

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.
W. H. BRINKERHOFF, EDITOR,
(to whom all communications should be addressed.)

This is designed to advocate the great truths of Eternal Life, immortality and salvation through Christ; The perpetuity and immutability of the Law of God; Personal holiness; The second personal coming of Christ to judge the world; The restoration of Israel; The sign of Christ on David's throne; on the earth in the times of tribulation; and other kindred Bible truths.

THE MEETING PLACE.

Where the faded flower shall freshen—
Freshen never more to fade;

Where the shaded sky shall brighten—
Brighten never more to shade;

Where the sun-blaze never scorches;

Where the star-beams cease to chill;

Where no tempest stirs the echoes
Of the wood, or wave, or hill;

Where the morn shall wake in gladness,
And the noon the light shall glow;

Where the day-light dies in fragrance,
'Mid the burst of holy song;

Brother, we shall meet and rest
'Mid the holy and the blest!

Where no shadow shall bewilder;

Where life's vain parade is o'er;

Where the sleep of sin is broken,
And the dreamer dreams no more

Where the bond is never severed—
Partings, clasplings, sob, and moan—

Midnight waking, twilight weeping,
Heavy noontide—all are done;

Where the child has found its mother;

Where the mother finds the child;

Where dear families are gathered,
That were scattered on the wild;

Brother, we shall meet and rest
'Mid the holy and the blest!

Where the hidden wound is healed;

Where the blighted life reblooms;

Where the smitten heart the freshness
Of its buoyant life resumes;

Where the love that here we lavish
On the withered leaves of time,
Shall have fadeless flowers to fix on
In an ever-spring-bright clime;

Where we find the joy of loving,
As we never loved before—
Loving on, unchilled, unhardened—
Loving once and evermore!

Brother, we shall meet and rest
'Mid the holy and the blest!

Where a blasted world shall brighten,
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Putting on their robes of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous scepter,
Claim and wear the holy crown;

Brother, we shall meet and rest
'Mid the holy and the blest!

—H. Bowser.

THE CHRISTIAN RACE.

So run that ye may obtain. 1 Cor. ix. 24.

Behold! the race-course here before us lies;
See! many running for the glorious prize;
Some sweat and toil, and manage all their pains,
Small is their progress, smaller still their gains.
With weights oppressed, or sordid gold and care,
They run awhile, then give up in despair.
But one is seen whose speed outstrips the wind,
The laggards all he quickly leaves behind;
Conformed to rule, he casts all burdens down,
And presses forward to receive the crown.

In his exhortations to Christians, the great Olympic games, these games were celebrated in different parts of Greece, particularly on the isthmus which joined the Peloponnesus to the mainland; hence called the Isthmian exercises. They were held on the banks of the river Alpheus, near Olympia, a city of Elis. They were considered of so much importance, that from the period of their first regular establishment a new era of reckoning time was constituted, just as we reckon from the birth of Jesus Christ. Each Olympiad consisted of four years; hence they dated from the first, second, third, or fourth year of any particular Olympiad. The first Olympiad commenced 776 years before the Christian era. These exercises consisted of five different kinds, viz: boxing, wrestling, leaping, the quoit, and racing. We confine ourselves to the illustration of the latter. The celebration of the running match excited great interest. Hence, the preparation for these festivals was very great. No man could become a candidate for the prize unless he bore a good character, and regularly exercised himself ten months previously, according to the rules prescribed.

The rules were very severe: a strict regimen had to be observed—unpalatable food to be eaten—abstinence from all luxuries—exercises were to be continued through all weathers, and we know not what besides. And now the grand day has arrived; the judge is appointed, having been previously sworn to deal impartially—the race-course is cleared—the place

of starting fixed—the judge takes his seat at the goal, or end of the race-ground, and holds in his hand the crown of olive, or of laurel, destined to grace the victor's brow; officers are appointed to keep order. The city is emptied of its inhabitants—all the principal men are there. The candidates make their appearance; every eye is fixed upon them; every heart is in motion. Divested of all needless clothing, sometimes naked they await the signal;—it is given—off they start. Not a whisper is heard among all that multitude; with intense interest they watch the runners as they pass along. A shout is heard. The victor returns, like a triumphant conqueror, drawn in a chariot of four, wearing the crown of victory, and is everywhere greeted with the acclamations of the people.

Religion is compared to a race; the stadium or race-ground is the path of piety leading through this world to the next; the runners are those who profess religion; the officers appointed to keep order, the ministers of the gospel; the spectators, men and angels; the judge, the Lord Jesus Christ; the reward, a crown of righteousness.

Let us imagine a company of young persons just commencing the Christian race. They set off together; the directions are given to run: 3. Exercise patience; 4. Look to Jesus. They go along pretty well for a while. Soon one is seen lagging behind. What is the matter? He has too much weight about him. Another drops off; his besetting sin has prevailed. A third is missing; what ails him? O, he is out of patience—with God, himself, and every body besides. Some follow the directions—persevere to the end, and obtain the prize. But mark: of those who run in the Grecian games, one only could receive the prize. In the Christian race, all may run so as to obtain. The judge there was sometimes partial; the Christian's Umpire is the "Righteous Judge." The successful candidate, after all his labors, obtained only a garland of withering flowers; the Christian receives a glorious "crown of righteousness that fadeth not away.—Religious Emblems.

PERMANENCY OF OUR RELIGION.—Saints have established our religion by their lives; martyrs have confirmed it by their deaths; hypocrites have added strength to it by their dissimulation; tyrants have purified it by their persecutions; infidels have corroborated it by their opposition; the resistance which it has met with from the combined wit, and genius, and malice of mankind have brought forth those illustrious and immortal defences which establish its truth upon the basis of demonstration.

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PHYSICAL SIGNS OF THE ADVENT.
EXPOSITION OF MATTHEW XXIV.

BY D. W. HULL.
(Continued.)

vs. 16-20. "Then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day."

The religious world at this time was divided into five Dioceses, viz. Rome, Constantinople, Antioch, Alexandria and Jerusalem. In 533 they were compelled to flee, not only from Judea, but from all the other above named places. To show the extent of the persecution we give a historical extract from Dean Paul Perrin with reference to the persecution of the Vaudois. He says:

"And hereby they caused a dreadful desolation in the valley of Pragella, . . . just in the season of Lent, in the year aforesaid, and this after so furious and cruel a manner, that these poor creatures were forced to fly with a lamentable precipitation, carrying their aged and sick persons and young children upon their backs, and to betake themselves to a high neighboring mountain, which has ever since been called Albergan, from the Italian word albergo, which signifies retreat or refuge, because this poor people retired thither at that time."

"But this terrible and amazing flight could not be performed with so much diligence but that these assassins and murderers seized upon a great number of these poor and faithful, made a great noise, being overtaken by the night upon the mountains, and in the midst of the snow, now wandering up and down in a miserable condition, tormented with hunger and cold, several had their hands and feet frozen, and some were found dead and stiff in the snow. Amongst others, fifty poor little infants were found frozen, some in their cradles, and others in the arms of their mothers, who were dead as well as they."

TRIBULATION.

v. 21. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Has this reference to the destruction of Jerusalem? We think not; because,

1. There have been several such tribulations. The destruction of the cities of the plain was probably greater, to say nothing of the fifty or seventy-five millions of saints that were cruelly tortured to death during the twelve hundred and sixty years of Papal persecution.

2. This tribulation was to be upon the people of God; for he has just been telling them, "Pray ye that your flight be not in the winter or on the sabbath day;" and then as if to show it was going to be necessary for them to make frequent flights from persecution, he adds, "For then shall be great tribulation."

This tribulation was inaugurated in A. D. 533, when the Pope of Rome was constituted "corrector of heretics." Justinian, after acknowledging him as the "head of all the churches," gave himself as a tool to be used by the Pope for the punishment of heretics. Gibbon says of him that "the duty of father to his country was of-

ten sacrificed to that of defender of the faith," "and he piously labored to establish with fire and sword, the unity of the Christian faith." He also issued a famous code of novels which he decreed that the "Most holy Pope of Rome was the first of all the Priesthood," and "that in Rome was the supremacy of the Pontificate." In Rev. xvii. 3, we have a description of a woman, "drunken with the blood of saints," seated upon the "scarlet-colored beast, with seven heads and ten horns." All commentators agree, I believe, that this scripture refers to the Church of Rome seated upon a civil government of the earth. Previous to 533, these two powers had existed separately. But from this time forward we see the civil arm of State always ready to do the bidding of the church. Henceforth it became the duty of the government to seek out and punish all who were denounced by the church as heretics; which duty it never failed to perform.

END OF THE TRIBULATION DAYS.

v. 22. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

What days? The days of tribulation. By reference to Dan. vii. 25; xii. 7; Rev. xii. 14; xi. 2, 3, we learn that this tribulation was to last 1260 years, at the end of which time the "Two Witnesses" (the Old and New Testaments) were to be put to death. If we can find where this occurred, we can find the last end of the 1260 years, and our point of commencement will be strengthened. In 1793, just 1260 years from 533, a law was enacted in France, abolishing all religion, which remained in force for three and a half years. Says Croly:

"The Bible had passed out of the hands of the people, the scriptures were overthrown and perished, and left their place to human reveries. The converts were martyred. At length, the full triumph of the old spirit of corruption and persecution terribly arrived. In the year 1793, twelve hundred and sixty years from the letter of Justinian declaring the Pope Universal Bishop, the gospel was, by a solemn act of the legislature and the people, abolished in France. The indignities offered to the actual copies of the Bible were unimportant after this; their life is in their doctrines, and the extinction of the doctrines is the extinction of the Bible. By the decree of the French government declaring that the nation acknowledged no God, the Old and New Testaments were staid throughout the limits of sacred books could not have been wanting. In Lyons they were dragged at the tail of an ass by procession through the streets."—Croly on the Apocalypse p. 119.

From this same point (the setting up of the abomination in 533), Daniel is informed, is the point of time to commence the 1260 days, which take us to the *peres* (margin, or border), when the 1335 days (Dan. xii. 12.) take us to the time of blessedness when Daniel is to stand in his lot. Reader, add 1335 to A. D. 533 and see where it takes you to.

THE DAYS SHORTENED.

It is the 1260 years that was shortened. Although the events marking the close of this period met their fulfillment at the precise time, yet the tribulation had stopped near twenty years short of 1793. In proof of this we give the following historical quotations:

"In Austria, Maria Theresia made very important improvements for the benefit of her wide dominions. In 1776, she abolished the torture in the hereditary states. . . . Various salutary regulations were enforced, touching the arbitrary power of the Inquisition was circumscribed with a very narrow limits."—White's Hist. p. 455. (See also Croly's House of Austria, Vol. III. pp. 491-3; DeCrommen's Hist. of the Popes, Vol. II. p. 403.)

Similar laws were passed in 1879 in England. See Brook's Hist. Relig. Lib. Vol. II. p. 371.

Persecution was waged against the Christians with such rigor, that, doubtless, had it continued unchecked till 1793, true Christianity would have become extinct.

v. 23-24. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; in so much that if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not."

"Then," is an adverb of time, and refers to something that is to occur after the tribulation has ceased. May we not find this class of people characterized in the persons of Ann Lee, and the Spiritualists, who have all claimed to be Christs, and in the Mormons who claim that "he is in the desert," and in modern pseudo-Christians, who claim that "he is in the secret chambers" of the heart? Since penning the above, I see by a reliable letter from Palestine, that Napoleon III. claims to be the Messiah of the Jews, and the Jews in Palestine have accepted him as such, and that he is now negotiating with them to restore them back to their land. Is he not a false Christ?

v. 27, 28. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man be. For where-soever the carcass is, there will the eagles be gathered together."

There is a theory extant, that Christ will come and remain on the earth 45 years before the nations of the earth would know it. With such a position we cannot reconcile the text just quoted. When he comes, we are told that "every eye shall see him" (Rev. i. 7), and that "every bon human and every free man hid in the dens and in the rocks of the mountains" from his presence. (Rev. vi. 15, 16.) Why should they hide from the Saviour, if they did not know he was coming? Our Saviour intended in this to teach his public appearance; for he has just been telling of a class who will claim that he has stolen into the world unseen; but we are not to believe it. For as the lightning's flash penetrates the sealed room, so will his coming instantly flash upon all the world.

(To be continued.)

NAPOLION III., THE ANTICHRIST.

THE Leopard beast "having seven heads and ten horns," of Rev. xiii., is almost, if not quite, universally understood by protestant writers on prophecy, as representing the great Roman Empire; that empire which succeeded and absorbed the empire of Grecia according to the prophecy of Daniel. By comparing carefully the description, characteristics, and work of the beast, or power, of Rev. xvii. and xix. with that of Rev. xiii.,

it will, we think they power. Ti with the gr so the drea for these sy refer to the This bein increasing i conflict por this same po ed in hostil Lord of lord said that the horned beas lake of fire. From this Roman Emp among the n read in v. 19 with the bea against him t against his at From Rev. this final batt the zenith of i that the ten h Roman Empli give their pow (Empire). Fr we are forced Empire, as it c majesty, will mighty leader, prophet or Pop sway over the t sus, from the E tic in the west. The Interest there is any pro the near future? their attention f of France as the We have recent work prepared I subject, entitled have been struck minus system and to transpire in th titles of prophes coming. We wil progress of the vi A vital point in which the whole Napoleon will ma Palestine and be r at the midst of th this covenant and tion. ix. 27. This point has b from the fact that I mean to indicate it I quote from the After saying M our witness to the marianism, of wh the shimeel goes e not have now to r the H. W. Knapp spect to his peop lect: The distin

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It will, we think, be easily and clearly perceived that they all refer to one and the same identical power. This must be so in order to harmonize with the great metallic image of Dan. ii., and also with the dreadful and terrible beast of Dan. vii., for these symbols are universally understood to refer to the same empire of Rome.

This being the case, we turn with renewed and increasing interest to the account of that great conflict portrayed in Rev. xix., where we find this same power, viz., the Roman empire, arrayed in hostility against the King of kings and Lord of lords. This is the final conflict, for it is said that the beast and the false prophet (or two horned beast) were taken and cast alive into a lake of fire.

From this description we learn also that the Roman Empire will occupy a leading position among the nations at that final epoch; for we read in v. 19 that the Kings of the earth combine with the beast (or Roman Empire) to make war against him that sat on the horse, (Christ), and against his army.

From Rev. xvii., we learn that at the time of this final battle, the Roman Empire will be in the zenith of its power, for it is plainly stated that the ten horns (or kingdoms composing the Roman Empire) shall have one mind, and shall give their power and strength unto the beast (Empire). From these prophetic delineations, we are forced to the conclusion that the Roman Empire, as it existed in its ancient power and majesty, will again be revived under some mighty leader, who in connection with the false prophet or Pope, will yet exercise undisputed sway over the territory once ruled by the Cæsars, from the Euphrates in the east to the Atlantic in the west.

The interesting question now is, whether there is any prospect of such a consummation in the near future? Many prophetic students have their attention fixed upon the present Emperor of France as the future head of Imperial Rome. We have recently had the pleasure of reading a work prepared by Rev. M. Baxter, upon this subject, entitled "Coming Wonders," and we have been struck with the apparently harmonious system and programme of events shortly to transpire in the fulfilment of all the joys and titles of prophecy in connection with the Lord's coming. We will not attempt to give even a synopsis of the views in the book, but will mention a few items.

A vital point in his programme, and upon which the whole theory hangs, is that Louis Napoleon will make a covenant for seven years with the Jews, by which they are to return to Palestine and be re-established as a nation; that, in the midst of this week of years he will break this covenant and act further in fulfillment of Dan. ix. 27.

This point has become one of great interest, from the fact that recent advices from Jerusalem seem to indicate its speedy accomplishment.—We quote from the *World's Crisis*:

"After saying Mr. Knapp is in Europe 'to bear witness to the glorious doctrine of Premillennialism, of which he is an able advocate,' Mr. Shimesl goes on to say:

"I have now to relate the following incident: Bro. H. W. Knapp desired me to prepare and preach to his people a discourse on the following subject: The distinction between the 'many anti-

christ,' and the last antichrist of prophecy. That day evening (Oct. 25th). In it I purposely avoided to state who I believed would be the antichrist. When I took my seat, Bro. K. arose, and addressing the audience, said: 'Brethren, I have a communication to make to you, of which I wish just address you on the last antichrist, who has nothing. This afternoon I received a letter from my Bro. William, who is now in Jerusalem. And after stating that he had conversed with many Jews in the holy city, and particularly the learned Rabbi, they all stated that they had relinquished all hope of the coming of the Messiah, as was looked for by the Gentile Christians; but added, that our MESSIAH will come, and he is nigh at hand. We are now negotiating with him, he to restore our nation to Palestine, and we to acknowledge him for head, or MESSIAH; and that person is LOUIS NAPOLEON III!!'

'Again,' writes my brother, 'you, on the other side, are greatly misled as to the actual state of things in Europe. Every kingdom, state, and nation in old Europe are leavened with republicanism; they are worn out with the miserable war and bloodshed created by the crowned heads of Europe, and even now ripe for the revolution; and their purpose is to sweep them all by the board, and form one vast confederation of nations under one head, and that one head is LOUIS NAPOLEON III!!'

'Bro. Knapp then appealed to the congregation thus: 'Dear brethren, I ask you, have we not in the above statement a most remarkable confirmation of ALL that our Bro. S. has just set forth in reference to this last antichrist? The appeal was electrical. You may imagine what were my emotions.'

Should this covenant or contract be finally established and carried out, the consequences to the christian world would be astounding, and would seem to justify Mr. Baxter's application of the parable of the ten virgins; for as the mass of christians are looking for Christ, they will be at the door of the coming of Christ, and the nation or that return under the auspices of Louis Napoleon would tend to rouse from their sleep and slumber on this subject the whole christian world.

Other points we should like to notice, but do not wish to be tedious. We wish that all our brethren had the book to read and study, for even if they should not adopt all its views, they would find it very interesting and might obtain a better understanding of the subject discussed. We are glad to see the subject introduced in our paper, and should be glad to have all our brethren examine it carefully, and then give the results of their investigations. The coming of our Lord is the most important event in our future experience, and any approximation to the truth in regard to the time of his coming, should be anxiously sought for, and gladly hailed.

H. E. CARVER.

"The Abomination of Desolation"

"But when ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not," &c. Mark xiii. 14

In reading this passage in my reference Bible, I am referred to Dan. ix. 27, where I read, "He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate." &c. But I apprehend the "abomination of desolation spoken of by Daniel the prophet," is spoken of on this wise: "Nebuchadnezzar the king made an image of gold, and set it up in the plain of Dura, in the province of

Babylon; and commanded, O people, nations, and languages, at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltory, dulcimer, and all kinds of music, ye fall down and worship the image that Nebuchadnezzar the king hath set up." Dan. iii. 4, 5.

I look upon this scripture as stating facts as they occurred, and also as prophetic, prefiguring the exact work of the little horn. The casting of the three Hebrew children into the furnace representing the persecutions of God's people in the last days, "Saving to them that dwell upon the earth that they should make an image to the beast, . . . and cause as many as would not worship the image of the beast should be killed." Rev. xiii. 14, 15.

That the little horn has any more reference to Popery, than it does to Mormonism, or Freemasnory, I do not believe. The angel interpreted the vision thus: "The ten horns that thou sawest, are TEN KINGS that shall arise," and the little horn is "ANOTHER KING that shall arise: just as literally a king, as was Nebuchadnezzar; and what right have we to conclude, or what intimation is given that the angel's interpretation still needed an interpretation? I believe the little horn is at present in existence; that from the time he causes the sacrifice and oblation to cease, and places the image of the beast or abomination of desolation, he will continue forty-two months or three and a half literal years. O, fools and slow of heart to believe all that the prophets have spoken."

ment? "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. iv. 5. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days" (three and a half literal years). Rev. xi. 3 "To my apprehension, the two witnesses are Enoch and Elijah. After their death people send gifts to each other, "because these two prophets tormented them that dwell on the earth."

"It is appointed unto men once to die" "So death hath passed upon ALL men." Elijah and Enoch have not yet died. Did God take them away without a purpose? Are we not entitled to expect that Christ's second advent (like his first advent) will be heralded by a forerunner? My conviction is, that the prophecy of the two witnesses will commence about the same time as the "setting up of the abomination that maketh desolate."

These suggestions are very hurriedly thrown out. If there is any serious objection to them, or any desire expressed to hear my reasons in full for my convictions, I will give them hereafter in a more lengthy and satisfactory manner.

WASHINGTON M. LAW.

Cedar X Roads, Marshall Co., Iowa.

History is the narration of past events; prophecy is history in advance.

THE HOPE OF ISRAEL

"The entrance of the words giveth light."

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W. H. BRINKERHOFF, Editor.

Reflections on the Old and New Year.

Another year has gone, and with it the privileges and opportunities which it afforded us. The time which has been lost during the past year, can never be recalled. Its every day has borne a record of us, either for good or evil. What we may have said, or what we may have done, can never be altered. Though we can never atone for the past, we may yet secure the approbation of God by wisely occupying the fleeting moments of the future.

During the past year many have passed away to the grave—some of them without a hope or a prospect of a better resurrection. Their cases are unalterably fixed. God has in mercy called after them; but procrastination, that seductive " thief of time," has cheated them out of a prospect of happiness hereafter.

The past year has not been without its events. The nations of the earth have been distressed, "great men's hearts are failing them for fear," and preparations for war are witnessed amongst all the jealous powers of the earth. When the commenced, we shall solemnly expect it to terminate in the battle of Armageddon. "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears; let the weak say I am strong. Assemble yourselves and come all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord; let the heathen be wakened, and come to the valley of Jehoshaphat: for there will I sit to judge the heathen round about." Joel iii. 9-12.

There are three hypocritical, frore-like spirits in the world which are urging the nations of the earth on to their destruction. These are Republicanism, Monarchism, and Papacy. They were first noticed in Italy in 1848, and have increased in notoriety ever since, till the year just past, when they met in one territory as belligerents. Here is something unprecedented in history.—Whenever there have been three antagonistic elements in the field, there has always been a compromise between two of them offensive against the third; but such has not been the case with passing history. Thus it is written, and thus it will be: "And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Rev. xvi. 19.

These spirits are not confined to Italy alone, but are seen in all the world in the shape of Republicanism (Catholicism), Monarchism, and Republicanism. You can no more make a coalition be-

tween any two of these parties than you can unite oil and water. They must continue to increase till the cities of the nations fall. "And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. xvi. 16.

The destruction of Rome has been threatened, but God has reserved it to drink the last drop of the seventh plague. Napoleon (the only support of the Pope,) has, for sometime past, been trying to assemble a congress of the powers of earth to decide whether this "sick man" shall be dispatched at once, or be allowed to die from the wounds already received; but nobody likes Napoleon, and they would rather meet together in response to an invitation from a third rate power than to obey his dictation. In any event the "Man of Sin" must continue a few months longer; for the Lord must "destroy him by the brightness of his appearing."

The other "sick man" of Europe (Turkey,) can never rise from the bed upon which he is now prostrate. He has waged a cruel, but unsuccessful war with the Cretans, which has not contributed to make him very popular amongst the nations of the earth. The Czar of Russia is making his demands, but the Sultan refuses to comply. The Christian powers have notified him that he can expect no protection from them. He replies he "will accept the consequences." In 1852, the Czar of Russia, declared a war of extermination against the Turkish power, but was hindered from carrying out his purpose by the intervention of the allies. Such a war will doubtless commence in the spring with fatal results to the Mahomedan power; for it is written, "Yet he shall come to his end and none shall help him."

Reader, the future is pregnant with great events, and not least among these, is the coming of the Lord. Will that occur the present year? Many of us fondly hope and expect it will; and should it possibly be that 1868 would not witness the advent of the Messiah, we know it can't be long till he does appear. The Emperor of France, Garibaldi, the Pope of Rome, the Czar of Russia, and the Sultan of Turkey, are each day manufacturing evidences for us, which strengthen us in our hopes of soon meeting the Saviour.

There are other considerations which make this an important year.

1. In the spring of this year will commence the Sabbatical year, which once was a year of release to those who were in bondage.

2. In the fall of this year is a jubilee. This is an important jubilee from several considerations (1) It is the 70th jubilee from the first, and was probably typified by the 70 years captivity, and the 70 weeks of Dan. ix. 24. (2) It is the 49th jubilee since the dispersion of the Israelites from their land, and as the jubilee is a Sabbath of Sabbaths, may we not suppose this is a jubilee of jubilees. This being the case, it is not unreasonable to suppose our Father's children will return every man to his possessions this year.

3. If the abomination was set up in 533, the 1335 days meet their fulfillment this fall. If this is the case, Daniel will stand in his lot among the resurrected ones. All things considered, we think the world never saw prospect for a more plentiful year than will be the one upon which we are now entering.

Will another year find us in the kingdom of God? It may. At present everything seems to God that way. Then let us up an trim our lamps and go out to meet the bridegroom.

Reader, I wish you a happy and an abundant entrance into that kingdom. D. W. HULL, Marion, Iowa.

THE ABOLISHED LAW.

If the law was abolished, the question very naturally arises, why was it abolished? and one we may expect to find fully answered in the word of God. We turn to that word and read, "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but was the bringing in of a better hope, (margin,) by which we draw nigh unto God." Heb. vii. 18, 19.

"For if the first covenant had been faultless, then should no place have been sought for the second." Heb. viii. 7.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to the cross." Col. ii. 14.

These scriptures contain, we believe, the reasons why any or all the laws of the Bible were, or should be abolished; namely, that they were weak, unprofitable, made nothing perfect, faulty, against us, and contrary to us,—the whole being summed up with this inference: That by their abolition a better hope was brought in. Let us apply the above scripture rules to the ten commandments: The first command forbids the reverence of any god except Jehovah. The second forbids the worship of him through any figure, representation, or image. The third command forbids the taking of his name in vain. Now if these commands of God were weak, unprofitable, faulty, contrary to us, and against us; and if they made nothing perfect, and were abolished in consequence of these defects, then in the nature of things they must forever remain abolished. But if they were not abolished for these reasons, then we have no reason assigned in scripture why they were or should be abolished, and consequently no scripture evidence that they were abolished. Or if the abolition of the above laws of Jehovah was the bringing in of a better hope, what better hope would it be? Would it not be the hope of the infidel who looks forward to the day when the name and worship of God shall be blotted out of existence, as the time of the world's millennium?

Again, if the command to honor our parents is weak, unprofitable, faulty, contrary to us, against us, and makes nothing perfect, then it too, being once abolished, must forever remain abolished, and the contrary must be not only right and judicious, but praiseworthy: good doctrine for the boy who feels parental restraint to be very galling.

Or if the commands forbidding murder, adultery, stealing, coveting, or bearing false witness

are weak, unprofitable, faulty, against us, if they make nothing perfect, they too, being once abolished, must forever remain abolished, and if their abolition is the bringing in of a better hope, what better hope than the hope and complete fulfillment of his own idea of happiness, of the life of the vilest of men?

Also, if the fourth command Sabbath, is weak, unprofitable to us, against us, (Christ said) man) and makes nothing perfect, abolished, and, for the same reason remain abolished, and if I how can the words of Isaiah be the new heavens and the new earth, shall remain before me, so shall your seed and your nation shall come to pass that from another, and from one Sabbath shall I please to worship the Lord." Isa. lxxvi. 22, 23.

In this connection, we wish have before said, that if modern God made a mistake in word; and; for according to the dot it should read, "Behold, saith I should read, "Behold, saith found that my law is contrary against you; therefore, behold that I will abolish my law, in any way, nailing it to the cross: no make another just like it, all command; and this is the covenant with you in those days."

that because man broke the law; because man did not confess; God retracted the demand that because man broke God's God would change or abolish pose that God yielded to the and thereby became a creature and subject to him.

But you say something was it? Let the scriptures answer the handwriting of ordinance us, which was contrary to us, the way, nailing it to the cross. Took it—took what? the text No; the hand-writing of ordinance, not the law of God, but the ordinances to the cross. "If his flesh the enmity, even the meats continued in ordinance

"Let no man, therefore, judge in drink, or in respect of an new moon, or of the sabbath Here, it will be urged, is an the abolition of the fourth not so, for the apostle in the for he there tells us lest we der here, that those meats new moons, and sabbath which were a shadow of fore "let no man judge you things to come," being connected with the command in ordinances. Any of that might be found in the commands than those which were not included. "W

are weak, unprofitable, faulty, contrary to us, against us, if they make nothing perfect, then they too, being once abolished in consequence of these things, must forever remain abolished; and if their abolition is the means of bringing in a better hope, what better hope is it? Is it not the hope and complete fruition (according to his own idea of happiness) of the wicked man? of the vilest of men?

Also, if the fourth command, to keep holy the Sabbath, is weak, unprofitable, faulty, contrary to us, against us, (Christ said it was made for man) and makes nothing perfect, it also must be abolished, and, for the same reasons, must forever remain abolished, and if forever abolished, how can the words of Isaiah be true? "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall all your seed and your name remain. And I will cause you to pass that from one new moon to another, and from one Sabbath to another shall ALL FLESH come to worship before me saith the Lord." Isa. lxvi. 22, 23.

In this connection, we wish to repeat what we have before said, that if modern theology be true, God made a mistake in wording this new covenant; for according to the doctrine now taught, it should read, "Behold, saith the Lord, I have found that my law is contrary to you, and against you; therefore, behold, the days come that I will abolish my law, and take it out of the way, nailing it to the cross; nevertheless, I will make another just like it, all except the fourth command; and this is the covenant I will establish with you in those days." As much as to say that because man broke the law, God abolished it; because man did not conform to God's holiness, God retracted the demand. But to suppose that because man broke God's law of holiness, God would change or abolish it, would be to suppose that God yielded to the weakness of man, and thereby became a creature weaker than he, and subject to him.

But you say something was abolished, what was it? Let the scriptures answer: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." Col. ii. 14.—Took it—took what? the ten commandments? No; the hand-writing of ordinances. And nailed it, not the law of God, but the hand-writing of ordinances to the cross. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. ii. 15.—"Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Col. ii. 16. Here, it will be urged, is an argument in favor of the abolition of the fourth commandment. But not so, for the apostle in the next verse is explicit, for he there tells us lest we should make a blunder here, that those meats and drinks, holy days, new moons, and sabbath days were only those which were a shadow of things to come; therefore "let no man judge you in the holy days, new moons, and sabbath days which are a shadow of things to come," being those only which were connected with the commandments contained in ordinances. Any of these things, therefore, that might be found with any other kind of commands than those contained in ordinances were not included. "Which was a figure for the

time then present, in which were offered gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience which stood only in meats and drinks, and carnal ordinances imposed on them until the time of the reformation." Heb. ix. 9, 10.

"For the law having a shadow of good things to come, and not the very image of those things, can never with those sacrifices which they offer year by year, continually make the comers thereunto perfect." Heb. x. 1. What law was this? The connection shows it to be the law of commandments contained in ordinances as defined in Eph. ii. 15. "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect; but it was the bringing in of a better hope, by which we draw nigh unto God." Heb. vii. 18, 19.

"Which stood only in meats and drinks and divers washings, and carnal ordinances imposed on them until the time of reformation; but Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say not of this building: neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. ix. 10-12. "For if the first covenant had been faultless, then no place should have been sought for the second.—For finding fault with them he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah." Heb. viii. 7, 8.

I. N. KRAMER.

Dry Creek, Iowa.

THE SIGNS OF THE TIMES.

BY A POLITICAL OBSERVER.

Politicians generally do not trouble themselves about prophecy, and when they are perplexed by the entanglements of unexpected events, and can see nothing clearly, they are content to wait, in the hope that the political mist will clear away. We do not, therefore, expect of them any attempt to account for what puzzles them, by a reference to the prophetic Scriptures.

It is, however, worth noting that politicians, under which designation I include statesmen, and men of thoughtful mind, who are active politicians without being what we understand by the term, statesmen—are greatly perplexed, not merely by recent events in Europe and America, but by the movements of modern thought, and the democratic tendencies of the times. It is my business to study politics, and I have opportunities of frank intercourse with those who know what is passing in the minds of men whose public utterances, with which we are all familiar afford but little evidence of the perplexity they feel. Let me refer to some of the causes of this perplexity.

In the first place, there is a strong uneasy feeling that the tendency of European society is to adopt a democratic form of government, and that this must ultimately, and at no distant period, pass into the form of military despotism, upheld by the forces of democracy. Such a government exists in France, but in that land it does not sufficiently represent popular ideas to be permanent

in its present shape, and persons who have recently had opportunities of familiar intercourse with the French people, have noted that there is a general expectation of some catastrophic change in that country. The author of "John Halifax," who has just returned from France, which she visited for the first time, and where everything appeared to her with freshness and clearness, because it was entirely new, tells us that beneath the polished manners, and the gentle courteous speech of our neighbors, she detected a latent fierceness, which blazed up when political questions were discussed, and that things were said which she may not repeat, because she feels they were confidences reposed in English honor and in English reticence. Other visitors to France, accustomed to the country, and familiar with the highest persons in the State, are not unaware of this same temper of the public mind, which the author of "John Halifax" illustrates by a reference to the garden of Portici, blooming on the lava-roof of Vesuvius.

A catastrophe in France is certainly among the events which would not surprise any English statesman. But it is at this point that perplexity commences. What would follow the catastrophe? The deluge first, but what next? We have been "shooting Niagara" in England, but the "after!" Are we not all of us—at least, those of us who think with any earnestness—wondering with Mr. Carlyle at the *my be or must be* to come. It is the same with France. What is to replace the Imperial Government, if it should fall? Some good people have a very lively notion that Napoleon III. is the Antichrist who will shortly develop into something he has not hitherto seemed to be. I confess I regard with much more apprehension that which has to follow him. The Peace Conference at Geneva, with its declaration of war against everything that is old or established; its denunciation of religion "as incompatible with peace;" its scheme for a "social revolution," and the formation of an European republic under the name of "The United States of Europe," and its "religion of humanity"—a "religion" with not only Christ, but God also left out of it—is to my mind an uglier and more dangerous fact than the French empire. It is easy to say that the men who met at Geneva are wild dreamers, whom nobody sympathizes with. I answer, that they represent the restlessness, the dissatisfaction, the bitterness, and the wild hopes of many thousands of the population of the chief States of Europe. We have heard of "the religion of humanity" before. It is a French invention—a development of "positivism," which proposes to substitute for christianity "the worship of humanity," as the only "Supreme Being," who may come out of the next catastrophe in France, as the guillotine and the Goddess of Reason came out of the first, is much more like the prophetic photographs of "the Man of Sin," than any person or any system yet known to us.

If we look out of Europe, we shall discover other causes of perplexity. There is democratic America, visibly tending to despotism. The popular representatives have set aside the law and constitution, because these stood in the way of instant gratification of their passionate desires; and we see the chief of the republic vainly striving to uphold somewhat of the authority of a

is done away, but the ministration of Christ remains. Moses was a minister of condemnation, or the executor of penalties; and as the penalties under that dispensation for the transgression of the law of ten commandments written on stones were generally death penalties, this ministry is called the ministration of death. Such was the purity of the law which Moses brought down from the fiery mount, and stood forth to defend, that a peculiar glory shone from his face, so that the children of Israel could not steadfastly behold him, which glory was to be done away. This ministration of condemnation or of death was ordained till the time of reformation, when God sent forth his Son, made under the law, who took the place of the transgressor, suffered the penalties of the law, nailed up this system of death penalties to his cross, brought out and established the eternal principles of the ten words as the foundation of a new system of ministration called the ministration of the spirit. It needs no Moses now to execute penalties. All judgment is given to the Son, all penalties are in his hands. But his dispensation is one of mercy, and the holy spirit is the prime minister, while the apostles were his subordinates.

Paul says that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. It is not the law of God that is done away, but the ministration of death, together with the continual sacrifices, and the tedious ceremonies of that institution; these all, with their eclipsed glory, have been done away, and have given place to a system of superior glory, under the ministration of Christ, through the agency of the Holy Spirit.

And the law that requires us to love God with the heart, and our neighbor as ourselves, forbidding idolatry, and requiring us to remember the Sabbath-day to keep it holy, forbidding lying, stealing, adultery, and covetousness, is as binding today as it ever was in any age or dispensation, since God originated his law and gave it to the world for an unchangeable constitution.

B. W. REED.

Marion, Iowa.

POINTED PREACHING.—Sermons are not to be made like skates, with their points turned up, so as to go smoothly over things; but they are rather to be like the sharp pointed plow, tearing up the fallow-ground, or the rough and obstinate soil. Many preachers seem very much afraid of making the impression that they mean any body in particular. It is the sin, and not the sinner, that they are rebuking; and they would by no means speak as if they supposed any of their hearers were guilty of sin. This is any thing but preaching the gospel. Thus did not the prophets, nor Christ, nor the apostles. Nor do those ministers do this who are successful in winning souls to Christ.

God will either keep his saints from temptations, by his preventing mercy, or in temptations by his supporting mercy, or find a way for their escape by his delivering mercy.

THE TRANSIENT.

Perishing splendors pass away,
Vanish ye glories that decay,
Onward I haste and can not stay,
Mine is the rest to come.
Not for me are the joys that fleet,
Not for me is the music sweet,
Mine be the tears at Jesus' feet,
Mine the eternal home.
Not for me are the glittering gems,
Not for me are the diadems,
No delights can I find in them,
Since my Lord was crowned with thorn:
Mine be the tears that pilgrims know,
Mine be their portion of toil and woe,
Mine be the way that my Lord did go,
And the cross that he hath borne.
Not for me is the trump of fame,
Brawling a road my worthless name,
Telling the story ever the same,
Of Pride and Vanity:
Mine be the toll, the sighs, the tears,
Mine be the weary, wasting years,
Mine be the Hope when Christ appears,
I shall his glory see.
—H. L. II.
—The Christian.

LETTER DEPARTMENT.

Thus they that loved the Lord spoke often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that thought upon his name.—MAL. III. 16.

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

From Sr. Pitts.

DEAR BRO. BINKERHOFF: I take my pen to inform you that through the mercy and kind protecting care of our Father in heaven, I have returned from my long wandering visit to my home in Iowa; and I want the comfort of reading the HOPE OF ISRAEL again. I found it taken by only one family in Wisconsin where I went. I love the HOPE for its unwavering adherence to all the commandments of God, for there is an abiding comfort when we have respect to all of them. I am glad that Jesus ever gave me strength to stand stiffly for every word that proceedeth out of the mouth of God; for the law is light, and the commandments are exceeding broad. For many years I have felt that the law was spiritual, and that it took cognizance of every thought of my heart, and determined their character. As soon as I got light on the law of God, I could say as David said: "I thought on my ways, and turned my feet unto thy testimonies; I made haste, and delayed not to keep thy commandments." O bless the Lord for light! O what will the teachers of the day do when God arises to shake terribly the earth! How many signs proclaim Messiah near! God grant that we may all be ready to meet Him in peace, having on the wedding garment, our loins girt about with truth, and our lamps burning, and we like unto men that wait for their Lord.

May the Lord bless all who diligently follow on to know the truth as it is in Jesus, and to do it.

"Now may the God of peace that brought again from the dead our Lord Jesus, that

great Shepherd of the sheep, thro' the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen."

Your sister waiting for life when the only Life-giver comes,
POLLY G. PITTS,
Fredericksburg, Iowa.

From Sr. McEvony.

DEAR BRO. BINKERHOFF: Cannot you, or Bro. Snook, or some other one of the preaching brethren come and see this scattered little flock, and preach to us the holy Bible truths, and not any thing else; we want to be taught the pure word of God, and not creeds and doctrines of men. I think many of the people here have ears to hear the word of God, which is truth. Truly we are as sheep without an earthly Shepherd. We have not had any one to preach to us since our dear Bro. Phelps was here last February. We are pining for spiritual food; my soul desire the first ripe fruit; but I am like the gleanings of the vintage. Can't Bro. Phelps write a few words of consolation to strengthen and confirm us in our lowly pilgrimage? No doubt in my mind but others would rejoice to hear from him—I hope soon to hear his voice proclaiming the glad tidings of the gospel of the kingdom of God. I never heard any one preach that so delighted my soul; he is an apostle to me if to no one else; I trust he is to others also; the Lord bless him for his labor of love in this place in by-gone days, and give him souls for his hire.

Since writing the above, Bro. Phelps and Locke have been here, and staid over Sabbath and first day. Bro. Phelps preached five times, and Bro. Locke followed, exhorting the people to continue in the holy word of truth as it is written by the holy prophets and apostles, and we were comforted by their words, whereby God comforts those that are cast down. We were sorry to have them leave so soon. How much good preachers can do going from house to house; the short visit Bro. P. made me when he was here last, I think will long be remembered by me. The Lord bless and preserve him with all the saints in Christ Jesus. Let nothing be done through strife or vain glory, but with humbleness and lowliness of mind, serve one another according to Christ Jesus. I desire your prayers that I may be an overcomer, and that no man take my crown.

Your unworthy sister striving in her weak, imperfect way to keep the commandments of God and the testimony of Jesus,

W. A. McEvony.

Sandusky, Wisconsin.

Bro. J. H. Noble writes from Marquette, Wis., The friends at Marquette welcome the visits of the little HOPE, as it is termed, and they are often rejoiced to learn that the people in other parts of the land are becoming awake to the delusions that have been, and are even now being practiced on them by the so-called Seventh Day Advent Church. Oh, in that the harvest is great, and the laborers so few, that the Lord would send more laborers into the harvest.

THE HOPE OF ISRAEL

MARION, IOWA, TUESDAY, DEC. 31, '67 LOCAL ITEMS.

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 indicates, 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 editorial selections and comments; but not further.

CORRECTION.—By mistake "Death not Life" has been advertised in our advertising column at 10 cts., instead of 25 cts., the price of the book.—It is a good work on the immortality question, containing 168 pages.

CONTINUED ARTICLES.—We would refer those who have sent us parts of continued articles to the "Notice" in No. 13 on continued articles.

THE YOUNG PILGRIM is the title of a good Sabbath School Paper published semi-monthly at 30 cts. per annum, at the office of the World's Crisis, 127 Hanover Street, Boston, Mass. We think it cannot fail to please all who will give it a reading. All Sabbath Schools need a paper for the youth and children. Send for a specimen copy of the Young Pilgrim.

THE GLAD TIDINGS.—A monthly magazine, devoted to the subject of Christ's second coming, his literal reign on earth, and the promotion of practical Christianity in its primitive purity. This is the title of a new periodical of 32 pages, designed to aid in the great work of spreading the "glad tidings" of Christ's second coming, to be commenced as soon as a thousand names are obtained for it, and to be published by W. H. Spencer, Brockport, N. Y., at \$1.00 per copy per year.

THE HOPE WEEKLY.—A subscriber writes us (and his letter accompanied with the subscription price): "We like the Hope, and wish it could be published weekly." How many wish the same? We have received the same expression from others. And why cannot the Hope be published weekly? A glance at the list of receipts in the paper, for the last three months or more, together with the article in No. 13, "To our Subscribers," will make the reason apparent. Our subscription list, with its probable increase, at the necessary additional price, if promptly paid, would enable us to publish the Hope weekly. J. B.

SCIENTIFIC LECTURES.—We had the privilege of listening to a part of a course of lectures at this place a few evenings ago, delivered by Dr. Tracer, formerly of the Health Institute at Lyons, Iowa, on Phrenology, Physiol-

ogy, and Health. Dr. Tracer is a good lecturer, and understands his subject well. The whole course was not given, as the attendance was not large enough to justify a compensation, owing partly to the prejudice many people have against these subjects, choosing rather to be ignorant; and some feared they might be defiled by going to the Advent Chapel to hear them. We always love to hear on these subjects; on ones health depends their happiness to a great extent, and the majority of mankind are too ignorant on what so nearly concerns themselves. We wish the Dr. success. J. B.

English Bibles For Sale.

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

Nonpareil, Reference after verse, morocco binding, \$2.25, Postage, 24 cents.

Address W. H. Brinkerhoff, La Porte City, Black Hawk Co., Iowa

JUBILEE HARP.—We have on hand this excellent hymn and tune book, containing 458 pages and 822 hymns, well adapted for use in public and social worship, and is extensively used among Adventists. Price, \$1.15.

BUSINESS DEPARTMENT.

Business Notes.

POLLY G. PITTS: Your subscription reaches to No. 20 of the present Volume.

J. H. NOBLE: H. Noble was duly credited on our books, both on donation, and subscription for the Hope, but the crediting of the subscription in the paper was neglected.

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

The Times of the Kingdom of God opened, "A time to keep silence, and a time to speak." Still they come.

RECEIPTS

For the HOPE OF ISRAEL.

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

Joseph Stoughton, Mrs. Martha L. King, Andrew Kramer, W M Law, \$1.50 EACH.

G W Shortridge, J I Kiser, W S McCorkle, Wm Harvey, John M Woods, Benjamin Bowman, 75cts. EACH.

J H Noble, Mrs Eliza Holloway, 50 cts. EACH.

C M Holland, \$2.00.

Received on Shares in the C. P. Association.

A F Hall, \$5.00.

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 depredations brought to light. This symbol identified as the Papacy or Roman Catholic Hierarchy. By W. H. Brinkerhoff. 40 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 1818? By D. W. Hall. Price, 5c.

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