

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, Sept. 10, 1867.

Vol. II.—No. 7

THE HOPE OF ISRAEL.

PUBLISHED BY
The Christian Publishing Association.

Devoted to the exposition of prophecy and principles of morality as taught by the word of God.

H. E. CARVER, PRESIDENT.

TERMS.—One Dollar and a half a year in advance. To those unable to pay, FREE.

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"Cast Anchor by the Savior's Side"

BY EMMA F. ALDRICH.

Ye who have sorrow, care, and grief,
For you there is a sweet relief;
When tossed on life's relentless tide
Cast anchor by the Savior's side.

In all the turmoil of this life,
In all its vain and sinful strife,
With you this motto e'er abide
Cast anchor by the Savior's side.

When in temptations darkest hour,
Surrounded by the tempter's power,
Then ne'er in thy own strength confide,
Cast anchor by the Savior's side.

If thou art young and free from care,
If skies above are clear and fair,
If calmly o'er life's sea you'd glide,
Cast anchor by the Savior's side.

In all thy hours of wildest joy,
When Satan would thy powers employ,
If thou would have a certain guide,
Cast anchor by the Savior's side.

Although to-day on joyful wing;
Tomorrow may deep anguish bring;
Oh, then whatever may betide,
Cast anchor by the Savior's side.

There is a land where pleasures reign,
There is a city you may gain;
Now choose the harbor that's been tried,
Cast anchor by the Savior's side.

If thou wouldst see that city bright,
And walk its golden streets in white,
Until its pearly gates stand wide,
Cast anchor by the Savior's side.

Marion, Iowa.

PHILOSOPHY OF SUNDAY-KEEPING.

THERE is not, probably, in all the history of the human race, another so strongly marked illustration of the force of educational habit and prejudice: nor another as developed an example of the prospering strategy of the Great Destroyer (Satan), as exists to-day in the fact that Christians, in this land of printing-presses, and of toleration, of churches and of Bibles, assume Sunday is the "Sabbath of the Lord,"—set apart by divine authority for our day of rest, worship, and spiritual culture.

It may be questioned whether the sacrifice of children by parents to the monster idols of Paganism, self-sacrifice, &c., are not stronger examples of the force of education. But let it be remembered that the stolid ignorance, the brutifying habits, the fetters of caste, in all Pagan communities, render the masses there as helpless as infants of a day old, in the hands of a strong man armed. Also, that we, of "christianized" America, sustain to those pagan communities, about the same relationship of responsibility, that the enlightened, proud communities to whom Christ and his apostles preached, did sustain to Sodom and Gomorrah, who perished for their gross wickedness 1900 years before (Matt. x. 15). And we can easily conceive that it must require a stronger force to bind the intellects and moral perceptions of CHRISTIANS of the 19th century—the "liberally educated," "Reverends," and "Rt. Reverends," (without invidiousness,) the "intellectual giants, to whom from infancy the "holy scriptures which are able to make them wise unto salvation," have been as familiar as household words, than to enthrall the poor pagan, ever and totally blind to all perceptions of the true God.

It would be simple justice to permit Sunday-keepers to answer for themselves, in the discussion of this "philosophy" which I will do, as memory serves. 1st. It is very common for children to think Sunday to be the seventh day of the week, and not very uncommon to find adult persons of average intelligence who cherish the same error. It is only necessary to say, that *in so far* as innocence and ignorance of the numerical order of the week's days, have been compatible, in the cases of those persons they have remained innocent of violating the fourth commandment. 2nd. "The first day of the week was authorized 'by inspiration of God,' in place of the seventh day to commemorate the resurrection," etc. Reply. The resurrection has its remembrance in baptism according to Paul, (Rom. vi. 4, 5,) and it remains for those who adhere to First-day sabbattizing to point out the scripture that enjoins any other remembrance: and also the scripture that abrogates the Sabbath law, given to be "a sign between me and you, that ye may know that I am the Lord your God," (Ezek. xx. 19, 20,) and "for a perpetual covenant." (Ex. xxxi. 16, 17.) As to the resurrection having occurred on the first day of the week, it is at best, simply a matter of conjecture.

3rd. The fourth commandment authorizes a seventh part of the week to be observed as a sabbath, leaving it with us to choose the particular day, on which to rest," &c. Reply. There is no scripture that has ever come under my notice, that in any sense connects weekly sabbattizing, with any other portion of time, than on the seventh day, and no other portion of the week could by any possibility respond to the motives for instituting a sabbath, as expressed by its AUTHOR: "That ye may know that I AM."

4th. "There is no Bible-law binding on us, of the present dispensation. The law of nature, however makes a rest-day needful to our highest health and happiness,—we are at liberty to select the day that best suits our social relations. Reply. This reason for Sunday-keeping, so palpably sets aside the authority of the Bible, as to throw the motive for sabbattizing out of the range of Bible arguments: yet the fact that "the sabbath was made for man," should nevertheless satisfy CHRISTIANS, that Nature's God, rather than nature, was its lawful AUTHOR.

5th. "Love is the fulfilling of the law; therefore, if we love God and our neighbor, we need not recognize any higher law." Reply. It is unfortunate for this proposition, that on the testimony of the beloved disciple, "I love to God" does not exist in the absence of obedience. (1 John v. 3.)

6th. "Let every man be fully persuaded in his own mind." Reply. It may, I think be safely presumed that CHRISTIANS can never be fully persuaded to repudiate God's positive law. (1 John xv. 10; xvi. 2, 3.)

7th. "The fourth commandment is so strict and rigid as to be burdensome, and the lightness and hypocrisy with which sabbattarians adhere to its obligations proves that they do not really believe in its binding force." Reply. Do not the Savior's teachings justify works of necessity and mercy on the Sabbath? Is the fourth commandment any more rigid and burdensome than the "First great commandment, and the second which is like unto it?" Matt. xxii. 37-40.—And if the discrepancies between professions and practice charged on Sabbath-keepers can justify those who make the charge in rejecting "the Sabbath of the Lord;" or in keeping Sunday as that Sabbath then the discrepancies between the practical lives of professors, and the teachings of Christ, will justify the objectors in rejecting CHRISTIANITY, and in adopting the religion of "the mother of harlots." (The AUTHORITY of the Truth of God, is not derived from the character of those who profess allegiance to it.)

8th. "Sunday is now proved to be the seventh day of the week." Reply. Very well, when the "proof" is presented to us (sabbath-keepers), in an appreciable form, so as to carry our reason with it, I trust our consciences will acquiesce, and then we shall keep Sunday. And one of the most convincing proofs to us, that those who assert Sunday to be the seventh day do believe what they assert, (and also, that they have conscientiously adhered to Sunday-keeping, heretofore, as of Bible authority,) will be to see them commence sabbattizing on Monday; which must of course have all the sanction, in their view, that ever attached to the first day.

9th. "Many successful, laborious, eminent ministers of Christ, have kept Sunday—lived and died in the faith. It would be mere presumption in us to esteem ourselves wiser or better

men than a host of worthies who have gone before us." Reply. If this reason for Sunday-keeping is of any weight, then slavery can be justified, or at least tolerated; so of whiskey and rum-drinking; so of tobacco-chewing and smoking!! Will our brother who urges this justification of the Pope's Sabbath, accept the fruits of his argument?

10. The last objection has often been accompanied by another quite as specious (from the same person), to wit: "The revolution of the earth on its axis brings the 7th day to our antipodes of the eastern hemisphere some 12 hours sooner than to us, so the people of this world cannot all keep Sabbath alike if they would." Reply: Neither does the 4th commandment require them all to keep the same hours of absolute time; but the seventh day; which on creation's week and since has come to every portion of the earth with absolute regularity, and will continue to do so as long as God's Sabbath law is binding on earth's inhabitants. None of earth's people were ever required to keep a rest-day which had not yet reached them; nor that had passed by them. Therefore the conclusion appears to me unavoidable, that Sunday-keeping [in this generation] is the result of education and custom. If it is not so, I must have accepted sophistry for sound reasoning and Bible doctrine; and if I have, will not "charity that suffereth long, and is kind," induce some Christian brother to enlighten us, by winnowing out the chaff of my logic.

E. P. G.

A PUZZLING QUESTION.

In the "Hope of Israel," for July 16th, I find this question: "What kind of Wine did our Savior use, when he instituted the Lord's supper?" This is rather a hard question, for how can I tell what kind he used, till I know whether he used any wine at all. The author asks the above question, and then after having carefully examined the outlines of the subject, makes the assertion that wine was used in the celebration of the passover, and subsequently of the Lord's supper; but does not attempt to prove either assertion.—He then closely examines the word wine, and comes to the "unavoidable conclusion that the wine that our Savior used, was fermented juice of the grape," and therefore more or less intoxicating, (A good house, but bad foundation.) Now in the Bible we find different kinds of wine, varying in intoxicating power, such as old wine, good wine, and that which is worse, sweet wine, mixed wine, and spiced wine. If our brother knows that the Savior used wine, and presented it as an emblem of his blood, will he please tell us how much of the inebriating quality our sacramental wine must possess to make it perfect, so as to be acceptable to the Lord, and exempt us from the curse he quoted, and yet not enough to bring us

under the "woe to him that putteth the bottle to his neighbor's mouth."

Perhaps we had better leave the wine question, and for a moment look at a victim writhing under the curse. Not for himself he suffered, but for us—for me. The prominent features of the curse pronounced on man for his transgression were sorrow, thorns, sweat and death. All these he endured for us. This was the price of our redemption. Let us turn our eyes towards Gethsemane, and behold the Lamb of God, with a soul exceeding sorrowful even unto death; the sweat, as it were great drops of blood, starting from every pore, and falling to the ground, as he kneels, and in agony cries: "Oh, my father, if this cup may not pass from me except I drink it, thy will be done." Let us go with him to the judgment hall, and see the thorns platted into a crown of mockery, and placed on his head, their sharpened points piercing deeply into his quivering temples. Let us go with him to the top of Calvary, see him nailed to the cross, and with hands and feet torn and bleeding, see him lifted on high. Thus he suffers—suffers three hours of untold agony, being "wounded for our transgressions, and bruised for our iniquities;" then utters that expiring cry, "My God! My God! why hast thou forsaken me?" Again he cries, bows his head, and to save the lives of men, gives up his own. Surely "he hath borne our griefs, and carried our sorrows; he has given his soul as an offering for sin, and the Lord hath laid on him the iniquity of us all." O, love divine! What boundless compassion! What amazing condescension!

But for whom did he die? For whom was he bruised and mangled? For whom did he bear the curse? For the filthiest drunkard that ever wallowed in the gutter, or in his own vomit; for the vilest thief; for the most notorious liar; yes, and for you too, poor lost one, who fell like the "beautiful snow, and became incorporated with the mire of the street." Yes he died for you, he died for me, he died for all. O, shall we ever forget such love, such tender compassion as this?

Let us not forget, and turn again to our sins, he instituted an ordinance, by which the memory of his broken body, and flowing blood, should be perpetuated till he should come again. What was the ordinance? The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said, "Take eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner, also, he took the cup when he had supped, saying, this is the new testament in my blood. This do ye as oft as ye drink in remembrance of me." What was in that cup? Our brother once said it was wine. Is wine, think ye, a fit emblem of our blessed master's dying love? Is it like the Savior? Is it like love? Where is the similarity? Wine makes folks drunk—Jesus makes them sober-minded. Wine destroys man's reason—Jesus makes wise

the simple. Wine inflames man's passions—Jesus subdues the passions, and brings them under obedience to the law of love. Wine incites to crime—Jesus came to save us from our sins.

If I were an evil spirit, and wished to celebrate the subtle craftiness, and malicious hatred of the serpent, when he seduced our poor mother Eve, I know of no drink more fitting than wine. Wine first pleases the taste, then exhilarates the spirits, bewilders and stupefies the mind, but at last bites like a serpent, and stings like an adder; (a fitting emblem, surely.)

Then who will tell us what our blessed Savior did present to his disciples as a symbol of his blood? Matthew drank of the cup, and will tell us precisely what it was, and none of us will dispute his testimony. He says, "And he (Jesus) took the cup and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins; 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." Then it was the fruit of the vine—nothing more, nothing less. I would ask, Is the fruit of the vine, wine? Our brother says, it is not. "The term wine is never applied to the fresh juice of the grape." When fermented or in process of fermentation, then it is wine. Does the grapevine cause the fermentation? It does not. How is the fruit of the vine (grapes) made into wine? Grapes are mashed, or the juice expressed, and placed in an open vessel, and exposed to the open air. A portion of the air unites, or combines with the juice of the grape causing a fermentation. Part of the juice rises to the top of the vessel as scum; part settles at the bottom as sediment. That part which remains in the center and looks clear is what we call wine, and is therefore intoxicating. Does the fruit of the vine possess any intoxicating quality? It does not. Does the fruit of the vine ever obtain this intoxicating quality while it remains on the vine? No! Then this intoxicating quality is not a fruit or production of the grapevine? Not at all. She would sooner let her grapes rot on the ground than produce so vile a fruit. If the fruit of the vine is not wine, tell me, is wine the fruit of the vine? It is not; wine does not grow on the grapevine; and besides this, some of the sacred writers give wine a bad reputation. Solomon calls wine a "mock-er;" says it causes woe, sorrow, contentions, labblings and redness of eyes; bites like a serpent, and stings like an adder; but none of them speak all of the fruit of the vine. If the fruit of the vine is not wine, nor wine the fruit of the vine, shall we throw aside the fruit of the vine when our loving, bleeding, dying master gave his disciples as a symbol of his blood, and place on the Lord's table that intoxicating cup wine, and thus dishonor him. (The word wine is not once mentioned in the Bible in connection with the Lord's supper.)

If our God was like Bacchus, or as the heathen

represent him to him our "libation" is alcoholic fumes offering. But we speak as to wise men, let us not be more, but judge stumbling block, brother's way, but do it to the glory of the Lord and aweth in the door."

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represent him to be, we might pour forth before him our "libation of wine," and when he smelled the alcoholic fumes, he might be pleased with our offering. But we have not so learned Christ. "I speak as to wise men, judge ye what I say."

Let us not, therefore judge one another any more, but judge this, rather, "that no man put a stumbling block, or an occasion to fall in his brother's way, but whether we eat or drink, let us do all to the glory of God. For the coming of the Lord draweth nigh, and the judge standeth before the door."
DIANNA TUCKER.

THE THREE ANGELS OF REV. XIV. 6-12.
What do they symbolize?

BY THOMAS HAMILTON.

"THE THIRD ANGEL'S MESSAGE."
"And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." Rev. xiv. 9, 10.

This is truly a most solemn warning to all who are in danger of worshipping the beast and his image. S. D. Adventists believe that this message applies to the present time, and that they are the people who are giving the solemn warning. A desire to know the truth, and to escape the threatened "wrath," prompts us to give this interesting subject a careful investigation. Mark well the language. "Saying with a loud voice;" that is making a general proclamation, that all may hear. "If any man worship the beast." This declaration is universal, and applies to all classes of men who are in danger of rendering idolatrous reverence to the power symbolized by the "beast and his image." We inquire, what power is symbolized by the beast? S. D. Adventists tell us it is the Papacy. But we beg the candid attention of the reader, while we endeavor to show the unsoundness of the position endorsed by our S. D. Advent brethren. This beast (they tell us) represents the Papacy, and is the beast with seven heads and ten horns." But this could not be, for this beast receives "his power, and his seat, and great authority" from the dragon (Pagan Rome); but the Papacy was not in existence till long after Pagan Rome passed away. Again: the beast with the seven heads and ten horns cannot symbolize an ecclesiastical power, for we have the same beast brought to view in the seventeenth chapter, where we see it ridden and controlled by the woman, arrayed in purple and scarlet, "which woman symbolizes a corrupt ecclesiastical power having control of the civil power. This is too plain to be misunderstood, for we have the mystery of the woman and the beast that carried her explained by the angel, and no one need stumble over this part of the sacred page. The "beast" then represents the civil power of the Roman Empire; and as that has passed away, no one is in danger of worshipping the "beast" again. It is claimed that Justinian, a Greek emperor, gave the Papacy his power, his seat, and great authority. But the Greek government was not the Dragon, neither was Justinian a Pagan, but a Christian zealot. Again this beast could not symbolize the Papacy, for the only power to establish rules of faith,

and worship" in the Catholic church earlier than the 9th century, was vested in the councils or synods, which were composed of bishops, over which the Popes had no authority, but were themselves subject to their decrees; and the decrees without the consent of the emperors. Says McShelm (in speaking of the 8th century), "Supreme power over the whole sacred order, and over all the possessions of the churches was, both in the east and in the west, vested in the kings and emperors. The Roman Pontiffs obeyed the laws of the emperors, and accounted all their decisions definitive. The emperors and kings of the Franks, by their extraordinary judges whom they called *M'sses*, that is, *Legates*, inquire into the lives and conduct of all the clergy, the superiors (popes and bishops) as well as the *inferiors*, and decided causes and controversies among them; they (the emperors) enacted laws respecting the modes and forms of worship, and punished every species of crime in the priest, just as in other citizens. Moreover the emperors and kings had the right of calling the councils and presiding in them, nor could the decrees of a council have the force of laws, unless they were confirmed and ratified by the emperors." This history extends to the beginning of the 9th century, and no one can fail to see, from the foregoing facts, that the "beast" represented the civil power of the Roman empire. Dr. Decker speaks to the point here. He says: "In order that the Papacy could be the power symbolized by the beast (seven headed beast), it would be necessary to show that he exercised supreme authority; that he was both the highest civil, and the highest ecclesiastical ruler; that he had the power not only to make laws, both civil and ecclesiastical, but to carry them into effect. But we have shown that he could do neither.—How exceedingly absurd then it is with these facts in history, to talk about the "beast having seven heads and ten horns," simply representing the Papacy! Indeed such inferences show the most utter ignorance of history, as well as the true meaning of symbols." TRUTH MADE PLAIN, pp. 41, 42. The "Image," Albert Barnes says: "The word rendered *Image* means properly an image, *effigy, figure*, as an *idol*, image or figure; a likeness, resemblance, similitude." (Notes on Rev. 13th). The meaning of the word here we understand is an idol, or an object of idolatrous reverence. Such is the Pope; he who is worshipped by all papists, and who claims to be GOD ON EARTH, THE FATHER OF PRINCES AND KINGS, THE GOVERNOR OF THE WORLD AND VICAR OF JESUS CHRIST ON EARTH.

The "mark." S. D. Adventists tell us that the "mark of the beast is *Sunday keeping*! But we have succeeded in convincing the intelligent readers of the "Hope," that the "beast" is not the "Papacy," but the civil government of the ancient Roman Empire; then the darkness and fog which has been thrown around this subject is at once dispelled, and we have no reason to fear being branded with the "mark of the beast," in the great day when every man's work shall be tried. But if our S. D. Advent brethren are right in their view of this subject, then all the martyrs or at least a great majority of them since the commencement of the persecution of the true church by the "beast," must drink of the wine

of the wrath of God! So also the reformers; Luther; Melancthon, Calvin, Wesley, Whitfield and the Pilgrim Fathers, with the good and pious of all modern time, as they all with few exception kept Sunday as the Sabbath! Who can believe for a moment that our Heavenly Father would suffer his children to remain in ignorance of a point of such vast importance, if every one who conscientiously keeps the first day of the week as the Sabbath, is doomed to drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation? But the "mark." The meaning here is undoubtedly, that there would be some mark of distinction which would designate with certainty those who were worshippers of the "beast." This has eminently characterized the Papacy. All care has been taken to distinguish with accuracy those who belong to that communion; and it has been easy in all parts of the world to distinguish those who render homage to the Roman power or "beast."
(To be Continued.)

The Papacy—Then and Now.

How the Holy See has gone topsy-turvy within a few ages is seen when now the expedience of shielding it is coolly discussed in the Italian Chamber of Deputies; when Garibaldi declares "a Roman insurrection shall take place;" when the Catholic Telegraph tells us the Eternal City is "menaced for plunder by a lawless band," and likely to be seized "by a few lazzaroni." Eight centuries ago, Pope Gregory VII. was supreme over all the monarchs of the world, and bent Henry IV. of Germany to his will. Six centuries ago, Innocent III. carried the temporal power of Rome to the zenith of possibility; Once, a Pope put France under an interdict, preventing the sacrament from the rich and burial from the dead, excommunicating the King and annulling his marriage—all because this marriage was to a cousin in the fourth degree. Once, a Pope could put monarchs to do grievous penance, and Celestinus, while Henry IV. was on his knees in homage to him, kicked the Imperial crown off his head. Now "the Paris Nord" tells us the Roman Government is "incapable of resisting by its own strength" the Garibaldi movement, and "mediates appeal to the Catholic Powers." "La Liberte" records the apparition of "several bands of volunteers on the Neapolitan borders." "The Courier Francais" says the watchword is "Rome for the Italians;" and "La Presse" tells us "the attack will be made on the side of the Naples." Such are the historic changes which a few centuries have brought forth. [S.]

The Desert Blossoming.

The work of recovering the great desert of Sahara, in Africa, is steadily going on in Algeria under the patronage of Napoleon III., and is accomplished now by boring artesian wells. About one hundred wells are now flowing, reclaiming the desert wastes wherever they are, and making the barren wastes blossom into fertile gardens. In the district of Ouled Kbir, stretching far southward into the desert, there are now thirty five wells, around which two thousand gardens have been formed and one hundred and fifty thousand date-trees planted. The conquest of the desert is pushed, and with almost universal success, by four military boring brigades, thoroughly equipped and provided with necessary implements.

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, - - - SEPT. 10, 1867.

W. H. BRINKERHOFF, Editor.

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

By Elder John Reed.

Remarks by the Editor.

Obj. 9. It makes the head that received the deadly wound, to be a head of the dragon, and not of the beast, which is contrary to the prophecy.

In answer to this objection we quote from our work on the two horned beast pp. 11-13.

It will be manifest as we examine this supposed difficulty, that its foundation consists of falsification of historical testimony. Truth is yea and amen, and if the argument we have advanced is truth, the objection cannot be well founded.

1st. That the imperial form of government, or the sixth head existed in the days of John, none will pretend to deny; but that this form of government ceased to exist at the time paganism gave way to christianity, is contrary to the history of that power. The sixth head existed under Rome, Christian, for about seventy six years, or from A. D. 400, at which time paganism as the national religion of the empire passed away, to A. D. 476, at which time the head was wounded as we have already seen. As this head received its wound at this time, it was in no sense of the word a head of the Dragon, but of the Leopard beast. The only question to settle, is, Did Paganism thus pass away, or was its existence prolonged one hundred years longer, or till A. D. 508?

We offer the following in proof of the statement made, that Paganism passed away in the beginning of the fifth century, and thus fulfilled the declaration, "And the dragon gave him his power, and his seat, and great authority."

"The ruin of Paganism, in the age of Theodosius, is perhaps the only example of the TOTAL EXTIRPATION of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind." Gibbon vol. iii, p. 131.

The modus operandi by which this work was accomplished was as follows:

"In a full meeting of the Senate, the emperor (Theodosius) proposed, according to the forms of the republic, the important question, Whether the worship of Jupiter, or that of Christ should be the religion of the Romans. The liberty of suffrages, which he affected to allow was destroyed by the hopes and fears that his presence inspired; and the arbitrary exile of Symmachus, was a recent admonition that it might be dangerous to oppose the wishes of the monarch.—On a regular division of the Senate, Jupiter was CONDEMNED and DEGRADED by the sense of a very large majority. Gibbon, vol. iii, pp. 137-8.

To illustrate the thoroughness of the work by

which Paganism ceased to be the religion of the empire, we introduce the following positive testimony.

"The generation that arose in the world after the promulgation of the Imperial laws were attracted within the pale of the Catholic church; and so rapid yet so gentle was the fall of Paganism, that only twenty eight years after the death of Theodosius, the fatal and minute vestiges were no LONGER VISIBLE TO THE EYE of the Legislator. Gibbon vol. iii, p. 154.

Theodosius began his reign in the year 379, and died in 395. We are left to but one of two conclusions; 1st. Paganism passed away as the national religion of the Romans, before A. D. 476, at which time the sixth head received a deadly wound; or, 2nd. Trample under foot and totally disregard the positive testimony of the learned historian, Gibbon. Some will pursue the latter course, but none will envy them the glory thus attained.

To sum up. We have proved. 1st. The head was wounded in 476. 2nd. Paganism passed away near A. D. 400, and from that time till A. D. 476, the sixth head belonged to the beast; and as it received its wound during that time, it was most assuredly a wound inflicted upon a head of the beast. Where now is the force of the objection? Gone entirely vanished away.

REPORT FROM BRO. HULL.

Aug. 15th I started for Moultrie Co. Ill., where I arrived on the 17th much fatigued.— Here I saw my father, who immediately circulated an appointment for meetings to be held in the neighborhood schoolhouse, commencing the next (Friday) evening.

I had been sick a week before I started, and felt unable to carry on meetings, and had to get up out of bed to go to the meetings, and return to bed as soon as services were over I spoke four times under these embarrassing circumstances, and thought as I was unable to preach, I would visit and return home.

From here I started for Higginsville, and tarried a week in Piatt Co. with a relative, during which time I gave eight discourses—six on the subject of prophecy, and two on the law of God and Sabbath. The first night I had but very few hearers, and they were mostly boys; but the crowd kept increasing, till by the third discourse I had a houseful, and by the afternoon of the same day, all could not get in the house and so it was till the close.—

It was said such crowds of people never had been congregated there before. When meetings broke up, all were anxious to hear further on the subject. During the time of the meetings here I was very much debilitated, and would have to go in the grove near by and lie down till the singing in the house notified me that it was time to commence; I would then commence my lecture in a trembling condition, and although my body, voice, and throat troubled me much, I would soon forget my infirmi-

ties and proceed with my discourse till I was through, when I would sink exhausted in my seat. Although I only gave two discourses on the Sabbath, many were convinced, and several will keep it.

From here I journeyed on to Higginsville, Vermillion Co. Ill. Here the conditions were not as good as I could have wished. Although they are a liberal minded people, many of them have had their minds poisoned with Spiritualism; others seemed to have no confidence in religion, and little regard for religious teachers, whilst a small minority whose principal characteristic (judging from a discourse I heard one of their ministers give) was bigotry and ignorance, belong to the Regular Baptist Church. The two former classes patronized me freely, whilst the latter kept at a safe distance. Here I spoke fifteen times—seven times on prophecy, twice on the kingdom and its location, twice on the state of the dead and destiny of the wicked, and four times on the Sabbath question; besides this we gave seven lectures in one neighborhood near by, and three in another. There are but two or three in this neighborhood keeping the Sabbath. All are convinced on the subject, and we look forward to no distant day, when others will take up the Lord's Sabbath and keep it. I had several invitations I could not fill—two amongst First-day Adventists. One first-day Adventist bro., offered to take me around to different places amongst his brethren.

At Higginsville they came from five and sometimes six miles to hear. One man, (Capt. A. B. Lewis,) came ten miles, and went back and got his family and stayed over Sunday.— He is thoroughly with us on the subject of the near advent of the Lord, and man's future condition. Sickness in his family prevented him from hearing on the subject of the Sabbath; but with the access he will have to books left in the neighborhood, there can be no doubt of the result of an investigation of that subject.

There is a halo of glory shining round the prophecies which does not fail to attract the attention of thinking minds. Besides the numerous prophecies which point to the coming of the Lord this side of 1880, and 1875, there are three independent lines of prophecy reaching no farther than 1868. Other scriptures show that the time will not pass by any more. I dare not doubt. To me it would be the same as doubting the word of God.

I came home on the 26th, but unable for duty, in consequence of ill health.

I have urgent requests to visit the field again, and trust in the providence of God, to go out in the spring, perhaps to labor during the summer, at the end of which time, I sincerely hope to find a permanent home in the kingdom of God. D. W. HULL.

Marion, Iowa, Aug. 28, 1867.

By request I the Chronology Does not our years will end v If so, when we Bible, we find Canaan to be 2 end of the 6000 zer is a represent ion and that w passing over hi those seven ti 365 = 2555.

Take this from years left for t of Canaan; th 890 years add the time Mo which must er xxvi. 18, whic nezzar's seven tain at what t the kingdom (eight, (2 King tain how nu at that time, riod of the Cl of the 6000 y the birth of year before tl From there 1 mandment to 483 years, D commencement 70 years, Je 22; 2 Chron there Jehoa xxxvi. 5; al Then Jehoa from there J xxxiv. 1; a then Amon 21; also Jo nassah reign also Josphu ekiah 23 ye 2 Kings xvi C. iii. S. 1. Christian E will have 1 Christian E of the 6000 lowing tabl From th birth of Cl From th captivity, Command From th

CHRONOLOGY.

By request I will offer a few thoughts on the Chronology of the Bible.

Does not our Bible teach the fact that 6000 years will end with the Gentile dominion?— If so, when we examine the Chronology of our Bible, we find from Adam to the entering of Canaan to be 2555 years, this being the first end of the 6000 years. Now if Nebuchadnezzar is a representative of the Gentile dominion and that was represented by seven times passing over him, Dan. iv. 16, 25, 32, 34, and those seven times was seven years, and 7 X 365 = 2555. Now 2 X 2555 = 5110 years. Take this from 6000 years, and we have 890 years left for the time Israel was in the land of Canaan; then 2555 to the entering and 890 years added brings us to A. M. 3445 for the time Moses's seven times commenced, which must end with the Gentile times, Lev. xxvii. 18, which runs parallel with Nebuchadnezzar's seven times. Now if we can ascertain at what time before the Christian Era, the kingdom of Israel was removed out of His sight, (2 Kings, xvii. 23) then we can ascertain how much of the 6000 years was past at that time, and thus ascertain at what period of the Christian Era will be the terminus of the 6000 years. Now we will commence at the birth of Christ which was in the fifth year before the Christian Era, Luke ii. 42.— From there to the going forth of the commandment to restore and to build Jerusalem 483 years, Dan. ix. 25, and from there to the commencement of the Babylonian Captivity, 70 years, Jer. xxv. 11, 12; xxix. 10; xxvii. 22; 2 Chron. xxxvi. 21; Ezra i. 1, and from there Jehoiakim reigned 11 years, 2 Chron. xxxvi. 5; also Josephus, B. x. C. vi. S. 3.— Then Jehoahaz 3 months, 2 Chron. xxxvi. 2; from there Josiah reigned 31 years, 2 Chron. xxxiv. 1; also Josephus, B. x. C. v. S. 1; then Amon reigned 2 years, 2 Chron. xxxiii. 21; also Josephus B. x. C. iv. S. 1; then Manasse reigned 55 years, 2 Chron. xxxiii. 1; also Josephus B. x. C. iii. S. 2; and then Hezekiah 23 years after Israel was carried away, 2 Kings xviii. 2, 10; and also Josephus B. x. C. iii. S. 1. This brings us to 681 before the Christian Era. Now take 681 from 2555 you will have 1874; then add 1 for crossing the Christian Era you have 1875 for the terminus of the 6000 years, as you will see by the following table.

From the Christian Era to the birth of Christ	5
From there to the end of the captivity, or going forth of the Commandment,	483
From there to Bab. Captivity	193
	681

Then A. M.	445
	4126
Then A. D.	1875
	6001
Crossing C. Era minus	1
	6000
	SAMUEL CRONCE

Mt. Carroll, Ill.

LIFE AND DEATH.

For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord. Rom. vi. 23.

Such is the importance of this subject that life and death, eternal life and eternal death hangs upon it. We design to trace its teachings under the following heads.

1st, sin, 2nd, death, 3rd, eternal life, 4th, the life is through Christ, 5th, to whom it is given.

The Scriptures treat of sin under three heads.

I. "Sin is the transgression of the law." 1st, John iii. iv. This has reference to the positive commands, the obvious sense of which is so plain that he that reads may understand, such as the ten Commandments. Ex. xx. We were taught from our childhood that these Commandments were binding upon all men. How often has our mother called us to her side to hear us repeat them, and taught us as our copy read, "Commandments ten God gave unto men." Also the new Commandment of our Savior, A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John xiii. 34. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt v. 44. "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. Commands like these that even a child may understand and observe, to transgress is sin, and the wages of sin is death.

2nd, "All unrighteousness is sin." 1 John v. 17. Every thing that is not right within its self is sin. Tens of thousand little things that cannot be embraced in writin laws, such as selfishness will prompt to do is sin; a proud and haughty spirit, an overbearing disposition, a look or act that will deceive any one, to refuse to give due credit and due respect to virtuous acts in others who may differ in opinion, a hint or jest that wrongs any one in reputation or otherwise: in short, a Christian, is a perfect gentleman or lady, any thing less is sin, and the wages of sin is death.

3rd, "To him that knoweth to do good, and doeth it not, to him it is sin," James iv. 17. To save the world from eternal death is the Christian's duty; to this end every thing must bend; every thing he does, every word he says, yes, every thought must be directed to this end; any

thing less is sin. To this end we visit the sick, the afflicted, those who are in distress of body or mind, and the widow and the fatherless in their affliction, to as far as we can relieve their wants, and point them to the Lamb of God that taketh away the sin of the World. That we may be able to do this understandingly we must study the Scriptures that are able to make us wise unto salvation, that we may be able to give to every man the reason of our hope of salvation, and show them that we love them, and wish to save them from endless death; for the Christian is more than a gentleman or lady, for they really love their neighbors and try to do them good; for the wages of sin is death.

II. Death. Death is the loss of life. Eternal death is a death from which there is no resurrection. To make this plain I will refer you to the case of Adam. God gave him all the life that he possessed, and said to him: "In the day that thou eatest thereof thou shalt surely die." Death had not been known in the world; Adam could only understand that he would lose his life—all the life that God had given him. At that very time he passed from a living to a dying state; "For dust thou art, and unto dust shalt thou return." Gen iii. 19. Now I call upon you to show me any life for Adam independent of the resurrection through our Lord Jesus Christ. "In Adam (we his offspring) all die, even so in Christ shall all be made alive." 1 Cor xv. 22. And now our case stands thus: The wages of sin is death; this cannot be the first death, for from it there is no escape; it must be the second death, from which there is no resurrection; as we read: "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."— Malachi iv. 1. No sprout shall grow from their roots. "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt xxv. 46. The punishment is everlasting in its effects, for there is no resurrection—"Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Luke iii. 17. Nothing shall prevent its accomplishing what God designs. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints." 2 Thess i. 7-10 Thus we see that it is everlasting in its effects; For "the wages of sin is death, but the gift of God is

III. Eternal life. "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and himself shall be with them, and be their God. And God shall

those to enter upon who are led captive by him all his will."

Now it is a little singular if God's people as a body left the fallen churches in 1844, how they happened to be MAINLY connected with them at the present time. It is certain that but few of the body that left the churches have gone back; and as there has been no genuine conversions outside of the third angels message since 1844, we would like to know how the people of God happened to be in Babylon to day. Perhaps some one can solve the mystery. If the editor's statement is correct that the people of God are yet mainly to be found (in connection with the fallen churches, and are to be called out in fulfillment of Rev. 18: 4, we would suggest that the little few that left the body in 1844 go back and remain with their former brethren until the Lord calls them out in fulfillment of Rev. 18: 4, as there is no call to come out of Babylon prior to that time. W. H. BALL.

"We have not followed cunningly devised fables.

The apostle had not only seen the Savior in his humiliation clothed in our nature, but [in vision] had also a bright view of him clothed in the glory with which he is to be revealed at his coming, and kingdom [his everlasting kingdom]. "For we [Peter, James, and John] have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; But we were eye-witnesses of his majesty." They had not only the Lord's sayings concerning his day and coming, but were eye-witnesses of his majesty; and it was no cunningly devised fable of an impostor, but on the mount confirmed by God the Father, in the saying, "This is my beloved son, in whom I am well pleased." "And this voice which came from heaven we heard when we were with him in the holy mount." "We have also a more sure word of prophecy [for the prophecy came not in olden time by the will of man, but holy men spake as they were moved by the Holy Ghost,] whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." As the longing wisher for day looks forth in the natural heavens for the approaching signs, so also the waiting church will do well that they take heed unto "the sure word of prophecy" [comparing the events of time therewith] which will bring them on to the time of day-dawn, and the rising of the day-star. Through the light of the sure word of prophecy they may discover the approaching wished for day, the day-star shedding its rays in their hearts.

W. M. T. GILBERT.

He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

COME TO EARTH AGAIN.

Come, O come, thou blessed Jesus,
Claim the kingdoms for thine own;
Reign, O reign on earth forever,
Seated on thine azure throne.

Now thy waiting ones are praying,
Come Lord Jesus, quickly come;
Gather all thy weary children
To their long desired home.

While the hearts of men are falling,—
Wondering what the end shall be,
We rejoice with faith unshaken,
Hoping soon our Lord to see.

How the thoughts of home doth cheer us,
In this lonely vale of tears;
With the dear Redeemer near us—
Saved forever from our fears.

There the angel bands will greet us,—
Lord they'll sing our welcome home:
Christ will lead us to the river,
Flowing ever from the throne.

We shall drink of that pure water,
Giving life and bliss divine;
Walk the golden streets with Jesus,—
May that happy lot be thine.

Herald of the Bridegroom.

A soft Answer turneth Away Wrath.

It is related that recently, in a sleeping car coming from the West, a man in one of the berths became greatly annoyed by the crying of an infant and the efforts of its father to pacify it. The irate individual at last shouted out: "What is the matter with that young one there?" And soon again: "Where is the mother of that child that she is not here to pacify it?" At this the poor gentleman in charge of the child stepped up to the berth and said: "Sir, the mother of that child is in her coffin in the baggage car!" The grumbler immediately arose and compelled the afflicted father to retire to his berth, and from that time until morning took the little orphan under his own care. [Sel.]

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. J. Millard.

I feel willing to do all I can for the *Hope*; but my means are limited. When I returned to Missouri, I found my house burnt, and fences destroyed, and had to build them new, and it has taken most of my time. In 1866, I went some 18 or 20 miles from home in Dale county once a month to hold meetings in a new field on Sabbaths and First-days. Had large congregations. Subjects: Coming of Christ, Kingdom of God, Law of God, Sabbath, and Testimony of Jesus Christ. Many

acknowledge the Law and Sabbath binding, and some few have decided to keep the whole law,—the Sabbath not excepted. Several more said they would take the *Hope* as soon as they could get the money. I am holding meetings almost every First-day, and on the Sabbath when I can get a hearing. I have calls in every direction. They seem to be anxious to hear about Christ's coming and kingdom.

I find the people more willing to hear and investigate here than in the north. They are generally poor, but are willing to receive the truth. I think the time will soon come, when many will be decided in this part of the land to walk right out on the broad platform of God's eternal truth.

We do not have the visions of E. G. W. to contend with here; but I am glad some of our brethren and sisters are beginning to have the scales fall off from their eyes. At the time I read the "Experience and Views" of E. G. W. in 1848, I compared them with the word of God, and said that she was one of the agents of Satan chosen to deceive if it were possible, the very elect.

Brothers and sisters, lift up your heads and rejoice; for better days are coming. Not one jot or tittle of the law or the prophets shall fail till all be fulfilled. The promises made to Abraham will soon be fulfilled, and Christ will return having received a kingdom.

Now, brethren, let us try the spirits, and see what manner of spirit we are of, and may the Lord lead us into all truth.

Your bro. looking for the kingdom.

J. MILLARD.

Horse Creek, Barton Co., Mo.

From Bro. E. W. Waters.

DEAR BRO. BRINKERHOFF: My wife and myself do thank the Lord for the *Hope*. We believe it has the God of Abraham for its author, and Jesus Christ for its security, and all who believe the fundamental doctrines taught in it, will be sanctified through the spirit, and the belief of the truth, and will be found among the Jewels of our God, when Jesus our Lord shall appear to reign.

The cause has long been burdened, and bound with human dogmas and false visions; but the Lord has now commenced to reveal his hidden ones and we will now no longer lean upon an arm of flesh, but we will exalt the Lord our God, and humble ourselves that we may so sanctify the Lord in our hearts, that we may be able always to give a reason of our hope to any and all who may ask us.

I love them that love the Master, bond or free, rich or poor, black or white. All are one in Christ Jesus.

E. W. WATERS.
Hubbardsville, Madison Co., N. Y.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, SEPT. 10, '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.

THE EDITOR in company with Bro. Nichols left this place on the 2nd of Sept. for a tour thro' the southern part of the State. They intend being gone several weeks.

NEW WORK.—We have just published for Bro. Lock of Wis., a work entitled "The True Church, And What is it Called." Price 5 cents, postage 2 cts. Address A. Lock, Reedsburgh, Sauk Co. Wis. Also for sale at this office.

"Weighed in the balance and found wanting."—A visionite bro in Ill. who has been receiving the HOPE for about one year, returned no. 5 of present vol. with the above inscription upon it. We pity this egotistic bro. Weighed in whose balance? The visionite's. "No wonder it is wanting, for it certainly has them not in its system. But could not this decision have been arrived at when the \$9.75 cts on subscription had closed that a good bro. had paid? There is certainly one thing that is "weighed in the balance and found wanting." And that is "wanting. If our paper is so obnoxious it ought to have been returned sooner or else the amount due should have accompanied the stoppage. Common honesty would say thus much.

ELSEWHERE WILL be found a notice of the work of Eld T. M. Preble on the Sabbath question. We publish this notice not because we expect to ever indorse the work, but are willing that both sides should be investigated. We do not indorse the idea that there has been a change of days in the gospel dispensation, neither "that U. Smith has perverted the truth," nor yet that "J. N. Andrews has unwisely deceived his readers." Comments on the work will be set before our readers hereafter.

CORRECTION.—There is a mistake in the Conference notice for Alimo, Mich., Sept. 13th. It should read Alimo, Mich., instead of Alim, and north-west of Kalamazoo, instead of south-west. We correct in this issue. Brethren leaving the cars at Kalamazoo will find a welcome home at Bro. Geo. Gadsby's, No. 37 Locust St. Kalamazoo, Mich.

Normal School.—Eastman our Co. Superintendent will commence a Normal school at this place on the 24th of Sept., and continue four weeks. Terms reasonable. This will be an excellent chance for those who wish to teach, as Mr. Eastman is thorough in his work.

A New Work on the Sabbath Question.

The following is the title of a new and important work just issued.

THE FIRST DAY SABBATH; clearly proved, by showing that the old covenant or ten commandments, have been changed, or made dispensations, in the Christian dispensation. In two parts. By T. M. Preble, author of "Two Hundred Stories for Children," "Three Kingdoms," "Two Adams," &c. "The Sabbath was made for man." (Jesus.) Buchanan, Michigan: Published by the W. A. C. P. Association.

The author of this work has adopted a plan in treating upon this long controverted question so different from other writers who have heretofore written upon it, as to make it a valuable book for all classes of readers.

1. It is shown conclusively by plain Scriptural argument, that the old Jewish law, or covenant, has been "done away;" not in the sense of annihilation, but in the sense of being made "perfect," or "complete," under the "new covenant."

2. It is also clearly proven, that in the Gospel dispensation there has been a change of days for the observance of the Sabbath. But the SABBATH, as an INSTITUTION, is not changed. Neither can it be; for it "was made for man"—for all mankind. This is a point of much importance in settling the Sabbath question. The Sabbath as an institution for septennial rest, is one thing; but the particular day of the week on which this REST is to be observed, is quite another thing.

3. In confirmation of a change of days, from the seventh to the first day of the week, full and complete extracts are given from the early Christian Fathers, from eminent historians, and the earliest and most able writers upon the Sabbath question, proving that the early Christians did observe the first day of the week for the Sabbath. This forms a chapter of great value to all persons who desire correct historical information upon this long-controverted subject.

4. It is also proved by copious extracts from Ecclesiastical history that the Waldenses, or true Church of Christ, observed the first day of the week, or Lord's day, all the way through the dark ages, from the days of Constantine the great, and Pope Sylvester, until the reformation.

5. A review of U. Smith, a recent writer in favor of the seventh-day Sabbath, in which it is shown that he has perverted the truth.

6. Also a review of J. N. Andrews' pretended HISTORY OF THE SABBATH, in which it is proved that he has unwisely deceived his readers. Orders for the above work are solicited, and will be promptly filled as soon as the book is published.

To ministers we make the following offer: Any minister sending us the name of six subscribers for the book, with the money, shall receive a copy POSTPAID.

The book will contain nearly 500 pages. The retail price will be \$2. Sent by mail, post-paid, on the receipt of the price.

Address all orders to JOSHUA V. HIMEA, Buchanan, Mich.

The Work before us and its prospects.

The work is still onward. The cause is a good one, and we are glad to speak of its progress.—Bro. Hull has returned home. Read his report in another column. Bro. Brinkerhoff and Nichols have started for a tour through Southern Iowa. May the Lord bless their labors. Bro. Snook is battling for the right, and endeavoring

to uphold the Lord's cause in Indiana. We are permitted to make an extract from a recent letter from him dated, Sulphur Springs Ind., Aug. 26th. "The debate has just closed. We have had decidedly a good time. Our debate lasted six days. The congregations were large to start with, and increased to the close. Never did I witness such an interest in any debate. The house was literally packed and crammed at the last, and great crowds of men and women outside that could not get in. *** Our victory is great, and almost universal. Russel's failure was so manifest that it is acknowledged by all the unprejudiced; and many who were against us at the start, are now in our favor. We are now going to hold meetings here, and gather the harvest that we have sown."

Appointments.

CONFERENCE.

There will be a conference held at Alimo, eight miles north-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.

Communications Received for THE HOPE

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

Kingdom of God delineated, No 11., Bond of our Union, continued., Third Angel's message, concluded.

RECEIPTS

For the HOPE OF ISRAEL.

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

Jacob Spangler, Lewis Pinch, Enoch Peck, Wm Price, EVCH \$1.50.

E S Sheffield, \$1.00, Thomas Hamilton for Samuel Stone, \$.50, Levi Mozier, \$.75.

Books and Tracts

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W. H. BRINKERHOFF.

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

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii, 1-8. What does it Symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c.

This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 11-18, to the United States.

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Present Series.

THE HOPE

The Christian

Devoted to the exp principles of morality God.

H. E. CAR

TERMS.—One Do vance. To those un Address all o HOPE, Marion, Iow

Turn Ye, Turn Ye,

O, turn, why will O tura, why will; The Judgment's Then what will O turn while ye Be in time, be O turn while yet t

O harden not your O harden not you Come hear his y Turn ye, turn y Now is the accep Be in time, be Now is the accept

Probation soon w Probation soon w The Lord will t The rocks and r You then will n Be in time, be You then will ne

Your doom will t Your doom will t Your doom will t When Christ sh Your stubborn' Your sentence t You must die Your sentence ne

You cannot from You cannot from In vain you the Ye mountains c His wrath will You must die His wrath will y

The Savior calls t and live; The Savior calls Come make yo Will you the L Or in the judg Stand conden Or in the judgme

Otsego, Mich.

As the snow-dro appearing as the h comes amid the bl of a perpetual sun tures behind a win