

# THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, July 16, 1867.

Vol. II.—No. 3

## THE HOPE OF ISRAEL.

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### MEMORIAL.

On the death of Bro. C. F. Hudson:

When sinks the quiet setting sun  
Beyond the distant western hills,  
The power of gloomy night comes on,  
And nature stills;  
So Brother Hudson passed from sight,  
Veiled by the grave's mysterious night.

To-morrow will the sun arise,  
And triumph o'er his sable foe,  
Dispensing blessings from the skies  
To all below;  
Emblem of the sure victory  
Of all, O Christ, who sleep in thee.

Blest scatterer of precious seed,  
Short was thy work, but nobly done;  
Meek in thy every word and deed,  
And tolling on.

The night has stopped thy voice and pen,  
And hid thee from the sons of men.  
But thy great theme will still be young,  
When death and hell shall have no place;  
Immortal men shall swell the song  
Of "Debt and Grace."  
Christ, "Christ our Life" will ever be  
The motto of eternity.

Sure as the sun resumes his sway,  
And sheds his glories on the earth,  
Thou soon shalt hear the master say  
Arise! come forth!  
And then, beholding Jesus' face,  
Resume thy story of his grace.

[World's Crisis.]

### A SHORT SERMON.

BY J. H. NICHOLS.

"Ye are the light of the world: A city that is set upon a hill cannot be hid." Matt. v. 14.

God's people are represented in his word, as being peculiar. There are many ways in which one individual may differ from another, but the peculiarity of the children of God is, that they are zealous of good works. When once an individual receives the love of God in his heart, it will constrain him to obey him in all things.—"Their fruit will be unto holiness, and the end everlasting life;" for they "shall receive a crown of life that fadeth not away." Christ "hath brought life and immortality to light through the gospel." The apostle Paul says, "Therefore if any man be in Christ, he is a new

creature: old things are passed away: behold all are become new." 2 Cor. v. 17. Again speaking to the Ephesians, (after referring to a certain class of individuals, who were "past feeling, having given themselves over unto lasciviousness, to work all uncleanness with greediness,") he says, "But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts. And be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another. . . . Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

That class of individuals who bear those characteristics, may well be denominated as in the language of our text, the light of the world, or as a city set on a hill that cannot be hid. After being renewed in the spirit of the mind, the purposes and desires become changed; for the things which were once loved, are now hated; and the things once hated are now loved. And whereas, the works of the flesh were once manifested, "which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, envyings, murder, drunkenness, revelings and such like." These being indulged in according to the desires of the carnal mind, which "is not subject to the law of God," will "drown men in perdition," for they "that do these things shall not inherit the kingdom of God."

In contrast with the workings of the flesh, we have the fruits of the spirit which is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." When Jesus was reviled, he reviled not again; and when he was persecuted, he threatened not. And it is said of us, "If ye have not the spirit of Christ ye are none of his." How many at the present time are there that can stand this test? We fear but few. In answer to the question, "Lord, are there few that be saved?" it is said, "Strive to enter in at the straight gate, for straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it." God's people are few compared with the vast multitude that travel the downward road to death.

The antediluvian world, was destroyed on account of their wickedness. "For the Lord saw

wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5.—Eight souls alone, were all that entered the ark which was prepared for the righteous, and escaped the wrath of God. What a solemn thought! and yet it is said, "as it was in the days of Noah, so also, shall the coming of the son of man be." We follow the history of the world down still further, and the iniquity of mankind is still greater. Because of the wickedness thereof, God determined to destroy Sodom and Gomorrah. Abraham stood before the Lord, and plead with him, saying, "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty within the city, wilt thou also destroy, and not spare the place for the fifty righteous that are therein?" The Lord said if he could find fifty, he would spare the place, but they could not be found. The number was then reduced until down to ten as the number to save the people, but alas! even this small number could not be found, and the Lord rained down fire and brimstone, and overthrew those cities, and the inhabitants thereof. This circumstance suggests an important idea to our mind, viz., that the righteous, or children of God are the preservers of the world; if they fail, God will no longer spare the rest. This idea is also brought to view more fully in connection with the text we have used, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." Salt is a preserving element, and is used for this purpose. God's people being represented as the salt of earth, they are a means of preservation; but if perchance the salt has lost its savor, it is useless for this purpose, and good for nothing; so likewise if the christian graces cease to exist, or the fruits of the spirit fail, the church ceases to be the light of the world, or is like a candle put under a bushel. "If therefore the light that is in thee be darkness, how great is that darkness."

At the close of the gospel dispensation, it is foretold that the wickedness of mankind will be great. The Savior said, "Nevertheless, when the Son of man cometh, shall he find faith on the earth." This text presumes that when the Lord comes, there will not be much faith to be found. Reference is doubtless made in this text, to a faith in his second coming. This event although it was in the apostolic age, the grand center in connection with the resurrection of the christian hope, is now being discarded by many of the professed followers of Christ. Some believe that he comes at death; others at conversion. Few there are comparatively speaking, that believe that he will come personally, even as he went away. Not only is the church ceasing to be a light to the world, as regards living holiness; but also so many different views and theories are set forth, all purporting to be taught by the Bible, that many urge this as a reason for not

receiving the gospel. This however is a poor excuse, and will not avail its bearers anything when called to stand before the bar of God.

The apostle Paul in speaking of the last days, says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away." 2 Tim. iii. 1-5.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii. 13.

"Nor the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv. 1.

"Because iniquity shall abound, the love of many shall wax cold." Matt. xxiv. 12.

These are some of the characteristics of the last days, and should serve to convince us that the end is near. The Lord has said, "Judge not that ye be not judged." He has also said, "By their fruits ye shall know them: a good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit." We have seen that the "fruit of the spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance."

First then, we have love as a prominent fruit: love to God and our fellow man. On this, hangs all the law and the prophets. There is no fear in love; but "perfect love casteth out all fear." "We love God, because he hath first loved us." He has manifested his love for us, by sending his only begotten son to die for us, that through his suffering and death we might have eternal life. God is love, and is worthy of the sincere affections of our hearts. If we love him we shall ever delight to obey him, and do those things that are well-pleasing in his sight. He has told us to believe on his son Jesus Christ.—He has commanded us to love one another. "If we do not love those we have seen, how can we love him whom we have not seen."

Not only are we commanded to love our brethren, but also our enemies. "But I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."—No spirit of revenge is manifested here. If we were to follow the carnal mind we should return evil for evil, but the fruit of the spirit is the reverse of this. We must bless them that curse us, do good to them that hate us, pray for them that despitefully use us. This goes across the will: we are apt to want to retaliate. This should not be so. If we love those only that love us, what reward have we? or if we salute our brethren only, what do we more than others.

If we would save a soul from death, we must make them believe that we love them. Do you ask how can I do this? We answer as did one of old, by loving them and manifesting that love. Jesus died for his enemies—he did good unto all men. Should we not follow his example?—When Stephen was put to death by his enemies, he kneeled down, and said with a loud voice,

"Lord, lay not this sin to their charge." We must also love our brethren. "For this is the message that ye heard from the beginning, that we should love one another." "My little children, let us not love in word, neither in tongue, but in deed and in truth."

Loving each other with a pure heart fervently will lead every individual to do all in their power to aid his brother. Is a brother weak, try to strengthen him. Is he tried and cast down, comfort him. If in need, minister to his necessities—not say, go and be thou fed or clothed! This would be a poor cordial. But above all, is a brother overtaken in a fault, do not sound it before thee, and thus crush him out, but rather go to him, and with meekness reprove him. Help him to reform, remembering you may thus save a soul from death. We are members one of another: we are liable to err. Then we should not like to have our brother go around telling others of our faults. No; we would want them to come to us. Then "as ye would that others should do to you, do ye even so to them."

Again, we should be careful, and not offend with our tongues. "If any man offend not in word, the same is a perfect man." How often do we cause a brother's heart to bleed by a word unfitly spoken. May the Lord help us to be careful, that we offend not in word.

Another fruit of the spirit is joy. If there is any creature on earth that has reason to rejoice, it is the humble child of God. God the father, and Jesus Christ are his friends—he has nothing to fear: he has the promise of eternal life, all is well. Not only so, but his peace will flow like a river; he will also be long-suffering, have gentleness, goodness, faith: also meekness, and temperance. When an individual manifests these fruits of the spirit, it is an evidence that he is a child of God, and a light of the world, while on the other hand, if he manifests the works of the flesh, it is sufficient evidence that the love of God is not in the heart. It matters not what pretensions to godliness or holiness we may make, unless our hearts are right in the sight of God, it will not avail us anything, when called to give account to him who knows the secrets of all hearts.

Let us look for a moment at the church, or we may say churches, at the present time. Where are the professed followers of the meek and lowly Jesus? Alas! alas! many are the professors, but where, O where are the fruits? Ask an individual why he does not become a Christian, the answer is almost sure to be, I am as good now as most of the church members: they do not live any better than those who do not make any pretensions to Christianity. What a fearful thing to thus stand in the way of sinners. The light is becoming darkness—the salt is losing its savor. But still there are a few faithful followers of Christ: as there always have been some, so there will be still. There was a faithful Noah; also Abraham and Lot who warned the people of their impending doom; so likewise now, there are some willing to give up all for Christ. To such we say, "Let your light shine." "Fear not little flock, it is your Father's good pleasure to give unto you the kingdom." The Judge of all the earth will soon come—do not falter, but go on.

Dear reader, how do we stand in the sight of God? Do our works correspond with our profession? Let us not be deceived in this matter,

but prayerfully examine our hearts and see if they are right: if not, let us try to get right, and have our fruits unto holiness, and the end will be everlasting life. Amen.

#### Remarkable Non-fulfillments of the Visions.

It is well known that a resolution was passed at the General Conference held at Battle Creek one year since, that there be published some of the remarkable fulfillments of the visions. Elds. Bates, Andrews, and Loughborough were appointed as proper persons to furnish incidents of this kind for "the Review" which they were requested to do at their earliest convenience. We had reasons to expect from what is claimed of the visions, that such men as were here selected who had been well acquainted with them from the beginning, would be able to present a large catalogue of incidents, a vast amount of testimony showing such remarkable fulfillments as to convince the most sceptical, and prove to a demonstration that the visions are all they purport to be—divine revelation from heaven: we therefore looked forward with no little anxiety for such testimony to appear. Week after week we scanned the pages of "the Review" to see what might be said to prove the visions of heavenly origin.

After waiting in suspense over six months, we noticed an article from the pen of Eld. Loughborough, headed, "Remarkable Fulfillment of the Visions." In that and one or two subsequent articles he gave a few incidents (probably the best that could be selected from the fifty visions he had been eye-witness to), in which there seemed to be some little foresight manifested on the part of Mrs. W. concerning two or three individuals. The principles by which this knowledge was obtained it is not our purpose to discuss at present; suffice it to say, that the few incidents given by Bro. L. had the desired effect, to quiet the fears on "the vision question" which existed among the loyal at that time. But among "the Rebels" (a title applied to those who reject the visions) such incidents amount to but little; from the fact that where our vision-bound brethren can furnish one instance where the visions have met with a fulfillment, two can be furnished of their non-fulfillment. Hence our S. D. Advent brethren should not call us "Rebels" for rejecting the visions when the evidence is two to one in our favor.

Now we should be willing to receive all such testimony as Bro. L. has presented in support of the visions, and believe with him that Mrs. W. is divinely inspired, or has the gift of prophecy, were it not that she has time and again prophesied falsely. If her prophesying had all met with an exact fulfillment (and they certainly would have done so, if of the Lord) we should have no just cause for rejecting them. But there are so many instances in which they have failed that we feel called upon to raise our voice against them. In one instance can be shown where the visions have prophesied falsely, what assurance have we that

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they are inspired testimony? None whatever. If they fail in one case they may in others.

Notwithstanding the numerous instances that have been pointed out showing their non-fulfillment, our brethren tell us they are ALL from the Lord, and urge us to receive them as from him. As Eld. L. has called our attention to a few instances which he styles "Remarkable Fulfillments of the Visions," we wish to notice one or two remarkable non-fulfillments.

In a vision published March 21, 1849, she says:

"I saw that mysterious signs and wonders, and false reformations, would increase and spread. The reformations that were shown me were not reformations from error to truth. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked but could not see it; for the time for their salvation is past." (Exp. 5, p. 27.)

Well would it been for the vision faction, if this revelation never had been published: but here it stands, and there is no covering it up or concealing its true import. The editor of "The Review" has labored long and hard, and manifested a good deal of ingenuity in his effort to straighten out this vision by trying to make it appear that the word "their" in the sentence quoted, refers to false revivalists, instead of sinners in general. But it cannot be done. We submitted the extract here given not long since to a grammarian of some note for examination; and he informed us that there was no question but that the word "their" stands for sinners in general. Eld. W. once remarked to a certain individual as follows: "I acknowledge that the language teaches just what you say it does; but it is defective, and teaches a wrong idea." Now since Eld. W. admits that the language teaches that the time for the salvation of sinners is past, why all this labored effort on the part of the editor of "The Review" to make it teach a different view? We will tell you, reader: he doubtless saw it was the only possible way to save the claim of the inspiration of the visions from being annihilated.

But we have more testimony on this point. In a vision published in 1847, she teaches that God had rejected all the wicked, and that now it is impossible for them to be saved. "It is just as impossible for them to get on the path again [the professed Church who had rejected the truth] and go to the city, as all the wicked world which God had rejected." (Wds. Little Flock, p. 14)

Again in 1857, she taught that God had rejected the wicked, and would not bear his people pray for them.

"Then I saw that Jesus prayed for his enemies; but that should not cause us or lead us to pray for the wicked world whom God had rejected. When he prayed for his enemies, there was hope for them, and they could be benefited and saved by his prayers. And also after he was a mediator in the outer apartment for the whole world; but now his Spirit and sympathy are withdrawn from the world, and our sympathy must be with Jesus, and withdrawn from the ungodly. I saw that

the wicked could not be benefited by our prayers now." (Camden Vision.)

Reader how is it about this shut-door Vision? Has it not proved a failure? Most certainly it has. Hundreds can now be found who are ashamed to acknowledge that they were ever believers in the shut-door theory: and some would fain make us believe that the visions never taught such a delusion. As this no-salvation, shut-door view has been long since discarded, it would no doubt be very desirable if it could be shown that the visions never taught so gross an error. But it can't be done. Therefore we will set this down as Remarkable Non-Fulfillment, No. 1.

Her visions demanded the coming of Christ a long time ago. In one vision she remarks (1849, only five years after she saw Jesus go into the holy of holies):

"I saw some looking too far off for the coming of the Lord. Time has continued on a few years longer than they expected, therefore they think it may continue a few years more. \* \* \* I saw that the time for Jesus to be in the most holy place was nearly FINISHED, and that time can last but a very little longer." (Exp., p. 49.)

We cannot do better than give the following remarks upon this point from an abler pen:

"According to her theory, Christ has been in the holy of holies over twenty-two years; and when five years of his stay had elapsed she saw in vision 'that the time for Jesus to be in the most holy place was nearly finished.' Can a given point of time be 'nearly finished' before one-half of it has passed? No! yet, although only five years had passed when she saw that the time was 'nearly finished,' and that time could 'last but a very little longer,' over seventeen years more have rolled away. Now what becomes of her vision? It falls to the dust in spite of every effort to prop it up. 'A very little longer,' surpassed with five years, cannot mean a score or two of years; no, no. And if a space of time is 'almost finished when only five years were gone, could we truthfully claim that a space of time five times longer than the first was requisite to quite finish it? No the claim would be false. Could we truthfully affirm on Monday, that the week is almost finished? Could we do it before more than half of the week had passed? Certainly not." *The Visions and Theories of the Prophetess Ellen G. White in Conflict with the Bible*, p. 9, 10.

There is no use in quibbling to get away from the teachings of this vision. The true import of the language that more than one-half of the time had expired that Jesus was to be in the Most Holy Place; and is, that time could not continue more than one or two years longer. It will be remembered that when this vision was published Mrs. W. was strong in the faith that time was soon to close up; and her language was, "Get ready, get ready, get ready." But how is it to-day, after seventeen years have passed? Who are raising their voices and in thunder tones warning people to get ready for the immediate coming of their Lord? Not S. D. Adventists, for they predict somewhere in the distant future not only a horrid persecution of the saints by this government, but another bloody war, that will far exceed in magnitude and horrors the one we have passed through: all this to take

place before the Lord can come. In this their works correspond with their faith: as several of the preachers have purchased homes, and are settling down, expecting, no doubt, to remain here several years to come. Hence, the vision that declared the time for Jesus to be in the Most Holy Place nearly finished, in 1849, prophesied falsely. The reader may set this down as Remarkable Non-fulfillment, No. 2. In 1849, the visions taught that the time of trouble had commenced, and that there would be no more peace on earth till God shall rid it of the wicked. The doctrine of this vision is long since discarded, and the very ones who believed that the time of trouble had then commenced, now believe it is yet future. *The visions on slavery in the United States have been proven false by recent facts.* Time and space forbid our noticing in this article the numerous instances in which the visions have prophesied falsely. "When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously. Thou shalt not be afraid of him." W. H. BALL.

(Voice of the West. (By request.)

"KNOCK!"—Where am I to knock? "I am the door," says the Saviour; "no man cometh to the Father save by me."

When am I to knock? "Now is the accepted time—now is the day of salvation." "To-day, if ye will hear his voice, harden not your heart."

For what am I to knock? "Knock and it shall be opened; seek and ye shall find; ask and ye shall receive."

How shall I knock? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me."

You are to knock, then, at the Door, which is Christ, now for admission into the fold of Christ, by coming to Christ, by way of his commandments.—*sel.*

THE SABBATH AMONG THE JEWS.—The *Jewish Messenger* says; "We are pleased to record at last a movement among our New York Israelites, intended to promote the general observance of the Sabbath day. A meeting was held on Sunday last, by some young men of this city, who organized the 'Hebrew Sabbath Association,' and took immediate steps to secure the sympathy and co-operation of the ministers and officers of our congregations. On Sunday next, it is expected that from every pulpit in the city will go forth an exhortation to 'Remember the seventh-day, and keep it holy.' The anniversary of the Giving of the Law is a fitting occasion for the inauguration of the movement to promote the more consistent observance of the Sabbath."

THE glories of the world always lose their charms when Jesus is spiritually enjoyed.

THE knowledge of divine things flows through prayer, reading, meditation, and observation.

## THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

## Friendly Visit.

On the 26th of June, accompanied by my wife, left the busy cares of the office to spend a few days up the Cedar river valley among kind friends. We had chosen a time when the brooks had become creeks, the creeks rivers, and the river from bluff to bluff, sweeping across beautiful fields of corn and wheat. On the second day, after going miles out of the way to cross streams, and after getting into deep water, we arrived safe at La Porte City, for which we felt thankful. La Porte City is improving finely, and many new buildings are being erected. There was one thing that caused a shade of sadness to pass over us. The S. D. Adventists of La Porte city, had sold their large meeting house to the Presbyterians, and now it has a splendid dome upon it, and the pews are to be sold—Why should they sell their house? Would they need it no longer? were questions that rapidly passed through our mind. And then selling it for one thousand dollars. Is the time soon to come when the S. D. Advent church of La Porte city will be a thing of the past?

We inquired of one of their members, why the house was sold? He replied, "We are already the laughing stock of this place, and we cannot paint it and keep it in repairs." We asked, why not stir around and get means enough to paint it? He answered, "We are politically, physically, and morally dead."—This is a sad condition for the remnant church to be in. This church once numbered scores, and Eld. Cornell spoke highly of them. Why this change? Upon what breakers were they wrecked? Can we discover the causes, in order that we may their dangers shun? We recognize three among the many, viz: intolerance, visions, and more of a dependence upon them, than the Bible as a rule of faith. We should then be more charitable, less visionary, and more practical than they were.

We spoke three times in the Evangelical meeting house, which was freely opened to us. We had large congregations, and the last evening the house was filled to overflowing. We had chosen practical subjects, which take hold of our every day life. The people have

had too much theory, and too little of the practical. The testimony was well received. Found the friends of the cause still holding on to the truth. Bro. Joseph Nichols was with us, and assisted us in the meetings. We are anxious to have this bro. get out into the work of the ministry, as an active laborer. The cause needs more laborers, who are not afraid to meet the toils and privations that befall the servant of God.

We spent a few days in Waterloo. Here the "Vision" cause is dead, and some who claim to be very zealous for the gift of prophecy, would disgrace and contaminate any church they might be permitted to associate with. Friends here have learned some lessons in the school of adversity. May God bless them, and help them go through to the end. We spent the time pleasantly, and we trust profitably. We obtained some new subscribers, and some means for the cause.

On the 8th of July, arrived safe at home. We found that bro. Snook had also returned from his field of labor, and we were glad to see him, and find that his heart is still in the work. Bro. S. is well qualified to preach and defend the cause of truth, and we hope that the brethren at large will see to it that he is liberally sustained. We specially invite the friends of truth to aid in keeping bro Snook into the Missionary field. The work is onward.

## Report from Bro. Snook.

We arrived in Miamitown, Ind., May 31st, and began meetings in the Christian church.—We found the interest good, and the attendance large, considering the very busy season. After the debate we accompanied brother George Shortridge to his home in Henry county, for the purpose of setting forth the truth before his friends and neighbors. As our stay could not be long, we could not make a protracted effort at any one point, and hence decided to spend our time as best we could at several points. We held three meetings in the Christian church in Cadiz. Our subjects were the coming of Christ, the Kingdom, or Age to Come, and the Sabbath. The attendance and interest was good at the beginning, and increased to the close. Deep conviction rested upon many minds. Some of the disciple brethren remarked that they had thought that they knew it all, but now they were persuaded there was something more to learn.

We received word from a friend to return with a promise of remuneration, if we would do so.—We in company with Bro. E. W. Shortridge, held some very interesting meetings at White Union Church. Here we had an excellent interest and attendance. Many are convinced that we are right, and several are now keeping the commandments.

The next point we made, was Sulphur Springs. Bro. E. W. Shortridge had gone before me, and raised a good interest, and convinced most every

body that we are right on the Sabbath. By request, I preached on the Kingdom and Signs of the Times. The crowded house and breathless silence, clearly showed the deep interest felt in the solemn and important subjects presented.—We were besought to remain longer, but could not, on account of engagements otherwise. We felt sorry to leave so many good friends, but hope to meet them again.

June 28th-30th, we spent in the neighborhood of Bro. Charles Seward. The interest and attention was usually good. On Monday, July 1st Bro. Shortridge baptized four, and we are certain that there are there many believers who may yet be gathered into the fold.

A good work is begun in Indiana. A large field opens up before us waiting labor with flattering assurances of success.

Bro. Geo. Shortridge has long been a faithful and acceptable minister of the Christian Church, and we may well feel to rejoice that he is fully with us, and will no doubt, be a good servant in the Lord's cause. We trust that he will be an instrument in the hands of God, in winning many souls to Christ. We pray that the cause may go on, and greatly increase among this people. B. F. SNOOK.

## Thoughts on the xiii. Chap. of Rev.

That the two-horned beast of Rev. xiii. and the false prophet of Rev. xix-20 are one and the same power, is to my mind plainly evident. One was a power that was to deceive a portion of mankind by means of miracles which he could perform or seemed to have power to perform. Rev. xiii-14. So also did the false prophet Rev. xix-20, they were also to be done in the sight of the beast. So also the false prophet was to perform his before the beast. Here are points of similarity so striking that no one can fail to see that the same power is brought to view in both places.

Those who advocate that the United States is symbolized by the two-horned beast find an argument in favor of that theory in the idea that it arises subsequently to the ten-horned beast, and after the time allotted to it.

The 1260 years allotted to the ten-horned beast they tell us ended in 1798 by Buonaparte taking the Pope prisoner, and carrying him to France, where he died. This they say is the going into captivity of v. 10, Rev. xiii. But we think this could not be a fulfillment of that prophecy. Ist, John was shown the ten-horned beast down through the periods of his existence to his end, which he says should be captivity and destruction by the sword. "He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed by the sword." Rev. xiii. 10. Both doubtless having reference to the same event. But he nowhere tells us of his resurrection, which will doubtless not take place, until the wicked dead are raised to receive their punishment in the lake of fire and brimstone.

It is true that the prophet declares that he saw one of his heads wounded to death, and his deadly wound was healed: he also says immediately after that event "that all the world wondered after the beast," Rev. xiii-3. Now if the wounding of the head and the going into captivity are the same event and happened in 1798, (according to U. Smith in Review and Herald vol 28, p. 204.)

then since that time all the world wondering after him! W. Papacy, as since that time steadily on the wane, and wonder.

If the two-horned beast (1260 years), allotted to it (supposing the Papacy to be the work miracles he can he work miracles he prophet work miracles he existence is passed, and the al power has ceased to exist

If the two-horned beast work miracles in the "sigh beast they must necessarily, as both have the w trophy, it being said of one, "dered after him" "and r over all kindred tongues) that dwell on the earth shall those who are the people And of the other, "he can which dwell therein to work and he says to them that d make an image to the bea all." Rev. xiii-12-16.

## Report of Conference held at Buren Co Mich.

Brethren met according to "Hope." There was a co and Elders present appointed who after consultation pre 1st. We deem it best for Treasurer appointed in es recommend that the Deaco will enable the brethren as Paul recommended.

2nd. That the means t for the spread of the gosp

3rd. Said funds to be c and Elder of each band.

Bro. James Watkins v bands in order.

The committee talked Elder, and came to the con or the Elders of each band n circumstances, strictly ad ording to all the light he consultation with the bre which he is Elder.

The committee reported

Morning service.

Prayer by Bro. Horto Eld. Cramer. He spok

and that it was the duty o bor only in word and doe

though the gospel was fr is, and publish it", and that brethren to bring their

the treasury, that the wo Bro, let us bring in c shall have a place in each

since that time all the world have been wondering after him! Which is not true of the Papacy, as since that time his power has been steadily on the wane, and people have ceased to wonder.

If the two-horned beast comes up after the same (1260 years), allotted to the ten-horned beast supposing the Papacy to be that beast how then can he work miracles in his sight and the false prophet work miracles before him as his time of existence is passed, and the Papacy as a temporal power has ceased to exist.

If the two-horned beast (false prophet) is to work miracles in the sight of the ten-horned beast they must necessarily occupy the same territory, as both have the world under their control, it being said of one, "that all the world wondered after him" "and power was given him over all kindred tongues" "and that all men dwell on the earth shall worship him," except those who are the people of God. Rev. xiii 5-8. And of the other, "he causeth the earth and they which dwell therein to worship the first beast," and he says to them that dwell upon the earth, "make an image to the beast, and he causeth all." Rev. xiii-12-16.

M. A. DALBEY.

Report of Conference held at Hartford Van Buren Co Mich. June 14, 1867.

Brethren met according to appointment in the "Hope." There was a committee of Ministers and Elders present appointed to present business, who after consultation presented the following:

1st. We deem it best for the cause to have a Treasurer appointed in each band, and would recommend that the Deacon fill said office. This will enable the brethren to lay by them in store as Paul recommended.

2nd. That the means thus raised should be for the spread of the gospel and for deeds of charity.

3rd. Said funds to be directed by the Deacon and Elder of each band.

Bro. James Watkins was chosen to set the bands in order.

The committee talked over the duties of an Elder, and came to the conclusion that each Elder, for the Elder of each band must act according to the circumstances, strictly adhering to the Bible, according to all the light he could get, and a strict consultation with the brethren of the band of which he is Elder.

The committee reported and the report accepted.

Morning service.

Prayer by Bro. Horton, and preaching by Eld. Cranmer. He spoke from 1st. Cor. ix. 16. He showed that the gospel was our only hope, and that it was the duty of God's ministers, to labor only in word and doctrine, and that it would (though the gospel was free) cost money to carry it, and publish it, and that it was the duty of the brethren to bring their free will offerings into the treasury, that the work may go on.

Bro. let us bring in our mites as we now shall have a place in each band to receive it and

to keep it in store.

Evening service.

Prayer by Eld Cranmer, and preaching by Eld R. Horton. He spoke from Matt. xi. 28-30. He showed us that in the Old Testament the sacrifices could not atone for sins, but that the only sacrifice that could was Christ, and that it was our duty to look unto him, for his yoke is easy and his burden light.

First day: Bro. James Watkins preached a sermon on the kingdom, and the conference closed.

E. EASTON.

THE PERIODS OF DANIEL. NO. III.

Is the "Great and terrible Beast" of Daniel vii., identical with the "Little Horn" of Daniel viii?

BY L. N. KRAMER.

It seems to be the popular view that these are the same. That the great and terrible beast represents the Roman power, which by destroying the city, temple, and holy things, placed the abomination that made desolate, and therefore marked the commencement for Daniel's second class of periods. But of this, be it observed, that if the Romans are the power, and their work the work indicated in Dan. viii. 11. xi. 31, and xii. 11, then the resurrection and state of blessedness are already past, and we need never expect anything hereafter better than the present state of things. For "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.—Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Dan. xii. 11, 12. The work of the Romans upon the holy city and holy things was accomplished A. D. 70; and from that time to the resurrection are 1260 days, which added to the 70 gives us A. D. 1360 for the close of that period, and 45 years afterward, or in A. D. 1405, the complete subjugation of the kingdom to Christ was accomplished. But of this, nothing can be more certain than that it is not true, and every one knows that it is not true, and every one knows certainly, its untruthfulness. Therefore the great and terrible beast, and the little horn of Dan. vii. are not identical.

In Dan. ix. 26, we are told that the people of the prince that shall come, shall destroy the city and sanctuary and in the next verse, that he is a covenant-making prince, and is evidently the same power he alludes to in chap. xi. 21. "Yea also, the prince of the covenant. History shows plainly that this covenanting prince was the Roman, or terrible beast power: and Dan. xi. 22, tells us that the Grecian countries shall be broken by the little horn, or vile person, and at the same time, the dominion of the prince of the covenant over them shall also be broken by the little horn or vile person, and at the same time the dominion of the prince of the covenant over them shall also be broken. Therefore if the little horn of Dan. viii., or the "vileful king of Dan. xi., are identical with the terrible beast, then we have the Romans breaking the Grecian countries, and breaking their own, the Roman do-

minion, over them at the same time, which is impossible.

Again, when this horn comes into possession of the Grecian kingdoms he is to come and become strong with a small people. Was this the manner in which the Romans took possession of the Grecian kingdoms? They took it by subtlety and flattery, and after the league made with him, he works deceitfully, and becomes strong with a small people. What league was formed with the Roman prince while he was yet small, so that he became great with a small people? From what small people did he arise? What deceitful nature and character did he exhibit after that league? Ah! history shows that none of these things in any way describe the manner in which the Grecian Kingdoms fell into the hands of the Romans, therefore, history shows that the great beast and little horn are not identical.

Also this horn is to continue to tread under foot the sanctuary and the holy people, unto the end of the 2300 days. Dan. viii: 13, 14, 25, and xi: 36, also xii: 7. But the Romans have not trodden under foot the holy place for the last 1260 days, therefore, it is not the Roman power.

What shall be the Bond of our Union.

If there is any other bond of union to be adopted than the principles of brotherly love, and love to God, I must say that you must count me once more an outsider; and I must be content to travel on a lonely pilgrim, hoping nevertheless that when that innumerable multitude which John saw, that was composed of persons of all nations, shall be completed, I may be permitted to be one of their number, to help sing the song of victory and praise to God and the Lamb.

I have no desire to be in any way directly or indirectly connected with any person or persons repeating over what has already been done so many times within the last four hundred years; viz.: to leave an organization because of its anti-Bible creed discipline and principles. Declaim against creeds altogether, make a new declaration of Protestant doctrines, that the Bible and the Bible only is our rule of faith and practice. This sounds to the thoughtful and honest among the organizations like the declarations of the true followers of Christ, and soon many are seen leaving their creed-bound parties, and joining those who for the encouragement of each other, hold on to truth, though it may be frowned upon by the sects of the day. They get along very well and prosper without any creed or bond of union, other than the Bible, till their numbers have increased to quite a multitude, when they begin to look around upon the different sects of the day, and like Israel of old, when they wanted asking, their reasons were that we may be like the nations around us, or like

the inhabitants of old Babel they say let us make us a name.

From the time that those looking for the soon coming of the Lord, first began to observe the true Sabbath, until within a few years, it was not deemed necessary to have a creed or organization other than the Bible; they even publicly avowed that the sects were a part and parcel of the offspring of the great mother of Harlots. In June 1852 brn. Joseph Bates and H. S. Case held a conference at Albion, Dane Co. Wis. While there, Joseph Bates was asked the question in my hearing, If the organized sects of the day were all of them a part of the Babylonian family of Rev., how could it be shown that their sect or party "were not one of the family also? He answered, The people of God are not organized, neither will they ever be again until they are organized by the Lamb on the Mt. Zion." Query: If the position taken was a correct one, what is their position now? But I believe the position taken at that time was incorrect, and at the present also. For I do not believe the church of Christ has ever been disorganized since it was organized by him, and he said "the gates of Hades should not prevail against it." But in order to a correct understanding of this subject, it is necessary for us to ascertain what course any person must pursue, in order to become a member of the church of Christ. I answer, the record says, "Then they that gladly received his word, (i. e. the word of Peter) were baptized: and the same day there were added unto them about three thousand souls." How were they added?—Ans. By believing and obeying. No record of a meeting appointed afterwards to take them into the church. No record about voting whether they should, or not be received into the church, or whether they should be received into full fellowship, or on three or six months probation. No. They were already in full fellowship in the church the very same day in the which they heard Peter preach his convincing, and converting discourse. How did they get into full fellowship in the church, and that without a church meeting on the subject? Ans. They were baptized into Christ, and Paul says, "as many of you as have been baptized into Christ, have put on Christ."—Now, can it be said that any person has put on Christ, and still not be a member of the church of Christ? Again, Paul says, "For ye are all the children of God, by faith in Christ Jesus." Are these that are thus the children of God, still outside the pale of the church of God, until a body of men associated together, according to the laws of the land styling themselves the church of God in that locality, have met and voted that these children of God

shall be received into the church? I cannot believe it. Then I conclude that the position that the people of God are, or ever have been disorganized since the days of Christ, is a mistake. And if so, the course pursued by our brethren connected with the *Review* when they went into their scheme of church organization, pursued the same course that had been pursued by others, which is altogether and entirely outside the organization of the Church of God. For Jesus told his disciples "to go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." I conclude then these obedient believers are members of the church of God without further ceremony.

But the question arises, how can we fellowship those that believe differently from us? For Paul says "there is one faith." Yes, and Paul also says, "Him that is weak in the faith receive ye, but not to doubtful disputations." For one believeth that he may eat all things: another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him.—Who art thou that judgest another man's servant? to his own master he standeth or falleth." Rom. xiv. 1-4. Again, James iii. 1-2. "My brethren be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all."—And furthermore, the Master saith, "Judge not that ye be not judged." Matt. vii. 1. By these three witnesses we are cautioned against harshness toward our brethren, that may honestly differ from us in some points of doctrine. Again, we do not read of the apostles thrusting off any, for difference of views, and even those that walked disorderly, they did not vote them out of the church, but were simply to withdraw from, or leave their company.

This being the case for disorderly conduct only, we do hope that our brethren will not feel like casting us off, or even absenting themselves from us, because we may believe in the truthfulness of the doctrine of the age to come, or that the two-horned beast is a symbol of the United States.

That there is an age future, I think no intelligent person believing in the second coming of Christ will deny. But the difference of opinion consists of the various views held in relation to the nature and location of that future age, or dispensation. I might occupy a great deal of time and space, in giving the different views held on this subject, but I deem it most profitable for us all to ask, and then endeavor to obtain a correct answer to the question, What saith the scriptures?

I understand the scriptures to teach plainly,

that in this world, or age, the followers of Christ shall have tribulation: but in the age or world to come, eternal life. At the close of this age, or dispensation, the kingdom age or dispensation will begin.

(To be Continued.)

**What kind of Wine did our Savior use when he instituted the Lord's Supper?**

We will give this subject a careful examination, in order that we may answer the question correctly. We understand that wine was one of the staple productions of the holy land. It was used as a beverage among the Hebrews, especially at festivals. (John ii. 3.) It was also employed for drink-offerings in the temple service. (Ex. xxix. 40; Num. xv. 4-19.) It was used in the celebration of the Passover, and subsequently of the Lord's supper.

The true scriptural meaning of the word *wine*, is the pure juice of the grape, fermented, and therefore more or less intoxicating. The term *wine* is never applied to the fresh juice of the grape, until fermented, or in process of fermentation. For the fresh juice, we have the Hebrew word *tirah*, which is rendered *must* in English. (See *Bible Dict.* word *wine*.) According to Webster, *wine* denotes "the fermented juice of grapes." We must therefore come to the unavoidable conclusion that the wine our Savior used, was "fermented juice of grapes." We again inquire have we a right to substitute any thing in the place of the wine? This is a very important inquiry. Hear the Master. "Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins; but I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (Matt. xxvi. 27-29. It was the "fruit of the vine," the grape vine. Now hear the word of the Lord.—"Whosoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you.—And whosoever offereth a sacrifice of peace offering unto the Lord, to accomplish his vow, or a freewill offering in beaves or sheep, it shall be perfect to be accepted; there shall be no blemish therein." (Lev. xxii. 20-21.) "Cursed be the deceiver, which sacrificeth unto the Lord a corrupt thing." (Mal. i. iv.) Has God changed? No. He is the same yesterday, to-day and forever. Shall we dishonor him by offerings which are imperfect and not acceptable to him? When we commemorate the dying sufferings of our Divine Master, shall we not imitate his example who has said, "this do in remembrance of me?" "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Shall we substitute an infusion of misins, (*Dried Grape*, WEB.), or currant wine, or Rhubarb wine, or cider, or sweetened water, or any other preparation for the "fruit of the vine," the pure juice of the grape, fermented; which is the true scriptural wine our Savior used.

But some object to the use of fermented wine on account of its intoxicating properties. But this is no reason why we should not use it as a symbol of his blood which was shed for our redemption. This is an ordinance of the church instituted by our Savior himself, on the same night he was betrayed, to be observed by his

followers until he comes the us then follow him in his o But so far as the use of wine ness, it is condemned by the in our country, where wine manufacture. I article, ofte drop of the juice of the grape ten adulterated with distillate great caution in its select purposes. But this danger making our own sacrame grapes of our own country.

**LETTER DEP**

"Then they that feared the Lord spake the Lord hearkened, and heard it, was written before him for upon his name.—M

[This department is des such communications, from Lord, take Jesus as their S their guide, and are keepin of God. Brethren, speak

From Bro. M. A. Dalbe Bro. BRINKERHOFF:—I for the privilege that we communication, and as I time the cheering testi scattered over the land, and still go on in the goo

One year of the exista passed. One year of bat my of souls. In this wo to know the amount of done by its teachings. I that no one can point taught by it. When bu of this life, with no one to go and commune with been cheered by its chris courage given to press o the prize of the high ca There is one thing howe call the attention of the the extension of the cir Its subscription list shou before the end of this v done by each present s other one to subscribe, paper for one year for not take it. Brethren lasts, for God and his c ards, and as such you n to God. Be faithful in in your trust. Our pap has made it the mean of doing good, how mu be accomplished by pi For my part, I long to Brethren, let us make i with the help of God, news of the coming of

followers until he comes the second time. Let us then follow him in his own appointed way. But so far as the use of wine leads to drunkenness, it is condemned by the word of God. And in our country, where wine is an imported or manufactured article, often not containing a drop of the juice of the grape, or if genuine, often adulterated with distilled spirits; it requires great caution in its selection for sacramental purposes. But this danger may be avoided by making our own sacramental wine from the grapes of our own country.

THEO'S HAMILTON.

LETTER DEPARTMENT

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

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

From Bro. M. A. Dalbey.

Bro. BRINKERHOFF:—I feel truly thankful for the privilege that we have of this mode of communication, and as I read from time to time the cheering testimonies from brethren scattered over the land, I feel to take courage and still go on in the good work.

One year of the existance of our paper is passed. One year of battle against the enemy of souls. In this world it will not be ours to know the amount of good that has been done by its teachings. But for one, I know that no one can point to any immorality taught by it. When burdened with the cares of this life, with no one of like precious faith to go and commune with, my heart has often been cheered by its christian advice, and fresh courage given to press on toward the mark of the prize of the high calling in Christ Jesus. There is one thing however, to which I would call the attention of the brethren. That is, the extension of the circulation of the paper. Its subscription list should be at least, doubled before the end of this volume. This could be done by each present subscriber, getting another one to subscribe, or else paying for the paper for one year for some friend that does not take it. Brethren, work while the day lasts, for God and his cause. You are stewards, and as such you must give an account to God. Be faithful in what God has placed in your trust. Our paper should by all means be made a weekly. If God in his providence has made it the means, as a semi-monthly, of doing good, how much more then, might be accomplished by publishing it weekly.—For my part, I long to welcome it as such. Brethren, let us make it a mighty instrument, with the help of God, in sounding the good news of the coming of the Kingdom of our

God, and his Christ. I want the prayers of all of God's people, that I may have more of his spirit, and that I may grow in grace, and in the knowledge of the truth, and at last be enabled to meet the Lord with joy.

M. A. DALBEY.

[NOTE. We heartily commend the sentiment of the above. Bro. D. means what he says, and with his letter sent a new subscriber. Ed.]

From Sr. W. A. Mc Evony.

DEAR BRO:—I love the *Hope*, and want to sustain it, but my husband and myself have both been sick this spring, and we both are well stricken in years, and our poor mortal bodies are fast going the way of all the earth, if our dear Lord does not come soon "to change these vile bodies, that they may be fashioned like unto his glorious body." My longing heart cries out, "come Lord Jesus, come quickly." Creation groans for Thee to break the bow, the sword, and the battle. The weary pilgrim sighs for immortality and eternal life.

It has been the will of God to raise me up, so that I can work a little, and Sabbaths I have made out to get to prayer meeting.—Last Sabbath the 22nd, we had a glorious time while we bowed before the Lord. Our hearts were broken up by the Spirit of God, and all with one heart and mind prayed fervently one for the other, and for our children and neighbors, and the people of God scattered throughout the earth. While we spake one to the other, confessing our faults, our hearts melted before the Lord of Hosts, and we felt the Lord hearken, and as we wept and mourned before him, it was written in his book of remembrance.

A goodly number turned to the Lord by the preaching of Br. W. Phelps eight years ago last winter. He came here last February and preached the gospel of the kingdom of God. He staid with us over one week, and we were much comforted, and he lives in the hearts of this people. We hope soon to see him again. Woe to the shepherds that feed not the flock, but with force and cruelty rule them, saith the Lord. There are those that do it, bringing strange doctrines instead of preaching the word of truth, as the Bible commands. A shepherd of this kind has been here and told us Mrs. Whites visions were of God, and if we rejected them, God would reject us, and that they were given to correct the body, and that there were ten contradictions in the Bible, to one in the visions. Another kind has been here, preaching Joseph Smith. How diverse the one from the other. They teach except you believe Joseph Smith as a seer

sent from God, you shall be cut off from the inheritance of Ephraim. The one carries the saints to heaven one thousand years to reign with Christ, while the other is torn to pieces, rocks thrown down, and all the Devil has to comfort him, is to roam over it alone and see the desolations there, while the other has the saints build up Zion, the New Jerusalem on this Continent.

Now the Bible does not teach either; it only teaches one doctrine.

Your sister looking for Jesus.

W. A. Mc EVONY.

JUBILEE SONG.

BY J. H. NICHOLS.

Dear friends, I have good news to tell,  
The Lord will come on earth to dwell;  
He'll set up his heavenly kingdom,  
And his people then will be,  
All happy and immortal  
In the glorious Jubilee.

The last loud trumpet soon will sound,  
And wake the saints beneath the ground.  
They will come forth immortal,  
And from death forever free;  
Their troubles will be over  
In that glorious Jubilee.

We're near the end of Daniel's days,  
When we shall see our Savior's face.  
The glorious morn'ning coming,  
And we all shall be set free,  
At the ending of the periods,  
In the glorious Jubilee.

O sinner, come and go along,  
And sing with us the Conqueror's song.  
O turn and serve the Lord,  
And live eternally,  
And you shall have deliverance  
In the glorious Jubilee.

What will you do in that great day,  
When heaven and earth shall pass away?  
O come, and go along  
And his glory you shall see,  
When he sits upon his throne,  
In the glorious Jubilee.

The time is passing very fast—  
The harvest now will soon be past;  
Then heed the call ere 'tis too late,  
And be from sin set free;  
For soon the trump of God will sound  
The glorious Jubilee.

In sixty-eight the time will be,  
To usher in this Jubilee.  
Then let your lamps be burning,  
And your loins well girded be,  
Waiting for the Lord's returning  
In the glorious Jubilee.

\*The abomination was set up in A. D. 1833; to which add the 1265 days of Dan. xii. 12, and we have 1998 as the time of the blessedness.  
The first jubilee occurred B. C. 1533. There was to be 70 jubilees—140 years each, in all 2800 years, 3480—1533, to which add 1 for one year at the christian era, and we have the year of the world's great jubilee in 1866.

Counsels and Comforts.

God is always inviting you to his throne; he says, "Let me hear thy voice; come near unto me, that I may bless thee."

Grace thrives by frequent meditation on portions of God's word: "Let the word of Christ dwell in you richly."

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JULY 16, '87

LOCAL ITEMS.

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

The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

Errata.—Through mistake E. A. Hillis and Wm. H. Stoops were credited \$1.50 each in the Hope in Vol. 2, No. 1.

OWING to our having been absent a few days, we are compelled to defer our concluding remarks on the Essay on Immortality, and answers to questions on the two-horned beast, until the next No.

REV. DR. MOSES HULL, PSYCHO-DYNAMIC PHYSICIAN, is now paying our city a visit. He professes to cure diseases of body and mind. As yet he has created but little excitement. The citizens of this place, as a general thing, have no relish for the fancies and follies of Modern Spiritualism. They profess to love the Bible; but the Dr. seems anxious to call it many hard names. He once loved the Bible, and we would rejoice to see him acknowledge its teachings as genuine, and love Jesus our Saviour, which is the chief corner stone of the Christian Edifice.

BOOK NOTICE.—"The Handwriting of God in Egypt, Sinai, and the Holy Land," by the celebrated Dr. Randall, is decidedly the best work ever published on the land of Palestine. It is but recently published, and is a full disclosure of all the incidents and matters of importance connected with the tour of Dr. Randall from the great valley of the West to Jerusalem, the Holy City. Price, 3.50, besides postage.

B. F. Snook, Agent, Marion, Iowa.

The brethren of Michigan are invited to bring in their mites to the next Conference, to enable us to defray the expenses of Elder James Watkins. Brethren, let us bring in liberally.

E. EASTON.

NOTICE.

It has been published among the brethren of Michigan and other States, that br. Erasmus Branch is exalted and fanatical, and that he desires to rule the brethren above that which the Bible commends. As br. Branch has felt burdened over these things, the brethren and sisters of Michigan feel it their duty to say through the Hope that the reports are entirely unfounded, and untrue, and have been circulated to injure his influence among his brethren.

By order of the brethren.

E. EASTON.

Attention! Read this!—We agree to pay the amount set opposite our names for the purpose of paying for the printing press of the Association; provided the amount is raised. We wish the office to be freed from debt, and we see but one way to do it, and that is, by taking hold of the work individually, and sacrifice of our means. The brethren at, and near Marion, Iowa, have borne the burden of the expenses, and they feel to extend the privilege to their brethren and sisters scattered abroad. Thus, we now appeal to you: Send in your pledges immediately. If the suggestion of the Editor is followed out by all the friends of the cause, each one owed out by five or more dollars, beside paying for the paper, the office would soon be free. Send on pledges to be paid on or before the first of January, 1888.

M. N. Kramer, \$25.00. Asahel Aldrich, \$25.00. W. H. Brinkerhoff, \$10.00.

BUSINESS DEPARTMENT.

Business Notes.

Bro. Cushman: We only received one letter from you, and that contained the \$3.00. E. Easton: Conference notice received.—Will be published in the next.

Communications Received for THE HOPE

(Should any of our correspondents fail to find their communications receipted, they may know that they were not received.)

The Coming of the Lord, I would not be an angel (Poetry), Report of Hartford, Mich. Conference, Report from Bro. Snook, An Exhortation, Life and Death.

RECEIPTS

For the HOPE OF ISRAEL.

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

J. Bargerhuff, Jesse Shortridge, John T. Gettinger, Isaac Zirkle, Henderson Lilley, Lewis M. Carter, Dr. Wm. M. Resoner, Caleb Brown, Eld. Geo. Shortridge, Charles Seward, Dr. D. J. Sherry, \$75 EACH.

S. C. Hancock, Geo. P. Newgent, David T. Rathbun, Nancy Caldwell, Wm M. Swofford, Milton Haynes, Amos Clark, Andre w Ricks, L. D. Harvey, J. B. Benbow, Dr. H. M. Minesinger, James Shortridge, W. H. Ball, H. Cushman, O. Cushman, Ann Crowell, O. A. Phillips, Dr. T. Rich, John Glover, \$1.50 EACH.

Eliza Payne, J. Easton, Moses Dunham, \$1.00 EACH.

J. W. Mc. Nett, .50c, Herman Jenkins, \$2.00.

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David Ticknor, \$1.00, Emilia Ticknor, \$2.00, Augusta Thompson, \$5.00, O. A. Phillips, \$3.50

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Enos Easton, \$5.00

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Onward, roll onward, ye bring to me toils, at Roses ye strew in my path Many bright flowers I And twined in a wreath! But soon, oh, so soon, it Like morning dew on

Onward, roll onward, ye I am so weary of sin at Hopes I've most cherished Like the Will o' the wisp They glimmer and glow And are gone, for aye, While my heart is sad, With sore disappointment

Onward, roll onward, ye I'm tired of the cares at I long for that home where hearts are not sad Where clouds ne'er arise Then shall I meet with Who death's sullen str

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