

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL.

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H. E. CARVER, PRESIDENT.

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Turn Ye, Turn Ye, for Why will you Die?

O, turn, why will ye die, be in time, be in time;
O, turn, why will ye die, be in time;
The Judgment soon will come,
Then what will be your doom;
O, turn while yet there's room;
Be in time, be in time;
O, turn while yet there's room; be in time.

O, harden not your hearts, be in time, be in time;
O, harden not your hearts, be in time;
Come hear his voice to-day;
Turn ye, turn ye and pray—
Now is the accepted day,
Be in time, be in time;
Now is the accepted day, be in time.

Probation soon will end, be in time, be in time;
Probation soon will end, be in time;
The Lord will then descend,
The rocks and mountains rend,
You then will need a friend,
Be in time, be in time;
You then will need a friend, be in time.

Your doom will then be sealed, you must die,
You must die;
Your doom will then be sealed, you must die;
When Christ shall be revealed,
Your stubborn heart must yield,
Your sentence ne'er repeated,
You must die, you must die;
Your sentence ne'er repeated, you must die.

You cannot from him hide, you must die, you must die,
You cannot from him hide, you must die;
In vain you then will call,
Ye mountains on us fall,
His wrath will you appail,
You must die, you must die;
His wrath will you appail, you must die.

The Savior calls to-day, come and live, come and live;
The Savior calls to-day, come and live;
Come make your choice to-day,
Will you the Lord obey,
Or in the judgment day,
Stand condemned, stand condemned,
Or in the judgment day, stand condemned.

M. A. HARRIS.

Osage, Mich.
As the snow-drop comes amid snow and sleet,
appearing as the herald of the rose, so religion comes amid the blight of affliction, to remind us of a perpetual summer, where the sun never retires behind a wintry cloud.

THE RESURRECTION.

From the World's Origin.

"Your bones shall flourish like an herb."—Isa. lvi. 14.

Dear brethren and sisters in Christ:—Although a stranger in the public street, yet I feel it my duty to make myself acquainted in my broken way, and in memory of the above declaration I shall try to say a few words to you on the resurrection, and take as it were, handfuls of grass and flowers, with which the spring has covered our fields, and amidst a concert of gratitude and joy heard every where around us at this season of miracles, I exclaim Resurrection! Resurrection! I declare to you that your bones, though laid in the very dust, shall flourish like the herb, with the whole of nature, which lives again. I stretch to you the resurrection of the just. When I look at blooming brethren and sisters, the expression of a mortal nature, I think that all these children of men will soon fall and disappear, as last autumn the leaves of the woods fell and disappeared; and with what emotion does my whole soul then spring forward to that resurrection: how sweet at such a time, the thought that God enables us every year, by the renewal of all the plants, grains, and insects around us, to cry to all from the midst of these changes, child of mortality! thou shalt rise again from the dust, and thy bones shall flourish like the herb.

In the first place, I shall show you how the marvellous renews, which take place in the spring, recall to our imagination the great doctrine of the resurrection of our bodies at the last day. I shall remind you of what such symbols say to our consciences, and how they urge us to examine ourselves whether we be in faith; and may the God of all grace, who repeats to us in such varied forms the doctrine of life, and who speaks to us in the wonders of the season with tenderness and power, condescend to address himself more intimately to our soul, and explain to us "apart" the import of all these lessons and parables.

A few months ago, and the earth was a desert of ice; all was silent, lifeless. The trees, stripped of their foliage, like dry bones, rattled their bare branches against each other; the plants were dry; their beauty was gone; everywhere they presented to us only the aspect of death. The brooks and torrents were arrested in their course, their motions suspended; instead of the breath of life, which animates every thing to-day, the north winds, like the breath of destruction, swept alone over this vast country.

Who of us, if custom had not rendered us familiar with the prodigious spring, would not, at the sight of all that death, have been tempted

to exclaim Lord, can all these things live again? And yet what have we seen? From the first days of spring the Almighty prophesied upon these dry bones; they have appeared to move, to be covered as it were, with the newness of life. Now they live, they breathe, adorned with verdure and flowers. Lo! they seem to stand up, forming an exceeding great army to the praise of God. To-day, motions, progress, joy, life, appear in every place, where but lately we saw nothing but silence, sadness, and death. Has not a spirit of resurrection, the breath of life, entered into nature? Has not the breath of God, from the four winds breathed upon these dry bones? Have not myriads of creatures come to life in the air, the earth, and the waters, just as the elect shall come to life on the happy day of the resurrection of the just?

What were these flowers everywhere springing from the ground, as from their tombs, fresh as the morning dew, numerous as the sands of the sea, and more beautiful by far than the robe of an emperor in the day of his glory? What were they a few months ago but dull and unsightly roots, or seeds, resembling the dust which we trample under our foot? But look now! These roots and grains lately buried, like the human body in the grave, which is only an object of horror; these roots and seeds, which were corrupting and decomposing in our furrows before their renovation, are to-day become the ornament of earth and the delight of our eyes. Admire how each succeeding day these miracles of resurrection, so far from ceasing, increase and spread with so much rapidity as splendor; how myriads of plants and insects, by an incomprehensible operation of God, the Almighty Creator who has delivered them from death, and brought them into the light of our most beautiful days; see how the whole creation, as if raised from a tomb, is peopled with life pulsated with joy!

And can you, dear reader, be insensible to so many prodigies? Have you not this day beheld scenes the most magnificent, as your eyes ascend and descend these smiling hills? And will you not learn that God preaches to you by this means, with a clearness of import and exuberance of goodness, the great doctrine of the resurrection, both of the just and the unjust? And will you not receive the lesson with tenderness and gratitude, and say, "Speak! O my God, God of the resurrection, God of salvation, God of our redemption, thy servant heareth."

What, then, do all these marvels preach to us, if not the truth and certainty of the divine promise? They are given to reproduce them to you, in the persons of the trees, flowers, insects, and indeed in the whole of nature. They repeat to

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E. EASTON.

THE HOPE

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HRIST CON- BEAST! By W. H.

has given in covenant to their fathers, he says, "For your sakes do I this, saith the Lord God, be it known unto you, but for my holy name's sake, which ye have profaned among the nations, whither ye went." Ezek. xxxvi. 22, 23. The language of the apostle is, "God from the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophet, as it is written, after this I will return again, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up. That the residue of men might seek the Lord, and all the gentiles upon whom my name is called, saith the Lord, who doeth all these things." Acts xv. 14-16.

At the first, God's covenant was made with the family of man; but when the descendants of Noah rejected God, and associated themselves into nations, and set up authorities in defiance of his commands, and rejecting his promise of restitution, he chose Abraham, and said, "I will establish my covenant between me and thee, and thy seed in their generations, for an everlasting covenant." Gen. xvii. 19. This promise was given to Jacob. Likewise, Gen. xxxii. 28. "And God remembered his covenant with Abraham, with Isaac, and with Jacob." Exod. ii. 24.

Believing Israelites have ever kept these things in mind, and waited for their fulfillment in the kingdom of God. Thus Zechariah, father of John the Baptist, said, "The Lord God of Israel . . . hath visited his people . . . to perform the mercy promised to our fathers, and remembered his holy covenant, the oath which he swore unto our father Abraham." Luke i. 72. And thus spake Mary, the mother of our Lord, Luke i. 55. "He hath holpen his servant Israel in remembrance of his mercy: as he spake to our fathers, to Abram, and to his seed forever."

These ancient believers who embraced the promises of God, and confessed that they were pilgrims on the earth, and "the saints of the Most High," referred to in Dan. vii. 27, and they, and their posterity, the people to whom "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven," will be given. Thus it is written: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Is. lix. 20. The apostle's vision of this prophecy is, "It is written there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." Rom. xi. 26. The specifications in the holy scriptures are always put forth as the personal name by which the patriarch and his posterity are designated, in distinction from all other nations and peoples. I know of no exception to it. In like manner, Zion is the proper name of a Mount in the city of Jerusalem. Thus it is specified: "DAVID TOOK THE CASTLE OF ZION, WHICH IS THE CITY OF DAVID." I Chron. xi. 5. From a careful examination of more than one hundred passages in which the name occurs, in the holy scriptures I am fully convinced that it never designates any other place than the city of David, within the city of Jerusalem; and that it has no other topical use, but to designate the royal residents of that holy place. Any other use of it violates

the essential laws of exegesis, and perverts the meaning of the inspired writers of the holy scriptures. Thus Isaiah says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23.

The same remarks are applicable to the name Jacob. Thus the Psalmist says, "The Lord has chosen Jacob unto himself, and Israel for his peculiar treasure." Psa. cxxxv. 4. Out of very nearly two hundred instances given in the holy scriptures, not one instance can be found in which it does not belong to Jacob personally, or tropically to his lineal descendants. Nothing can be more in point than Isaiah xlviii. 1-2: "Hear ye this, O house of Jacob, which are called by the name of Israel." Jacob was his name as the son of Isaac and Rebecca, but Israel was given him of God for his faith when he wrestled with the angel, and prevailed. In reference to these facts which illustrate the sovereignty and mercy of God, a large share of the promises of future prosperity of the nation are given in these very terms. Thus Isaiah xiv. 1-3: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them and bring them to their place: and the house of Israel shall possess them in the land of the Lord, for servants and handmaids: and they shall take them captives whose captives they were; and they shall rule over their oppressors, and it shall come to pass in the day that the Lord shall give thee rest from thy sorrows, and from thy fear, and from the hard bondage, wherein thou wast made to serve, that thou shalt take up a taunt against the king of Babylon."

There is not a single count of all this series of predictions that has as yet been fulfilled. Isaiah prophesied from the reign of Uzziah to Manasseh, by whom he was put to death, very near the time for the commencement of the "seven times" of the nation's afflictions, from which they are manifestly not delivered at this day; and during which no nation or people have chosen the house of Jacob to cleave to them. It follows, of course that this, and a very numerous class of prophecies of a similar character, are yet to be fulfilled, and they are to be the chosen nation who shall have dominion. Thus Zech. ii. 10-13. "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined unto the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion, in the holy land, and shall choose Jerusalem again. Be silent, O, all flesh, before the Lord: for he is raised up out of his holy habitation." Again, ch. viii. 22. "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

From the earliest history of this people,—from the day that God chose Abraham for his servant, it has been understood that the dominion of the world would ultimately be given to the seed of Abraham, the seed of promise. Thus Balaam

said, "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the princes of Moab, and destroy all the children of SHAME." Psa. cviii., and cx., teach the same thing. The xlviii Psalm contains a prophetic thing. "O clap your hands, exultation over this thing. O clap your hands, all ye people, shout unto God with the voice of triumph. For the Most High is terrible; he is a great king over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved." The prophets that follow the Psalmist's times are equally explicit. Thus Isaiah says of Jerusalem (ch. lx. 12-16): "Thy gates shall be continually open; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles; and that their kings may be brought: for the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. . . . The sons also of them that afflicted thee shall come bending unto thee: and they shall call thee The city of the Lord, the Zion of the Holy One of Israel. Whereas, thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the breasts of kings: Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob." The specifications, "The City of the Lord, the Zion of the Holy One of Israel," with gold, and silver, and iron, and brass, and wood, for building materials, forbears all spiritualizing or mystification of this prophecy. Our Lord said to the twelve that followed him during his ministry, "In the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

These, and many other passages of holy scripture, clearly foretell the establishment of God's kingdom in the midst of the people of Israel; and the Gentile nations acknowledging their pre-eminence by tribute, and suffrage, and homage. All nations of the earth, kings and rulers, are warned that they may submit, and be spared being counted for enemies. And all people are invited to come and give in their adherence to the kingdom which God has appointed; and to partake the blessings of his servants. But the proud and haughty he knoweth afar off. Submission and acceptance of the ruling kingdom, are indispensable requisites to an inheritance among the people of the Saints of the Most High. God has declared his purpose; he is of one mind and none can turn him. Moses said, "The Lord had a delight in thy fathers to love them, and he chose their seed after them, even you, above all people as it is this day." Deut. x. 15. So the Psalmist, "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." Psa. cxxxv. 4. "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever; here will I dwell: for I have desired it."

"There will I make the horn of David to bud; I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Psa. cxxxii. 13, 14, 17, 18.

True, the Lord has cast off his people for a time; Mount Zion is polluted; the sanctuary is defiled; and her hosts of priests and Levites are broken down; but a time is set for the cleansing of the sanctuary, and the restoration of her people and their city.

THE HOPE OF ISRAEL

The essence of the words given light

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W. H. BRINKERHOFF, Editor.

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

By Elder John Reed.

Remarks by the Editor.

Obj. 10. It places the development of the Man of Sin (2 Thess. ii.) in the past, when Paul places the development or revelation of that Wicked at the coming of the Lord.

Your objection, dear Bro., astonishes us! You certainly do not mean to say that "Paul" places the development or revelation of this Man of Sin, at or near the coming of the Lord!

Obj. 11. "It takes the one great Roman Catholic church and divides it up, makes a beast, two horns of a beast, and an image to the ten-horned east all at the same time, which the prophecy does not intimate."

We certainly conclude that you are finding poor material to make objections of. We cannot conceive why you should make this as an objection. But let us see what it amounts to.

Its image is one chosen by the church as of ever all. This is all unity, and a cement that binds the church closely together. Our position only sustains the "oneness" of this church.

Summary of a Discussion between P. T. Russell (Disciple minister) and B. F. Snook held at Sulphur Springs, Ind., beginning Aug. 20th, and continuing six days.

The Kingdom Question.

PROMISE.—The kingdom of God spoken in Dan. ii. 44, was set up on the earth on the day of Pentecost mentioned in Acts ii. 1-4.

Obj. 1st.—Eld. Russel pronounced the term kingdom, and gave as its only essential elements, those of king, subjects, and laws, as set forth in his book, p. 211. He then stated that the kingdom was to be set up in the days of the kings mentioned in Dan. ii. 44.

REPLY.—1. There was but one king ruling in the Roman empire in the time of Christ. For the Jews said, "we have no king but Caesar."

2. To suit the affirmative, the text should read "in the days of this king shall the God of Heaven set up a kingdom that shall never be destroyed." The text shows that when the kingdom of God is set up, there must be a plurality of kingdoms in the Roman empire and, as no such divided state of this great power existed in Christ's time, it thence follows that no kingdom of God was set up on the day of Pentecost.

Again, the prediction of this text is based upon what Daniel says in v. 41: "the Kingdom shall be divided." This division is symbolized by the feet and toes of the image, and by the horns of the beast of ch. vii. 7.

Mr. Russel then denied that the ten kings now exist. In refutation of which, we showed from Rev. xix. 11-19, that when Christ comes the second time, they will exist and be arrayed in hostile attitude to him.

It is obvious that it is no kingdom at all. He then admitted the idea, that territory must belong to the kingdom, to which we replied, that he must then correct his book and add this idea to it.

Ans. 2nd.—The saints now possess the kingdom; hence it must be set up.

REPLY.—The saints do not now possess the kingdom, for it is to them a promise. James 5: 7. "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him."

Again, they cannot possess it before the judgment, when the Papacy will be destroyed. Proof: 1 an. xiii. 21, 22. "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints to possess the kingdom." Query: Did the Papacy rise and persecute the saints long before the day of Pentecost? and did the judgment then sit and take away his power? Certainly not, seeing he did not come up until A. D. 606.

Ans. 3rd. God swore to David with an oath that he would establish his throne and kingdom forever. 2 Sam. vii. 12. "David, shall never want a man to sit on his throne."

REPLY.—1. That God gave to David an assurance of an eternal throne and kingdom to be occupied by Christ, we admit. See Is. ix. 6, 7. Luke i. 32, 33.

2. David's kingdom was overthrown in the days of Zedekiah, to be no more until Christ's second coming, at which time it will be restored him. See Ez. xxi. 27; Acts i. 6; xv. 16.

3. David was not heir to God's throne in Heaven, but God's throne on earth. And as God's throne in Heaven is not David's throne, it follows that Christ is not now on David's but on his Father's throne. See Rev. xiii. 5.

4. From the same time that Levi will not want a priest to offer sacrifices, (Jer. xxxiii. 18.) David will not want a man to sit on his throne.

Ans. 4th.—Christ was to be a priest after the order of Melchisedec on his throne. Zech. vi. 12. He is now a High Priest. Heb. v. 6, 7. Therefore he is now on his own throne, and hence his kingdom is set up.

REPLY.—This argument is perfectly transparent. Melchisedec priest or his High Priest in the Holy Rev. iii. 21. "To him that grant to sit with me in my also overcame, and an set d er in his throne." Note li is a w on his Father's th some future time he will s We thence conclude that Father's throne in heaven on earth, that Christ will order of Melchisedec; that speak of him now as de-stood as prophetic, ju says he is born King of t Anc. 5th. Christ went days and was crowned K ed to heaven. See Acts

REPLY.—I We grant disciples during Christ's the same faith of our of rebuked them for it, an nor. Luke xiv. 11-15. these things, he added because he was high to they thought that the l immediately appear.

certain nobleman wen receive for himself a k And it came to pass t turned, having receive testimony shows that ed in close connection of Christ.

2. But on this we l Dan. vii. 9. "The An sand thousands min thousand times ten t the judgment was s opened. The Papal At this time he says of man (so? not qui of heaven, and came and they brought b there was given him a kingdom, that all gauges should serv everlasting dominic way, and his kingd be destroyed." vs.

3. He next appe en with a golden o xiv. 14.

4. It is then the Lord of lords, for judge and make v as the judgment i of Christ is of nec

REVEL.—This argument is made of a sophistry perfectly transparent. 1. Christ is to be Meek is the priest or his throne. Ps. cx. 1. He now officiates as the antitypical Aaron, High Priest in the Holy of Holies, Heb. 8: 3. He is not now seated on his own throne. Rev. iii. 21. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Note here, 1st, that Christ is a son on his Father's throne. 2nd, That at some future time he will sit on his own throne. We thence conclude that it is not upon his Father's throne in heaven, but David's throne on earth, that Christ will be a priest after the order of Melchizedek; and those scriptures that speak of him now as such, must be understood as prophetic, just as the text that says he is born King of the Jews.

ANC. 3.4. Christ went to the Ancient of days and was crowned King when he ascended to heaven. See Acts i. 10, II. Dan vii 13.

REVEL.—I we grant that there were some disciples during Christ's ministry who were of the same faith of our opponent, but our Lord rebuked them for it, and corrected their error. Luke xiv. 11-15. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And it came to pass that when he was returned, having received the kingdom." This testimony shows that the kingdom is received in close connection with the second advent of Christ.

2. But on this we have positive proof. See Dan. vii. 9. The Ancient of days sits, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, the judgment was set, and the books were opened. The Papal power was destroyed. At this time he says "I saw one like the Son of man [go? not quite!] come with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory; and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," vs. 13, 14.

3. He next appears in the clouds of heaven with a golden crown upon his head. Rev. xiv. 14.

4. It is then that he is King of kings, and Lord of lords, for in righteousness he doth judge and make war. Rev. xix. 11-19. Hence, as the judgment is yet future, the coronation of Christ is of necessity yet a future event.

B. F. SPOOK

Fallen From Grace.

Thus said a professed minister of Jesus Christ of those who are trying to order their lives according to the moral law of God as embodied in the ten Commandments. Such assertions are based upon a perversion of such passages as Gal. iii. 16, and Rom. iii. 28, and of a wrong idea of our position.

If we left out the Bible doctrine of salvation through Jesus Christ, by virtue of his vicarious atonement, then might they with propriety say that we had fallen from grace! But instead of this we believe that our salvation is a matter of free grace through our Lord Jesus Christ, and that there is no name given under heaven nor among men whereby we can be saved, but the name of Jesus. But why do people say that we have fallen from grace? Simply because we keep the Seventh day Sabbath. Were it not for this, the assertion would never be made.

But keeping the fourth commandment will cause a person to fall from grace, why will not the keeping of the first, second, or third, or any of the other nine, have the same effect? It certainly would. And again, if the keeping of the ten commandments will cause a person to fall from grace and be lost, it consequently follows that those who disregard and break them the most, are the ones who enjoy most of the grace of God, consequently, in order to enjoy the grace of God we would have to go to having other gods before us, taking the name of God in vain, stealing, murdering, &c. Will our opponents admit the natural result of their teachings? They certainly do not believe that such a character could enjoy the favor and blessing of God. Let it be borne in mind that the apostle does not say in Gal. or Rom. that those who keep the Sabbath have fallen from grace, or those who keep all of God's commandments, but those who seek to be justified by the law as a whole, and as they believe in keeping nine at least of the ten commandments, it naturally follows that our opponents are nine-tenths as much fallen from grace as we are. But as we do not claim to be justified by the deeds of the law we are not of those of whom the apostle is speaking, and as the same apostle has told us in Rom. ii. 13 that the doers of the law shall be justified, we feel safe in trying to have respect unto all of God's Commandments, trusting in our Lord Jesus Christ for present and eternal salvation. Paul teaches us that Abraham was justified by faith, and yet we are informed in the Scriptures that he obeyed God and kept his commandments as fulfilled in the law of Moses.

Is Jesus the Messiah, and is the Bible True?

These may seem like droll questions to be sprung just at this time; nevertheless, they are pertinent, if those who oppose us in looking for the near coming of the Lord are right. Let us look at it. The prophecies show that a command-

ment was to go forth to restore and build Jerusalem at the end of the 70 years captivity. See Jer. xxv. 11, 12, 26. But we are told that this commandment did not go forth at the end of the 70 years; that the Israelites were in captivity at least 127 years; in other words, that this prophecy is not true.

2. The prophecies show that Cyrus was to give this commandment. Is. xlv. 18. But we have pointed to us again that Isaiah was mistaken; that this decree was not to be given till 57 years after this period; and then it was to be given by Artaxerxes. Here, according to a modern class of exponents, the prophecy is not only at fault, but Jesus is not the Messiah; for he 69 weeks overshoot our Saviour's birth 37 years, or Jesus came 57 years too soon to be the Messiah.

The following catalogue of kings takes us from the 7th of Artaxerxes, to the birth of Christ; and we claim that either our friends are wrong on the going forth of this commandment, or Jesus is not the Christ.

| | |
|-----------------------------------|-----------|
| Artaxerxes (after the decree), | 25 years. |
| Darius | 1 " |
| Artaxerxes | 46 " |
| Ochus | 21 " |
| Artaxerxes | 2 " |
| Darius | 4 " |
| Alexander | 8 " |
| Philip | 7 " |
| Alexander | 12 " |
| The Ptolemys | 224 " |
| Dionysius | 29 " |
| Cleopatra | 22 " |
| Augustus (to the birth of Christ) | 25 " |
| Total | 466 " |

3. The 2300 days are commenced at the pushing of the ram, which was in the 12th of Artaxerxes. This point is fastened by the end of the 70 weeks, which were determined on Daniel's people [the Jews] and the city [Jerusalem]. History shows this to have occurred in A. D. 65; but it will not do to admit that; for it will prove conclusively that the sanctuary must be cleansed in 1875, and the Lord must come and build it before it is cleansed. [See Acts xv. 16, & Zech. vi. 12, 13.] We then commence where they want it, [in the 7th of Artaxerxes] and lo! it ends in '68! But then it can't be true.

Don't you see, dear reader, that infidelity is at the bottom of all this opposition to the near coming of the Lord? Read up on this question, and search for the truth. Now is your time. It will soon be too late.

D. W. HULL.
NOTE: Those who wish to investigate this matter should have Thurman's Chronology. Price by mail, \$1.75. Send orders to me at Marion, Iowa, or to J. V. Himes, Buchanan, Mich.
D. W. H.

What kind of wine did our Saviour use?

Before proceeding with this discussion, a word about definitions, would be in place. Dictionaries of whatever kind, give very little light on Biblical questions, farther than to inform us of the educational bias, and sectarian tinge of the author's opinions, or the aggregate opinions, of those whom the author allows either secular or Bible dictionaries to settle for him the meaning of all the words of the Bible? (As for instance Soul, Baptism, etc.)

Bible doctrine as a whole, must forever settle the meaning of particular words and phrases; or we must repudiate in the aggregate, Bible authority.

The scriptural idea, of "fruit of the vine," must be the fruit which the vine produces, in a state of preservation, which renders the fruit safe and wholesome for food; and blood of said fruit, or the expressed juice in a like state of preservation. When grapes, apples, peaches, etc., through decay and exposure to corrupting influences, become unfit for human food, they are no longer designated as fruit; but by the more correct terms of *hog-feed* or *dirt*, as the case may be. The change of the terms of designation, applicable to those fruits, must be made at the point of time when the substances themselves, become changed from their legitimate use as food, to that of manure or dirt. And the expressed juice of those fruits, follows the same rule: and so, with trifling exceptions of every article of human food, when not preserved by hermetical-sealing, or being cut off from the oxygen of the atmosphere. All rapidly changing from food to dirt, when not so preserved.

The expressed juice of all fruits, takes in the principle of decomposition or death, by a different process and more rapidly, than do the fruits themselves; unless the fruits are crushed. The oxygen of the air we breathe very quickly mixes with this juice under common temperatures, and induces what the chemists call "vinous fermentation." The effect is, an unmaking of the food, a changing of it to a "mocking."

The leading scriptural meaning of *mocking*, is I think,—deceiver. Thus "God is not mocked"—deceived. By vinous fermentation, the pure juice parts with some essential elements of the fruit of the vine, has other portions of its essential principles combined chemically with oxygen, forming ALCOHOL, the intoxicating principle, and which gives to the juice all its marked characteristics, against which Solomon and other inspired writers, so emphatically warn us,—"Look not thou upon

it,"—"Biteth like a serpent,"—will make the heart utter perverse things,"—"Kings forget the law,"—"Stretch out their hand with scorners,"—"Prophets and priests "err in vision and stumble in judgment"—"All tables full of vomit and filthiness." The fruit of the vine possesses none of this intoxicating poison. It is only through the process of death or the unmaking of the alimentary principle of sugar or starch, (which are chemically about the same substance) that alcohol can be produced. Therefore the pure juice of the grape fermented, is the fruit of the vine DESTROYED, rendered impure, poisonous, emphatically the "cup of devils." [The abominable sinners of Israel "drink the wine of the condemned in the house of their god." Amos ii 8.] History shows us that human appetites and tastes can be so perverted, as to relish, to delight in impurities. Thus flesh meats spoiled by putrid fermentation, are preferred to good food, by many persons in this world of corruption. Now if Bro. H. should be invited to a dinner of fresh meat, and on sitting down to the table, discovered the meat to be mellow-tainted through putrid fermentation, would he not say his host had mocked him? and that this meat is tolerable wolf-bait, but not fresh meat.

Should he send to a baker for a loaf of bread, and had a loaf sent, spoiled through age and exposure,—sour, mouldy, and full of vermin, would he not say the baker had defrauded him?—had sent him dirt instead of bread? Suppose I take a strong high post bedstead, and take out the posts, then connect the rails firmly at the four corners, then make cross bars of the posts, framing them into the side rails, then insert fifty sharp pointed iron teeth at equal distances, projecting six inches below the timbers, and two inches above, and then offer it to Bro. H. for a bedstead; would he make a bed on it? Would he not say Bro. — do you design to mock me?—to call me an idiot? Common sense would decide that, however the thing might do for a harrow, it was worthless for a bedstead. And although the teeth might be removed, and thus render it less dangerous as a bedstead; yet it never could be restored to value, as such. So the alcohol of fermented wine could be dissipated by boiling, and thus remove its venomous quality; but it cannot thus be restored to value as the fruit of the vine. It is simply "still-slop."

Does the Bible recognize anything as wine, but the juice of the grape fermented? Yes. The proof. It is classed as a blessing with other blessing. For instance with *milk*, with *corn*, with *bread*. [Cant. v. 1; Isa. lv. 1; Lam. ii. 12; Psa. civ. 15.] The sentence "Spiced

wine of the juice of the pomegranate," also proves that the term is not confined in scripture to fermented grape juice.

And if the following scriptures are given by inspiration of God, then we cannot believe, without making foolishness of our entire system of Christianity, that the wine alluded to was of that intoxicating kind, which the holy was of old denounced as so dangerous and demoralizing. "Drink, ye a drink abundantly, O beloved." "Draw out now, and bear unto the governor of the feast." John ii. 8, 9.—"Drink ye all of it." Matt. xxvi. 27. Although this last instance, does not define the drink to be wine; yet we may fairly conclude that it was the same article essentially that he gave to his friends and relatives at the marriage of Cana, manifesting forth his glory in a miracle to produce it. The fact that Solomon gives a specific description of the wine, ommon gives a specific description of the wine, the cautions us against, is of itself, sufficient proof that there was wine then in use, of a safe and wholesome character.

If there ever was a bolder or more specious sophism suggested to the weakness and credulity of man; or a more unmitigated blasphemy of Christian principles, accepted through his ignorance and depraved appetites, as Bible facts; than the idea that Christ, manifested his glory in producing a raging venomous demoralizing perverting, sickening drink to mock his friends with, and afterwards clothed it with the sacredness of a keepsake by a patting injunction to "Drink . . . in remembrance of me," for "this is my blood of the New Testament!" I am wholly unable to conceive what more exceeding infernal mockery such suggestions could have been.

It is impossible to see divine consistency in the law observed by the Jews in banishing from their houses all leaven during the passover week, (as in Ex. xii. 15,) and at the same time tolerate their indulgence in leavened wine ("when it giveth its color in the cup, when it moveth itself aright,") as the principle of an impurity is the same in both bread and wine fermented, save in the fact that in baking the bread, the poison is neutralized to simple dirt; while in the fermented wine, it is retained with all its venom, and in tenfold proportions also. (Pot in the bread the decomposing operation of the leaven is all allowed to proceed only for a few hours at most; and in the wine for as many weeks.)

It is not difficult to perceive consistency of application, in making leaven an emblem of hypocrisy, as in Luke xii. 1, and leavened wine an emblem of deception, as in Prov. xx. 1; nor to perceive appropriateness of figure to substance in "unleavened bread of sincerity and truth," (1 Cor. xi. 24,) and in the fruit

of the vine as typifying remission of sins," [Matt consistency of making t rry and mockery] to be is pure, and holy, and sa Can Bro. Hamilton give To his inquiry, "Have anything in place of th less intoxicating." I r an inevitable CHRISTIA enquire, Have we a fig (leavened) bread, for th Christ gave as the emb for us?

P. S. Of the fruit tion to chemistry, then speak. It is the produ [the source from whiel is derived] and its che and appropriate use, in operation of which th science know as little

Of ALCOHOL, the of it is produced "only tion." That it is the wines and other ferm not been drugged.) separates alcohol fro mixed in the fermen principle that water by boiling,—the hea the boiler, whilst th heat, and leaves th

*If the unleavened ding to Bro. H. then the identical quali; juice is selected,—to

LETTER I

Then they that feared the L the Lord hearkened, and was written bef upon his

[This departmen such communicati Lord, take Jesus as their guide, and at of God. Brethren

From a brothe

BRO. BRINKER lines to the bretl Hope. It is my heart filled with ded goodness, a me. My heart the little sheet communicate t tians as being c tian is to be Ch will of my Fat father, and me But says one,

of the vine as typifying 'blood shed for the remission of sins.' [Matt. xxvii. 28.] But the consistency of making the leaven [of hypocrisy and mockery] to be an emblem of all that is pure, and holy, and sacred, is not apparent. Can Bro. Hamilton give us light on this point? To his inquiry, 'Have we a right to substitute anything in place of the wine?'—"more or less intoxicating." I reply, yes; a right, and an inevitable CHRISTIAN DUTY. I would also enquire, Have we a right to substitute *impure* (leavened) bread, for the *unleavened*, which Christ gave as the emblem of his body broken for us? E. P. G.

P. S. Of the fruit of the vine in its relation to chemistry, there is little occasion to speak. It is the product of vegetable growth, [the source from which ALL food of animals is derived] and its chemistry in composition, and appropriate use, is "vital chemistry," an operation of which the schools of chemical science know as little as the rest of mankind.

OF ALCOHOL, the chemical authorities say, it is produced "only by the vinous fermentation." That it is the intoxicating principle of wines and other fermented liquors (that have not been drugged). That distillation merely separates alcohol from water with which it is mixed in the fermenta liquors, on the same principle that water and sugar are separated by boiling,—the heaviest article remaining in the boiler, whilst the lighter evaporates by the heat, and leaves the boiler. E. P. G.

"If the unleavened wine is *inadmissible*, according to Bro. H. then the *intoxicating principle*, is the identical quality for which the *impure* grape juice is selected,—to represent Divine purity!!

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 a brother in Wisconsin.

BRO. BRINKERHOFF: I would write a few lines to the brethren and sisters through the *Hope*. It is my aim and object to have my heart filled with love to God, for his unbounded goodness, and tender mercy to unworthy me. My heart says praise God, when I peruse the little sheet that brothers and sisters can communicate through. I look upon all christians as being one the world over; and a christian is to be Christ-like. "He that doeth the will of my Father in Heaven, the same is my father, and mother, and brother, and sister." But says one, "What shall bind us together?"

I would say the love of God is the strongest cord that christians were ever bound with and the closer we live to God, the closer we will press together and the more we will love each other. For when our hearts are filled with the love of God, there is no room for envy, hatred, talking, civil surmising, &c. O, brethren and sisters, let us seek a higher attainment in the divine life.

I want to so live that I may know that my ways please God. I ever want to feel my heart fired up with the love of God. Then let the winds blow—let what will, come; if my trust is in God, I shall be as Mt. Zion that cannot be moved, but abideth forever. It is a blessed place to be in, when we can feel his spirit witnessing with our spirits, and know that we love God supremely. Then we can say, "Not my will, but thy will O Lord be done." But are we to stop here? No! We are to grow in grace and in the further knowledge of the truth. We want an experience every day that we may know we are making some advancement in the divine life.

O, that we may all ask God to water us with the dews of heavenly grace; and this he will, if we ask in faith, believing, and live up to the golden rule, as laid down in his precious word. I for one feel the need of a deeper work of grace in my heart, that I may overcome all of my evil besetments, for I feel I have many things to contend with that is calculated to draw my mind away from God.

Many times I can say with the poet, "Lonely and weary, by sorrow oppressed, Onward we hasten with longings for rest."

What a blessed privilege has the Christian, that he can feel that God is his Father, and Christ is his elder brother, and if faithful to the grace given, at last he may sit down with Abraham, Isaac and Jacob, and all the holy ones that have gone before. In view of all this, I mean by the grace of God to strive to be a Christian and live a little nearer to my Saviour, that I may ever feel that I love Jesus, and that he loves me. Then brethren and sisters, let me with you fight the good fight of faith, lay hold on eternal life, that at last we may win the pearl of great price. Give me your prayers that this may be my happy lot.

Yours striving for eternal life.

PRAYER.—Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of disease, a guardian to health. Prayer at once secures the continuance of our blessings, and dissipates the clouds of our calamities—O, blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy.—*Chrysostom*.

"But Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out."—Paul.

Books and Tracts For sale at the Office of The Christian Publishing Association, MARION, IOWA.

Address all orders to W. H. BRINKERHOFF.

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THE HOPE OF ISRAEL.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, SEPT. 24, '67

LOCAL ITEMS.

It is wrong, state distinctly both Illinois County and State. We are receiving communication in which they live, and if the post mark on the envelope is indistinct, we are unable to comply with directions.

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

"THE VISIONS EXPOSED, or review of answers to objections against the visions." This work is now in press, and nearly completed. Orders for the book may now be sent in. It will consist of 48 pages; price 10 cents.

We are very much obliged and indebted to Bro. Ransom Hicks of Boston, Mass., for 10 dollars, to aid in publishing the work, according to the Editor's suggestions in Hope No. 6. He says: "It should be put into the hands of every one who is entangled in the vision snare as soon as possible, for the cause of truth's sake. Let the iniquity of altering and amending visions, which are claimed to be inspired of God, be publicly exposed as soon as possible, for the truth's sake. Let the sophism of U. Smith in attempting to patch up and vindicate the visions of E. G. White, and also the teachings of said visions, be disclosed together."

We have received from the Western Advent Christian Publishing Association, samples of three new pieces of sheet music: "The Christian Soldier's Battle Song," Campmeeting rallying Song for 1867, and Valley of Peace." These are very nice pieces, with well arranged music. Price 5 cents single; 50 cts. a dozen; 3.00 a hundred. Address J. V. Himes, Buchanan, Mich. Singing enlivens the worship of God, and cheers the pilgrim traveller toward Mt. Zion.

We have also on hand two beautiful pieces of music on folio sheets, entitled "Redemption," and "Beulah," by S. C. Hancock.—Price 15cts per sheet, postpaid.

THE YOUNG PILGRIM comes regularly to us, and finds a welcome place on our table. We think it a good Sabbath school paper for Advent Sabbath schools, better than any other we know of, for it advocates the true Christian's hope, and not the immortal-soul-theory. Children should be educated rightly on this subject, for erroneous impressions on the youthful mind are hard to be corrected, and it is quite important that our children should know the truth, and not be left to form wrong ideas of the future.

The Work before us, and its Prospects.

The work in which we are engaged is a good one. We could not be in a better service than in fighting the battles of the Lord. We not only want a correct theory to believe, but we also want living holiness—to practice daily in our lives what we believe, and thus be "living epistles, known and read of all men." We also desire the spread of these truths, and we feel great interest in the labors of our ministering brethren, who are out in the world preaching the gospel. The truth is spreading. We have cause to be encouraged. The prospects ahead are brightening. Truth is mighty and must prevail. The Christian race is a continual warfare, and we must bear persecution, and the tongue of slander is often used against us. We cannot imagine why our former brethren should try to injure us by circulating false reports about us; and saying that we have given up keeping the Sabbath. They need not suppose that just because we have dissented from some of their views, that we are going to apostatize from God and his truth. No, we delight to honor our God by observing his commandments to do them.

Bro. Brinkerhoff and Nichols are in Southern Iowa, removing the prejudices of the people, and upholding the Lord's cause.

Bro. Snook and Shortridge have been doing a mighty work in Indiana. Indiana is a good field for labor at present. See Report of Discussion on the Kingdom question, between Bro. Snook and P. T. Russell. Bro. Snook is aiding the Publishing Association materially, for he has lately sent us 22 new subscribers for the Hope. Bro. Snook says:

"Our meeting has now closed at Sulphur Springs. We remained a few days after the debate, to reap the results. Sixteen were standing with us when we began the battle. Since then our number has grown to twenty-seven in fellowship. Many others are convinced that we have the truth, but are not yet ready to join with us in obedience. We organized a good Sabbath School on Monday before we left, and raised money to purchase a library. We left this little flock in bright hope of meeting them in the Kingdom. Their kindness I shall long remember, and their liberality we certainly will not only remember but feel. These brethren have learned that the laborer is worthy of his hire, and hence they gave to us liberally. They gave us gifts ranging from \$1, to \$5, \$25, and \$30 each, as they were able. May God bless these children of his, and keep them steadfast in the due performance of the solemn obligations of the Commandments of God and Faith of Jesus. The interest is yet good, and even better than it has been heretofore. The cause is onward here."

The giving ear to the prophets is a fundamental character of the true church.—Sir, I. Newton.

We must know what our calling is, and get it inwrought into our souls by the Holy Ghost. We must know what the Church is of which every believer in Christ is a member, and see that it is a heavenly blessed of God with all spiritual blessings in heavenly places in Christ. Of that we can walk worthy, with all lowliness, not seeking the knowledge of security the sanction of present earthly seekings and enjoyments, I leave the word with you, WALK WORTHY.

Appointments.

There will be a meeting of the friends of cause of truth at Marion, Iowa, commencing OCT. 18th, 1867, and continuing over Sabbath and First day, and as much longer as the interest may demand. This meeting is designed to take the place of a Conference, and all the business that would come before a Conference, will be transacted at this meeting. Let all the churches in the state be represented and also we want to see brethren from Ill. at this meeting, and friends of the cause from any section of the wide field.

BUSINESS DEPARTMENT.

Business Notes.

Bro. MADILL.—The work you sent us, entitled "Napoleon III. identified as the Anti-Christ and son of perdition," has not been received.

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

The two-horned beast, Fallen from Grace, Summary of Discussion.—Turn, Turn ye, for why will ye die (Poetry)., Shall we assemble.

RECEIPTS

For the HOPE OF ISRAEL.

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

Benjamin Madill, I G Davis, Hiram Gobbe, \$1.50 EACH.

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I love it, I love it, and who shall I To abide me for loving the house I have prized it long as a holy place Where my gracious Lord shows his Do you ask me why I linger here! Why the place to me is so sweet Here my soul was saved from the And a sacred place is the house of

This is a place of peace and a place And of all the earth this place is Here we feast on love and abound Our hearts beat with hope, and employ

In the praise of him who came to From the guilt of sin, and the po His love and truth we here feel And we love to pray in the hour

Here the meek and lowly in her To raise the voice while they be And gentle showers of grace did Our hearts to cheer, our souls to Let the vain and proud this place But I love it, I love it, and will That there is no place like the

No place like this beneath the But there'll be a place in the w Where the wicked will not tro Where the weary soul will for Where the prayer of faith fin And the faithful ones will be! But until my soul shall enter Let me still delight in the ho

Review of Preble on the

BY D. W. H.

Elder T. M. Preble, 'a FI has written quite a large w the Sabbath from the seven the week. I have read the I think without prejudice, reasons were as good for kd as they are for keeping the world no longer stand in of world, and especially to n brethren whom I greatly l