

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL.

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H. E. CARVER, PRESIDENT.

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IMMANUEL.

The advent! the advent! He comes from above
To the dwelling of man on his errand of love:
See the wide-floating banners of mercy display'd,
For Jehovah, Jehovah descends to our aid.

The suffering! the suffering! His soul he pours
forth,
While the face of his Father is veiled as in wrath;
And now justice in honor can lift up her head,
While mercy, sweet mercy gives life to the dead.

The conquest! the conquest! Death's fetters are
torn,
And the keys of the grave to Immanuel are
given:
Now saints, as they enter death's portal, rejoice,
Filled with hope by the sound of his peace-giving
voice.

The triumph! the triumph! He mounts thro'
the sky
By his myriads of myriads attended on high;
And the gates everlasting wide open their doors,
As in heaven the bright train of his glory he
pours.

The pleading! the pleading! A Lamb without
stain
For his people's transgressions on Calvary slain;
He sits by the side of his Father enthroned,
And pleads for those people the blood that aton'd.

The trumpet! the trumpet! The summons goes
forth,
From the east to the west, from the south to the
north:
Like the deep notes of thunder, it swells on the
gale,
And shakes in its course every mountain and
vale.

The raising! the raising! Earth opens her
graves,
And thousands come forth from beneath the dark
waves;
And blessed—yea, blessed and happy are they
Who are found to have part in the first raising
day.

The glory! the glory! High, high they ascend,
And to earth the great King of salvation attend;
With the seraphs and angels they join in his
train;
As he comes in his might and his glory to reign.

The kingdom! the kingdom! Their toiling is
past,
And the saints know the rest of a sabbath at last;
The dragon's chained down, and their foes are
o'erthrown,
And reigns the Anointed supreme on his throne.
Thomas Rags.

THE CONSCRIPT AND SUBSTITUTE.

When the fierce war of 1848 covered the
beautiful hills and valleys of Italy with dead
and wounded, a friend of the writer was, by
the law of conscription, called to leave his
comfortable home for the perils of the battle-
field. The tender affection of his father led
him to try every means to procure a substi-
tute. He put advertisements into the papers
making application to the recruiting office—of-
fered a bounty of £80—but all in vain.

The day of departure came, and the young
soldier, in silent despair, set off with his knap-
sack on his back, his gun on his shoulder, and
filled with grief at being separated from his
beloved parents, whose tears and groans added
to his sorrow. One of his cousins, whose
noble and generous heart was touched at the
sight of his deep grief, followed him to the
barracks, and having arrived at the conscript's
office, he took the hand of the young soldier,
and said, "Dear Cesare, thy sorrow is worse
than death to my heart. Come in—give me
thy uniform—it will fit me as well as it does
thee—I will go to the battle-field in thy stead;
I am an orphan—thou art not! If I should
die, only remember that I have loved thee!"

The conscript at first refused; he could
scarcely believe that his cousin was in earnest,
and if so, how could he accept the generous
offer? But as the noble fellow persisted in
his determination, and pleaded with the elo-
quence of a loving heart, he succeeded at last
in persuading Cesare Manati to accept this
great proof of his friendship, and they went
together to the war office in order to settle
the substitution.

Who can tell the admiration of the parents
of the redeemed conscript for the generous
substitution, and their joy in seeing their
beloved child forever released from the danger
of perishing on the field of battle? In the ex-
cess of his joy and gratitude, the conscript's
father offered the substitute £100, but that
noble heart refused it, and said, "I go as a
friend, not as a hireling; it is love, not money,
which constrains me to take Cesare's place. If
I die, only remember that I loved him."

He went—he fought—he died! A grate-
ful heart raised a monument to his memory,
with this epitaph, almost sublime in its touch-
ing simplicity:—

"The redeemed conscript Cesare Manati,
To his voluntary substitute Carlo Donaldi."
That memorial of love was destroyed at
Solferino during the late Italian war.

This affecting story, dear reader, is but a
faint shadow of the unbounded love of Jesus,
who was not an orphan like the substitute
Donaldi, but the eternal Son of the living
God. Sin had entered into the world, and
death by sin. "But God so loved the world,
that He gave His only begotten Son, that
whosoever believeth in Him should not per-

ish, but have everlasting life." The claims of
a holy and righteous God must be met, and
the blessed Saviour knew that there was no
Substitute WILLING, LOVING, WORTHY, CAPA-
BLE, except Himself. "None can by any
means redeem his brother, nor give to God a
ransom for him." But the Lord from heaven
"Offered Himself to God. . . to bear the sins
of many." Heb. ix. 14, 28. He said to his
righteous Father, "Sacrifice and offering thou
wouldest not, but a body thou hast prepared me.
. . . Lo, I come to do thy will." Heb. x. 5, 9. He
came: "He gave His life a ransom for many."
Matt. xx. 28. He died to save poor sinners like
you and me, and by believing that "Christ once
suffered, the just for the unjust," we are deliv-
ered from death. This faith in His voluntary
sacrifice has power to bring every kind of sin-
ner nigh to God. "As many as received Him,
to them gave He power to become the sons of
God, even to them that believe on His name."
John i. 12.

Oh, dear reader, do trust in His love; do be-
lieve in His atoning work; and your soul shall
be kept from the lake of fire. "He that be-
lieveth in Him is not condemned."

Do you, dear reader, doubt His willingness
or His power to deliver you from the eternal
misery into which sin has brought us? God's
Word says, "He is able to save them to the
utmost that come unto God by Him."—
Heb. vii. 25. He is the Lamb of God; He is
the ransom that God himself has provided for
man. "Deliver him from going down to the
pit I HAVE FOUND A RANSOM." Job xxxiii.
24. He is a Substitute who has forever satis-
fied the claims of divine justice, because He
is perfect in His person, and perfect in His
work.

The Sardinian government did not call the
conscript Manati to arms a second time, nei-
ther did it demand a second substitute for him.
No! the first was accepted forever as a suffi-
cient ransom for the young conscript; so God
does not ask a second victim from the sinner
who accepts as His substitute the Lamb of God
who by "One offering hath perfected FOREVER
them that are sanctified." Heb. x. 14.

Trembling sinner, look to Calvary! There
was the ransom—there Jesus took the sinners'
place—there He was made sin for us! "And
with his stripes we are healed."

But unlike the mortal substitute lying in
the grave at Solferino, Jesus the Lamb of
God, "When He had by Himself, purged our
sins, sat down on the right hand of the Majes-
ty on high." Heb. i. 3. And now He is ris-
en; go and search the tomb; go and ask death
and hell where Jesus is, and they will answer
with rage, that He has conquered them. Hear
Him from heaven—"Behold, I am alive fore-
vermore. Amen: and have the keys of hell
and of death." Rev. i. 18. Oh! trembling
sinner, look to Him! He offers you eternal
life—accept, do accept, the gift of God. But

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WHEREAS, in the course of human events, it behooves a man, who with any degree of propriety, would hope to have his intellectual view and teaching commended itself to the favor of rational scripture-informed people, to break off the vain traditions, which have more or less misled and ensnared most of the human family, that they may become independent in mind, and so endued with a knowledge of divine truths as to enable them to stand up firmly and manfully against the wiles and false doctrines of deponents, and fearlessly proclaim against the insubstantial current opinions and doctrines of the age, which have no other foundation than merely the traditions of men, first wrought by the agency of Antichrist for the purpose of waging a cruel warfare with the doctrines of the Bible; and whereas, all religious doctrines are either true or false, and having no way of discrimination between them except by the teachings of the Bible, and as different conceptions are put to the word of God, by the various denominational uses of preachers in order to make it chime in with their man-made creeds, or "vain visions." Therefore, the object for which this premium is offered, is not expected to be met with only by such as may think themselves able to accomplish the work for which the premium is offered, and thereby gain the prize, but through investigation gain a greater prize even the truth; or with such Bible heralds as are free from prejudice, and ever ready to investigate a Bible subject for the sole purpose of gaining a knowledge of the truth, but who may require something special, or a little out of the ordinary channel of ways and means of eliciting a disquisition of a Bible subject, to arouse them to the work of investigation, which when capably entered into, will also lead them to the prize of truth, and also show them the great error that all nominal christianism is in.

But to the sequel, WHEREAS, Eld. James White, late President of the "Seventh-day Adventist Publishing Association," publicly teaches (see *Review and Herald* No. 3, Vol. XXII), that "at the time of the crucifixion of the Saviour, the passover Sabbath and the weekly Sabbath came together;" and WHEREAS, his wife (proprietress), Ellen affirms that she saw in vision the scenes attending the resurrection of the Saviour occur on the morning of the first day of the week (see *Seventh-day Adventist*, Vol. I, chap. xi), and whereas, as their absurd assertions on this point connectedly amount to nothing more nor less than a propagation of the old doctrine of all nominal christianism, both papal and protestant, that the crucifixion and resurrection of Christ, occurred on the sixth and first days of the week, contrary to the scriptures; and whereas, Uriah Smith, Editor of the *Adventist Review and Sabbath Herald*, also asserts that "the Bible plainly shows that Jesus (Christ) resurrection was upon the first day of the week;" and that "this does not involve an explanation of Matt. xii. 40," (Outright barefaced distortion! See the rest of his

perverse article in *Review and Herald*, No. 11 Vol. XXVII. This xliii chapter of Matthew—the clear Testimony of Jesus Christ, stands very much in the way of Mr. Smith's fallacious reasoning. But it is not my purpose to review his article now, but simply to show his position, which is, without reference to the time of the crucifixion, that "his resurrection was—upon the first day of the week;" and WHEREAS, Jesus Christ, the four evangelists, and I Paul, clearly testify touching this important subject, that— 1st. "As Jesus was THREE DAYS AND THREE NIGHTS in the whole's belly, so shall THE SON OF MAN BE THREE DAYS AND THREE NIGHTS in the heart of the earth."—Matt. xii. 40. 2d. "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again." THE THIRD DAY. Matt. xvi. 21. 3d. "And Jesus said unto them, The Son of man shall be betrayed into the hands of men; and they shall kill him, and THE THIRD DAY he shall be raised again."—Matt. xvii. 22, 23. 4th. "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and AFTER THREE DAYS rise again."—Mark viii. 31. 5th. "For he taught his disciples and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and AFTER THAT he is killed, he shall rise THE THIRD DAY."—Mark ix. 9. 6th. "All they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and THE THIRD DAY he shall rise again."—Mark x. 34. 7th. "Saying, The Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be slain, and be raised THE THIRD DAY."—Luke ix. 22. 8th. "And they shall scourge him, and put him to death; and THE THIRD DAY he shall rise again."—Luke xviii. 33. 9th. "Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and THE THIRD DAY rise again."—Luke xxiv. 46. 10th. "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead THE THIRD DAY."—Luke xxiv. 46. 11th. "Jesus answered and said unto them, Destroy this temple, and IN THREE DAYS I will raise it up."—John ii. 19. 12th. "For I delivered unto you first of all that which I also received, how that Christ died for our sins ACCORDING TO THE SCRIPTURES; and that he was buried, and that HE ROSE AGAIN THE THIRD DAY, ACCORDING TO THE SCRIPTURES."—1 Cor. xv. 3, 4. 13th. "Now upon the first day of the week, VERY EARLY IN THE MORNING, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them; And they found the stone rolled away from the sepulchre. And they entered in, and FOUND NOT THE BODY OF THE LORD JESUS."—Luke xxiv. 1-3.

14th. "The first of the week cometh Mary Magdalene early, WHEN IT WAS YET DARK, unto the sepulchre, and seeth the stone taken away from the sepulchre." Then she runneth, and cometh to Simon Peter, and the other disciple whom Jesus loved, and saith unto them, THEY HAVE TAKEN AWAY THE LORD OUT OF THE SEPULCHRE, and we know not where they have laid him."—John xx. 1, 2. And whereas, the summary of the foregoing connected, unequivocal Bible testimony is— 1st. That Jesus, was THREE DAYS AND THREE NIGHTS in the heart of the earth (sepulchre), according to the scriptures." (John i. 17, and— 2d. That he was killed, and raised again from the dead THE THIRD DAY following, AFTER THREE DAYS from the time he was killed, and IN THREE DAYS precisely from the time he was laid in the sepulchre, at which time only, previous to his interment, could it be truly said that the temple of his body was destroyed and the temple of his body was destroyed and WHEREAS, in connection with all nominal christianism, Eld. James White, and the prophetess Ellen G. White, connectedly teach that the death and resurrection of the Saviour took place on the sixth and first days of the week, and whereas, Elder Uriah Smith publicly asserts that, as "Elder Uriah Smith publicly asserts that the Bible plainly shows that his resurrection was upon the first day of the week," without reference to any particular time of his death, and has not told us where in the Bible it is so plainly shown, and WHEREAS, a public "special request" has been before the Seventh Day Adventist Publishing Association more than two years, to harmonize (if any were able) the doctrine of a "sixth day resurrection" and "first day resurrection" of the Saviour with the connected Bible testimony of Jesus Christ and the four evangelists touching these events; and whereas, none have yet responded to the request, but many still continue to teach by mere assertion that the LORD rose from the dead on the first day of the week, which doctrine all admit is the main prop. or principal claim of Sunday keeping; and— WHEREAS, said doctrine is either true or false, and if true, should be scripturally vindicated, but if false, rejected and exposed; and— WHEREAS, it is well known, that the claim that Mrs. E. G. White's visions are inspired of God, stands or falls upon a scriptural solution of the question respecting what day of the week the Saviour arose, and— WHEREAS, in consideration of the unpleasant position occupied by those who would maintain said claim; and also the strength of prejudices, especially those that arise from early education, and of the general indisposition to investigate the subject upon which I now write, without some special motive to not only draw attention to it, but also to induce an interest to investigate the same; Therefore, in view of the foregoing described state of affairs touching this matter; I now hereby offer a premium of one thousand dollars for a harmony of the above mentioned views and statements of James and Ellen G. White, and Elder Uriah Smith with the foregoing plain doctrine of the gospel of Christ to the person who was the offered prize, on demand, at any time after said harmony shall appear in any public print.

RANSOM HERRICK, 41 Shawmut Avenue, Boston, Mass. "Sabbath Recorder" please copy.

In an article published in the 15th you charge me with... I only aim was... our only aim was... our only aim was... our only aim was...

Again, God includes... he calls it his wine... For she [the Jewish church] gave her corn, and wine, and silver and gold while I sat. Therefore will I give you corn in the time thereof." Hos. ii. 9. or to deprive his... included among the judges... upon the Jews. W... any people to remove from... liquid damnation?" Im... Boz. God admits that... of the Old Testament... but he does not... of which in their co... admittance, and our... by the testimony of... how is it with the wine... that any the less in... and here we have B... testimony is fatal to his... Boz. God.

But the question you... of Israel ever counten... "is certainly answ...

The Wine Question -- Reply to E. P. Goff.

... published in the Hope of Israel of ... you charge me with "justifying all th ... and make it apostasy of the TRICK RADI ... what you say is "to do it devoted to the ... of INTEMPERITY, APPETITE, and INEXHA ... A bold assertion, truly; and I ... any foundation in truth. Why does ... resort to such uncertainty, not to say ... course? Our motive in investi ... the subject set forth in the article to ... E. P. Goff refers, was pure. We had ... to say as to the merits of intoxicating ... only aim was to know the truth. ... each loses nothing by investigation, we ... as to the result.

... our conclusions propounded? Every in ... mind will emphatically answer, no! ... before stated, the word in the original ... or drunk, from which wine is rendered, ... was fermented juice of Grapes. Does ... dispute it? No! His "Review of Bro. ...," consists chiefly of some unhappy ... in his family relations, and bitter in ... upon wine and strong drinks which he ... altogether in his disturbed fancy and ap ... the glaring epithet of "liquid damnation!" ... Now in order to convince Bro. Goff ... the inconsistency of his position, we will quote ... texts of scripture, substituting his term for ... word wine. "And for a drink-offering, thou ... offer the third part of an hin of liquid dam ... for a sweet savor unto the Lord." Lev. ... "In the Holy place shall thou cause the ... liquid damnation to be brought into the ... Bro. Goff, did the God of Israel require ... a thing abominable or unclean? You answer, no. But here you see, the ... required a portion of strong wine to be ... out before him. This certainly involves ... of things quite at variance with your no ...

... God includes wine among temporal ... blessings which he bestows upon his people, ... he cuts it his wine. Hear the prophet: ... "For she [the Jewish church] did not know that ... her silver and gold which they prepared for ... Therefore will I return and take away ... my corn in the time thereof, and my wine in the ... thereof." Hos. ii. 8, 9. To take away ... wine, or to deprive his people of it, is here ... included among the judgments which God would ... bring upon the Jews. Would it be a curse to ... people to remove from them a "deluge of ... liquid damnation?" Impossible!

... Bro. Goff admits that "the wine and strong ... drink of the Old Testament were the same thing ... manifestly," but he does not know "which had ... more of alcohol in their composition." This is a ... frank admission, and our premises are proved ... sound by the testimony of our opponent. But ... how is it with the wine of the New Testament? ... Is that any the less intoxicating? Certainly ... not; and here we have Bro. Goff in a dilemma: ... he must either endorse our position, or his ... testimony is fatal to his own pet theory. Try ... again, Bro. Goff.

... But the question you ask: "D'd the Holy One ... of Israel ever countenance the drinking of ... wine?" is certainly answered, as we have before ... shown the Lord required a certain portion of ... "strong wine," in the service of the Sanctuary, ... Num. xxviii. 7. Wine was also included among ... the first fruits which the people were required ... to give unto the priests. See Deut. xviii. 4. ... What did the priests do with the wine? They ... drank it; and it is well known that the Jews al ... ways used wine as a beverage while they dwelt ... in Palestine. Different kinds of wine are men ... tioned in the Bible, as new wine, old wine, mix ... ed wine, strong wine, spiced wine, etc. But all ... of these are proved to be more or less intoxicat ... ing. The Saviour doubtless made use of the ... wine in common use at that time, not only at ... the feast of the passover, where all partook of ... the "cup of blessing," but at other times. Hear ... the Master himself: "For John the Baptist ... came neither eating bread nor drinking wine; ... and ye say, he hath a devil. The Son of Man is ... come eating and drinking; and ye say, Behold a ... glutinous man, and a wine bibber, a friend of ... publicans and sinners." Luke vii. 33, 34. In ... this statement of our Saviour's, we learn the ... habits of the two individuals mentioned. One ... was an abstemious person—a "total abstin ... ence" man. The other was not. The Jews ... hated John on account of his ascetic habits, and ... they hated Jesus for his social qualities. John ... neither ate bread, nor drank wine. Jesus did ... both.

... Again, at the marriage in Cana, Jesus was in ... formed that "they had no wine." Why was he ... informed of this? Because it was the custom in ... that country to drink wine largely at feasts.— ... Think you would Jesus have supplied twelve ... or thirteen gallons of wine for the use of the ... guests at the feast, among whom were his moth ... er, himself, and his disciples, if wine were such ... an abominable thing?—"A deluge of liquid dam ... nation!" Verily, No! Think you would the ... great apostle advise Timothy to "use a little ... wine" as a medicine, if he had been a "total ... abstinence" man? Certainly not.

... The sacrament of the Lord's Supper was in ... stituted at the time when Jesus celebrated the ... Passover for the last time with his disciples.— ... While they were reclining at the table, he took ... of the bread that remained, "and blessed it, and ... brake it, and gave it to the disciples, and said, ... take eat; this is my body. And he took the cup, ... and gave thanks, and gave it to them, saying, ... Drink ye all of it; for this is my blood of the ... new testament, which is shed for many for the ... remission of sins." The bread and wine here ... used, had been prepared by the disciples, ex ... pressly for the purpose of celebrating the Pass ... over, as directed by Jesus. (See Matt. xxvi. ... 17-19.) The cup therefore contained the drink ... commonly used by the Jews at that feast. Jesus ... himself calls it the "fruit of the vine." Fruit ... what vine? The grape vine, certainly. Jewish ... writers also inform us that at the Passover ... feast, "the master of the feast always took a cup ... of wine, and blessed God for the fruit of the vine, ... of which all then drank. This was followed by ... a washing of hands. The paschal lamb was then ... brought in, with unleavened cakes, bitter herbs, ... and a fruit paste. The master then blessed God ... for the fruits of the earth. After this a second ... cup, with a second washing of the hands, an ... unleavened cake was broken and distributed, ... and a blessing was pronounced upon the giver ... of bread. After this, a third cup of thanksgiv ... ing, for deliverance from Egypt, and for the gift ... of the law, was blessed and drunk. This was ... called the "cup of blessing." (See 1 Cor. x. 16.) ... The Saviour always partook of the feast of the ... Passover, until he, by identifying himself with ... the paschal lamb as his great antitype, substituted ... the Lord's Supper for the Passover.

... Mr. Editor—I was pleased to see an article ... in the BANNER with the above caption, and take ... occasion to venture a few remarks on a subject ... so important, which I trust will be acceptable to ... your readers. Music is of heavenly origin, but has been base ... ly perverted. That it has a tendency to culti ... vate the finer feelings, is made apparent from ... the effect of David's harp in the case of Saul.— ... That Christian song is calculated to strengthen ... the bond of love existing in the communion of ... saints, has been abundantly acknowledged in ... all ages throughout the Church of Christ, and ... that it will be the best employ of saints and an ... gels in one united chorus in that eternal world ... of light and joy when prayer shall cease, is made ... plain from Rev. v. 9.

... With regard to "church music," too much ... care cannot be exercised with a view to main ... tain its simplicity. "Good" music is essential, ... certainly; but, in order to be good, it must be ... the music of the heart; and then it will attain its ... true object—the worship of God. Choirs are praiseworthy institutions; but I ... would have every professor a member, so that ... the main body of the church edifice alone could ... contain them. What a mockery it is for a min ... ister to say, "let us sing to the praise of God, &c.," ... when a company of young persons, nonprofess ... ors, rise in a remote portion of the church and ... sing to the praise of themselves, while professors ... are silent and inaudible! The age or freshness of a tune is not the point ... to decide the selection. Is it suitable, should be ... the question. If it be too antiquated, to allow ... the great majority to join, it is not suitable. So ... likewise when it is too new. When it is too ... brisk or too dull to suit the words, it is unsuit ... able; so that it requires good taste and studious ... cultivation at the present day, and it is the ... duty of one and all in nowise to neglect the subject. ... I think if ministers among us were to do a little ... more than guard the subject, beneficial results ... would spring up. Schools of instruction cannot be dispensed ... with, and should be urged upon every congrega ... tion. Practice would render old tunes new, ... and new ones familiar. If each and all would ... act their part, there would be no need of a select ... choir, which at best, is only a matter of pride.

... T. HAMILTON.

(To be Continued.)

CHURCH MUSIC.

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... With regard to "church music," too much ... care cannot be exercised with a view to main ... tain its simplicity. "Good" music is essential, ... certainly; but, in order to be good, it must be ... the music of the heart; and then it will attain its ... true object—the worship of God. Choirs are praiseworthy institutions; but I ... would have every professor a member, so that ... the main body of the church edifice alone could ... contain them. What a mockery it is for a min ... ister to say, "let us sing to the praise of God, &c.," ... when a company of young persons, nonprofess ... ors, rise in a remote portion of the church and ... sing to the praise of themselves, while professors ... are silent and inaudible! The age or freshness of a tune is not the point ... to decide the selection. Is it suitable, should be ... the question. If it be too antiquated, to allow ... the great majority to join, it is not suitable. So ... likewise when it is too new. When it is too ... brisk or too dull to suit the words, it is unsuit ... able; so that it requires good taste and studious ... cultivation at the present day, and it is the ... duty of one and all in nowise to neglect the subject. ... I think if ministers among us were to do a little ... more than guard the subject, beneficial results ... would spring up. Schools of instruction cannot be dispensed ... with, and should be urged upon every congrega ... tion. Practice would render old tunes new, ... and new ones familiar. If each and all would ... act their part, there would be no need of a select ... choir, which at best, is only a matter of pride.

... H. H. V. - The Banner of Truth.

... Some wise man takes the following view ... of the economy question: "When you see a man ... spending two or three dollars a week foolishly, ... the chances are five to one that he'll live long ... enough to know how many cents there are in a ... dollar; if he don't, he is pretty sure to bequeath ... that privilege to his widow."

... H. H. V. - The Banner of Truth.

cometh Mary M. ... AS YET DARK ... the stone taken ... then she runneth ... and the other dis ... arth into them ... AY THE LORD ... and we know no ... John xv. 1, 2. ... testimony is ... THE DAYS AND ... ct of the earth ... tures," (John 1 ... I raised again ... flowing. AFTER ... he was killed, and ... from the time he ... ch time only, pre ... be truly said that ... is "destroyed" and ... all nominal christ ... of the prophets ... each that the death ... took place on ... week, and where ... they asserts that ... his resurrection ... week," without ... of his death, he ... Bible it is so ... a public "special ... Seventh Day Ad ... n more than two ... ere also the do ... or and First-day ... th the connected ... st and the four ... ts" and warni ... the request, but ... more assertion ... lead on the first ... all admit the ... of Sunday-keepi ... either true or false, ... rally vindicated, ... ed; and ... that the claim is ... are inspired of ... ptural solution of ... day of the week ... of the unpleasant ... would gain main ... strength of preju ... sion from early edu ... sposition to invest ... I now write, with ... only draw atten ... a interest to invest ... view of the fore ... s. Punctuating this ... of the above ... ts of James and ... Smith with the ... of Christ. I promise to pay ... the prize, on the ... nomy shall ap ... RANSOM HICKS, ... n, Mass.

THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

Published Semi-Monthly by the Christian Publishing Association, at

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TUESDAY, - - - NOV. 19, 1867.

W. H. BRINKERHOFF, Editor.

CHANGE OF RESIDENCE.

Before this issue of the paper reaches our readers, we shall have changed our residence from Marion to La Porte City, Black Hawk Co. Iowa. Our stay at Marion has been one of pleasure to us, and our brethren and friends are endeared to us by their many acts of kindness, and their christian regard for us; yet we have felt it duty to go to La Porte City from the following reasons: 1st, There is an excellent opening for doing good in that vicinity, and we feel confident that by the blessing of God we may be instrumental in raising up quite a church in that place. 2nd. Our brethren in that vicinity need labor among them, and we feel that now is the time to act. 3rd., Our brethren at Marion have many burdens to bear, and we can lighten them by going elsewhere; and as there is no necessity of a centralization of power at this place, we feel at liberty to help build up at other places.— We have perfected such arrangements that we can still continue the editorial duties of the office, and still have the work go on at Marion; and 5th, The best good of the cause demands that a minister should be located farther up the Cedar valley, and we feel free to occupy that locality.

We feel sad to leave here. We have labored side by side with the friends of the cause at this place, but we console ourselves with the thought that more good can be accomplished in what we have undertaken. We shall ever think of the church at Marion and we shall ever pray God to bless the brotherhood there.

ROME—GARABALDI.

With intense interest have we watched the movements of Garibaldi, that lover of liberty—of Italian liberty, as with a mere handful of men he marched on towards the imperial city of Rome. On, and onward rolled the little devoted band, with liberty beating in every heart, and with a deadly hate towards the "man of sin," whose only temporal foothold is the city of Rome. The noble band neared the city—its spires and towering edifices hove in sight, and soon the boon would be won. Ital-

ians were flocking to the standard of their fearless leader, and soon we expected to hear the cry "And these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." But alas! the words—those ominous words come over the wires, "Garibaldi is defeated, his army routed, and he a prisoner." Napoleon—the foe to human liberty, though claiming to be its friend, has rushed to the aid of the Papacy, and the secular sword of St. Peter still waves aloft, while liberty, shrieking, has fled, and Garibaldi is in fetters bound.

We are in a revolutionary age, and the drama of life is peculiar, having its scenery changing with the rapidity of thought.— Nations are standing in bewilderment, not knowing how to act. "They are angry"—they are frenzied, and will rush on to ruin without being able to use reason or judgment. They are preparing for the "great conflict" when the Son of man will come to save his people and give them the liberties and happiness of an immortal home. While these conflicts are raging, let us be found having on the garments of righteousness which comes through Jesus, by an obedience to his requirements. Watch unto prayer."

This Generation shall not pass away.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be, and what shall be the sign of thy coming, and the end of the world?" Matt. xxiv. 3. And again in the 29 v. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven," &c. Now all Adventists believe that these signs were given to a certain generation, as Jesus says, v. 33: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Now Jesus marks this by saying, "Immediately after the tribulation of those days:" this we understand to be the days of the Papal persecution, and "Immediately after the persecution, the sun shall be darkened;" Mark says, "But in those days after that tribulation;" (Mark xiii. 24.) In days that were allotted to the papal power, but after the persecution; thus, we think all can see that the darkening of the sun is marked so plain that none need be mistaken, for it is after the tribulation, and before the 1260 days run out. There has not been much persecution since A. D. 1700, and the sun was darkened 1793, and the civil power was taken from the papal church 1798. Now Jesus says: "Verily, (or positively) I say unto you, This generation shall not pass till all these things be fulfilled." We inquire what things? The darkening of the sun and moon, and the stars falling, and the powers of the heavens shaken, and the appearing of the sign of the Son of man in heaven, and Jesus sending his angels with a great sound of a trumpet, and they gathering together his elect from one end of heaven to the other.

Is it true that this will be in one generation? Yes, Jesus says his words shall not pass away, though heaven and earth shall pass away. Now if we have got the starting point right for the beginning of this generation, we wish to inquire how long a generation is? Now "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them," Isa. viii. 20. "And He said unto Abram, Know thyself that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years, and thou shalt go to thy fathers in peace; thou shalt be buried in a good old age; but in the fourth generation they shall come hither again," Gen. xv. 13, 15, 16. Now, I think that all will be agreed that a generation is not more than a hundred years, and if that be a fact, where are we in this world's history? The sun was darkened 1793. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily (or positively) I say unto you, This generation shall not pass, till all these things be fulfilled." Thus, we see that it must come inside of one hundred years; and the generation begins with 1780, and one hundred years would bring it to 1880, and it is now 1867; now if we subtract 1867 from 1880, we find that we have only 13 years left of the generation, and it should not pass till all should be fulfilled.

Brethren, dare we say my Lord delayeth his coming? E. G. BRANCH.

Hartford, Mich.

Summary of a Discussion between P. T. Russell (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. III.

The elements of a kingdom.—All kingdoms embrace the following essential elements. 1. The King. 2. The subjects. 3. The territory. 4. The metropolis and throne. Without a combination of these elements in an organized body, there can be no kingdom. We will now briefly examine these points, and determine the time when they will be organized into regal form.

1. The King.—That Jesus is to be king there is no dispute. The only point of debate is whether he is now crowned and ruling as king. Of this however, the scriptures give us no proof.— It is said Jesus "is born King of the Jews;" which all understand that he was born heir of the throne and kingdom of David. When our Savior ascended to Heaven he was seated on his Father's throne. Rev. xii. 5. At some future time he will take a seat upon his own throne.— "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."— Rev. iii. 21. Question: When will that be?—

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Answer: 'Who is the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.' Math. xxv. 31. This forever settles this question.

2. The Subjects.—Who are the subjects over whom Christ will reign? "He shall reign over the house of Jacob forever." Luke i. 33. "Out of thee [Bethlehem,] shall he come forth unto me that is to be ruler in Israel." Micah v. 2.—Where are the twelve tribes of Israel now? They are scattered among the nations of the earth as Moses foretold fifteen hundred years before Christ Lev. xvi. 28-33.

The kingdom therefore, cannot be set up until they are restored to their own land, and receive the Messiah. This, of course, involves the question of their return. (1.) We say that their rejection is not eternal, but for all limited time. Rom. xi. 25. God says, "He that scattered Israel will gather him and keep him, as a shepherd doth his flock." Jer. xxxi. 10. Observe that this promise is to the same Israel that was scattered. Again he says, "I will bring them again to this land, and I will build them up, and not pull them down, and I will plant them and not pluck them up; for they shall return unto me with their whole heart." Jer. xxiv. 6, 7. This prediction has never been fulfilled. Again we read: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Ezek. iiii. 24.

(2.) Israel gathered home to his own land, God will then remove his blindness, and "pour upon him the spirit of grace and supplication." Zech. xii. 10. He will then repent of all his sins, and find salvation in the cleansing fountain then "opened up in the house of David." Zech. xiii. 1. They will then have a "new heart, and a right spirit." Ezek. xxxvi. 28.—They will then say, "Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39.

(3.) They shall then be one nation in their own land, and never be divided into two kingdoms any more at all. Ezek. xxxvii. 22.

(4.) From hence they "shall no more defile themselves with their idols, nor detestable things." V. 23.

(5.) From hence they shall have Jesus the anointed David to rule over them in their own land forever. See vs. 24, 25.

(6.) "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isa. xi. 13.

(7.) From hence they shall suffer famine no more; nor shall they be a reproach among the heathen any more. Ezek. xxxvi. 30.

(8.) They shall not fear any more the evils of this world. Jer. xxx. 10.

(9.) God will then make a covenant of peace with them. Ezek. xxxiv. 25.

(10.) And "cause the evil beasts to cease out of the land." V. 25.

(11.) God will then make them and the places about Jerusalem a blessing, and cause the show-er to come down in his season. V. 16.

(12.) "They shall no more be a prey to the heathen." V. 28.

(13.) "Neither shall the beasts of the land devour them, or make them afraid." V. 28.

(14.) God will then "make them a plant of renown." V. 29.

(15.) They "shall no more be consumed by hunger, nor bear the shame of the heathen." V. 29.

(16.) God will then get them praise in every land where they have been put to shame. Zeph. iii. 19.

(17.) They will then be a praise among all the people of the earth. V. 20.

(18.) When will all these predictions be fulfilled? Not until Christ comes; for Hosea says: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim."—Hos. iii. 4. This has been literally fulfilled for more than 1800 years. But Israel must go back. See v. 4. "Afterward shall the children of Israel return and seek the Lord their God, and David [Christ] their king, and shall fear the Lord and his goodness in the latter days." This shows most clearly that these events belong to the future; therefore of necessity the time for the setting up of the kingdom, is yet future.

3. The Territory.—The territory of the kingdom is Palestine. God gave this land to Abraham for an everlasting possession. Gen. xvii. 8. He never possessed it; "no, not so much as to set his foot on." Acts vii. 5. He was a pilgrim and a stranger while in the land. Heb. xi. 8, 9. "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went: By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." They looked forward to the time when the land should be redeemed from under the curse, and made a heavenly country. V. 16.

The holy land is now trodden down of Gentiles and is in the possession of the Turks, but God will soon redeem it. He will remember their land. Lev. xxvi. 42. Zechariah says: "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."—Zech. ii. 12.

All outside of the holy land will be the dominion of the kingdom. For "the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Dan. vii. 27. Soon Jesus will come, and then the holy land shall be cleansed, and then Christ shall reign "All glorious king."

Blessed God hasten the time. B. F. SNOOK.

A Reply to "A few friendly Remarks on the Chronology of the Bible."

In HOPE, Vol. II No. 10, an article appeared from the pen of Bro. Davison, entitled "A few friendly remarks on Samuel Cronce's thoughts on the Chronology of the Bible," in which he says he thinks my scheme of Chronology is not far from correct, but my mode of arriving at it is not the one given in the sacred writings.

1st. He says there is no evidence that any sacred writer ever reckoned 365 days to a year; then he tries hard to establish 360 days to a year by a far more illegitimate means, at least we

think, as 360 days for a year was unknown to the Jews, their shortest year being 354 days, and their longest 384, and their average year 365 days: and while the "Chaldeans, Egyptians, Armenians, Persians, Turks, and all the principal Oriental nations from the earliest times" used the year of 365 days, we know of no people on the earth whose years consisted of just 360 days, and we also know that from one vernal equinox to another is 365 days, and always has been, of which God is the author.

2nd. He says that the time, times, and the dividing of time of Daniel vii. 25, and xii. 7, and Rev. xi. 2, 3, xii. 6, and xiii. 5, all these are equal to 3 years and a half, and thus he proves that the sacred writers reckoned 360 days to the year, and as his witnesses all prove right to the reverse, we are at a loss to know how he comes to that conclusion, only upon the hypothesis that the witnesses mean what they do not say; and as we intend to write an article on the above quotation, more permanent than mere assumption, we will omit commenting on them for the present.

3rd. He says that the Gentile times is to be divided equally, and the one half is to be given to the Papal power; this also is an assumption without the least foundation, and will pass away as the morning dew before the rising sun; neither can we divide 2520 by 2 and the result be 1290, and if we could, I do not see what good it would do. [The 1290 in the article referred to, should have been 1260. It is a typographical error, and was overlooked in the proof sheet.]

Then he tells us of Ezekiel's lamenting the sins of Israel 390 days, and 40 more for Judah, and I wonder he does not tell us that the Lord said, "Yet man's days shall be 120 years," and that Jacob's days when he went to Egypt were 130 years, and many other such like things which have no allusion to the subject whatever. Now we will call the attention of the reader to the Chronology of the Bible from Adam to the entering Canaan.

Table with 2 columns: Event and Days. Includes entries like 'From Adam to the birth of Noah', 'Noah's age at the flood', 'The flood lasted', 'From the flood to the birth of Terah', 'To Terah's death', 'After his death Abram went to Canaan', 'Abraham was there until Isaac was born', 'Until the birth of Jacob', 'Until Jacob went to Egypt', 'Until Moses left Egypt', 'Paul says from the time the promise was made, until the law was given'.

The same is represented by the service of Jacob for his first wife, it being 255 1/2 days, as a type of the service of Christ from the first of man until he received his earthly bride in the land of Canaan. SAMUEL CRONCE. Mt. Carroll, Ill.

(To be continued.)

and the powers Mark xiii. 24, xxi. 25; Joel ii. 3; Isaiah. 34; Habakkuk. 1; Isaiah. 63, 64. This is also the sign of the times. Then shall they with power and might, here was a cry cometh, go ye out of the cities, and of that time, when the nations shall be destroyed by the sword, and Jerusalem shall be trodden by the heathen. The Jews, in the days of my people, and mine elect shall long for the work of their hands. Isa. lxi. 22. For Jacob my servant's sake, and Israel mine elect, I have been called thee by thy name. Isa. xli. 4. And I will bring forth a seed out of Jacob, and out of Judah an inheritance of my mountains, and mine elect shall inherit it, and my servants shall dwell there. Isa. lxi. 9. Even so then at this present time also there is a remnant according to the election of grace. Rom. xi. 5. Just as touching the election, they are beloved for the fathers' sake. Rom. ix. 13. According to the days of the coming out of the land of Egypt, will I show unto them marvelous things." Meach vii. 15.

During this time Christ will be at Jerusalem, and will be received as king of the Jews. His victory over Gog will be regarded generally as a Jewish victory, and the earthquake at Mount Olivet, if it takes place at this time, will be looked upon as a national phenomenon, so that he will at this time be received as the King of Kings; because the present faith of the Christian world concerning a communion of worlds, and a blotting out of existence of God's works, together with want of propriety in the time of His coming, will deceive them. For his second coming, I believe, will be so natural, so human like, but though the Jew will now receive him the Christian world, and the king of the earth will not being deceived there by. Having now therefore gathered together the elect from the four winds of heaven, he will demand the obedience and reverence of the nations, and of the kings of the earth, for the law shall go forth from Jerusalem, but the kings of the earth regarding him only as a Jewish usurper, demanding obedience and reverence where he ought not, will gather their armies together against the Lord, and against his anointed; but the 'king of the Jews,' (as written by Daniel, through divine interposition) will come against those nations with power and great glory, and their kingdoms will become our Lord's and his Christ's.

This we believe takes place at the period delineated by Mark as the cock-crowing. At the

end of the 40 years gathering. The Jews or elect being gathered, and the nations overthrown, the remaining five years will probably be accomplished by the resurrection of the righteous, and the setting in order the things of the kingdom; for blessed is he that waiteth and cometh to the 1335 days; when at the end of the days Daniel shall stand in his lot. "For the night shall have dominion over them in the morning." Ps. xlix. 14. And dating from the time the continual service of God's house was changed at the Mosque of Omar 636, will terminate in A. D. 1971. This we find that those days after the tribulation continue 70 years marked by four specific epochs, and according to the exhortation of Mark, Christ may have in a certain manner manifested himself at each. At even when he sent trouble to the nations that committed the sin of desecrating; a midnight when he came as king of the Jews against their armies; at cock-crowing when he came against the kings of the earth contending for regal power, and in the morning to the righteous dead; who shall stand therein that first. The evening and the morning are given for the cleansing of the Sanctuary for the punishment of the desecrating of the Sanctuary and the host; for the subjection of all nations, and to make their kingdoms his; for the restitution of all things spoken of by the prophets; the morning of the resurrection, the Paradise of God, the tree of life, and eternal blessedness. "Evening may endure for a night, but joy cometh in the morning." Ps. xxx. 5.

The 62 weeks, the 70 weeks, and the 2300 days commencing at the close of Old Testament prophecy, 100 years before Christ, at which time God probably ceased to answer by Angel and Thumimim, and the children of Israel were to abide many days without an interceder with-out an Ephod, and without Teraphim." Hos. iii. 4.

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Report from Michigan.

BROTHER BRINKERHOFF.—I write to give a brief account of the proceedings of our conference. There was a good attendance, and all seemed to take hold in good earnest to work for the Lord, and every heart seemed to beat in unison. Many said that it was as good a Conference as we ever had in Michigan. There were four discourses preached; one by Eld. John Fabun, one by Roswell Horton, one by James Watkins, and one by myself. The subjects were well adapted to the wants of the people, so that saints were led to rejoice, and some backsliders expressed a determination to return to their Father's house, where there is bread enough and I to spare, while sinners wept, and one pit on Christ by baptism. On the whole, it was an encouraging time; furthermore, it is expected that Bro. Watkins, Bro. Horton, and myself, will labor in the gospel the most of the ensuing winter, Providence permitting. We see from the movements of the nations that the harvest is fast ripening, while faithful laborers are few. May the Lord press upon his people a travail for sinners while probation's hour is lengthened out, is my prayer.

GILBERT CRANMER.

EXTRACTS FROM LETTERS.

Bro. John Reed writes from Allegan, Mich.
DEAR BRO. BRINKERHOFF.—Through the goodness of God I am permitted to write you once more before the Lord comes. We are still watching for that great day when they that are Christ's shall be caught up to meet him in the air, to be forever with the Lord. We are striving to keep all the commandments of God and the faith of Jesus, that we may be prepared for that day. When I reflect how holy God's people must all be, I am led to say with the disciples, "Who then can be saved?" Lord, help us to become more and more holy, that we all may be prepared to meet each other, and all meet the Redeemer, and receive through him eternal life.

Bro. H. Cushman writes from Flashing, Mich.
DEAR BRINKERHOFF.—My companion and myself are old and feeble, and we live so far from any of the children of the same precious faith, and are not able to hire a minister to come and preach to us, so we cannot have any meetings to go to. But we have the reading of the "World's Crisis," the "Voice of the West," and the "Hope of Israel," which last is my favorite paper, because it advocates the Sabbath. I should be glad to have some of our seventh day preachers call on us; they will find a pilgrims home thirteen miles north east of Verden station, and three and a half southwest of Flashing. There are some in this section who would like to hear the Bible read. I have lived out my three score and ten years; and now I borrow a little time home for a little less than one year, for Jesus said if he were away and prepared a place, he would come again, and the angel said to Daniel, "Blessed is he that waiteth, and cometh to the 1335 days."

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, NOV. 19, '67
LOCAL ITEMS.

Writing, state distinctly post office, County and State. We are receiving communications in which the writers do not state what 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 on scripture. We hold ourselves responsible for editorial selections and corrections to be no farther.

ALL MATTERS of a private nature, or designed specially for the eye of the Editor, will hereafter be addressed to W. H. Brinkerhoff, La Porte City, Black Hawk Co., Iowa, but all subscription and business designed for the Association, to the address of the Editor at Marion, Iowa.

NOTICE. On account of our change of residence, we have transferred our Book and Job department to Bro. D. W. Hull. He has just finished Bro. Hamilton's work on the visions, and has been to considerable expense. Some money has been sent in towards aiding in the work, and he still needs more help.—Let all immediately send for one or more copies of the work. Bro., aid us in this matter, as we need your help. Address W. H. Brinkerhoff, Marion, Iowa.

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Minion, Reference under verse, nice morocco binding, \$3.00, Postage, 28cts.

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WE PRESUME the article on second page will be highly satisfactory to the vision-fighting lovers, unless they might think the matter overdone; (otherwise we think the article a good one.) but many of our readers are tired of reading about the visions, two-horned beast, &c. Would not the Hope sustain a better character by dropping these subjects, and devoting its columns to more practical subjects and theories? J. B.

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AMAUROSIS CAUSED BY TOBACCO SMOKING.

A paper on Amaurosis from tobacco smoking was lately read before the Medico-Chirurgical Society in England, by Mr. Hutchinson. The author adduces evidence to prove that the form of nervous blindness, known by the name of amaurosis, is frequently produced by excess in tobacco smoking. Of the thirty-seven which Mr Hutchinson recorded, thirty-one were smokers. The history of the patients and the most successful mode of treatment led Mr Hutchinson to the following conclusions: 1. Among men, this peculiar form of amaurosis (primary white atrophy of the optic nerve) is rarely met, except among smokers. 2. Most of its subjects have been heavy smokers—half an ounce to an ounce a day— 3. It is not associated with any other affection of the nervous system. 4. Among the measures of treatment, the prohibition of tobacco ranks first in importance. 5. The circumstantial evidence tending to connect the disease with the use of tobacco as a cause deserves the serious attention of the profession.—Sci.

Appointments.

Providence permitting, I will hold meetings where the Keithsburg brethren may appoint, beginning Sabbath, Nov. 23rd, at 11 o'clock, and continue as long as the interest may demand. B. F. SNOOK.

BUSINESS DEPARTMENT.

RECEIPTS

For the HOPE OF ISRAEL.

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

E. G. Branch, A. M. Brinkerhoff, J. S. Farnsworth, John Hallaway, \$1,50 EACH.

H. E. Carver should have been receipted \$1,50 in No. 11, instead of 50 cts.

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HE IS COMING.

He is coming! he is coming! Through the portals of the sky And the day so long expected With its glory hasteth nigh As the fig tree when it bloometh Tells to us the Summer's near, So signs tell the Savior cometh, Even soon he will appear.

He is coming, aged pilgrim, Then to gather all the blest And thy heart so long grief stricken With the ransomed ones shall Thou hast shared long and earn Through the day of toil and care But thy Master soon will call thee To the mansions rich and fair.

Though long absent to prepare thy Yet he'll surely come again: That the faithful ones who've said May with him forever remain. He is coming! Faithful watchmen, Quickly give the dread alarm, That those now at ease in Zion, May seek refuge from the storm

He is coming, all unconscious A doomed world profoundly sl As a thief will come to thee, Nations then awake to weep. He is coming—thou that sittest In the darkness of the night, Burst from slumber! rise, look on And thy God shall give thee life

He is coming, and will summon All to judgment far and near; Even those the grave has hidden Shall before him then appear. Sinner, hasten! fly from danger! Ere the day of wrath shall come Ready wait the coming Savior, And with saints be gathered home

LUCKY R. PHETI

BRASS OF THE LORD'S ARM Christopher Columbus, on his voyage across the Atlantic, was in the stern-deck one morning in deep slumber, when the previous night, his officers and