

# THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, Oct. 8, 1837.

Vol II---No. 9

## 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.

Address all orders to W. H. BRINKERHOFF, Marion, Linn County, Iowa.

### THE HOUSE OF PRAYER.

I love it, I love it, and who shall dare,  
To chide me for loving the house of prayer?  
I have prized it long as a holy place,  
Where my gracious Lord shows his smiling face.  
Do you ask me why I linger here?  
Why the place to me is so sweet and dear?—  
Here my soul was saved from the fowler's snare,  
And a sacred place is the house of prayer.

'Tis a place of peace and a place of rest,  
And of all the earth this place is the best;  
Here we feast on love and abound in joy—  
Our hearts beat with hope, and our tongues we employ.  
In the praise of him who came to save  
From the guilt of sin, and the power of the grave—  
His love and truth we here declare,  
And we love to pray in the house of prayer.

Here the meek and lowly in heart agree  
To raise the voice while they bend the knee,  
And gentle showers of grace distill,  
Our hearts to cheer, our souls to fill.  
Let the rain and proud this place pass by—  
Let them scorn the thought to linger nigh;  
But I love it, I love it, and will declare  
That there is no place like the house of prayer.

No place like this beneath the sun:  
But there'll be a place in the world to come,  
Where the wicked will not trouble the blest,  
Where the weary soul will forever rest,  
Where the prayer of faith finds its great reward,  
And the faithful ones will be with the Lord;  
But until my soul shall enter there:  
Let me still delight in the house of prayer.

### Review of Preble on the Two Covenants.

BY D. W. HULL.

Elder T. M. Preble, a First-day Adventist, has written quite a large work on the change of the Sabbath from the seventh to the first day of the week. I have read the book carefully, and I think without prejudice, determined, if the reasons were as good for keeping the first day as they are for keeping the seventh day, that I would no longer stand in opposition to the whole world, and especially to my first-day Advent brethren whom I greatly love. But after care-

fully, and I trust prayerfully, reading the book through (some of it twice), the arguments in favor of first-day observance, were not sufficient in my mind, to justify me in changing days: I dare not do it.

The most laborious argument, and the one on which Bro. Preble relies perhaps as much as any (with the exception of quotations from the Fathers), is the argument on the Covenant question. On p. 50 he says:

"While upon the subject of the old and new covenant, the apostle says: 'For the Priesthood being changed, there is made of necessity a change of the law.' (Heb. vii. 12.) Paul labored to convince the Hebrews or Jews, that their system of worship, or their ordinances of divine service' (ch. ix. 1), were only 'imposed on them until the time of reformation' (v. 10); and that now there had been verily 'a disannulling of the commandment for the weakness and unprofitableness thereof' (ch. vii. 18)."

This law is changed because the priesthood is changed, argues Bro. Preble, and then we are told that this law is the moral law. On p. 341 he says:

"The ten commandments are the organic law of the Jewish nation," and that "all the laws of the Jewish nation were based upon the ten commandments, and must be in harmony with them."

Is it not a strange position, that the act of changing the law of the priesthood should change the whole "organic law of the nation?" In what way did the great organic law of the nation interfere with the priesthood of Christ? A little farther down on the page last quoted, Bro. P. tells us:

"Laws of a common or sectional character in harmony with the constitution can be added or repealed at pleasure."

If the law of the priesthood was the "organic law of the nation," and the ten commandments were laws growing out of it, we should not be surprised to see some, or all of those commandments changed, when the "organic law" should be changed. But what effect could the change of the priesthood have upon the fourth or any other commandment? It seems to me, if Eld. P. had read down to the 14th v. he would have learned what law it was that was changed. Let us quote from the 12th v.

"For the Priesthood being changed, there is made of necessity a change of the law. [What law? The ten commandments Eld. P. would have us believe; but Paul shows it was the law of the Priesthood. Hear him:] For he of whom these things are spoken *pertaineth to another tribe* of which no man gave attendance at the altar, for it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning the Priesthood."

Then it was the Law concerning the legitimate Priesthood that is here changed.

The Elder next undertakes to prove that the old covenant was the law of God, and he finds several passages of scripture to show that the ten commandments are a covenant; but that they are the old covenant in *extensio*, as referred to in Heb. viii., I deny. He believes there are two

parties in the new covenant dispensation.

1. The Lord, who writes his law upon the hearts of his people; and  
2. The people who do his will as laid down in the new covenant.

The doing of his will in the old covenant, according to our author, is keeping the seventh day sabbath (see p. 63); but in the new covenant, it is keeping the first day of the week.—Thus he speaks on this point:

"But those who have followed and still do follow the teachings of the living Jesus and the apostles, will observe the first-day sabbath." P. 77.

It is not my province at present to enquire what Christ and his apostles taught. I only want to find out why it is that the new covenant is conditional, if the old is not. He says, (p. 324.) the old covenant was the "Lord's dispensation, or institution to save men under the old dispensation." If this is the case, then the old covenant is conditional; for (1) they must keep the law, and (2) the Lord will save them. I might stop here to enquire if the Lord will have separate rules of judging the two classes of people? i. e. if a Jew kept the first day he must be destroyed, whilst a Gentile must merit destruction for profaning the first and keeping the seventh day? We cannot conceive such vacillating instability to be consistent with the character of God.

We will now turn to the scriptures and examine the old covenant. I shall attempt to show that the old covenant was a mutual agreement between God and his people. Whilst I do not believe the ten commandments are exclusively that covenant, I do believe that they, with the balance of the book of the law, which grows out of them, embrace one of the conditions of that covenant, and as such they are called the covenant. This covenant is said to be "faulty."—(Heb. viii.) Bro. P. says this faulty covenant is God's law, which Paul says, "is holy, just and good," (Rom. vii. 12,) and which David says is "perfect;" is "righteousness," and "truth."—(Psa. xix. 7; cxix. 172, 142.)

We come next to enquire, was there a covenant between God and the Israelites? We answer there was. The conditions were, the people were to obey God's voice and keep his covenant, and God was to make them his people. (Ex. xix. 5-8.) To this the people agreed, so that it became a solemn agreement between God and his people on that day. God then gave the words of this covenant, or stated what they must do in order to be his people. Ex. xx., xxi., xxii., and xxiii. Moses wrote these four chapters in a book, and read it in the ears of the people. "And they said, all that the Lord hath said, will we do, and be obedient." (Ex. xxiv. 7.) This being done, Moses consecrated the covenant with blood.

Now what was the fault with this covenant?—Paul says it was done away because it was faulty. Elder P. says it was fulfilled (p. 35); that it was



new covenant that the old, is the sabbath, is it life as an ex- Our author e Lord," but roke" for thir- re are men- ul kept; viz: 2 1 3 78 84

Union?"

an acknowl- ll that are ing of the all Advent- of God is up, it must arises, does rent age, st belong to of the king- at it will be sand years e it will be oppressing wered and it. Then in regard 's, admin- l any one without dis- ymbols of n Europe: as its loc- e subject eceptical a and oth- sinee, "all doubtless ny points. gain fol- up some ished by

the Master of assemblies, and advocated by the apostles. We will now look at the "bond of union" furnished by the Master for his church. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all know that ye are my disciples, if ye have love one to another." John xiii. 34, 35. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. \* \* \* This is my commandment, that ye love one another as I have loved you. Great love hath no man than this, that a man lay down his life for his friends. \* \* \* Ye are my friends if ye do whatsoever I command you. \* \* \* These things I command you, that ye love one another." John xv. 10, 12, 14, 17. In Luke xiii. 34, he says, "My mother and my brethren are those that hear the word of God and do it." Again, "One is your Master, even Christ and all ye are brethren." "Be ye therefore followers of God as dear children and walk in love as Christ also hath loved us." Eph. v. 1, 2. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, love one another with a pure heart fervently." 1 Pet. i. 22. "For this is the message that ye heard from the beginning, that ye should love one another." 1 John iii. 11. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." v. 14. "Let us love him without intermission. Abhor that which is evil; cleave to that which is good. In brotherly love, be kindly affectioned one to another; in honor preferring one another." Rom. xii. 9, 10. "Owe no man anything, but to love one another; for he that loves another has fulfilled the law." Ch. xiii. 8. We can see by the foregoing that after the gospel had been preached and believed that then while these believers are waiting for the time to come when Jesus shall return to reign on his throne, they are earnestly admonished to act as brethren in full sympathy with each other, while it is to be expected that the unbelieving world will have no sympathy with those that believe in a Savior that will return to reward his followers and all the servants of the true God, but will rather hate those that hold to these things. Hence John says, "Wonder not, brethren, if the world hates you." 1 John iii. 13. Again, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you." John xv. 17-19. The foregoing brings to view but two classes, —the world and the disciples. The world is represented as loving its own, but hating the disciples. The disciples are admonished to love each other as the believers and followers of Christ— They are to sympathize with each other as they cannot expect any sympathy from the world, and the Master saith, "By this shall all know that ye are my disciples, if ye have love toward one another." By the foregoing we see that those who do not claim even to be disciples believe there is such a person as Jesus, and that he has some disciples,

but they do not believe the testimony of the prophets concerning him, viz: That he is to be "King of kings and Lord of Lords." They make light of his own testimony concerning his coming again to reward his servants. But when those who profess to be the disciples of Jesus are seen backbiting, slandering, ridiculing, speaking evil of each other, because they understood some things differently, or because they stand connected with some party of which they do not approve, or like the disciples of old, "because they follow not with us." What must we expect the world to say—what can they say, but that they are disciples in word only? For while they profess to be followers of Christ they show plainly that they are not; for they pay no regard to his commandment, which was that they should love each other. And while they do not even attempt to keep this commandment, they cannot be true disciples, because he said by this we should know his disciples. If there is a principle or rule laid down by the Redeemer himself, whereby the unbelieving and opposing world can point out the followers of Christ, is it necessary for the disciples to have some other badge or bond of union? I trow not. If strangers and foreigners can point out any, and all the members of a certain family, by a certain mark, that is visible upon all the true members, would it not be stranger than fiction if this family could not recognize each other without some additional mark?

Then dear brethren, let us accept the "bond of union" provided by our Master, and not dishonor him by seeking to get up discriminations that he has not authorized, but disapproved; because they make divisions of those that Jesus prayed to the Father might be one. Paul says, "Mark them which cause divisions." "Let us love our Lord supremely, Let us love each other too; Let us strengthen one another, Till our Lord makes all things all new."

EFFECTS OF TOBACCO.

We think but few are awake to the evil effects of using tobacco, not only upon the physical constitution, but the moral faculties. Its whole tendency is downward, and it is high time that every follower of Christ raised his voice against the corrupting habit. Like intoxicating liquors, it stimulates the animal passions and makes one an easier prey for Satan. It takes away one's balance wheel, and causes him to be irregular in his feelings; dissatisfied with his surroundings; produces an unsatisfied gnawing appetite that calls for strong drink and narcotics, rich food and high seasoned dishes; drying up his finer social and religious feelings. It throws the sweet sunshine of life into an eclipse; makes a happy time dreary, and fills the mind with gloomy forebodings. And yet, when all this and often much worse things are being accomplished, Satan will make those who use tobacco believe he is really being benefited by the noxious weed. A large number of noble youth are ruining their constitutions by the use of tobacco. But when we endeavor to persuade them to break off from the bad habit, we are often met with the

remark, "Eld. — uses it, why don't you talk to him?"

A prominent member of a church remarked, "I will never knowingly, listen to a man preaching who uses tobacco, for the influence of a tobacco using minister curses our young people by his soul-destroying example," and continued, "Once I took it upon myself to warn a young man just entering the ministry, whom I observed smoking a cigar, to desist from so filthy and injurious a practice, and withal a practice so unbecoming one professing to be a representative of the holiest and purest. But he did not heed my warning, and not long after I was called to his dying bed, when in the bitter anguish of his soul he said to me, 'Would that I had heeded your warning, for the use of the cigar led me to the cup and made a drunkard of me; and now I die prematurely, having destroyed myself.' Nor is this an isolated case, for hundreds of thousands of young men, may be found in our cities, lost to themselves, to their friends, and to God, whose ruin commenced in the tobacco and cigar shop. Ministers of Christ encouraging such a crime by their example! What a thought! Would Christ, Paul, Wesley, Whitfield, practice such self-indulgence and set an example to the young, destructive of physical and moral purity, and in many instances destructive to the soul? A minister says, 'If I go to the pulpit without tobacco, I feel confused, and my subject fits before me, without form or comeliness.' What a shame to confess to the necessity of depending more for inspiration in the pulpit on tobacco than on the Holy Spirit! May the time soon come, when the churches will proclaim against the use of tobacco, and when it shall become as discreditable for christians and christian ministers to use the filthy, poisonous weed in any form as to use ardent spirits."

If the reader is one who has unfortunately formed the habit of using tobacco in any of its forms, why not quit it now, forever? Be free from all bad habits, then others will not be led to adopt them from your example. Are you a father? Do you wish your children to use tobacco? If not, do not advocate its use by your example, "Deny thyself."

THE PROSPECT.—The world is in a strange condition, morally, socially, financially, and politically. There is a universal degree of uncertainty in all these departments. Men feel afraid to act. Those who could once look ahead, and, in most cases, ascertain how events would transpire, now find that their calculations are wholly unreliable. They have flattered themselves that this or that scheme would secure great success, but instead it has only been a great failure. The game of chances is about played out. Men begin to feel that a stronger than the human arm is controlling events in this world. Independent of the Lord, they have laid plans of great importance to them, only to see the weakness of all their schemes. It is clear that the Lord has "a controversy with the nations." They have become notoriously wicked, and he has resolved to "dash them in pieces like a potter's vessel." [Crisis.]

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, OCT. 8, 1867. W. H. BRINKERHOFF, Editor.

“ONE BODY.”

This is the mystic body of Christ, the church.

I. It hath many members. “For as the body is one, and hath many members, and all the members of that one body being many, are one body: so also is Christ.” 1st Cor. xii. 12. “For the body is not one member, but many.” V. 14.

II. Its head is Christ. “For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body.” Eph. v. 23. “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; and in all things he might have the preeminence.” Col. i. 18.

III. Those who are members of this body have the spirit of Christ. “Now if any man have not the Spirit of Christ, he is none of his.” Rom. viii. 9.

IV. Those who are Christ’s are led by his spirit. “For as many as are led by the Spirit of God, they are the sons of God.” Rom. viii. 14.

Will such a one bear false witness, act maliciously, imitate the Pharisees, and cry “he hath a devil” to all who differ from him?

How may we discern who possess this spirit? “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Gal. v. 22, 23.

How will a member of this church treat his enemies? “Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.” Rom. xii. 20. “But I say unto you, 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.” Matth. v. 44. Luke vi. 27.

Why should the love of a member of this church extend beyond his own household?

“For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners.”

receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.” Luke vi. 32-35.

Why may not a member of this church condemn and judge others? “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.” Luke vi. 37. Matt. vii. 1, 2. “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.” 1st Cor. iv. 5.

What rule should govern members of this church in their conduct with their fellow-man? “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” Matt. vii. 12.

What is his condition who lacketh these things? “But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” 2nd. Pet. i. 9.

Christian graces are lovely.

Jottings by the Way.

Sept. 2nd. Started for Southern Iowa. After a ride of 25 miles called at the hospitable home of Bro. Carpenter. Bro. C. after 4 o’clock in the evening went out and invited his neighbors to come out to the schoolhouse and listen to us.—We had a good attendance gathered on such short notice, and a marked attention paid to the word spoken. We design soon to visit this neighborhood, and give a course of lectures.

Sept. 3rd. Travelled all day. Passed a strip of country which was desolated by a hail-storm. The crops were all destroyed. This will not be so in the kingdom. Also passed through a German village of about one thousand souls, where we saw the grape so luxuriant and beautiful, with its large clusters which seemed to invite the taste of the passer by; also the pear tree which was loaded with pears; and we would also mention the apple, the plum, and beautiful flowers. We felt as though we would linger amid such scenes, and were loth to bid farewell, but our mission is to prepare souls for a partake of the joys of the gospel. Stopped for “better country,” by inviting them to taste and the night with Bro. Dalbey.

Sept. 4th and 5th. Passed over some beautiful country. Satisfied our hunger by a rich feast of Blackberries which we found in the shady grove. Though late in the season they were luxurious. Stopped a short time at Oskalosa. College, which belongs to the Disciples, and “under the care of the Carpenter Bro’s. Called a few minutes on a man who formerly belonged to the S. D. Adventists, but who now is an infidel spiritualist. Here formerly was a goodly

number of S. D. Adventists, but we were informed that no trace of that doctrine was now to be seen.

Sept. 6th. Arrived at the hospitable home of Bro. and Sr. King, at Knoxville. On the 8th, held two meetings in the court house, and on the 9th held an evening meeting 2 miles west of Knoxville. Visiting and hunting up the lonely ones till the 14th.

Sept. 14th. Listened to two sermons to-day, one by Eld. Bordeau, and the other by G. I. Butler. In the evening we challenged these ministers to a public discussion, which was by them declined, and on the 15th we received about one hour’s personal abuse from Geo. I. Butler, whose spirit manifested in the pulpit was more characterized by hatred, maliciousness, and cowardice, than of christianity. We design to speak of this hereafter. We boldly affirm that should we ever happen to fall into the hands of a Turk, South Sea Islander, or any of those who are not enlightened by the gospel, that they would not treat us worse. While the Cannibal would desire to eat up our bodies, these men are just as anxious to eat up our characters; and while the former would feed us, that they might fatten us, so that we would prove a delectable morsel, these ministers would starve us, so that we would be compelled to go away. When any man proclaims in the pulpit that his members should close their doors, their pantries, and their beds to a person, simply because he differs from them on some scriptural point of prophecy, as did G. I. Butler at Knoxville, and when men will get our publications, and without reading them burn them as did Ben Autea, Elder of this church, and call this religion, “Third Angel’s Message,” and themselves the “remnant” people, we boldly declare that we are glad we possess none of these characteristics, and when men in order to influence others against us, call us dogs, beasts, brutes, and “that they have no shot small enough for us,” and call us the “Devil going about as a roaring lion,” we candidly confess we are glad that we possess no such spirit. We pray God to pity them in their mad career, and may influences be brought to bear by which they may be converted from these pernicious evils.—We can say “Father, forgive them.”

Sept. 15th. Held one meeting seven miles north of Knoxville. A very large congregation and excellent order, and a deep interest manifested. On the 16th we went to Sandyville, but owing to the rainy weather did not commence meetings till the 19th. We continued our meetings till the 24th, when we closed for about one week. We have a very large attendance and a deep and growing interest. We have faithfully exposed visions, two-horned beast, and some other matters. All could see the errors which we were exposing, and as we spoke on the two-horned beast, conviction was riveted on every mind that we had the truth on this point.—Some of our former brethren are opening their eyes to the truth, and the unanimous sentiment misrepresented us at Sandyville when they run from the debate at Marion. Truth is mighty and must prevail. Pray for us. To-night we commence meetings at Palmyra.

W. H. Brinkerhoff. J. H. Nichols. Palmyra, Iowa, Sept. 27th 1867.

CONFERENCE MEETING

BRETHREN AND SISTERS The brethren and sisters in conference Sept. 13th... which caused the child of hope of eternal life in first sermon was preached vi. 7, 8. It was shown we are either sowing to that we are either in a narrow way, and that... It seemed to be a very thing the children days of peril and gloom The next day being the at the house of worship of a time that is coming

Where congregations And Sabbaths are preaching from this scri words of Jesus to Peter build my church, and th prevail against it,” and the church of Christ wa Pentecost, by the powe God had endowed the ch to continue through the they were given “fir th for the working of the n of the body of Christ, til ty of the faith” This forting to learn the plan carrying on the work of of being carried only by it is carried by the pov

The evening following from Hebrews xii 1, 2 surrounded with a cloud should lay aside every w doth so easily beset us, christian race, we must christian Many of us hav order to run with alacrit tian race.

The sermon was follow from brethren and sister ed down upon us, the ch move; she is getting wi with her as in former d three would rise at once Master. Backsliders w power of God, and decl to serve the Lord It was a blessed time for t us pray that God may e the hearts of the true cl that faileth not away.

The next day we left full in God for what we t with our eyes; feeling t

## CONFERENCE MEETING AT ALAMO, MICH.

BRETHREN AND SISTERS SCATTERED ABROAD: The brethren and sisters in Mich. assembled in conference Sept. 13th. at Alamo, and the blessings of our Creator attended us with power, which caused the children of God to rejoice in hope of eternal life in the world to come. The first sermon was preached by the writer from Gal. vi. 7, 8. It was shown from this scripture, that we are either sowing to the flesh, or to the spirit, that we are either in the broad road, or in the narrow way, and that we cannot serve two masters. It seemed to be meat in due season, the very thing the children of God needed in these days of peril and gloom and worldly-mindedness. The next day being the Sabbath, we assembled at the house of worship, and we were reminded of a time that is coming as described by the poet, Where congregations ne'er break up, And Sabbaths never end.

Bro. Cranmer took the desk and commenced preaching from this scripture, Matth. xvi. 18, the words of Jesus to Peter: "Upon this rock will I build my church, and the gates of hades shall not prevail against it;" and went on to show that the church of Christ was organized on the day of Pentecost, by the power of the holy spirit; that God had endowed the church with gifts that were to continue through the gospel age; also that they were given "for the perfection of the saints, for the working of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith." This was consoling and comforting to learn the plan that God has adopted for carrying on the work of the ministry. Instead of being carried only by the wisdom of the world, it is carried by the power of God.

The evening following, Bro. Horton preached from Hebrews xii. 1, 2; showing that we are surrounded with a cloud of witnesses; that we should lay aside every weight, and the sin which doth so easily beset us, that in order to run the Christian race, we must lay aside every hindering cause. Many of us have weights to lay aside in order to run with alacrity and delight the Christian race.

The sermon was followed by warm exhortations from brethren and sisters, the spirit of God rested down upon us, the church begins once more to move; she is getting where the Lord can work with her as in former days. Sometimes two or three would rise at once to speak in honor of their Master. Backsliders were moved upon by the power of God, and declared their determination to serve the Lord. It was good to be there. It was a blessed time for the children of God. Let us pray that God may ever be with us, to unite the hearts of the true children of God, who are heirs to the inheritance that is incorruptible, and that fadeth not away.

The next day we left for our homes, feeling joyful in God for what we felt, also for what we saw with our eyes; feeling to rejoice in the God and

rock of our salvation, who has brought us through many trials, since we started on our journey to the land of promise, Jesus being our leader, or the Captain of our salvation. Brethren and sisters, prove faithful a little longer; your captain will soon bring you through safe, and lead you through the gates into the city, the New Jerusalem; lead you unto living waters, where you can drink and never thirst any more. Bless God for the hope of the Christian; the hope that Jesus is soon coming, the great Life-giver, who will bring our great reward, which is eternal life. Brethren the day is drawing near when our Redeemer shall appear.

To take the kingdom and the crown,  
And make his ransomed church his own,  
May the blessings of God attend us all,

JAMES WATKINS, Clerk.

## SHALL WE ASSEMBLE?

"Let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as we see the day approaching." Heb. x. 24, 25.

This admonition of the apostle, will be very applicable to many of us. And if such is the case it should not be disregarded; for it is the word of inspiration, and now the sayings of man. The apostle further tells them why they should consider one another to provoke unto good works, &c. "For [he says,] if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and of fiery indignation, which shall devour the adversaries." Vs. 26, 27. Furthermore, he says he that "despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace?"

Brethren we see from this chapter, that we as Christians have individual duties to assemble together and exhort each other. O yes, this is of more importance than all our farms and merchandise, and all worldly goods put together. What! that one brother should attend? Yes; one brother or sister. Says the Savior: "What will it profit a man to gain the whole world, and lose his own soul?" Well says one, "our assembling together will not keep any one from falling away." No; but if you go there with an intention to do good, and to strengthen your brethren, you certainly will do good, or the apostle was mistaken, when he said "let us consider one another, to provoke unto good works." O brethren, let us hear the apostle, and not become so much overcome with the cares of life that we cannot make some arrangement to go to the house of pray-

er on God's holy day, where we may be benefited, and may benefit our brethren, who may through our instrumentality be permitted to dwell in the kingdom of God, but who by your neglect might have their portion with those of whom the apostle speaks, who shall be beyond the reach of the sacrifice for sin, to say nothing of the loss you may sustain by your neglect.

Let us then, brethren, "awake out of sleep, and arise from the dead, and Christ will give us light," knowing that the days are evil and the Judge is near, even at the door. My prayer is, that we all may redouble our diligence to him who has done so much for us.

"I love thy church, O God,  
The house of thine abode,"

R. E. CAVINESS.

Fairfield, Iowa.

## OUR ENEMIES.

The world, the flesh, and the devil; in these three is the sum total that the child of God has to combat with. They embrace all, and the promise is to those that overcome, and to no others. Much is said in the last that has been given us by inspiration, about overcoming. How very necessary that we well consider this point. If we would inherit all things, and have God for our God, and we be his children, says the revealer, we must overcome. Rev. 21: 7. If we would sit with Christ on his throne, even as he has overcome and is set down with his Father on his throne, we must overcome. Rev. 3: 21. If we would be pillars in the temple of our God, and have upon us the name of our God, and the name of the city of our God, the New Jerusalem which cometh down out of heaven, we must overcome. Rev. 3: 12. If we would be clothed in white raiment, and not have our names blotted out of the book of life, but have it confessed before the Father and the holy angels, we must overcome. Rev. 2: 5. If we would have the morning star, we must overcome. Rev. 2: 28. If we would eat of the hidden manna, we must overcome. Rev. 2: 17.

The precious promise is to those who by patient continuance in well doing do through Christ conquer these three enemies. Should we by the grace of God get the world under our feet, so that the lust of the eye, the pride of life, and honor-seeking from man would not trouble us, yet shall we in the mind of a heart-searching God not be considered overcomers if we do not subdue the flesh, even if it is laboring under infirmities. The Master did not say overcome only when health is good, and nerves strong; but he that overcometh. Our dear brother Paul said, when he was weak then was he strong, and then he could do all things through Christ, who strengthened him; and if Paul could, cannot we? Let us try, for we have a High Priest that can be touched with the feelings of our infirmities and has promised strength as our day is. O for overcoming faith.

The greatest and most subtle enemy is he who like a roaring lion goes about seeking whom he may devour. Let us try to realize the fact that such a being, though unseen, yet really exists, and is an enemy to every thing that is good; and wherein he cannot destroy, delights to torment.

How great the contrast between this character and the character of Jesus Christ. He sought to bind up the broken-hearted, comforted the moraners, proclaimed glad tidings to the poor, and went about doing good. Just as sure as Christ exists, just so sure the opposing power exists. Has one the ability to influence our minds, so has the other. Can one give love, joy, peace, so can the other anger, hate, revenge.

Dear reader, which of these two will you have to nestle in your bosom? You cannot have them both. One will overcome and drive out the other. We must overcome evil with good, and I am glad to learn "that greater is He that is in us than he that is in the world," so that we need not give up in despair in this warfare, but still by faith hold on to Him who has called us out. We may expect many struggles, but our Leader loves us and pities us, even as a father doth his children; and I believe he will soon place us where there are no enemies. Then we shall forever enjoy sweet rest.

Laura Ann Wheeler. In World's Crisis.

THE THREE ANGELS OF REV. XIV. 6-12

What do they symbolize?

By Thomas Hamilton.

"THE THIRD ANGEL'S MESSAGE."

"If any man worship the beast and his image." We have already proved by indisputable evidence that the Beast here spoken of represented the secular power of the Roman Empire, after Christianity became the established religion. This of itself, is sufficient to overthrow the position of S. D. Adventists on the "Messages." For that power having passed away, no one is in danger of worshipping the "Beast." Therefore the proclamation of the third angel at the present time, is wholly out of place. But what is meant by worshipping the "beast and his image"? A. Barnes, in notes on the 15th v. of chap. xiii., says: "The worship here referred to is civil not religious homage. The meaning is, that what is here called the image of the beast, had power given it by its connection with the second (two-horned) beast, to set up its jurisdiction over men, and to secure their allegiance on pain of death." What are the facts? The imperial head of the beast had received a deadly wound by the sword of the northern hords of invaders. The deadly wound was healed by the restoration of the empire under Charlemagne. This was accomplished through the influence of the Papacy. Hear the historian: "On the festival of Christmas, the last year of the 8th century, Charlemagne appeared in the church of St. Peter, and to gratify the vanity of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo suddenly placed a

precious crown on his head, and the dome resounded with the acclamations of the people.—'Long life and victory to Charles, the most pious Augustus, crowned by God, the great and pious Emperor of the Romans.' The head and body of Charlemagne were consecrated by the royal unction, after the example of the Pontiff. His coronation oath represents a promise to maintain the faith and the privileges of the church." Gibbon, Vol. V. pp. 40, 43. Of the extent of the empire under Charlemagne, we will let Gibbon speak again. Vol. III. pp. 548-549. We will not give a full account, but make a few extracts. He says: "The empire was not unworthy of its title; and some of the fairest kingdoms of Europe were the patrimony, or the conquest of a prince who reigned at the same time in France, Spain, Italy, Germany, and Hungary.—He was the first who united Germany under the same scepter.—He retaliated on the Huns the same calamities which they had inflicted on the nations.—Two-thirds of the Western Empire were subject to Charlemagne, and the deficiency was amply supplied by his command of the inaccessible or invincible nations of Germany."

"His deadly wound" was healed in its fullest sense; he depends on the second, or two-horned beast, for the second beast "causeth the earth, and them that dwell therein, to worship the first beast whose deadly wound was healed." Reader, can you not see a striking fulfillment of the vision of the Beasts, in the foregoing extracts from history? "It needs only to be added, that down to the time of Charles the fifth—the period of the Reformation, nothing was more remarkable in history than the readiness of this restored secular power to sustain the Papacy, and to carry out its designs; or the readiness of the Papacy to sustain an absolute, civil despotism, and to make the world subject to it by suppressing all attempts in favor of civil liberty." (Barnes) But, says the S. D. Adventist: "The beast was the Papacy; and he was one of the heads of the beast, and this head was wounded to death in 1798, when the Pope was taken prisoner by the French army, and the deadly wound was healed in A. D. 1800, when Pius VII. was proclaimed Pope." But this cannot be true, for if the beast having seven heads and ten horns represents the Papacy, then it ceased to exist at the end of forty and two months (1260 years), for we are told that "power was given to him to continue" that length of time, and S. D. Adventists tell us that that time ended in 1798. The language of the Revelator does not say that he should receive the deadly wound at the end of forty-two months or 1260 years. But we are to understand that the forty-two months covers the whole period of the existence of the power symbolized by the beast without any regard to the time he received the wound.

Again, the Papacy could not have been symbolized by the beast; for the beast had seven heads, and it would be absurd to make the beast one of the seven heads of itself! But enough has been said on the subject of the beast to convince any sane person that it does not symbolize the Papacy.

We now proceed to examine some of the scriptural views of S. D. Adventists on this sub-

ject. They tell us that "the third angel's message is the last message of mercy to the world. But the Bible does not give one word of mercy in the declaration of the third angel. The prophet says: 'I then saw the third angel. Fearful is his work, awful is his mission. He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the garner.'"—Sup. to Exp. and Views, p. 38. But our Lord says, "let both grow together till the harvest, and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them." The harvest is the end of the world, and the reapers are the angels." Matt. xiii. 30, 39. Again she says: "These messages were represented to me as an anchor to hold the body (church). Some were searching the Bible to try to wind up a faith of their own, independent of the body. SATAN EXULTED IN ALL THIS; for he knew that those who broke loose from the anchor (messages), he could affect by different errors."—Spir. Gifts, Vol. I, p. 163.

Our divine Teacher says, "Search the Scriptures." Let us hear HIM. Paul says, "The Hope set before us we have as an anchor of the soul, both sure and steadfast." Then let us lay hold upon the true anchor. Again she says, "I saw that the nominal churches, as the Jews crucified Jesus, had crucified these messages.—Like the Jews who offered their useless sacrifices, they offer up their use less prayers."—Spir. Gifts, Vol. I, p. 171. Bible: "God is no respecter of person, but in every nation, he that feareth him, and worketh righteousness is accepted with him." Acts x. 34, 35.

Again she says, "I saw great iniquity and wleness in the churches; yet they profess to be christians. Their profession, their prayers, and their exhortations are an abomination in the sight of God."—Vol. I. p. 197. Dear reader can you believe this? You answer, no!

We have now examined this subject in the light of truth and common sense; and we discover that the message theory as taught by S. D. Adventists is as empty as a barrel with both heads knocked out,—a man of straw,—a myth,—a citadel of falsehood which exposed to the bright rays of gospel truth, tumbles to the ground, and no place is found for it!! "THY WORD, O GOD IS TRUTH."

In the foregoing investigation, we have come to the following conclusions:

- 1. That the beast having seven heads and ten horns symbolizes the civil power of the Roman empire under its christian form.
- 2. That the two-horned beast represents the ecclesiastical power of the same empire.
- 3. That the image represents the Pope; and
- 4. That the "mark of the beast is an open profession of the Roman Catholic religion at the time when the beast had the power to persecute and put the saints to death. Therefore the third angel's message must have been given before the ending of the forty-two months, or 1260 years.

(To be continued.)

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. ii. 3.

We cannot blame th  
For the bold mocke  
It does not yield suc  
Nor is it of such ban  
God made the grape  
Gave man its luscio  
And can it be that G  
That it should bear

Wine and strong dr  
Wine causes sorrow  
Makes wise men foo  
Lays strong men sp  
Makes prophets err,  
Wine has its tens of  
And can it be that G  
The vine should bea

Then shall we take  
That tempts the dru  
Call it "acceptable t  
A "symbol of our Sa  
And say while we l  
"We drink the wine  
What think ye, frie  
His church should u

Jesus, our bleeding,  
We love thy name,  
Preserve thy little fl  
And show us all thi  
That we may pledg  
To all that can int  
And celebrate thy le  
With juice of grape,

THE PERIODS OF

BY I. N. K

HIS EXALTATION TO THE  
The question naturally  
is referred to? We fir  
tioned in the Bible, as  
the earth, the host of G  
Egyptians host, the Phi  
Syrian host, the host of  
host &c which are so  
of as to be easily identif  
mentioned in Scripture  
referred to as the host, wh  
illustrates. In Numbers  
The officers of the host a  
captains of thousands, an  
2; 14, we are told that  
the generation of the nu  
from among the host. I  
are exhorted to keep fro  
when the host goes forth  
Joshua 1: 2 commands t  
ro pass through the host  
us Joab was over the ho  
order; and in 2 kings  
took five men of them th  
presence, and the princ  
mustered the people of t  
The question occurs:  
vision concerning the

WHAT THINK YE?

We cannot blame the harmless vine,  
For the bold mocker we call wine;  
It does not yield such deadly fruit;  
Nor is it of such bane the root.  
God made the grape vine—called it good.  
Gave man its luscious fruit for food,  
And can it be that God designed  
That it should bear such fruit as wine?

Wine and strong drink together go;  
Wine causes sorrows, babblings, woe,  
Makes wise men fools, makes crime abound,  
Lays strong men sprawling on the ground;  
Makes prophets err, and priests profane;  
Wine has its tens of thousands slain,  
And can it be that God designed  
The vine should bear such fruit as wine?

Then shall we take the alluring cup  
That tempts the drunkard's lips to sup—  
Call it "acceptable to God?"

A "symbol of our Savior's blood?"  
And say while we before him stand,  
"We drink the wine by his command?,"  
What think ye, friends? Did Christ design  
His church should use such drink as wine?

Jesus, our bleeding, dying Lord,  
We love thy name, we love thy word,  
Preserve thy little flock with care,  
And show us all this subtle snare,  
That we may pledge perpetual hate,  
To all that can intoxicate,  
And celebrate thy love divine,  
With juice of grape, but not with wine.

DIANTHA TICKNER.

THE PERIODS OF DANIEL NO. VIII.

BY I. N. FRAMER.

HIS EXALTATION TO THE PRINCE OF THE HOST.

The question naturally arises, What is the host here referred to? We find numerous hosts mentioned in the Bible, as the hosts of the heavens and the earth, the host of God, Pharaoh's host, the Egyptian host, the Philistine, Babylonian, and Syrian host, the host of high ones, the heavenly host to which are so qualified when spoken of as to be easily identified; but there is a host mentioned in Scripture frequently, and definitely referred to as the host, which the texts following illustrate. In Numbers 31: 14, 28 and Josh. 8: 22. The officers of the host are spoken of and called captains of thousands, and of hundreds. In Deut. 2: 14, we are told that during 38 years that all the generation of the men of war was wasted from among the host. In Deut. 23: 9 the people are exhorted to keep from every wicked thing when the host goes forth against their enemies. Joshua 1: 2 commands the officers of the people to pass through the host. 1 Chron. 18: 15 tells us Joab was over the host, and Jehoshaphat, recorder; and in 2 Kings 25, 19, that Nebuzaradan took five men of them that were in the king's presence, and the principal scribe of the host, who mastered the people of the land. In Dan. 8: 13, The question occurs: "How long shall be the vision concerning the daily sacrifice and the

transgression (sin) of desolation to give both the sanctuary and the host to be trodden under foot. Isaiah (64: 18) says: "the people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." Can there be therefore any doubt that these refer to one and the same thing? Nor do we doubt that the host to whose prince the little horn is to magnify himself is the host of Israel, the Jewish people.

The next question that arises in our minds is, Who then is the prince of the host? From the above we see it cannot be the prince of angels, as our reference makers teach, neither has any power magnified itself to an angel. Nor can it be Christ, for he is spoken of in these scriptures as the Prince of princes. Nor yet did the Jews have a leader or a prince among them when the little horn arose to take possession of their country, be it either Mohammedan or Roman. Who then was it? Let the scriptures answer. "And he said, who made thee a prince and a judge over us. Intendest thou to kill me, as thou didst the Egyptian? And Moses feared." Ex. 2: 14 "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring my people, the children of Israel, out of Egypt. Ex. 3: 10. "This Moses whom they refused saying, who made thee a ruler and a judge, the same did God send to be a ruler and a deliverer by the hand of the angel, which appeared to him in the bush." Acts 7: 35. "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15: 21. Then they reviled him, and said, thou art his disciple, but we are Moses, disciples." John 9: 28 Thus we learn that Moses was the great prince of the Jews, who led forth the host out of Egypt by signs and wonders; who gave them their laws and who is revered by them unto this day.

In what respect then, we ask, did this little horn magnify himself to Moses? We answer, that as Moses was a mediator, appointed of God for that purpose, to give them laws and precepts, to institute a system of typical atonement, and sanctuary service, that this horn magnified himself to the same authority, assumed the same rights, the same dictatorship that God had given to Moses, to change that sanctuary service into a service of his own appointment. The subject under consideration in the 11th verse of ch. 8th chapter shows this to be a correct view, viz: the sanctuary and its services, which we know were given by the hand of Moses; and the first clause bearing a relation to the rest of the verse, shows plainly that he magnified himself to that power through whom they were given. If we succeed in showing which we expect to do, that this scripture has reference to the corruption and change of the sanctuary service into a human system, instead of the destruction of the temple, the harmony and relation of this subject will be plain, and easily comprehended; for as Moses was the authorized giver of those services, as was this horn the unauthorized giver of a new temple and a different service. The frequent allusions

of Mohammed, and comparison of himself with Moses, strengthens this conclusion; he "pretended to have actually conversed with God in heaven, as Moses had heretofore done in the mount, and to have received several institutions immediately from him.

TIME.

Summer, with its sultry atmosphere, its flowers and singing birds, is just passing away from us, leaving room for autumn, which will bring chilly winds; faded flowers, and the music of rustling leaves over our heads and beneath our feet. The labor of the husbandman is now realized in the bountiful harvest which he gathers.

These things remind us of the comparison made in the word of God of the natural and spiritual life. We read that "whatsoever a man soweth that shall he also reap" that "he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." The reaping time will soon come, and then what shall we gather? the wheat of a faithful christian life, or the chaff of a life of sin and worldly pleasure? The one who gathers wheat at last will have been an every-day christian, and have had not only a name to live, but have been alive to all the interests of the cause of Christ.

How much the power of christianity seems to be wanting on the part of professing christians. We may all learn from the word of God that the fruits of such a life will be only chaff. As we think of this, how anxious we should be to have a daily approval of God, that we may have a home in his kingdom, where the flowers will not wither, where not a storm-cloud shall arise, but where we can sing praise forever to God and the Lamb. May this be the happy portion of all who read these humble lines.

WORK.

We, praying ones, who stand we here all the day idle? The command is, "Go, work to day in my vineyard," and "Work out your own salvation with fear and trembling; also, "The night cometh when no man can work."

The command is just as binding to work as pray, or believe. "Faith, if it has not works, is dead, being alone."

They go hand in hand, and if we wish to see the desires of our hearts, we must pray and work, work and pray, with our trust in the Lord, that he will do all he has promised; and even more than we can ask or think; leaving the results with him, not dictating the time nor manner in which he shall answer, for the "Lord's ways are not as our ways;" but patiently wait his own good time.

Yes, pray as though salvation was of the Lord, and work as though on it depended our efforts to obtain or assist others in obtaining that "holiness, without which no man shall see the Lord." If we really have salvation in our souls, we will as certainly feel to labor for perishing souls as we would if their bodies or lives were in danger, or buildings on fire; we would not sit idly by, praying only. No, no; we would be up and doing all in our power to rescue and save. Let us get our hearts cleansed from all unrighteousness, and filled with the Holy Ghost; then, however weak we may feel, or small our talent may be, we will each have a work to do, if we only enquire, "Lord, what wilt thou have me to do."

Earnest Christian

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, OCT. 8, '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 envelope is indistinct, we are unable to comply with directions.

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

THE SABBATH.—We this week commence publishing a series of articles on the Sabbath question. Bro. Hull is examining T. M. Preble's work on "The Firstday Sabbath," and giving us some of the evidences of our faith in the Sabbath of the Lord. The truth is so clear on the Sabbath question that all their reasoning in favor of Sunday-keeping vanishes before it like dew before the morning sun. Let all become fully established on the Sabbath question, so as to be able to give a reason for the hope that is in him, and be fully persuaded in his own mind, and hold on without wavering.

The Work before us, and its Prospects.

The Lord has a people in the world, and a work for them to do. He works by means, and employs his people as his agents. He commissions his apostles to "go into all the world, and preach the gospel to every creature." The Lord has always had a people in the world, and he has given his people to be a light in the world.—The church should shine by its example, by its love to the world, and by its allegiance to Christ, the head of the church. The field is large, but the laborers are few, and the Lord will soon come to judgment. The signs of the times indicate that the coming of the Lord draweth nigh; hence the necessity of having our lamps trimmed and burning, and ourselves ready to receive the Lord. The Lord will see that his work is carried on.—A work of reformation has been going on ever since the great reformation in the 16th century, and will go on until the Lord comes. The Lord will have a "peculiar people, zealous of good works."

In these last days God's people are reforming by keeping the Sabbath of the Lord, and turning from the doctrines and commandments of men, and are entertaining better views of God's everlasting kingdom, the reward and inheritance of the saints. The people of the world as a general thing have become slaves to appetite and lust, but Christians, who walk the highway of holiness will seek a nobleness of principle, and will reform wherein they discover their ways are not pleasing to God. We are told in God's word to do all to the glory of God, and to cleanse ourselves from all filthiness of the flesh. The Lord's people in these last days are reforming on the subject of health, and are discarding the use of articles for

food which are injurious to health, and habits which destroy the noble and elevating principle in man, especially the soul and body polluting habit of using tobacco. Let the work of reformation go on till the Redeemer comes, and all imperfections shall vanish away, and the warfare be ended.

Appointments.

There will be a meeting of the friends of the cause of truth at Marion, Iowa, commencing Oct. 18th, 1887, and continuing over Sabbath and First day, and as long 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.

CONFERENCE.

There will be a Conference at Stoughtons corners, Hartford, Mich., commencing October 11th, and holding over Sabbath and Firstday.—We hereby invite all who love the Lord, and the cause of Christ to meet with us. Done by order of Committee, H. S. CASE.

CONFERENCE.

There will be a Conference held at Waverly, Van-Buren County, Mich., Nov. 8th, 1887. Let there be a general rallying.

JAMES WATKINS.

BUSINESS DEPARTMENT.

Business Notes.

Bro. MONROE.—The address for which you inquire is North Brownsville, Kent Co., Mich.

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 Kingdom of God delineated, N. The wine question, Remarks on Chronology, Doctrines of Sunday-keepers, The Two-horned-beast—objections.

RECEIPTS

For the HOPE OF ISRAEL.

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

S G Cottrell, Wm J Everson, Daniel Tiffany, John Severs, A S Tuttle, E Starbuck, \$1.50 EACH. C S Bullock, \$2.00, John R Elliott, \$7.75, Deborah Tickner, \$3.50

Received on Shares in the C. P. Association.

Daniel Tiffany, \$4.00.

Donations to the Publishing Association.

A S Tuttle, \$0.50.

Books and Tracts For sale at the Office of The Christian Publishing Association, MARION, IOWA. Address all orders to W. H. BRINKERHOFF.

THE VISIONS EXPOSED, or Review of Uriah Smith's Answers to the Objections against the visions of E. G. White. Being an Examination of the teachings of the S. D. Adventists, as compared with the Bible. By Thomas Hamilton. Price, (post paid) 12c.

THE TRUE CHURCH AND WHAT IT IS CALLED, by Alexander Lock. An argument on church names. Price 5 cts Postage 2 cts.

The Two-Horned Beast of Rev. xiii, 11-18. The symbol as applied to the United States government UNVEILED, and its hidden 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, 11-15, to the United States.

THE MINISTRATION OF CHRIST: WAS IT Changed in 1849? By D. W. Hull. Price, 5c.

DID THE CHURCH OF JESUS CHRIST CONSTITUTE A PART OF THE TWO HORNED BEAST? By W. H. Brinkerhoff. Price, 3 cents.

REVIEW OF W. G. SPRINGER, on the Sabbath, and Law of God. By R. F. Snook. Price, Post paid, 15c. An excellent work, and should be extensively circulated.

VISIONS OF E. G. WHITE NOT OF GOD By R. F. Snook and W. H. Brinkerhoff. Price, 10 cents.

Being an examination of their contradictions, untruths, and the deception used by suppressing portions of them.

DEATH NOT LIFE OR THE DESTRUCTION OF THE WICKED ESTABLISHED, and endless misery disproved, by a collection and explanation of all passages on future punishment. To which is added a Review of Dr. E. Beecher's Conflict of Ages, John Foster's Letter, By Jacob Blain. Price, 10 cents.

STEPHENSON AND RUSSEL'S DEBATE on the Kingdom of God upon Earth—Its Nature, Locality, the Time of its Establishment, and its Duration. 205 pages 12mo. Price, 50 cents.

THE ONE GOSPEL, or God's blessing to Abraham. By Joel A. Simonds 12 cents.

THE SOUL OF MAN—ITS NATURE AND DESTINY Price 6c Postage 2c.

BIBLE MEANING OF FOREVER AND EVERLASTING By Jacob Blain, 4 cents.

THE WICKED NOT IMMORTAL. Price, 4 cts.

RESTITUTION. By Mrs. L. K. Everett, Price, 10 cents.

THE GREAT CONTROVERSY between God and man By H. L. Hastings. Price—Cloth \$1.00. Paper, 50 cents.

SIGNS OF THE TIMES, or A glance at Christendom as it is. By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents. This is an excellent work, with carefully prepared statistics of the moral condition of the world in this present time.

THESSALONICA, the model church, and REASONS FOR MY HOPE. By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents.

MUSIC. Two beautiful pieces of music on one folio sheet entitled "Redemption" and "Banish," by S. C. Hancock. Price, 12 cents, per sheet, post-paid.

Present Series.

THE HOPE

PUBLISHED BY The Christian Pub

Devoted to the exposure of principles of morality; and

H. E. CARV

TERMS.—One Dollar advance. To those unable to pay in advance, Address all orders to W. H. Brinkerhoff, Marion, Linn Co.

A WORLD

They say there is a More fair and better Where storm and rain But all is calm a That hill and plain Are spread with And never 'mid its A fading flower!

They say that world Too fair for mort That one eternal, g Is on its soft blu And through the lo Gay birds of stai Are fluttering thro And always swee

And living streams In tuneful murmur And trees whose lei Beside those wat And they are like t Who gain that b And never sigh or And they can 'd

And all the goodly They say for all a That every ear its e And all its beauty There none in lonel Or strangers was One family they gat Within one happ

A glorious city, too It needs not eve! Nor yet the sun's b Glims from its d But one is there w And glory decks While willing natio In love's sweet h

But, oh! they say! In that fair "wor But they, the pure Who here as pig That only those wh In meekness, gri Shall enter through The New Jerusal