

THE HOPE OF ISRAEL.

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

Present Series.

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Vol II.--No. 5

THE HOPE OF ISRAEL.

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H. E. CARVER, PRESIDENT.

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"LET ME GO"

Let me go to my home in the land of the blest,
Where for all who love God "there remaineth a rest,"
Where my soul filled with rapture shall with joy overflow—
To the blest Eden home let me go, let me go.

Let me go to the place where there's peace evermore,
Where no death shall be known on that fair happy shore;
And dwell with my Jesus, there no sorrow to know—
To my mansions in glory let me go, let me go.

Let me go, let me go where no sin e'er shall come,
No jars or contentions annoy my dear home,
But peace, love and glory forever shall flow—
To that fair, happy land, let me go, let me go.

And oh! let me go to dwell with my God,
On the earth when renewed, the saints blest abide;
Where all the redeemed in transports shall show
The fruits of redemption; let me go, let me go.

Let me go, for the day breaks in splendor so bright
Then my vision extends to the regions of light;
I hear the sweet music harmoniously flow,
And I long to be with them, let me go, let me go.

[Worlds Crisis.]

WATCHING AND WAITING.

BY EMMA F. ALDRICH.

"Therefore let us not sleep, as do others; but let us watch and be sober." 1st Thess. v. 6.

This is the inspired language of the servant of God addressed to the followers of the meek and lowly Savior.

The question naturally arises, why should we watch? For an answer we will go to the Book of Books; this Book has guided many a weary wayworn traveler safely through the uneven journey of life; many have from this blessed Book received such instructions that they have been enabled to direct their frail and wayward track in such a manner as not to come in contact with the many shoals and quicksands which are found in the way, upon which many a ship that was launched upon the limitless ocean with bright expectations of sailing in safety to the desired harbor, has, through carelessness or

in neglecting to consult the compass, been wrecked and sunk to rise no more. We must watch, lest we also become wrecked upon the voyage of life; we must watch, lest we enter into temptation. We should watch every opportunity for doing good—of benefiting our fellow-men. We should watch all our words, our actions, our motives, and our thoughts, so that we shall know whether they are such as our Maker can approve. We should ever be watchful so that when we have the privilege of speaking a word to the glory of God, we can do so. We should be "vigilant, because our adversary the Devil, walketh about as a roaring lion, seeking whom he may devour;" and if at any moment we are not watchful, he is ready just then to lead us astray, and cause us to say or do something to grieve the love of our Heavenly Father; and thus bring a disgrace upon his cause. While on the other hand, if we are watchful, we shall be enabled to withstand all the fiery darts of the wicked one.

We are also told to watch for the coming of our Lord in the clouds of heaven with great power and glory. Our Savior was once conversing with his disciples about the temple at Jerusalem, which was forty-six years in building; he told them that the time would come when there should not be left one stone upon another that should not be thrown down; his disciples then asked him when these things should be, and what should be the sign of his coming, and of the end of the world; and in answer to their questions, after he had gone on to tell them what things should transpire before his coming, that there should be wars, famines, and pestilences; that false prophets should arise; that iniquity should abound, for which cause the love of many should wax cold; that false Christs should arise; that there should be a time of great tribulation, and immediately after that tribulation, the sun should be darkened, and the moon should not give her light, and the stars should fall from heaven, and the powers of the heavens should be shaken; and then should appear the sign of the Son of man in heaven. He then goes on further to say: "So likewise ye (referring to those who should witness these signs), when ye shall see all these things, know that it is near, even at the doors." "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." He then adds, "But as the days of Noah were, so shall also the coming of the Son of man be." How was it in the days of Noah? Were men living in the fear of God keeping his commandments? Ah, no, only a very few. The sacred record tells us that almost every imagination of man's heart was evil, and only evil continually: thus will it be in the days of the coming of the Son of man. Were there many that believed the message that God gave to Noah to preach to the Antediluvians? There were not thus will it be in the days when the Lord is revealed from heaven; few will believe in his coming. Were there any others saved except those

that believed the flood of waters was coming upon the earth? no, there was not. Will it be thus when the Lord of life and glory shall appear? I will leave my readers to judge whether there will be any saved who will not then believe in his coming; and will simply add a few more passages which have reference to this subject: "Unto those that look for him (or watch for him, not unto those who do not look for him,) shall he appear the second time without sin unto salvation." "Watch therefore, for ye know not what hour your Lord doth come." "Blessed is that servant whom his Lord when he cometh, shall find so doing;" or shall find watching.

I do not propose to now bring evidences to show, as I think, that the coming of Christ cannot be very far distant; but I trust a careful observer of the signs of the times, cannot fail to see that the predictions of our Savior, of apostles, and prophets, have been nearly all fulfilled; and many Bible students of our land have to acknowledge that we are now living in the last link of the great chain of prophetic history.

We are not only told to watch for the coming of the Lord, but to wait for his coming; there is a vast difference between watching and waiting. I will illustrate the difference by supposing I have a dear friend who lives a great distance from me; I have received a letter from her, stating that she is coming to see me; now I can be looking for that friend, and yet not be waiting for her; I may be expecting her, though I am not ready to receive her; perhaps the house is not set in order—I wish to arrange the room she is to occupy with greater care and taste; and I cannot say that I am waiting, until all this is completed; but when all needful preparations or all that I wish to make, have been made, then I can truly say that I am both watching and waiting for that friend.

Just so it is in regard to the coming of our Savior; we cannot be waiting for him, until we are ready to meet him; that is, until we have, by his assistance, made all preparations that are in our power to make. We must have our sins forgiven. We must have our robes washed and made white in the blood of the Lamb. We must have "a faith that will not shrink, though pressed by many a foe." We must know (not hope) that we are the children of God. The vilest sinner may be watching for the coming of Christ, but cannot be waiting for him. That person who expects to meet with divine approbation at the second coming of our Lord and Savior Jesus Christ, must be found in a waiting posture. The Evangelist says: "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." I would raise one more question, will the Lord require anything more of those who will be alive upon the earth, and be translated without seeing death, than he does of those who are waiting for him in the silent tomb? I think he will not. As it is possible that we may live to behold our bless-

A LITTLE TOO FAST.

The following advertisement appeared in *The Advent Review* of March 19, 1877:

"Can any of our brethren procure for us copies of *THE VOICE OF THE WEST* of February 19 and 26. We learn that they contain matter controverting some of our positions. We have sent to that office, but failed to obtain them."

In No. 17, notice was given that the numbers called for had been sent in until they had an abundant supply. On referring to those numbers we found the "matter" which the editor was so anxious to obtain was from our own pen. One article bore the following caption: "Why not confess their mistakes?" Had we been troubled with weak nerves we might have trembled to find that our productions had fallen into the hands of one who is considered a champion in applying the dissecting-knife wherever capital can be made in so doing. But knowing whereof we affirmed, and that every statement made by us was strictly true, we dismissed at once all our fears, and have calmly waited, expecting of course, that the dissecting-knife would be unsheathed and vigorously applied to our articles. But after waiting some over three months, and finding all things quiet, we have come to the conclusion that facts are stubborn things, and to risk an encounter is not always considered good policy. This will account for the silence on the part of *The Review*.

Think you, reader, that after obtaining our article in so public a manner that the editor would have made some reply had he not found a plain statement of facts staring him in the face? We are inclined to think that such would have been the case. If the proclamation made at head quarters over two years since that the time had come for the fulfillment of Revelation 7: 2, 3 was not a mistake, why not controvert the charge? On the other hand, if it was a mistake, why not come out and confess it? We noticed in the General Conference report of May 28 some confessions of wrongs concerning the spirit of self-glorying, and self-exaltation, which were imbibed and spread throughout the ranks of Sabbath-keepers as the result of claiming that the four years' war was brought to a close in answer to their special prayers. But we discovered no confessions of wrongs or mistakes in proclaiming to the world that the time had come for the holding of the winds, and for "the loud cry" to be heard.

We feel a little curiosity to know whether those at the head of this work can be made to confess, or even admit, a mistake of this kind. Perhaps they will contend, as many do, that there was no mistake about it; that it was all right; that the angels have received their charge to "hold," but there must be an occasional outbreak, or else we should not know that the winds are being held! What folly! What stubbornness! As well might we argue that a Sabbath-keeper must occasionally violate the Sabbath; else we should not know that he was a Sabbath-keeper! We think it would be far better to confess our mistakes, than to seek justification of our errors in such foolish arguments.

In conclusion, we would suggest that when the editor of *The Review* wishes to obtain any more of our productions that he address us a private note, instead of advertising for them through the paper, and we will endeavor to furnish him with our communications free of charge.

W. H. BALL.

[NOTE.—As the above-noticed advertisement would seem to imply that we refused to furnish copies of *THE VOICE* as requested, we will state that we have every reason to believe that *THE VOICE* has been sent regularly to *The Review*, in exchange, until within a few weeks; when, as *The Review* had not come to hand for nearly two months, we thought it no act of discourtesy to discontinue the exchange.—Ed. *Voice of The West*.] (By request)

ting some "pure juice of the grape—fermented" the "danger may be avoided." Some will admit that intoxicating wine is unsafe and demoralizing in general use; but perfectly right to represent "His blood which was shed for our redemption" because the Master authorized it!

This position seems just like giving Satan the handle, whilst we attempt to sustain ourselves in the combat by grasping the blade of his sophistry. I deem that he is never better pleased than when he gets christians thus committed.—The Infidel would say "your great exemplar Christ, is not so good a man as yourself, not a safe pattern by your own showing. COMMON SENSE would laugh the worship of such a divinity to scorn."

The Bible argument against intoxicating wine, is on this wise,—Christ authenticated the scriptures by frequently quoting them. He would not do what those scriptures condemn. Read: "wine is a mocker, he that is deceived thereby is not wise." Was the Savior wise?—"A wiser than Solomon is here." "Look not thou upon the wine," (of a certain description.) This seems much like total abstinence principles. "At the last it biteth like a serpent and stingeth like an adder." "Thine heart shall utter perverse things; yea, thou shalt be as he that lieth down in the midst of the sea." Did the Anointed ever get bit by the mocker, etc? "It is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law." Was Christ a king or a prince?

The wine and strong drink of the Old Testament were the same thing essentially; which had most of alcohol in its composition, is not yet ascertained. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; therefore, their root shall be as rottenness, because they have cast away the law of the Lord," etc. (Isa. v. 22-24.) Did the "Holy one of Israel" ever countenance the drink leading to such vices?

"The priest and the prophet have erred through strong drink, they are swallowed up of wine.—They err in vision, they stumble in judgment; for all tables are full of vomit and filthiness, so that there is no place clean"!!! (Isa. xxviii. 7, 8) "In the day of our king, the princes have made him sick with bottles of wine, he stretched out his hand with scornors." Hosea vii. 8. Dare a Christian assert that Christ approved this kind of wine? "Whoredom, and wine, and new wine take away the heart." Hoca iv. 11. Did the good wine of the marriage at Cana have such effects? "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also." Hab. ii. 15.

The foregoing quotations abundantly justify Solomon's definition, "a mocker," and his teetotalism "Look not thou upon" it. They prove that it both depraved the morals, and hazarded the lives of its victims; that it was a curse and not a blessing, as a drink; and to charge the SAVIOR with countenancing its use would be equivalent to accusing him of teaching "Lead us" into temptation and deliver us to evil!

Evidence that the aforesaid wine was not the fruit of the vine, and that there was a wine used by the ancients that was a BLESSING; and also the chemistry of both articles, must be deferred to future papers.

E. P. G

committed to my charge, to save my children and my neighbors children from the deluge of "liquid damnation" that seems threatening in the world and in the church. I have sought with all the consecration of a forlorn hope to defend the character of the Savior from the charge of complicity in wine bibbing. "And I sought for a man that should stand in the gap" (See Ezek. 22-30) but I found none." Why should I not be sad?

From 30 to 40 years since, the ground of controversy involved in the above caption of Br. H. was all fought over, and with marked success, by the defenders of "total abstinence from intoxicating drinks," with no exception for sacramental uses. They were furnished with artillery from the old and new TESTAMENTS, and from the most irrefragable deductions of experience, history, and so on. And (strange as it may seem) the first and principal champion who encountered the "teetotalers" was Rev. Samuel Peiton of Rockland Co. New York (Presbyterian). He stood on Br. H.'s ground, that "the true scriptural meaning of the word wine," was a drink "more or less intoxicating," and that the Savior approbated, and even commanded its use. The best temperance paper of that day opened its columns to his arguments; they would have perhaps occupied as much space as is furnished by the whole surface of 3 or 4 numbers of the *Hope*. And had his *premis s been sound*, he would have been perfect master of the situation. As it was, he enjoyed the warm sympathy, the congratulations, the cheers, the toasts of the drunkards and drunkard makers of his acquaintance.

The leading champions of teetotalism were Wm. Goodell of N. York city Rev. Dr. Nott, president of Union college, and E. C. Delevan president of N. Y. State Temperance Society. The latter, so offended a leading brewer of "Albany cream ale" by exposing the revolting filthiness of his manufacture in the "cream ale" line; that the brewer prosecuted him for *Slander*, laying his damages at 130 thousand dollars. Mr. Delevan however proved more than he had reported of the brewer, and was justified before the law of his country.

These champions set a noble example of fealty to the cause of good morals, human wcal, and Christian consistency,—fortified well their positions of attack and defence, and walked abreast with the Light vouchsafed to their generation;—"verily they shall in no wise lose their reward."

They spent the best years of their lives in labors of love, at a pecuniary outlay of not less than 30,000 dollars, but they could not raise defences against the dangers to a succeeding generation which result from the new and progressive wiles and sponistries of the great DESTROYER and his allies the liquor vandars: Therefore I would wake the readers of the *Hope* to a sense of present duty; for their own defence, and their childrens defence; and more than all, the defence of their CHRISTIANLY against the corruptions of "science falsely so called."

The Bible argument for wine in the Lord's supper as presented by Bro. H., seems to admit some objectionable properties in the wines of commerce for sacramental purposes; but by get-

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THE HOPE OF ISRAEL.

"The entrance of thy words giveth light." Published Semi-Monthly by the Christian Publishing Association, at

Marion, Linn County, Iowa.

TERMS: - - - \$1 50 per year

TUESDAY, - - - - - AUG. 13, 1867.

W. H. BRINKERHOFF, Editor.

SABBATH AGITATION.

The Sabbath question is being agitated in many parts of the country, and the religious communities are beginning to awake only to discover that they have no Divine authority for first-day keeping, and many are going over to the theory of no day for this dispensation; others again are willing to follow the command of God and rest the Seventh day.

Rev. R. L. Collier (whose name will be familiar to many of our readers) has agitated thought to a considerable extent on this question. He is causing the clergy to flutter and make extravagant assertions. He says that "Any institutions intended to outlive criticisms of all kinds, must rest on a logical basis." He then applies his statement to the Sabbath question and says: "There cannot be found anywhere in the Bible any authority for the change." "Some," he tells us, "have attempted to persuade the people that the present Sunday was sanctioned and commanded by the Jewish law; that is by the 4th commandment. "But" he asserts, and truly too, "any statement that it was thus sanctioned is untrue."

After asking the question, "Why was the first day held in honor?" among other things he says: "Had it any authority?" and adds "Since it had not, shall we give it up, and work on Sunday?" He says, "No." This shows the tendency of the age. Those who choose to follow the word of God will obey his command, and if not, they are not willing to throw the sacredness of the Sabbath on the first day, but regard it as a day of recreation and pleasure. We rejoice in the Sabbath controversy; its tendency is to enlighten, and some will get their eyes opened to see the truth. Those who anticipate that our government will soon by law enforce the claims (spurious) of Sunday as a Sabbath, must see but little hopes of ever arriving at that time, for the tendency is just the reverse. As men lose sight of the idea that Sunday is a sanctified day, and adopt the day for convenience, and to satisfy the demands of nature; they then make it a day of pleasure and recreation; and instead of a strict Sunday law, we shall find the shackles loosened that already bind it.

Causes produce Effects.

We recognize cause and effect, or that effects are the result of causes, and see therein some of nature's laws manifested. If I burn my finger, I suffer pain; if I take poison, I die; if I am benevolent, I have many friends; if I become a sectarian bigot, I denounce all who do not act and think as I do; if I lack brains, I am an idiot;

and if a Christian, then I do unto others as I would that they should do to me. This last cause and effect is much less frequent and harder to discover than most anything else in the world. Precious as gold, and lovely as the starry expanse of the universe. As an illustration of the sectarian cause and its effects, we refer to language used by a located minister, whose voice can be heard loud and strong in our Sanctum; when contemplating the unconscious state of man in death, he ridicules its advocates, and without argument calls them "brainless creatures," and "beings without souls." Now, it is as natural for such individuals to thus talk, as for water to seek its level. They argue from the bigot's standpoint, and discover the bigot's ideas. We venture to affirm that men, trammelled with such fetters, would no more be willing to measure brains or mental caliber with those who hold to the unconscious state of man in death than would the man of sane mind be willing to dwell beneath the deadly "Upas" tree.

We present one more case to the point. A subscriber in writing to us, says: "I reject E. G. White's visions 'in toto.'" And remarks that a neighbor of his who admires them very much says "I am INSANE, and have no right to call in question anything she says, for she is called of God to lead his people." Now, our visionist friend could not be coaxed to enter into an investigation of the visions; yet those who reject them are "insane." To many minds a rejection of the visions would be an indication of a healthy state of the mind. When the Pharisees could not refute the reasoning of the Savior, they could cry, "He hath a devil." Such a mode of reasoning would make a healthy bigot. May God spare us from ever getting into such a place. Let kindness, love, and good will predominate. Because some one else is trying to do good, bless God for it. Don't get the idea that in your small circle of operations, is the only place God acknowledges and blesses. There are some all over the land, who

"Like good Elijah stand, While thousands have revolted."

and wherever we find an earnest worker for the good of human kind, we recognize in him an agency or cause whose effect may be felt in alleviating the sufferings of humanity, and in pointing the way to Christ: to God. Brother, be careful; sisters, do not forget "to do unto others, as you would that others should do to you." The love of God dwelling in the heart cannot produce envy, malice, or hatred, but must, and does beget love, joy, peace, goodness, gentleness, &c. If you would be Christians, work for the Christian's stand-point, and live for Christ. May the Lord help us all to be Christians, and not sectarians.

Debate in Kokomo, Ind.

According to previous arrangement, I met Eld. Thompson Baptist minister in public discussion in Kokomo, June 24th, and spent three days in debating the following propositions: 1st, The Scriptures teach that the Kingdom of God was set up during the life-time of Christ and the apostles. Eld. Thompson affirmed. 2nd, The Scriptures teach that Christians should keep the Seventh-day Sabbath, as an

institution recognized by Jesus Christ. Eld. Snook affirmed.

The arguments pro and con were such as are generally used on these questions. On the first proposition Eld. Thompson took the grounds and arguments of the Disciple brethren, that the Kingdom was set up on the day of Pentecost. His failure to sustain himself was so clear that the audience could not help seeing it. On the second proposition, his failure was not only manifest to the people, but to himself. The morning after the debate closed, the Eld. presented a summary of points on which he was convinced, and remarked that the debate had been good for him, if for no one else. He also acknowledged that the evidence made it very apparent that the Seventh-day Sabbath is yet binding, and declared his determination to re-investigate the subject for truth's sake; and if he saw that the argument is well founded, he would keep the Sabbath. Eld. Thompson is an able debater, and a gentleman in discussion. He was selected for the occasion by Eld. Winslow, of Kokomo, who chose him on account of his acknowledged ability. Bro. Winslow acknowledged the failure, and that he himself was convinced that the Sabbath is yet binding.

Eld. Thompson failed because of the untenableness of his theory. In respect to him, I will say that his effort was the ablest I ever met, and we have met the ablest on these questions.— Truth is mighty and will prevail. When I see the strongest fail, I can but exclaim "Thy word, O Lord, is true from the beginning."

B. F. Snook.

GOD FEEDS THE HUNGRY SOUL.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Mat. v. 6.

What a blessed privilege it is to the child of God to claim the promises of his word. How consoling the thought, that in all our trials and temptations, we have a friend who loves us, who was "tempted in all points like as we are yet without sin," and who is able to succor us when we are tempted, and who has said: "If ye abide in me, and my word abide in you, ye shall ask what ye will and it shall be done unto you."

The word of God abounds with promises, some of which are suited to each traveler Zion-ward; and how precious to those who would have on the breast plate of righteousness is the promise quoted above. But, says one "I have professed to be a follower of Jesus for many years. I have heeded the admonition of the apostle 'Not to forsake the assembling of yourselves together. I have not been guilty of any immoral conduct, I have observed the ordinances of the Lord's house, and still I don't feel that blessedness the Bible tells of. This great favor must be conferred only upon those who occupy a high position in the church.' Begone unbelief! "Without faith it is impossible to please God." "Let us draw near with a true heart in full assurance of faith." "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Thus we see that without faith we need not claim the promises of God! But if we believe, "all things are possible to him

that believe. The promise is to thirst after righteousness. Then what is it to eatness?

Have we ever felt that will enable Ardent desires for and do the will of heart said with the eth after the waiting thee, oh God?" ing God."

Do we feel that us for greater en then all the so-called? If so, then ness tendeth to li

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that believeth."

The promise is to those "who do hunger and thirst after righteousness that they shall be filled." Then what is it to hunger and thirst after righteousness?

Have we ever felt a longing for that grace that will enable us to overcome all evil? Ardent desires for a disposition of heart to know and do the will of God? Have we ever from the heart said with the Psalmist: "As the hart panteth after the water brooks, so panteth my soul after thee, O God?" "My soul thirsteth for the living God."

Do we feel that doing the will of God brings us for greater enjoyment in this present time than all the so-called pleasures this earth can afford? If so, then may we realize that "righteousness tendeth to life, and delivereth from death."

And although we may be persecuted for righteousness sake, (alas, how few are,) we have a still more precious promise. "For theirs is the kingdom of heaven." It is not enough to say that we want to do right; and when we meet with the children of God, to say we desire to serve him. This is not hungering and thirsting after righteousness. Suppose a child says he wants something to eat, will this supply the demands of nature? Will he not go to his mother, make known to her his wants, and if she does not seem to notice him, will he not plead with her for the necessaries to sustain life? If she tells him she will attend to his wants when he asks her in a proper manner, how soon will he come to her terms, and then watch her every movement until she satisfies him.

This but faintly illustrates the way in which we should come to our heavenly Father; tell him our wants; ask his aid; importune at the throne of grace, pleading his promises; believing that "God is able to make all grace abound toward us." This is not all, we must "watch unto prayer."

In intimate connection with hungering and thirsting after righteousness is the abhorrence of sin. Rom. xii. 9, "Abhor that which is evil, cleave to that which is good." This shows that if we would do the works of righteousness we must first crucify the flesh with its affections and lusts. Is it possible that we are hungering and thirsting after righteousness, if we cherish Pride, Idolatry, Hatred, Envyings, Wrath, Strife, Talebearing, Selfishness, Impatience, and such like? Are these the fruits of the Spirit of God? The word of God declares that they are the works of the flesh.

But the "fruits of the spirit are Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Patience, Meekness, Temperance;" and they that are Christ's have crucified the flesh with its affections and lusts. Then if we would claim the promises of God, we must first subdue the lusts of the flesh, and the pride of life; we must "abstain from all appearance of evil." There are many promises in God's word we may claim, if we do his righteous will: but if we are lovers of pleasure more than lovers of God, "having a form of godliness, but (in our every day life) denying the power thereof," and allow ourselves to indulge in the evils that are enumerated by the apostle, we may despair of having those promises verified to us, which only the righteous can claim. It is but mockery to say we

want to do the will of God and enjoy his blessing, and at the same time in the secret recesses of the heart cherish the workings of Satan.

The blessing which is promised we may realize as we go on through this life far greater than faltering tongue can express. Ah, is it not a blessing to poor despised mortals as they struggle on in the conflict, boldly maintaining the right, when the tendency of all around seems drawing them downward into sin, yes, is it not more than a blessing to them to hear the still small voice urging them on in the way of righteousness?

How blessed to have the assurance that God is our Father, and that he careth for us.

How blessed to feel that Christ is our Savior, and loves us, and the holy spirit is always ready to guide us, often directing us to the throne of grace. Did we always but yield to the influence of this guide, we might often feel the Saviors love, and rejoice in the approving smile of our Heavenly Father.

'Tis blessed to yield to the Spirit so holy,

More blessed the love of our Lord once so lowly;

And blessed it is to walk in the road

(Though humble it be) which leads us to God.

M. T. K.

The Coming of the Lord.

We are living in, probably the most peculiar times that the history of the world gives us any knowledge of, the time just preceding the coming of the Lord.

We can look around upon every hand, and see the fulfillment of the prophecies concerning that momentous event. And how fully can the true believer realize the force of the Savior's language. "Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so also ye, when ye see all these things, know that it is near, even at the doors." How perfect the illustration! How well calculated to cause a watchfulness for that time. When after a very severe and long winter we see the buds on the trees begin to swell and burst forth in leaves, and the grass to shoot up, unerring tokens of the coming summer, our hearts become joyous. Just so with the followers of Christ. For about six thousand years has the world had to endure the reign of sin and death; chilly indeed has it been. But for a century past has the parable of the fig tree had its application; for just so sure as tender branches and budding trees tell the near approach of summer, just so surely can the Christian tell of the coming of his Lord and kingdom in the fulfillment of the signs foretold by him. But while we may not know the day or the hour, still it is our duty to be ready for it; "Therefore be ye also ready, for (because) in such an hour as ye think not the Son of man cometh." Watchfulness should be a great characteristic of the true Christian, more especially at this time; for deceptions are multiplying, riches allure, warlike honors are every where offered. Ambition shows many new fields, and in the professed Church false prophets, and decep-

tive signs and wonders are multiplying; iniquity abounds, and how few there are that love the pure unadulterated word of God. But all these but speak in clarion tones, "the coming of the Lord draweth nigh."

What varied thoughts fill our minds as we contemplate this subject. O, that glorious appearing! That Jesus who was scoffed at, derided, spit upon, scourged and shamefully nailed to the cross, thus suffering the most ignominious of deaths, will come again. Not as he once came, the meek and lowly Lamb of God to shed his blood to take away the sins of a rebellious world, but to establish his kingdom forever, and to give rewards unto his servants the prophets' and to those that fear his name, the small and the great. What a welcome event to those prepared for it.

Day of judgment, day of wonders!

Hark! the trumpets awful sound,

Louder than ten thousand thunders,

Shakes the whole creation round;

piercing the deepest recesses of earth and ocean; see the saints arise; radiant with immortality, they ascend to meet their Lord in the air, and to ever be with him.

But, careless sinner, what will you do in that day? Scoffer, what will you do? Backslider, where will you be? Unfaithful steward, what will be your portion then? Many times have you put off seeking salvation: many times have you asked where was the signs of his coming; many times have you been unfaithful in what was committed to your trust. No chance for you to hide till his indignation be past; for, Behold he comes amidst the clouds; and every eye shall see him, and they who pierced him; and all the tribes of the earth shall wail because of him. O, the awfulness of that moment, no pen can describe; no tongue can tell the depth of that wail of agony, as they call for rocks and mountains to fall upon them, and hide them from the face of him that setteth upon the throne, and from the wrath of the Lamb. But to you faithful brother, to you faithful sister, you who have cried and sighed over the abominations done in the land, you that have felt the sweetness of pardon through faith in Christ, you who have looked for and loved the appearing of Jesus, to you he will appear the second time without sin unto salvation.

M. A. DALBEY.

THE PERIODS OF DANIEL. NO. V

Duration of the Horn.

BY I. N. KRAMER.

In Dan. viii. 13, we are told that one saint ask another, "How long shall be the vision concerning the daily sacrifice and the transgressions (sin) of desolation, to give both the sanctuary and the host to be trodden under foot;" and is answered "until evening and early morn. (Sept.) which I describe as 2300 days in the future, but that the c might be no mistake, it is added "then shall

the sanctuary be expiated or cleansed." Hence, we are taught that the desolations of the host and holy services are to continue to the end of the 2300 days. This question supposes the work of the horn to continue to the end of the 2300 days and is confirmed in verse 25, where we are told, that the (little horn) shall stand up against the Prince of princes, and as the Prince of princes has not come to take possession of the Kingdom, it is evident that his standing up against the Prince of princes is yet in future. "And shall prosper till the indignation shall be accomplished, for that is determined shall be done." Dan. xi: 36. But the time of the indignation on the land and people of Israel is not yet fully accomplished, therefore the little horn has not yet done his work; the indignation being co-extensive with the giving the sanctuary and the host to be trodden under foot 2300 days. The xii, 7 of Daniel tells us minutely what his duration shall be. "And he swear by him that liveth forever, that it shall be for a time, times, and half a time, and when he (the little horn) shall have finished to scatter the power of the holy people these (time times and half a time) shall be finished." Hence, Luke calls it the *times, time times and a half* of the Gentiles, during which times Jerusalem shall be trodden down of the Gentiles and they (the Jews) shall fall by the sword, by flame, by spoil, and by captivity, many 1260 days. Luke xxi: 24 Paul calls this period the fullness of the Gentiles during which blindness in part has happened to Israel. Rev xi: 25 In Dan. xii: 6 it is simply called *times* (Seps) wonders. When he beheld in the great future spread out before him of the wonderful perpetration of desolation, the treading under foot the sanctuary and the holy people for a time times and an half, he may well view it as a wonder, and abomination that astonisheth (xi: 13 and xii: 11 margin) If the sin of sin treading down the saints of the most high was a mystery of iniquity, so was his contemporary the man of corruption a wonder, and astonishment, who produces that state which causes the hissing, the byword and the astonishment of the passer by who behold Zion a desolation, and her people a prey

It is generally admitted that the above times are 1260 days, and does not cover the entire period of 2300 days or the full indignation but from the foregoing it is evident that it covers the latter part of it, or that the last 1260 days of the indignation or tribulation of the Jews are given to the little horn, for when the angel came to explain the vision of the little horn to Daniel, he said: Behold, I will make thee know what shall be at the last end of the indignation; for at the time appointed (2300 days) the end (of the indignation) shall be." Dan. viii. 9.

By cutting off 1260 days for the last end of the indignation, we have left for the former part 1040 days. Is this period accounted for in the prophecy? We believe it is. When Daniel had his vision of the evening and morning, or 2300 days, was so overpowered with the vision he fell

sick. After recovery, while engaged in prayer, the angel was made to return to him, and explain the vision. He told him that 70 weeks (490 days) were understood as accomplished upon Daniels people and the holy city, to finish sin offering to make atonement for sin, to introduce everlasting righteousness, to close up vision and prophet, and to anoint the holy of holies. This we call the prophetic period, and extends 56 days this side the crucifixion, according to Dan. ix. 24, 26, and takes off 490 of the 2300 days, and leaves an intervening space of 550 days, till the commencement of the dominion of the little horn. This intervening period, with a small portion of the prophetic period, was given to the Prince of the covenant, as described in the 26th and 27th verses of the ix chapter of Daniel. Thus we see that the indignation or 2300 days is divided into three periods, the prophetic period, the period of the prince of the covenant or Romans, and the period of the little horn. We believe this division of time is recognized by the 27th verse of the ix chapter. "And for the overspreading of abominations he shall make desolate even unto the consumation, and that determined shall be poured (given) upon the desolate." Here we are taught that it shall be made desolate, and that the prince of the covenant makes it desolate.—And in the Divine purposes this is done to prepare the way for the little horn, who is here called on account of his evil work, "the overspreading of abominations." Thus the prince of the covenant makes it desolate until the consumation or until the consuming the country, people and holy services, when that which is determined, viz: the little horn shall be given upon [in addition to] the desolate or desolations.

Questions concerning the Two-horned beast of Rev. xiii.

By Elder John Reed.

Remarks by the Editor.

"My fifth objection is, that it makes the two-horned beast and the ten-horned beast to exercise the civil power of the Roman empire at the same time, which is impossible."

In this you mistake the argument. We do not pretend to argue that these two powers exercise the civil government independent of each other, both at the same time. What we claim is this. 1st. The ten-horned beast obtained the seat of the dragon about the beginning of the fifth century, and continued to exercise the control of the civil government until the two-horned beast "exerciseth all the power of the first beast before him," which was accomplished when the Papacy assumed to control the civil government, that is, direct it to suit its own ends.

"My 6th objection is, it appears absurd for me to say that the symbol is changed from the Dragon to the ten-horned beast, because the religion of the empire is changed from Pagan to Christian, and still say there is no religious element brought to view in the symbol."

In your sixth objection you seem to fail to comprehend the position we assume.

What was delegated to the ten-horned beast? The Pagan Religion? No. That was spurned with contempt, and its temples destroyed. Was it the Catholic religion? No, for the Dragon never believed it. Then what was delegated? As it could not be a religion, we see no reason for our brother to cry "absurd." Now look at this matter closely.

1st. The dragon gave his "power" (his armies as the original denote). How was this? When the emperors rejected Paganism their armies were no longer used to maintain its forms.

2nd. "And his seat" (or Imperial Throne). This was the throne of civil rule, and as you admit, was in the city of Rome.

3rd. "And great authority" that is jurisdiction over all parts of the empire. Thus we see we are not mistaken, neither do we appear "absurd" in such a view.

"My 7th objection is, because it destroys the identity of time that the Papacy was to continue, namely 1260 years; while the two-horned beast is to retain all his power till the Lord comes, as nothing in the symbol shows to the contrary."

The idea of the "identity of time" being destroyed, we think is no argument against us, as we do not admit the charge. The Papacy as represented by the little horn was to operate for a time, times, and the dividing of time, as making war upon the people of God. Was he then to be destroyed? No. The judgment was to sit, and his dominion was to be taken away, and he would be consuming till the end; but he must live till Christ comes or else the language of Paul will not be fulfilled. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii. 8.

Now about the two-horned beast.

Your statement that the two-horned beast "is to retain all his power till the Lord comes," is altogether an assumption, and we will further say, not based on one particle of Bible evidence. (Sr. White's claims of imparting divine knowledge we repudiate.) The history of the two-horned beast in the xiii chapter says nothing about the coming of the Lord. How then say you his power will all be retained till Christ comes? In Rev. xix he is brought to view as the "false prophet," and is cast into the "lake of fire," but nothing here said about the amount of power he had. We have shown conclusively, applying this power to the Catholic Hierarchy that he would be diminished before Christ comes, and let the annals of events as they are now being fulfilled, testify to the truthfulness of what we have written.

Patience.

Patience must be learned in the collisions of men with men. No man can go through the endless petty conflicts, the endless misunderstandings which arise from the dashings upon men by men, without being himself tried. Some men are disturbed because they are wronged, or think they are; because they are gaining less than their due; or because they are made the object of censoriousness. After a little experience a man may come to that state when he can be indifferent to these things.

OCEAN TREASURES.

I stood upon the sea shore side,
As the sun sank in the west;
No tempest on that ocean wide,
Moved angrily o'er its crest.

The waves were tinged with sunset's gold
Like the clouds beyond the trees;
While o'er its waters dark and cold,
Came a soft and gentle breeze.

And as I viewed the mighty deep,
I thought of the treasures there;
Treasures that God saw fit to keep,
In his all-preserving care.

Far, far below the lashing tide,
Lies gems and diamonds bright;
That daring man in all his pride
Will never have, for his delight.

Could man obtain those jewels rare,
They would riches to him bring;
The world would in his rapture share,
A diadem to him fling.

I felt a cold chill o'er me creep,
For treasures of greater worth
I knew were in that mystic deep,
They were lost to friends on earth.

I knew that hearts had been made sad,
By shipwrecks upon the sea;
Unbroken bands that once were glad,
Evermore must broken be.

Bright angels watch the precious dust,
Of those who slumber there;
Each seraph guards his sacred trust,
With untiring, loving care.

But soon methinks that sea will roll
Her millions to the shore;
Then will unite each kindred soul,
Who the Saviour's image bore.

E. F. ALDRICH.

LETTER DEPARTMENT.

Then they that feared 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 Bro. Wm. O. Munro.

To the scattered, faithful ones in Christ. Dear brethren and sisters:—I find by reading the *Hope*, that quite a large number of the readers and indorsers of this little sheet are like us, isolated and alone, as regards those of like precious faith, who are striving to keep all the commandments of God and the faith of Jesus, blameless, taking the Bible as their only rule of faith and practice.

Dear brethren and sisters, it is a sense of this loneliness and a love for the welfare of the cause of our master, that has caused me to intrude myself upon your notice at this time. Are we in our present scattered condition doing all that we otherwise might for the advancement of the cause of Him who has done so much for us. Would it not be better for us and for the cause we profess to advocate, and those with whom we are called to asso-

ciate that we were gathered together enough in a place to form a small church, and strengthen each other, enabling us by divine grace assisting to so let our light shine that others seeing our good works shall be led to glorify our Father which is in heaven? Would not our enjoyments and advantages more than pay us for the sacrifice we might be called to make? Is it not a duty that such of us as have children owe them, that we place them in a position that they can have the privilege of meetings, and Sabbath schools? One reason for our concentrating, is, we are not able singly to exert an influence strong enough for good on those around us, while if we were congregated, we might by the blessing of God, and the presence of him who has said "where two or three are gathered together in my name, there am I in their midst." I for one am willing to make such a trial, and if I should be successful in becoming one of a little company formed from the scattered brethren that should be instrumental in bringing one from nature's darkness, to the true light, I should feel amply rewarded. With these few broken thoughts, I would submit the subject to the brethren, hoping to hear from all concerned, through the *Hope*, and praying that we may each be enabled to do all to the honor and glory of God. Yours waiting for the kingdom.

WM. O. MUNRO.

HOME.

How sweet the sound! How dear to our hearts is the place of our earthly abode

Home, 'tis the same where'er it be,
Amid the halls of royalty,
Or in the humble mountain cot;
'Tis to the heart a hallowed spot.

But though there is no spot on earth so dear as home, we know that we cannot stay there, and it leads us to think of our heavenly home, the home in our Father's house, where the many mansions are. My heart is longing for my heavenly home. Here we have no continuing city, no abiding place, no permanent resting spot. With some of us our homes are ever changing. We are tossed about amid the breakers, and we sigh for the haven of eternal rest, the quiet resting place, the peaceful abode of calm content and joy; the home where sorrow and death can never enter, and disappointment never come. Can we find one hearth that has not been visited by the "grim messenger," who holds some loved one in his embrace, or one heart that has not felt the bitter pangs of disappointment and sorrow? Can we not rejoice with joy unspeakable in prospect of soon enjoying the glad fruition of our hopes? so soon to be re-united with the loved? the happy greeting with all of our Father's

family, where we shall all be of one heart and mind, and all enjoy the same unchanging love, and love of our heavenly Father? May we all strive with one heart to gain that heavenly abode. *Crisis.*]

H. S. WEBSTER.

SUFFERING.—There is a great want about Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweetness; all the sorrows of Christ do the same. Commend me to a bruised brother—a broken reed—one like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrow.—*Sel.*

Let the Christian learn to make a distinction between cheerfulness and levity. Remember we are commanded to avoid foolish talking and jesting, and that it is possible to be happy, cheerful, affable, and kind, without trifling or levity.—*Sel.*

If you would keep both life and thoughts pure, avoid the company of the vulgar and corrupt. Better be alone than in such company. *Sel.*

Scraps of Wisdom.—If your hands cannot be usefully employed, attend to the cultivation of the mind.

Live up to your engagements.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

OBITUARY.

Died at Bloomingdale, Mich. Apr 1st, of congestion, Nellie Mathews, aged 9 years, 7 months and 15 days; only daughter of James and Mary Mathews.

We shall meet her, our own darling Nellie,
Where sickness and sorrow ne'er come;
Not suffering from pain and affliction,
But blessed in our heavenly home.

We shall see her bright form with the ransomed,

And hear her sweet voice as she sings,
The song of eternal redemption,
Through Jesus our Savior and King.

We shall meet her, ah yes we shall meet her,
And clasp her dear hand while we rove
Through all the blest mansions of glory,
And talk of our Savior's pure love.

Yes, she will resume the sweet story,
She loved to rehearse here below,
How Jesus descended from glory,
And bare all our sins and our woe.

Then hushed be our sorrow and mourning;
Our God will watch over his own—
He gave her, and he will restore her,
When he call us to meet at his throne.

We then shall adore his great wisdom,
And praise him that here we have mourned;

Then let us bow down in submission,
And calmly say "Thy will be done."

M. A. HARRIS.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, AUG. 13, '07

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.

To our patrons: There is a considerable amount owing us on shares, and subscription. We need it to meet current expenses. If you cannot send all, please to send a part. A little from the many will soon relieve us.

Conference: We design having a conference at this place during the fall. Time given hereafter. We want as many as can possibly come to do so. As the work spreads out before us we must extend our influence to meet it. The Lord is setting before us an open door. If we fail to work, we shall be set aside and willing hands will occupy our place.

Wind and hail storm: Quite a severe storm of wind and hail passed over this city on last Wednesday (July 31), doing a considerable damage to the corn and garden vegetables. The large and commodious grain elevator was blown down and made a complete wreck. The shade trees also suffered the loss of limbs.

The Work before us and its prospects.

The truth is spreading in many places. Some who once loved the idea of having a prophet or prophetic direct by vision, are beginning to let reason and the Bible assume the sway, and visions become visionary. This is as it should be. God designed man to reason, and does not want him to become enthralled and bound up as a bigot, but let the truth prevail, which will make him free, and let him walk at liberty, as he seeks the precepts of his God.

Bro. Snook has gone to Illinois, and from there he designs going to Indiana. We should judge from the stir he has created in that state, that he has torn down some darling theories, which seemed dear to the people. He will meet with strong opposition. Brethren pray for him, that he may be an instrument in God's hand of doing much good. Bro. Hull is still from home. He writes "The first night I certainly had not more than a dozen hearers, but by Sunday afternoon the crowd increased till the house and yard was full, and ever since I have had the house and windows full. O, what a power there is in the truth." Again he says "meetings closed last night. Several Sabbath keepers; don't know how many."

We design, providence permitting, in a short time, in company with Bro. Joseph Nichols, to make a tour through Southern Iowa, and hope to be able to visit Palestine, Pilot Grove, Knoxville, Sandyville, Oceola, and Afton. Should

the way open, we may visit Missouri. The field is great, and the laborers are few.

We commend the ideas of Bro. Munro. Our people are very much scattered, and there are many isolated ones. Could such seek locations where they could have church associations, they might do much more good, and exercise more influence. Read Bro. M's letter.

The Lord has blessed us with a bountiful harvest, and now are we going to manifest our gratitude by making an offering to the Lord of some of our means to aid the cause of truth? Remember the "liberal soul shall be made fat."

If you claim to have great light from the Word of God, men will expect from you a corresponding holy deportment and conversation. Let every one who is "looking for that blessed hope, and the glorious appearing of the great God and our Savior," take heed to their daily life. The world and the Church are watching you: and if your profession and practice do not agree, you will bring a reproach upon the cause. Oh! let every one that "thinketh he standeth, take heed lest he fall."

Appointments.

CONFERENCE.

There will be a conference held at Alim, eight miles south-west of Kalamazoo, Michigan, commencing on the 13th of September, 1867. Those coming from a distance will leave the cars at Kalamazoo. Let there be a general attendance, and come determined to work, and the blessing of the Lord will attend us.

E. EASTON.

BUSINESS DEPARTMENT.

Business Notes.

To the kind invitation to meet the brethren at their September Conference in Mich. we would say, that we have engagements in Iowa that will run till after that time, and hence it will be impossible to be there at that time. We would love to be with you again, and in the providence of God shall as soon as circumstances permit.

[Ed.]

Communications Received for THE HOPE

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

Third Angel's Message, continued, The Wheat and Tares., What kind of wine did our Savior use., Periods of Daniel., Christian, Walk carefully.

RECEIPTS

For the HOPE OF ISRAEL.

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

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They may speak of earth, Of the mighty who birth; But no theme can road, Like the theme of God."

They may tell of t great, As they revel at state; But no pleasure stowed, On those who are God."

They may tell t throne, Amid glory and shone; But a scene far joyed, When Jehovah sh God."

They may tell of t crowned, For his valorous ground; But we look for a stroyed, That is promised t God."

THE THREE

AN EXPO This passage has most difficult. A learned criticism b And yet no port found more clear i tion, more precise minate in its teael as it came from th The passage in ou if not partially pe made to declare w inculcating. Pred have been the gui mentaries. How; the prophets have A literal render thus: "For as by