expression is no other than to re- affirm all that God had previously promised. It does not say the promises are fulfilled; but it gives assurance that all will be fulfilled in him; he having been constituted God the representative heir of Abraham's inheritance, and of David's throne.

It is a common thing among modern theologians to reason as though, when God rejected the people of Israel from being a nation before him, he annulled also the covenants with Abraham, Isaac, and Jacob, and David; and to teach that in the ministry of Christ a new covenant was made to supersede them, and by it alone men now obtain hope of salvation! But the apostle specifically, and positively affirms the reverse of this (Gal. iii. 17), saying: "The covenant that was confirmed before of God, in Christ, the law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect." It was by the covenant of Mount Sinai, the people of Israel were adopted a nation before God. When they made the golden calf and worshipped it, they broke that covenant; and when Moses came down from the mount and saw it, he broke the covenant in their sight, thereby showing them that their covenant with God was broken. Had these transactions stopped there, they would there, and then, forever have ceased to be God's people; howbeit, God would in some other way have raised up seed unto Abraham, and so kept his covenant with the patriarch; for so God himself speaks of it, saying to Moses, "Let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." But Moses besought the Lord God on behalf of the people "And the Lord repented of the evil which he thought to do unto his people." But did that restore the broken covenant? By no means! It was after God had heard his intercessions, that Moses broke the tables of the covenant in the sight of the people; and I suppose by divine direction he thus broke them, for after the execution of the leading rebels, a new, and a different transaction takes place; the people are rejected, but Moses is accepted; and the Lord makes a covenant with him as their representative. In the first transaction the Lord himself came down in awful majesty on Mount Sinai and spoke to all the people himself: all the people answered the Lord with one voice, and said, "All the words which the Lord hath spoken will we do." Ex. xx. 22; xxiv. 3, 8. In this case the people are the one party of covenantees, and God, the covenantor; the other party: but in the transaction, when the covenant is renewed, God speaks only with Moses, and he is appointed mediator; and Moses and the people are the parties, or covenantees, on the one part; and God, the covenantor, the one party on the other part. See also Deut. xxix. 1.

By an attentive perusal of the history of these transactions, contained in Exodus, from ch. xx., to

ch. xxxiv., it is easy to discover the distinction between the two transactions: viz., God's covenant with the people, and his covenant with Moses as their Mediator. To these distinctions Paul has reference in Gal. iii. 19, 20. Anticipating the objection of a formalist Jew, who contended that the covenant of the law entitled them to an interest in the promises made to Abraham, which he had denied saying (v. 11), "No man is justified by the law in the sight of God." He says, "Wherefore then serveth the law?" It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hands of a mediator. Now a mediator [and the party in behalf of whom he intercedes] is not one, but God is one. In those obscure passages, we understand the apostle to teach, that the promise made to Abraham, had respect to one righteous seed; the people of Israel proved that they were not that one seed; for as a party to the covenant that God made with them, they forfeited it by transgressing the law of the covenant; it was renewed in the hands of a mediator, but a mediator always implies another party, who is not altogether righteous, or there had been no need of a mediator. But God is the one who made the promise to Abraham, and who covenanted with Israel in the wilderness, and the one covenant in the wilderness cannot disannul the covenant of promise given to Abraham four hundred and thirty years before; hence we must look for Abraham's seed in some other transaction, before the promise can be inherited. That seed is Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise made to Abraham.

But how can Gentiles become Abraham's seed? Not as principals most assuredly. But by grace alone—God adopting individual believers into Abraham's family; or, as God has promised, to make Abraham's seed his sons and daughters, and to be a father unto them; it is all the same to reckon them of the family of Abraham, or the family of God.

Now every thinking man knows that adoption never makes a new family. Adoption takes one who by parentage and birth is an alien, and as an act of free favor by a process of law, makes him a son, and an heir. Then he properly takes the name and privileges of the family into which he is received. The order of this process is clearly laid down in the writings of the apostles and evangelists.

1. God is now, during Israel's dispersions, by the ministry of the word, taking a people from among the Gentiles. Acts xv. 14.

2. They are recognized as such by faith. "Ye are all the children of God by faith in Christ Jesus." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 26, 29.

3. These are sanctified by the washing of regeneration, and renewing of the Holy Spirit: first shed forth abundantly upon the apostles, and the first Jewish believers, and promised to Gentile believers, through Jesus Christ, our Savior. Titus iii. 5.

4. They receive the spirit of adoption, whereby they cry ABBA, Father. If children, then heirs; they heirs with Christ." Rom. viii. 15, 17.

In all this process there is not a word about re-

jection of Israel, or the Abrahamic covenant. The promise is, in all the process, reckoned to Abraham and to his seed; and Christ is reckoned as the representative head of that seed, and the Gentile heirs are reckoned in him only.

It was never reckoned of God, or by any inspired writer, as belonging to the seed of Abraham's body for though he had other sons, Isaac only was heir of the promise. In Isaac's family, Jacob only was counted for the seed. God gave Jacob the representative name, Israel (a prince with God), and he only is an Israelite indeed, who is like Jacob, a true believer.

In all this process, it is easy to be seen, that as all men have transgressed the law of God, and forfeited it in favor, and so the promised inheritance, as did our first parents by their transgressions, only a renewed believing obedient, sanctified people, can ever inherit the glory he has prepared for them that love him. Not only have all sinned, but in Abraham's day, so generally was the promise of the resurrection rejected, that God chose Abraham, and separated him from all other families, that he might preserve a godly seed. "And whosoever? That he might seek a godly seed."

Mal. ii. 15.

It was never of caprice, or of what is called God's mere sovereignty, that he chose Abraham and his seed, and made them principals in the fulfilment of the everlasting covenant. It was not merely to show his independence of merit, that he distinguished them among all nations, and promised them the pre-eminence in the everlasting kingdom; but for righteousness sake, and to fulfill his holy covenant, and to gather to himself a people who shall show forth his righteousness forever. And his rejection of them from being his people by the covenant of Moses, proceeds upon kindred considerations, and leaves the covenant with Abraham unaffected, valid, and intact, as it was before their adoption at Horeb, and still valid for a people that God will bring up from Abraham's lineal descendants, who shall inherit the promised inheritance forever. Thus the apostle says: "If the fall of them [i. e. the nation of Israel] be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness!" By the fall of the Jews, the labors of the apostles and their successors in the preaching of the gospel of the kingdom of God, was directed to the calling of the whole world to hearken to the overtures of divine mercy by Jesus Christ, and has resulted in bringing many Gentiles to the faith, while the Jews have been humbled and brought low by judgments upon them for their rejection of the same gospel. Again, "If the casting away of them, be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. xi. 15.

"For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." v. 25.

Those who shall inherit the everlasting kingdom, will be glad and rejoice in that day, to be accounted an adopted son of Abraham. "Men shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. viii. 2, 3. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11.

The way of the Lord is perfect; nothing can be added unto it; nothing taken from it without marring his work.

THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

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TUESDAY, - - - NOV. 5, 1867.

W. H. BRINKERHOFF, Editor.

"DISCUSSION."

We had the pleasure of attending a public discussion, held seven miles northwest of Marion, commencing Oct. 14, and continuing five days, between Eld. J. Quinter of Ohio, (German Baptist), and Eld. N. A. McConnell of Marshalltown, Iowa (Disciple). The questions discussed were on Trine immersion, The Lord's Supper, and Feet-washing. The average attendance was about five hundred; and never have we witnessed a discussion conducted with such kindness and christian spirit as this one. Both disputants are men of acknowledged merit. Eld. Quinter is one of the Editors of the periodical of the German Baptists—the Gospel Visitor, and is possessed of a large amount of intellectuality, and is, in every sense, a gentleman, and displayed during the discussion the characteristics of a Christian. Eld. McConnell we have a more extensive acquaintance, and he is acknowledged by the denomination which he represents, as an able defender of its views, and all we have said of Eld. Quinter, may, with the same propriety, be said of Eld. McConnell.

We were interested in this discussion, as we had never had the opportunity of hearing these questions examined. We shall not minutely enter into an examination of the arguments made, as the speeches were reported, and will be published. On the question of "Trine immersion," Eld. Quinter displayed an excellent knowledge of history, and presented much more in favor of a three-one immersion than we supposed could be found; but we think did not meet with the same success from the Bible. Eld. McConnell clung closely to the scriptures, and with the exception of a misapplication of a few texts, did quite well. He appealed to history once, and was on that once completely hedged in.

On the second question of the bread and wine of the sacrament not constituting the Lord's supper, we were not so well satisfied, as there was much that might have been said, which was left untouched. One thing however, commended itself, and that was the excellent spirit manifested.

On the last question, that of Feet-washing, seemed to move curiously. It was admitted by the negative that feet-washing was not a carnal ordinance, but illustrated something spiritual; and you argued that unless one's feet were dirty, washing them would amount to no more than would one be complying with the command to feed the hungry. If a person should come to him and ask to be fed, having just eaten a hearty dinner. This we could not understand. A labored effort was made to make the institution of feet-washing and of the Lord's supper on two different times of about two days difference.

This also we failed to comprehend. The negative also admitted its perpetuity through the christian age, but made his labored effort against it being done in the public assembly of the church. The arguments on the affirmative were carefully presented, and although two points made by the affirmant were accepted by the respondent, yet, as a book was to be published, the affirmative proceeded as though no admission had been made. This placed the negative in a peculiar position.

We would recommend the book to those who may wish to see what can be said upon these questions. We will inform our readers in due time, when published.

OUR CONFERENCE MEETING.

Our Conference meeting is past, and it was to us a blessed season. We look back to it with no small degree of satisfaction and pleasure; for the Lord met with us, and we feel encouraged to see brethren and sisters from other parts of the State at this meeting. Bro. Snook preached to us Sabbath evening from 1st Cor. xv. 58, showing that it is no vain thing to serve the Lord, but that vanity comprises the service of the evil one; and we need to have on the armor of God, to labor in his service and to fight the battles of life. While Adam lived in the service of God, he lived in a state of happiness, but as soon as he transgressed he experienced the evils of his disobedience. The promise of eternal life and the way of salvation from sin were made known to him, while the whole world was engrossed in wickedness, he faithfully followed the Lord, and warned the people around him of the coming judgments and destruction, and received the reward of his faith—the salvation of himself and his house. It is best to be on the Lord's side, tho' that should be a minority. Bro. Snook presented to us also the example of Lot, and the salvation of the disciples at the destruction of Jerusalem their reward for believing. God will be just as faithful in the future, as he has been in the past. When the wicked are destroyed in the storm of God's wrath, the righteous will find a shelter. Infidels may scoff but he is faithful who has promised, and the Saviour will come to usher in the resurrection, and reward the saints. Steadfastness is very necessary, and that we be established in the work of the Lord, and keep in view the prize, till this corruptible shall put on incorruption, when it will be found no vain thing to have served the Lord. Shall we be there? There is a crown for all.

Bro. Brinkerhoff preached Sabbath forenoon on the subject of practical religion, showing that religion is calculated to make us better men and women—to elevate the character, and to develop the moral faculties. Titus ii. 11-14. The character of the gospel is to purify, and we should not only shun evil, but the very appearing influence. Bro. B. cited us to the example of Paul in 1st Cor. viii. 16, and x. 28; but "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1st Cor. x. 31.—Good and evil principles can be cultivated. A man can not be temperate while he is using

things which will make him intemperate. The axe should be laid at the root of the tree. In the ancient types the priests must purify themselves often, and God now desires his people to be a pure people, and to put away every contaminating and corrupting influence. Too broad a use is made of the text which says that that which entereth into a man defileth him not, for intoxicating liquors defile a man, and that which leads to intemperance would not be shunned. The very appearance of evil. Temperance is a great Christian virtue. The use of tobacco is a great evil, both to the user, and to others by its example. Its effects are very injurious; 'tis filthy; 'tis a poison; its use leads to drunkenness; its example is pernicious. 'Tis a filthiness of the flesh, and can we glorify God in its use?

Sabbath afternoon we enjoyed a social meeting. In which the brethren and sisters spoke of their hopes, their desires their expectations, and their determinations of holding out to the end, and becoming victors in the Christian warfare, and always enjoy the social or conference meeting. Our hearts seem to run together in love for each other and to reach out for the spirit of God, and we always feel encouraged by these meetings to press onward.

On the evening after the Sabbath we listened to a sermon from Bro. Reed, on the subject of the coming of Christ. He was one of those who looked for the Lord in 1844; and it is always interesting to us to hear those old veterans speak of their experience in that movement. We hope to be in the movement when the Lord comes. His text was in James, v. 7 "Be patient, therefore, brethren, unto the coming of the Lord." He said that there was more need of patience after the time passed by, and the disappointment was a trial of their faith, which worketh patience; and that this scripture has reference to the present time. The signs of the times indicate that the coming of the Lord draweth nigh. Men are heaping up treasures, hoarding them away for the last days. The Lord regards the doings of men in the world, and will bring them a recompense, and often judgments are sent upon them in this life.—Though we have long looked for the Lord, yet he will come, the authority for his coming is good, and happy will we be if we are ready for that event. We should cultivate the Christian graces, and wait patiently for the coming of the Lord; should be waiting and watching, for it draweth nigh.

Bro. Snook preached on First-day on the subject of the Kingdom of God, showing that Christ preached the Kingdom of God; Matt. iv. 17, and the disciples preached the Kingdom of God; and that the Christian should have correct views of the kingdom, which is to be the future abode of the saints—the earth in its purified state.—The church is not the kingdom, for the church is now on probation for the kingdom; and the disciples were taught to pray, "Thy kingdom come," thus proving it a future event. The kingdom could not have been set up on the day of Pentecost, for the "Man of sin" was not then revealed, and after that time the apostle James says: "Hath not God chosen the poor as to this world, to be rich in faith, and heirs of the kingdom which he promised to those who love him?" The Kingdom of God will be a literal govern-

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ment, comprising territory, a king, and subjects. The Jews expected Christ to come as a literal king to take the kingdom and establish his government then, confounding the prophecies which speak of his second coming with the first advent, and thus were mistaken in what they expected. Christ is now on his Father's throne, but will take his own—David's throne, and the New Jerusalem will be the capital of the Kingdom.

In the afternoon we celebrated the ordinances of the Lord's house. We felt a deep solemnity resting on our minds on this occasion, and felt the necessity of drawing near to God, while partaking of the emblems of our Lord's broken body and shed blood; and we felt it to be a good thing to humble ourselves enough to wash one another's feet, in example of our Lord Jesus; for he said: "If ye know these things, happy are ye if ye do them."

In the evening after First-day, Bro. Brinkerhoff spoke to us from Acts xviii. 22. "For as concerning this sect, we know that it is every where spoken against." The Christian religion at its rise was every where spoken against, and its followers persecuted. The same principle exists to-day. True religion is not popular, especially the belief in a soon-coming Saviour.— And the true Christian's hope is in very low esteem among the people of the world. The Christian's hope—the hope of eternal life through Christ alone is a subject very dear to the child of God; and this hope looks forward for its consummation to the coming of our Lord and Saviour Jesus Christ—the great Life-giver, when this corruptible shall put on incorruption, and death be swallowed up in victory.

Our meetings increased in interest and attendance to the close. We parted with each other with feelings of sadness that we must separate, but with joyful anticipations of meeting where the saints will not part, and praise to God is continually heard.

J. BRINKERHOFF.

Report f. om Bro. Snook.

I arrived in Fairfield on Sept. 14th, but being very and very much afflicted with a pain in my breast, I did not begin meetings until the following Friday evening. We continued over Sabbath, and owing to poor health preached but once on Sunday. We preached twice in the country to much profit we trust. We then returned to Fairfield on Friday, and resumed meetings which held over Sunday.

We occupied the Christian church. Our congregations were good all the time, and very attentive. We had decidedly the best, and most encouraging meetings we have had in that place for years. I have no doubt but that faithful labor there, would be blessed with good success. Our Christian brethren treated us with great kindness, and were well pleased with our testimony.

Thursday in company with Bro. R. E. Caviness, I started for Vernon. We stayed over night on the way, with Bro. Wedge. We began our meetings in Vernon on Friday, and closed Sunday night. We were warmly received by this little

band of Sabbath keepers, and we were as glad to see them. Our meetings were well attended, and we have no doubt but that the seed sown, will bring forth much good fruit. This little band have had the charge over them; because they would not be duped to gobble down the gospel of Battle Creek. They choose to do their own thinking, and will not be ruled over by any modern Pope, or Popess. We deeply sympathize with this little church. They have proved faithful so far, under many discouragements. We trust, however, that better days are ahead for them. We were made to rejoice that notwithstanding the efforts of designing priests to prejudice them against us, they fearlessly fellowship us as a Christian, and receive and endorse us as a Christian minister. I promised them to return, and God willing, I will do so; for I have great confidence in the success of the truth there. May God bless this dear family of his believing children, and keep them unto the perfect day.

On Friday, Oct. 19th, we arrived home, met with, and preached to our own brethren, whom we were happy to see after so long an absence.— Since coming home, I have received good news from Indiana. The work still moves on there. Bro. L. D. Hartey, and Bro. Benbow write most encouraging.

Eld. Daniel Franklin has been trying to mend the broken crutches of his weak, and crippled theology in Sulphur Springs. The results of his labors are rather encouraging. He helped Bro. Keyser—one of their brethren in the ministry—to come out and take his stand on the Sabbath question. We are glad to hear this, and give Bro. K. a hearty welcome among us. I hope Bro. Dan. will visit the brethren again. If he will call around about the last of December, I will try to meet him, and we will have a good time.

We are glad to learn that Bro. G. W. Shortridge is harnessed up, and preaching well and earnestly for the brethren there. May God bless Bro. George, and help him to be a bold, and faithful soldier of the cross, as we have no doubt he will. May God ever bless and lead on in the good work.

B. F. SNOOK.

Summary of a Discussion between P. T. Russel (Disciple minister), and B. F. Snook, held at Sulphur Springs, Ind., beginning Aug. 20th, and continuing six days.

The Kingdom Question.

PROPOSITION.—The kingdom of God spoken of in Dan. ii. 44 was set up on the earth on the day of Pentecost mentioned in Acts ii. 1.

P. T. RUSSEL, *Affirmative.*

B. F. SNOOK, *Negative.*

B. F. Snook also affirms that the kingdom will be set up in connection with the second coming of Christ.

NO. II.

ARG. 6TH. From the ministry of John the Baptist to the day of Pentecost, the kingdom was preached as being near at hand; but it never

was so preached afterwards.

REPLY. 1. The apparent force of the phrase "is at hand," is dissipated by Campbell's translation of those passages in which that term occurs. He renders it, "the reign of heaven approaches," and all critics of note are agreed that this is the true version. Hence, there is no idea of nearness left in this class of texts.

2. Mr. Russel is very badly wrong, when he says the kingdom is not represented as being at hand, after the day of Pentecost. We have positive proof that just before Christ comes, it is not only at hand, but *nigh* at hand. Luke, when speaking of the signs that precede the Saviour's second coming, says, "so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is *nigh at hand*?" (Luke xxi. 31)—not that it came on the day of Pentecost.

ARG. 7TH. The saints are now in the kingdom. Col. i. 13. But they could not be in it, if it was not set up. Hence, our conclusion is unavoidable, that it is set up.

REPLY. We grant that there is a sense in which we are now in the kingdom. But how is that? Just like the Thessalonians were delivered from the wrath of God long ages before that wrath is poured out. 1 Thess. i. 9. Also, just as we now have eternal life, Christ says "he that believeth on the Son hath everlasting life." John iii. 36. Yet we must "fight the good fight of faith, and lay hold on eternal life." 1 Tim. vi. 12.—We now have this blessing by promise, so were the Thessalonians delivered from the wrath of God by promise, and thus we may be said to be in the kingdom. This view of the subject is also justified by Mr. Russel in his book, p. 292.

"From Abel down to Pentecost, every man of God was in the kingdom, sustaining a relation similar to a citizen of Great Britain in these United States &c. a foreign relation. So it was with John's disciples; they entered the kingdom of God, and were citizens of the old government before it was set up on earth the second time." We therefore conclude that if all the ancient worthies could be in the kingdom by promise so long before it was set up, so may the people of God yet be in it in the same sense, and it not yet set up. For James says, "God hath chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised [not given] to them that love him."

ARG. 8TH. The kingdom was to be set up in the last days of Jerusalem and her temple.—Micah iv. 1. The temple was overturned and the city destroyed eighteen hundred years ago. Therefore the kingdom was then set up.

REPLY. 1. That the kingdom was to be set up during the last days of the city of Jerusalem and the temple is very far from being true. We will now hear Micah speak for himself:

"Therefore shall Zion for your sake be plowed as a field and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Micah iii. 12.

This prediction was literally fulfilled on the overthrow of the temple and city by the Romans under Titus Vespasian. However this destruction is not an ever-asting one, but is to be succeeded by a restoration of the temple.

"But in the last days [evidently the millennial days] it shall come to pass that the mountain of the house of the Lord (the temple), shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it." Micah iv. 1.

LINES.

To the city of love my soul is invited,
And thither my weary feet press;
Where long parted friends are forever united,
And weary ones ever find rest.

In the city of love are the angels
That sing amid those bowers so fair,
And the throne of the Lamb ever lighteth
The faces of all who are there.

Oh city of love, light and glory,
That appears and with streets of pure gold,
Its mansions of peace and of pleasure,
Where none shall be faded and old.

We long to be there and are praying,
Come Saviour and gather us home,
For here we are tempted and weary,
And sigh for thy Kingdom to come.

M. M. WEAVER, in *World's Crisis*.

The true Source of Happiness.

The ultimatum of all the pursuits of mankind in this life is to secure present or future enjoyment, in a greater or less degree. While contemplating this subject, we think of the various ways and means employed to secure this great object. We inquire where shall we find that which will afford not only present enjoyment, but future, bliss and unending felicity? While considering the various schemes devised by man, and witnessing their failure, we turn our attention to the Christian religion, as revealed in the Bible, and find it adapted to meet all the wants of man, all that is necessary to make him truly great, noble, and honorable in the fullest extent of the term, and happy. Not only does it make ample provision for him here, by making him right, as man in his finite condition can be; but it extends far out into the future, as great and enduring as that Being who is the author of that plan, which was introduced to raise man from that fallen condition into which sin had plunged him. When we contemplate the unselfish love of our Creator, in providing means by which all who will can secure present enjoyment and eternal bliss, we can truly exclaim, O wondrous plan of red-emptive love!

A Saviour provided, a remedy offered, which will, if accepted, elevate us to sons and daughters of the Lord.

The religion of Christ, unlike any other system, extends its benefits to all, great and small, rich and poor, the learned and the illiterate; all classes and grades of society may share in its blessings. It elevates our minds above the dark groveling things of earth; it purges our affections; it changes, in fact, our natures, our desires; and instead of grasping after what the world calls good and honorable, it reaches out far in advance, and seeks for more enjoyment, and treasures that are unfeigned and unfeigning, where the society is unfeigned and unfeigning by anything that is wrong or evil. The plan of redemption, as revealed in the word of inspiration, was introduced after man had disobeyed his Maker, in the promise, "the seed of the woman shall bruise the serpent's head." Then a Saviour was promised, a remedy provided, by which man might enjoy endless life in the world to come. The promise is given, "Ho, every one that thirsts, come ye to the waters." All are invited

to partake without money and without price. When we contemplate the salvation wrought for fallen man, it seems that language is inadequate to portray its beauty and excellence, and we can but sit in silence, and from our hearts praise and adore that Being, who has loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. When compared with this, every other system is lost in obscurity. While systems and theories rise and fall, the Christian religion, like its author, still shines with increasing lustre; and where any and all others fail to satisfy the longings of man's nature after happiness, this alone, in the end, is found adequate to fill the void and make us truly happy.

We would most earnestly and kindly invite those who are seeking for happiness in the fleeting things of earth, to seek the pearl of great price; to lay up treasures where moth and rust cannot corrupt. Turn, then, O turn from your vain pursuits; and while time and probation lasts, accept of offered mercy. So, yes, very soon, it will be too late. Then, where, O where will you flee for refuge? Now is the time to seek for, and obtain true and lasting happiness, now is the day of salvation. May we all so make the wise choice, that when the Master comes, he may say "well done, enter thou into the joy of thy Lord."

MARTHA M. MILLER, in *World's Crisis*.

I AM ALMOST HOME.

What a pleasing thought to the care-worn traveller as he wends his way towards his humble cot; and although weary with the labour of the day, trying to provide for the wants of his family, and though he may be deprived of many of the comforts of life, yet the thoughts of the loved ones that are watching his return gives new life to his weary body, and elasticity to his steps, and before he is aware, he has forgotten that he is weary. And as from a distance he beholds the light from the cheerful fire, shining through the window, his heart leaps for joy at the thought, I am almost home! The thoughts of a few hours rest from toil, cheers him day after day till he lies down to rest. Ah, how the wicked cease from troubling and the weary are at rest.

But on the other hand, it is not so. He who labours in the vineyard of the Lord, not only enjoys the life that now is, in the secret circle at home, but he has the promise of that which is to come. And though he may endure privations of almost every kind, yet he is able to say, with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." 1 Pet. iii. 21. And again, says Jesus, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you into myself." John xiv. 2, 3. O what condescension in one who is seated upon his Father's throne.

And now brethren and sisters, we as a people believe that Jesus is soon coming to call his chil-

dren home. Let us ask ourselves, are we looking forward with as much pleasure, and as bright anticipation to the time when, if faithful we shall see the inside of those mansions Jesus has gone to prepare for us,—when we shall meet those loved ones who are now perhaps sleeping in the grave—and be with those ancient worthies "who lived in faith not having received the promise," as the man who labors day by day for his food and raiment, does to meet his little family around the fireside? You will see him as he begins to watch the rays of the setting sun—labor with more earnestness, that he may do the required amount of labor, and receive a full reward. And now as we see that

"Signs portend that Jesus' coming is now nigh at hand,"

are we at work in earnest to be ready for that event? Or, are we guilty of sleeping, and telling to the world by our actions, in Almost tones of thunder, that "my Lord delayeth his coming?" O brethren and sisters, let us examine ourselves.

"Yet a little while and he that shall come, will come, and will not tarry." Are we laying aside our weights? Is our conversation honest among the Gentiles? Do we heed the admonition of the apostle, to watch and be sober? Are we condemning the world by the things that we are doing? or are we condemning ourselves? For a few weeks past, I have been led to ask myself these questions, knowing it is only to those who love his appearing, that he "will appear the second time without sin unto salvation." Can we be looking for him while we are making so little preparation? Soon salvation's door will be closed—we know not how soon. God grant that we may have on the wedding garment, and be permitted to enter in to the marriage supper of the Lamb.

We are going home we soon shall be,
From every care and sorrow free,
Where sin and death no more shall reign,
But the earth like Eden bloom again.
The tree of life will greet our sight,
Where infinite day excludes the night;
Where we shall sing the conqueror's song,
All glory, glory to the Lamb.

SOPHIA BRANCH,
Hartford, Mich.

THE POPULATION OF THE WORLD.—In the first volume of Dr. Bohn's "Geographical Annual," lately published at Gotha, there is an interesting article on the population of the earth. This was estimated by Busching in 1787 at 1,000,000,000; by Fabri and Stein in 1800 at 900,000,000; by Stein and Horschelman in 1833 at 872,000,000; by Dieterici in 1858 at 1,238,000,000, and by Kolb in 1865 at 1,220,000,000. Dr. Bohn estimates it at 1,350,000,000, thus distributed; Europe, 285,000,000; Asia, 798,600,000; Australia and Polynesia, 3,850,000; Africa, 188,000,000; and America, 74,500,000. At the same time he acknowledges that it is impossible to arrive at anything more than an approximate number of the population in Asia and Africa, there being no census or other accurate means of ascertaining the number of inhabitants in those countries.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, NOV. 5, '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 envelope 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 ourselves responsible for editorials, selections and comments; but no farther.

Shareholders in the C. P. Association.—Those who have pledged shares in the Association, will confer a great favor by immediately redeeming said pledges.

W. H. BRINKERHOFF, Sec'y.

The Two Horned Beast.—TO ALL WHOM THIS MAY CONCERN.—Brethren, we have written much, and occupied considerable space in the "Hope" on this question, and shall now, for a while, at least, remain silent upon this question, as we would not tire out our readers, nor monopolize the paper for our own ends. But we will say this: That we hold ourselves in readiness to discuss the question from the stand-point we have taken at any time, and if it would help settle the minds of those who are pleased to differ from us on this prophecy, we would invite a public discussion at such a point as would benefit the most of our brethren. Brethren what say you.

We have just received a pamphlet entitled "The Times of the Gentiles, and the fulfillment of Prophecy." By Samuel Page. We have not had time to carefully examine the work, but find in it some good things, and some things we do not endorse. The application of the 2300 days to Antichrist is to us more fanciful than real; and Paganism giving his seat and throne to Papacy in 750, we do not endorse as the facts in the case; nor that true immersion is Christian Baptism. But on many points we happily concur. A prophetic or explanatory chart accompanies the work.—Those who wish to read this work can obtain it by sending 50 cents and addressing SAMUEL PAGE, McAllisterville, Juniata Co. Penn.

READ THIS.—We have on our subscription books quite a large sum due the Association, and this sum is monthly increasing. This is not right. This money is needed immediately. Shall we have it? There is a considerable sum due, and we certainly need it. Were we possessed of much of this world's goods, we might get along, but all our fortune is our hands and brain that God has been pleased to give us, with a wife and family of small children. These must have their daily allowance of bread and clothing to make them comfortable, and the office hands must be paid, also. Brethren, shall we appeal in vain? Can we not have some help out of your abundance. Look at your worldly goods, and then think of the cause of truth. To the poor we commend the example

of the widow's two mites. Let all put the shoulder to the wheel, and the work must move on.— Shall we say more?

Book Notice.—Bro. Himes has our thanks for a sample of the pamphlets published by the W. A. C. P. Association; as follows:

Apocalyptic Symbols Examined, by Wm. Sheldon—an exposition of the symbols found in the book of Revelation; pp. 71.

The Next Dispensation in the light of Revelation. By William Sheldon—a review of the so called Future Age doctrine; pp. 70.

The Reign of the Messiah on the Throne of his Father David; Its Nature, and the Time of its Commencement. By William Sheldon; pp. 52. A good book and should be in the hands of every lover of truth.

A refutation of "An Exposition of 'Present Truth.'" By the Editor of the Voice of the West; pp. 62. A reply to an attack made upon Advent positions by a Baptist minister.

The Visions and Theories of the Prophetess Ellen G. White in conflict with the Bible. By William Sheldon; pp. 64.

The Seventh-day Sabbath; Is its Observance binding? By G. W. Bailey; pp. 23.—An argument against the Sabbath of the Lord. The Key of Truth.

An Inquiry. Do the scriptures teach that God's people will know the time of the Second Coming of our Lord Jesus Christ? By Elder P. B. Heyt; pp. 24.

Celestial Railroad; or Modern Pilgrim's Progress. After the manner of Bunyan. Vividly representative of the present day professors of Religion. From the original, by Nathaniel Hawthorne. With additions and alterations.

The Second Advent. By Rev. J. C. Ryle; pp. 16.

A Sermon on Hell. By William Sheldon; pp. 16.

Thoughts on going to Paradise, Hell, and Heaven before Judgment. pp. 16.

Kingdom of God, New Government and New Society predicted by the prophets; pp. 16.

The penalty of Sin. By O. R. Fassett; pp. 16.

Tracts of 8 pages.—Think for yourself.—The Personal coming.

Tracts of 4 pages.—Time is Short. The Judgment Night. Be Ready.

Address ELD. J. V. HIMES, Buchanan, Mich.

BUSINESS DEPARTMENT.

Received on Shares in the C. P. Association.

Francis James, 50c.

To send the Hope to the Poor.

E Rowley, 50c.

RECEIPTS

For the HOPE OF ISRAEL.

[NOTE.—Immediate notice should be given if money sent for the paper is not in due time acknowledged.]

Louisa Bonfield, Jefferson Bartlett, \$2 00 each. Isaac Catt, E. H. Carpenter, Martha Palmer, E Rowley, \$1.50 each. Nahum Sarason, Wm. Wedge, 75c. each. Geo. W. Burnham, H. W. Moore, M. A. Dalbey, Wm. Lockard, 50c. each. AT THE RATE OF \$3.00 PER YEAR. H. E. Carter, \$40.

Books and Tracts

For sale at the Office of The Christian Publishing Association, MARION, IOWA.

Address all orders to W. H. BRINKERHOFF.

THE VISIONS EXPOSED, or Review of Uriah Smith's Answers to the Objections against the visions of E. G. White. Being an Examination of the teachings of the S. D. Adventists, as compared with the Bible. By Thomas Hamilton. Price, (post-paid) 12c.

THE TRUE CHURCH AND WHAT IT IS CALLED, by Alexander Lock. An argument on church names. Price 5 cts Postage 2 cts.

The Two-Horned Beast of Rev. xiii, 11-18 The symbol as applied to the United States government UNVEILED, and its hidden deformities brought to light. This symbol identified as the Papacy or Roman Catholic Hierarchy. By W. H. Brinkerhoff. 80 pages. Price, (post-paid) 20 cents.

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii, 1-8. What does it symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 11-18, to the United States.

THE MINISTRATION OF CHRIST: WAS IT CHANGED IN 1539? By D. W. Hull. Price, 5c.

DID THE CHURCH OF JESUS CHRIST CONSTITUTE A PART OF THE TWO HORNED BEAST? By W. H. Brinkerhoff. Price, 3 cents.

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The advent! the To the dwelling See the wide flood For Jehovah, Jel The suffering! th forth, While the face of And now justice While mercy, swe The conquest! th riven, And the keys of given: Now saints, as th Filled with hope- ing voice. The triumph! th the sky By his myriads of And the gates eve As in heaven the pours. The pleading! th stain For his people's tr He sits by the sid And pleads for the The trumpet! the forth From the east to t north: Like the deep not gale, And shakes in its vale. The raising! the graves, And thousands con waves; And blessed—yea. Who are found to day. The glory! the glo And to earth the gr With the seraphs train; As he comes in his The kingdom! th past, And the saints kno the dragon's chain overthrow, And reigns the An