

The Hope of Israel.

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

Present Series.

Marion, Iowa, Third-day, March 12, 1872.

Vol. VI.—No 19

The Hope of Israel.

IS PUBLISHED SEMI-MONTHLY BY

The Christian Publishing Association.

H. E. CARVER, *President.*

JACOB BRINKERHOFF, *Editor.*

Address HOPE OF ISRAEL, Marion, Iowa.

TERMS:—One dollar and a half per year in advance. Free to those unable to pay.

The HOPE is designed to advocate the great truths of Eternal Life, Immortality and salvation through Christ, The perpetuity and immutability of the Law of God, Personal holiness, The second personal coming of Christ to judge the world, The Restitution of Israel, The reign of Christ on David's throne on the earth in the Times of Restoration, and other kindred Bible truths.

Jesus Soon is Coming.

LIFT your heads, ye friends of Jesus,
Come raise your voices high,
Shout aloud, ye heirs of glory,
Redemption draweth nigh.

See the signs are fast fulfilling,
Soon Jesus will descend,
Clad in majesty and power,
While angels bright attend.

He comes to make your trials cease,
To bid your sorrows end,
To set you free from sin and death,
Comes as your dearest friend.

He comes to judge the quick and dead,
He comes to judge the world,
Then shall kings and earthly monarchs
From their high thrones be hurled.

Then saints victorious shall rise
To meet their coming King,
And with hosannahs to his name,
Make heaven's arches ring.

Rejoice ye chosen of the Lord,
Ye lowly pilgrim band,
Rejoice in hope, rejoice with me,
Christ Jesus is at hand.

Soon to our glorious Eden home,
With happy hearts we'll speed,
While Christ the heavenly Shepherd,
To living waters lead.

Then in the fields of Paradise,
Our weary feet we'll rest,
While we view the land of promise
With all the good and blest.

S. E. BRINKERHOFF.

The Oneness Existing between Christ and the Father.

THAT Christ and the Father are declared to be "one," must be evident to every reader of the New Testament. Said Jesus, "I and my Father are one." John 10: 30. And in John 17: 22 he says, "The glory which thou gavest me I have given them; that they may be one even as we are one." Here the fact is declared most plainly; but in the interpretation of these passages we are to understand them in such a manner as will be consistent with the general tenor of Scripture, and also in harmony with reason and common sense;

for, in the words of Tillotson—"We desire no better evidence that any man is wrong, than to hear him declare against reason, and so acknowledge that reason is against him." The oneness, then, here brought to view must be understood in one of two ways; it is either a oneness in identity, personality and being, or in love, design, and harmony. That it is not a oneness of being or personality, I shall prove by showing that God exists in one person, and not in three, and that Christ is essentially and totally distinct from the Father in person or being.

1. That God exists in one person and not in three. The common doctrine of the Trinity, as now held, is oftentimes said to be of apostolic origin, and many of them who believe it are ready to brand as infidels those who dare call it in question; while the truth is, that in doubting the theory of "three persons in one God," we are doubting merely the decisions of councils, assembled centuries after the apostles had fallen on sleep and seen corruption.

In speaking of "the doctrine of three persons in the Godhead," Mosheim (Vol. I, p. 124, Cent. 4,) says it had "in the three preceding centuries, happily escaped the vain curiosity of human researches, and been left undisturbed and undetermined by any particular set of ideas. . . . The exact relations of these persons to each other, and the nature of the distinction that subsists between them are matters that hitherto were neither disputed nor explained, and with respect to which the church had, consequently, observed a profound silence. Nothing was dictated on this head to the faith of Christians, nor were there any modes of expression prescribed as requisite to be used in speaking of this mystery."

In the early part of this century, a presbyter named Arius, in opposition to Alexander, bishop of Alexandria, affirmed "that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created out of nothing, . . . and therefore inferior to the Father in nature and dignity."—*Id.*

The dispute between those two theologians causing considerable commotion, a council was convoked by the Emperor Constantine in the year 325 A. D. at Nice, in Bithynia, to settle the question, and "after many keen debates, and violent efforts of the two parties, the doctrine of Arius was condemned; Christ the doctrine of Arius was condemned; Christ was declared *consubstantial*, or of the same essence with the Father."—*Id.* Or, as it is expressed in the Nice creed, "Our Lord Jesus expressed in the Son of God, the only begotten of the Father, that is of the *substance* of the Father, God of God, and light of light, true God of true God, *begotten not made.* . . . We believe also in the Holy Spirit." Here we see that in opposition to the Arian supposition, they said Christ was "begotten, not made," and then expressed their belief in the Holy

Spirit, without expressing any thing as to its personality. Thus we learn that there was no "Trinity" believed in up to this time.

A few years later, a certain bishop, named Macedonius, taught that the Holy Ghost was "a divine energy diffused through the universe, and not a person distinct from the Father and the Son." This also causing commotion, a council was assembled by Theodosius, at Constantinople, in 381 A. D. in speaking of which, Mosheim says:

"A hundred and fifty bishops, who were at this council, gave the finishing touch to what the council of Nice had left imperfect, and fixed in a full and determinate manner the doctrine of three persons in one God, which is still received among the generality of Christians." Vol. I, p. 128.

Thus we find the birthplate of that doctrine, to deny which is considered heresy and infidelity by those who believe it. But in doubting it, we are *not* doubting an article of apostolic faith. Our faith in what the apostles taught is firm and unwavering.

But to the proof that God exists as or in one person. In comforting his people, the Lord says through Isaiah, "Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea I will help thee; yea, I will uphold thee with the right hand of my righteousness." ch. 41: 10. Here the Lord God is addressing his people, and he addresses them as but *one* person: "I am with thee;" "I will help thee;" "with the right hand of my righteousness." If in "the unity of the Godhead" there were three divine persons, these pronouns should be plural; it should be "*we* will help thee," "*we* are with thee." Further this one person says "I am thy God;" but if the Trinitarian theory were true, it should read "*we* are thy God." Again, in ch. 43: 14, we read, "Thus saith the Lord your Redeemer, the Holy One of Israel, . . . I am the Lord, your Holy One, the Creator of Israel your King." Here it is stated as plainly as words can state it, that the Lord is "One." Were the other theory true we should expect to read of the "Holy Three," but as we do not, therefore we conclude that in "the unity of the Godhead" there is but one person, and not three. These two texts are but samples; hundreds of a similar import can be readily produced.

We find the doctrine as clearly stated in the New Testament. Said Paul, "One God and Father of all, who is above all and through all, and in you all." Eph. 4: 6. Here Paul most certainly designates the Father as the one God "who is above all." But if the Son and Holy Ghost, be the one God as truly as the Father is, with what propriety could Paul declare the Father to be such to the exclusion of the other two? The fact that he does so, is further proof that God is one. Again, we have his faith stated in these words—"To us there is but one God, the Father." 1 Cor. 8: 6. In opposition to which our orthodox

friends say, "To us there is but one God: the Father, Son, and Holy Ghost.

But that testimony which is most conclusive, is that of our Savior. In his prayer to the Father, he uses these words: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17: 3. Here the Son addresses the Father, using the pronouns "thee" and "thou" in the singular number, and designates this one person "the only true God." What Trinitarian would declare his belief to be that the Father is "the only true God?" Would he not affirm rather, that the Son and Holy Ghost are just as really and essentially the "true God" as the Father? Thus we can see wherein the current orthodoxy differs from our Savior's teaching: It declares the Father, Son, and Holy Ghost to be the only true God, while Jesus gives this title only to the Father. "that they might know thee the only true God." Thus the point is gained: God exists in one person, and not in three.

2. That Christ is essentially and totally distinct from the Father in person or being.

The truthfulness of this proposition follows as a natural consequence from what has already been said, as it will be seen by all that if God is one person, the Son must be distinct. Indeed, this latter conclusion the Trinitarians admit. But with what consistency they can admit his distinct personality, and still claim an identity of being, is what surpasses human understanding; for if a distinct personality does not constitute a distinct being, then what would constitute one? If the term "person," when used in speaking of the Trinity, is not meant to denote a being, then I would ask, what else is needed to make them such?

The New Testament gives the Son an identity of being. His own words to Mary after his resurrection give it him—"Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and unto your Father; and unto my God, and unto your God." John 20: 17. If the Son, being on earth, and the Father in heaven, do not constitute two beings, then farewell to all attempts at identification in the future.

Just prior to his death, Stephen was blessed with a sight of heaven, even the "holy of holies," in testifying of which, he used these words: "Behold, I see the heavens opened and the Son of man standing on the right hand of God." Acts 7: 56. If one person standing at the right hand of another person does not constitute two beings, then how could a separate identity be established?

John the Revelator, in vision, saw a certain one sitting upon a throne, whom to look at was "like a jasper and sardine stone," and the four beasts "rest not day and, night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Rev. 4: 5; 8. In his right hand was a book, which none could open, until one like to a Lamb as it had been slain, "came and took the book out of the right hand of him that sat upon the throne." ch. 5: 6, 7. Here is one person or being seated upon a throne, who is called "Lord God Almighty," and another one coming and taking a book from his hand. If this transaction does not present to our mind two beings, then we may as well cease all attempts to gain instruction by the medium of written language.

To claim an identity of being to be the oneness subsisting between the Father and Son,

is to assert that the begotten and he who begat are the same; that the sender and the sent are the same; that Stephen saw Jesus standing at his own right hand; that the one sitting on the throne holding a book, is identical with the one who came and took it out of his hand. In a word, it is to declare a doctrine of which a learned Trinitarian writer has said, "Were it not to be adored as a mystery, it would be exploded as a contradiction.—*Dr. South's Sermon*, Vol. 3, p. 240.

Since, therefore, we find the oneness to be not in identity of person or being, it must be a oneness in design, harmony, and love. Such a oneness does exist between them; the entire life of our Savior manifested it. Under all circumstances he was submissive to the Father's will; not once do we hear a murmur or complaint; on the contrary he says, "My meat is to do the will of him that sent me, and to finish his work," John 4: 34. And in the hour of his deepest distress, in sweet submissiveness he says, "Not my will, but thine be done." Luke 22: 42.

This is the oneness spoken of by Christ. He does not pray that his people may be molded into one being, possessing three personalities, but that they may be one in purpose, harmony and love even as the Father and he are one.—*C. E. Barnes*.

The Rich Man and Lazarus.

WHATEVER may be the different positions that have been taken in regard to the rich man and Lazarus, in all of them there have been points in this parable that have been left unexplained. That it is necessary to have every point in a parable bear on the subject that it is intended to illustrate, no one that is acquainted with the parables of our Savior will claim. But one thing is admitted by all, that all parables must be explained in harmony with the literal teachings of the word, and that they are used by the Savior to illustrate the facts he is bringing before the minds of the people. With these facts before our minds we inquire, What is the subject of this chapter.

We do not ask this question or write this article in order to get up a new theory, but simply to call the attention of the readers of the HOPE to a subject that has been for months bearing heavily on my mind. The first of this chapter introduces a parable of an unfaithful steward. In the tenth verse the Savior tells us that he that is faithful in that which is least, will be faithful also in much, and if we are unjust in that which is least, we will be unjust also in much. Then in the 13th verse in plain terms he tells us that we cannot serve God and mammon. The 14th and 15th verses show definitely what the subject matter of the discourse is. The covetous Pharisees were touched by the words of Jesus, and derided him; but he tells them that God knew their hearts. As they were covetous the law of God would condemn them, if applied to their case; and the Savior takes this powerful weapon to force home upon them the truths that he had been presenting to them. The law and the prophets he tells them were until John. They had not been without reproof: the law and the prophets had always taught the same truth; and now another light is added, and still they deride, and try to justify themselves. He then shows them the immutability of the law that condemns them, and shows them that it was not only the tenth command that does it, but while they had disobeyed the tenth command of God's holy law, this act had led them to the transgression of the seventh command.

It had led them to love the world, and to seek its applause, and become friends of the world and enemies of God. James 4: 4.

The Savior then illustrates his subject by a parable. "There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day." Here is a man who chose the world for his portion. He is rich, is a friend of the world, and must keep up his appearance of the world, and must keep up his appearance. He may be a professor, but it is only a profession. He loves the world more than he loves God, and as Jesus had said, he could not serve God and mammon, he is serving mammon. He is a slave to the world, and will sacrifice principle, will disobey the holy law of God in order to keep up the foolishness of the world, and receive the applause of the god that he serves, the world. His table is spread with all the dainties of the world. The Lord's money that was lent to him was used, not to feed the poor, clothe the naked, and advance the cause of God in the world, and publish the glad tidings of the gospel to the perishing millions of earth, but to clothe himself in the foolish, perishing fashions of the world.

Lazarus is at his gate, poor, hungry, and afflicted. He came here for a few crumbs that fall from the rich man's table, but he is unnoticed; he is beneath the notice of this slave of fashion. He is poor, but rich in faith, and heir of a kingdom. James 2: 5. The rich man heeds not his cry for relief; his mind is occupied with the world. It may be he is looking over a late magazine of fashion with his companion, and contriving how he can spend some more of his Lord's money to purchase a little more of the world's applause.

But the scene changes. The poor man dies: his suffering is ended, and peacefully he rests in Jesus till the sound of the last trump, and angels that have watched his sleeping dust are sent forth to gather the elect. Matt. 24: 31. Lazarus receives what he lives for, the kingdom of God and immortality: he is at home with Abraham, Isaac, and Jacob, in the city that he looked for; he walks its streets of gold, quenches his thirst from the river of life, eats of life's fair tree, and sings his songs of triumph around the throne of the Lamb. The rich man dies also: he is rich, and must be buried, there to rest till he is called forth in the second resurrection to come up around the city, there to see Lazarus safe in the city, and himself left out: he begins to realize his situation, and calls for one drop of water to cool his parched tongue, only to hear the solemn fact that he had in his lifetime received his good things, and Lazarus evil things, and that now while poor Lazarus, who once begged for a few of the crumbs that fell from his table, is comforted, he is tormented. Both had made their choice, Lazarus had chosen the kingdom, and now he has it; the rich man had chosen the world, and he had it, with the wealth, fashions, and applause. He had made his own choice: he could not have both: he could not serve God and mammon. He had served mammon, and received as he went along, the reward he had sought for, the love of the world and the enjoyment that it gave; but that has passed, and he finds when it is too late, that he has purchased the applause of the world by giving eternal life for it. Would to God that he was the only one; but the case of the rich man will be the case of many, and my heart sinks within me as I look over the sad picture and see many of those who profess to be looking for the Lord, bartering away eternal life for the vain toys and fashions of the world, while I see perishing millions starving for the truth, and those who profess to be

lights to the world using their Lord's money to deck their poor frail bodies, with the foolish, useless, and trifling fashions of the world.

"Too well I know it will be asked, What will the world say if we don't act and dress like them? But the holy law of God condemns it. Jesus has condemned it, and showed its result; and James has said, 'Know ye not that the friendship of the world is enmity with God?' It is useless to try to make ourselves believe that there is no danger. 'Do ye think,' says James, 'that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?' Then there is danger, and our only safety is in going to God for strength. Pray for it, live for it, and resist the insinuations of the Devil boldly, in order that you may be saved from his delusions. How far from the truth, dear brethren and sisters, would it be to say of the church, in the language of the poet,

"Her private members walk no more
As Jesus Christ has taught them;
Riches and honor they adore,
With these the world has bought them."

May God help us all to arise and look around us, and gird on the whole armor of God, and with the sword of the spirit fight manfully for the truth and its sanctifying influence, that we may finally gain the victory over the world, the flesh, and the Devil, and have a place in the everlasting kingdom, with all the blood washed through, is my prayer. J. R. GOODENOUGH.

Almost Persuaded.

WHEN king Agrippa had listened to the apostle Paul, as he gave an account of his early life and miraculous conversion; touched and convicted by the truth, he cried out, "Almost thou persuadedst me to be a Christian."

Mighty indeed must have been the Spirit's working to bring such words from the lips of a proud and haughty king. He was almost persuaded, yet have we no record that Agrippa ever became a child of God.

There are many persons who, from time to time, have been brought under the melting influence of God's Holy Spirit; who have been convicted of sin, of righteousness and of judgment; have felt their lost and helpless condition; have been "almost persuaded"; and yet have obstinately and repeatedly refused to yield to the claims of the gospel of Jesus Christ.

Our High Priest is long-suffering and of tender mercy, not willing that any should perish, and he knocks again and again at the hearts of the children of men, beseeching them to be reconciled to God. But his Spirit will not always strive, and though the proud and the haughty, the lovers of pleasure rather than God, may turn away, and drown for a time all thoughts of the seriousness of death and the certainty of judgment, in scenes of revelry and mirth; woe to those who shall have silenced for the last time the still small voice, and shut out forever from their hearts the Holy Spirit of God. Sin's joys are fleeting; and when the buoyancy and frivolities of youth give place to the calm and sober reflections of maturer years, there will be nothing left but sad regrets, and hopeless remorse, for a life bartered for the deceitful and short-lived "pleasures of sin."

An old man, trembling with years, and fettered by habits which in early youth had become fastened upon him, on being asked why he felt no interest in the subject of religion, replied, sadly:—

"There is no hope for me. I used to be interested, and have more than once been under

powerful conviction and just on the point of making a start; but I was a fast young man, and very proud, and I could not give up my old companions, nor the cup, the dance, and the gametable, and I tried to persuade myself there was time enough yet, and I would not be in a hurry to seek the Lord, but I was so burdened at heart that it seemed to me everybody knew just how I felt, and I was so much afraid the boys would be remarking that I was 'getting serious' that I cursed and swore worse than ever, till all those feelings left me. But again and again they returned, and I was almost determined to yield, but I would not give up—and I have never been troubled any more with convictions; I could not be a Christian now if I would." And he added, "If I had let rum and tobacco alone, and lived as I should, I might have been a comparatively young man now."

The pleasures wherein he once delighted are past; he is left to reap the bitter fruits of his own chosen way. Oh, that his wasted life might prove a timely warning to many who have already entered upon the same path;—who, while they are almost persuaded, put off the day of repentance until a more convenient season, and are pressing onward in the downward road,

Reader, is this your case? Make no delay, but hasten to find mercy in Christ, and take your stand on the Lord's side. Make no compromise with sin, but gird on the whole armor of God, and fight valiantly the good fight of faith, and at the last you shall receive a crown of life, and enter into the mansions prepared of God for them that love him.—*Christian*.

Sunday and the Sabbath.

IN view of the unquestionable facts of history, one considers with utter amazement the boldness with which professed Christian teachers insult the intelligence of the public, by seeking to confound the Sabbath, the seventh day of the week, observed by the Jews in accordance with the Mosaic law, with Sunday, the first day of the week, upon which Christians have been accustomed, from the primitive age of their religion, to assemble for worship, and which was never formally set apart for the purpose by any authority competent thereto, but rests solely upon usage. If this is done in ignorance, in this age of the world, such ignorance is inexcusable in those who ought to know and teach better.

Sabbath and Sunday are distinct days, and the reason given by Moses for consecrating the seventh day to rest cannot be made to apply to Sunday, the first day. The further back we go, the less warrant do we find for that strict use of Sunday now defended by so many. Sunday was not observed during the life of Jesus. . . . The first day of the week was not instituted as a sacred day in place of the Sabbath, but among Christians there grew up the custom of meeting together on that day made memorable by the resurrection of their Master. When the meeting was over, there is no reason to suppose that they did not return to their usual avocations.

Joy was not forbidden in the early Church, nor was labor. But gradually, as Sunday came to be the one day for religious meetings, less work was done, and when Christianity became allied with the Roman empire, Sunday became one of the fast days of the empire. On these, labor was not considered wicked, but in bad taste, as hindering the universal joy. In the year 321, Constantine, by an edict, forbade labor in towns on Sunday, but expressly permitted agricultural labor to go on. Not until 538 years after Christ was the field labor forbidden. The

day continued one of joy and pleasure, and was given up more and more to amusement, until the Reformation. Calvin, who never cared much for amusement, (except fire works?) attached an importance to Sunday, and regarded it purely as a matter of convenience. He even thought of changing it to Thursday for the sake, he said, of "demonstrating our Christian liberty." Luther was of the same way of thinking. Beza, another of the reformers, was in favor of work on Sunday. Chemnitz was in favor of all work that did not interfere with public worship, and Bucer insisted that rest from work was not in itself pleasing to God.

It was the Puritans who shut down at once on every sort of work, and every sort of amusement, and hedged the day about with awful penalties, civil and eternal. The lowlands of Scotland is the birth place of this heresy—its age about two hundred years—its extent wherever Puritan influence has reached. There is no difference between Sunday and other days in its intrinsic sanctity. All things that are lawful and right on other days are lawful and right on Sunday, but all things are not expedient. The need of such a day is deeply rooted in our social life. We need these periods of rest for noble pleasure and innocent amusement, a day the memory of whose sweet and solemn joy shall drop like a benediction on the week, and make days good enough in themselves the better for the admonishing beauty of this day's tender and delicious smile. There is little use of discussing this Sunday question. Those who know what constitutes evidence, understand the laws of evidence, and how to weigh it, are in accord on this subject. But no evidence can affect convictions which have been arrived at without evidence; and why should we attempt what it is hopeless to accomplish? Logical argument cannot combat popular delusions.—*A Broad Churchman, in the Boston Investigator*.

If a writer in the English periodical, *Nature*, is correct in his views, the open Polar Sea, unless discovered soon, will exist no more. Land is said to be rising everywhere between the Pole and the 57th parallel, and the greatest movement is at the Pole itself. Some interesting facts are quoted in support of this theory. Pliny says that Scandinavia is an archipelago, and speaks of bold seamen who had circumnavigated the group of islands. Ptolme confirms him. Cælius said, in the seventeenth century, that Norway was rising at the rate of forty inches a year. Sir Charles Lyell endorses the theory. The water level in the Gulf of Bothnia falls one foot every fifteen years. Near Gefle there are low pastures where old men remember seeing boats afloat. Near Stockholm, 70 feet above the level of the sea, the remains of shell fish, identical with the present coast species are found. At Soduleige, 90 feet above high water, there is a bed of sand which contains some wrecked boats and an old anchor. In the interior of Spitzbergen skeletons of whales have been unearthed 40 feet above the sea-level. The fishermen say that the land has risen so much that the shallowness of the water has driven away the right whale, which, once abundant, is now rarely seen. On the Pacific, the shores around Behring's straits are low and flat; but, a mile or two back, there are ranges of bluffs, parallel with the coast, and containing innumerable shells of literal species. If the theory is true it offers us a curious case of compensation. While the ocean is washing away Great Britain, and France, and Holland, and New England, away to the north the continents are encroaching on the sea. The only pity is that the process cannot be reversed, and Neptune enriched at the expense of the frozen north, and to the gain of the more habitable south.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MARCH 12, 1872.
JACOB BRINKERHOFF, Editor.

The Association and Conference Meetings.

The meetings just passed have been, as we anticipated, both interesting and profitable. Advance steps have been taken for the cause, which we think will move on with greater energy now than it has done before; and during the coming season we think more will be done to extend our influence than has been done for some time. The religious exercises of the meetings were encouraging and interesting. Our meetings were favored with the presence of a delegate from the American Sabbath Tract Society, Eld. V. Hull, Seventh Day Baptist minister, who resides at Welton, Clinton Co., Iowa, who was accompanied by Eld. B. Clement, S. D. B. minister, residing at the same place.

The weather was very unfavorable for attending meetings. We were visited with a violent snowstorm on Wednesday night preceding the meeting, followed by rain and sleet the following day, so that by Friday morning the snow which had fallen to the depth of six inches, was covered with a crust of ice which made traveling very difficult. The preaching brethren present were M. N. Kramer, of this place, J. R. Goodenough, whose home is also at Marion, J. H. Nichols, from La Porte City, K. E. Caviness, from Fairfield, and the two Seventh Day Baptist ministers from Welton. On account of the stormy weather on Friday, and his ill health, Bro. Carver, the President of the Association, was not present at the first day's session of the Association.

We think a real advantage has been gained in changing the name of the HOPE OF ISRAEL to the ADVENT AND SABBATH ADVOCATE, and the HOPE OF ISRAEL, which will be seen as time passes on. The paper will express its two leading features by its name, and will thus be easier introduced to new friends. It will still retain the name "The Hope of Israel" in a second line, for it has many friends who would not like to have this name dropped from its title. As it is it expresses no distinctive feature of our faith, and no one on first seeing it can tell what kind of paper it is or what denomination of people it represents. The words Advent and Sabbath do not occur on its pages unless they are embodied in some article written for its columns. Every religious denomination claims to have the hope of Israel, and to be the true Israel; and therefore the name "Hope of Israel" is not a distinctive or designative term. The name "Hope of Israel" is twice used in the Bible, in Jer. 14 and 17, as applied to God; and although the Apostle Paul says that "For the hope of Israel I am bound with this chain," yet every religious denomination claims to have the true apostolic faith. Some on first seeing our paper, judging from its name, suppose us to be some fanatical offshoot from some other denomination, and therefore will not give it an examination; and in introducing the paper to the attention of others an explanation of its character is necessary, which will to a great extent, be obviated by giving the paper its new name.

These are the reasons why the brethren assembled in Association thought it advisable to change the name of the paper; and we think that the brethren and friends elsewhere will consider it in the same manner. We believe

THE HOPE OF ISRAEL.

that Sabbath keeping Adventists, who do not know of our Association and our paper here will the more readily receive it, and our cause be thereby advanced.

Another prominent feature of the Association Meeting is the lifting of the Office Debt, which has kept the paper from being better supported, and the office from doing a larger business. At this meeting arrangements were made to pay this debt, brethren present contributing, so that the whole amount was liquidated; and at this time we are happy to state that our office of publication is out of debt.

What is there now to hinder our progress? It is seen that the friends of the cause, those who have had the burden of supporting it, are in earnest in their work, and that they mean that it shall be sustained. We wish the readers of the HOPE and the friends of the cause East, West, South, and in all parts of the field, to take courage, and listen no longer to those who would tell them that our work is dying out, and our paper about to be suspended. And with the blessing of God, we will continue to sound abroad the news of a soon coming Savior, and try to teach men obedience to God's high and holy law.

We thank our kind heavenly Father for his blessing which has rested on our work to the present time, and that it has friends who in their love for God and his cause, have given it the necessary support; and we pray that his blessing may continue with us, and we be enabled to help forward the cause of God and of our blessed Redeemer.

We are grateful to the brethren and sisters who have contributed to the support of the paper, and we trust that while brethren who were present at the meeting lifted the Office Debt, others will see that it is not lacking support for current expenses.

It is only six months since the last session of our Conference, and we cannot report much Conference work having been done. Since then the HOPE has published reports from Bro. Goodenough and Caviness at Brighton, Iowa, and from Bro. A. C. Long, of labors in Missouri. At this meeting we were glad to meet Bro. Clark from Keokuk, Ill., and to learn that there is still a good interest in the cause there. The Conference meeting convened at the time appointed, but it was thought best to have that time occupied with preaching, and the Conference adjourned to meet in the afternoon.

At this meeting there were seven sermons preached, and on First-day morning we had a prayer and social meeting. Notwithstanding the unfavorable weather and the bad roads, after the first meeting the house was well filled, and the congregations were entertained with discourses on God's love to man from Bro. Nichols and others, the perfection of God's government from Bro. Hull, the importance of the Christian work from Bro. Clement, and the importance of letting Christian light shine, that our righteousness may exceed the righteousness of the Scribes and Pharisees, that we may be permitted to enter into the kingdom of heaven.

We think the cause is advanced by these meetings, and the brethren and friends are encouraged to go forward with the work of the Lord. Let us all take new courage as it were, and labor on in our various duties, discharging our responsibilities as in the fear and love of God, each striving to do our part in the great work of building up the cause of the Lord, and preparing a people to meet the Lord at his coming, and ourselves constitute a part of that number.

Sixth Annual Meeting of the Christian Publishing Association.

Marion, Iowa, March, 8th, 1872 11 o'clock. ASSOCIATION met pursuant to appointment in the HOPE, and called to order by the Secretary, the President and Vice-President being absent. Prayer by J. H. Nichols. M. N. Kramer was elected President. *pro tem.*
Adjourned to 1½ o'clock P. M.

1½ o'clock P. M.

Meeting opened with prayer by V. Hull, M. N. Kramer in the chair. The visiting brethren were invited to participate in the business of the meeting. The minutes of the previous meeting were read. The Secretary and Treasurer's report were read and adopted as follows:

BRETHREN OF THE PUBLISHING ASSOCIATION: Your Secretary would report as follows:

We think a degree of success can be reported for the business and prospects of the Association, and that the cause stands in as good a condition as at one year ago. The past year has been one of hard times financially throughout the country, and at times we have felt much discouraged; but at present we feel inspirited, and feel that the prospects of success are rather encouraging. The business of the office of publication has been greater than previously, and its income has come nearer meeting its expenses than at any time previously. During the past year the HOPE OF ISRAEL has been published every two weeks, and while we have labored to advance its interests we believe it has been well received. A few tracts have been issued from our office, and the Bible Student's Assistant has been completed. The receipts on subscription this year have been a little larger than the previous year, while donations have been much less, but custom work has been much increased. There have been receipts to pay on office Debt, which have decreased it somewhat, so that it stands a little lower than at one year ago. And withal we think the interest in the cause of our publication department increasing.

TREASURER'S REPORT
from April 10th, 1871, to March 8th, 1872.

RECEIVED	
On Subscription for HOPE,	\$291.30
" Donation to Association,	164.10
" Shares in Association,	40.00
" Office Debt,	44.00
" Book Sales,	16.57
" Sale of old press,	10.50
" Job Work,	399.22
" Loan	82.50

Total receipts, \$1047.19

PAID OUT	
For Office labor,	\$645.39
" Printing paper,	134.38
" Ink, type, and other printing material,	100.98
" Wood, postage, stationery, and incidentals,	37.27
On tax on office,	15.71
" Book account,	1.55
" Previous indebtedness,	111.00

Total expenditures, \$1047.19

Expenses during year,	\$053.00
Office Debt Apr. 7th, 1871,	\$703.16
Paid on Office debt during year,	32.00
leaving balance of	671.16
Due on office labor and on loan	9.91
Office debt March 8, 1872,	\$681.07

J. BRINKERHOFF, Sec. and Treas.

The Auditor's report was given as follows, and accepted.

We certify that we have this day examined the books and accounts of the office, and find

them correct, as reported by the Secretary and Treasurer.

V. M. GRAY, M. N. KRAMER,
members of Publishing Committee.
March 8, 1872.

The following Address was then read by the Editor of the HOPE:

BRETHREN:—The low state of the cause and the small extent of our efforts to advance it, prompts me to volunteer a few thoughts for your consideration. We are now near the close of the sixth year of our publication of the HOPE OF ISRAEL in Marion, and what is our standing? We think an advance has been made, but has it been as great as it should be? Has the truth we advocate been carried as far as it might have been? We have had drawbacks and discouragements to contend with, and under the circumstances the mere fact of maintaining an existence we take as an item of progress. Efficient ministers who were prominent in leading out in this cause and starting our office of publication have left us to sink or swim as best we could; and we have always lacked an efficient ministry to help carry on our cause. We have always been embarrassed in our work of publishing by the want of means, and consequently we suffer now for the want of publications which we should have to second our endeavors in spreading the truths we believe. This want of means has involved us in an office debt, which we have never been able to remove, and prevents our carrying on the work more largely. The want of means has also prevented the paper's being better edited, and presenting a better appearance.

In our six years experience our circulation for the HOPE is but little in advance of what it was in the commencement. We are sending it to individuals who were not receiving it then, and many who were then receiving it have dropped from our list. Our subscription list has been greater than it now is, but for the last two years it has remained about the same, and in view of the effort that has been made to extend it, or the want of much effort, we may congratulate ourselves that it stands as well as it does.

Let us look at what some of our cotemporaries are doing to carry on their work, each one advocating some of the great truths we are laboring to sustain. The *Advent Review*, upheld by a people bound together by fanaticism, has a subscription list of 5300, and has lately added a new office building to their former one. Yet with so large a business, they are sustained in a great measure by donations and the taking of shares in their publishing Association. The *World's Crisis*, an advocate of First-day observance, is doing a large business, has had a long standing, but is also largely supported by donations. The *Advent Christian Times*, has a wide range of circulation, and its conductors are energetic on the subject of man's nature and the advent, but oppose the Sabbath. They have a large circulation and many agents; and within the last year a call from that office to raise \$1000 to pay for a new power press has been responded to, and the sum nearly paid. The *Restitution*, a paper also sustained by First-day Adventists, and mostly devoted to the subject of the kingdom of God, and agrees with the teachings of the HOPE more than any other on the subject of the kingdom, but opposes the Sabbath and the perpetuity of the law of God, has within a few months reappeared from the ruins of the Chicago fire, and been re-established by donation from its friends.

True, these cotemporary papers have friends who are better able to donate to their respective causes, than are most of the friends of the HOPE; and they are older and better prepared to carry

on their respective work than we are; but I speak of them to show that they are sustained to a great measure by donation, and to contrast the cause they represent with the truths we advocate. It is often said by some of us that we have more truth than any other people, and that we possess a clearer knowledge of the Scriptures. If this be so then it brings an increased responsibility with it, and we ought to make the greater exertion to spread it abroad, and to support our religious institutions, and to do a work commensurate to the profession we make.

A denominational paper is a great auxiliary, or perhaps the best means of extending the truths we believe; and without a paper the work would go on but feebly. It is necessary to have some medium of communication, and a periodical is a great help in keeping a people together. As a paper is of so much importance, the HOPE ought to be better sustained, and a greater effort made to extend its usefulness, which would in turn help to sustain it. During the past year the office has been sustained to a considerable extent by its Job Work, which helping to sustain the office financially, has not extended the circulation of the paper. During the past year we have received a less amount of Donations than during the previous year.

With the cause we represent, with our boasted light and knowledge, claiming to have more truth than any other people, I feel that we are going at too slow a pace. I urge that the office be better supported, and that greater efforts be made to extend our cause and the circulation of our paper. We need also to supply ourselves with books of our own publication on our distinctive points of faith, and tracts for gratuitous distribution. If we believe the Savior is soon coming we have but little time to work in, and to help apprise the world of his appearing. It does not seem that we are working as though we believed his coming near, while just trying to maintain an existence. We have truths great and important which we ought to be spreading over the country with threefold zeal and power to what we are now doing. Many are perishing all around us for want of a knowledge of the truth. Where much is given there is much required, and if we have more truth than any other people are we not under greater obligations to spread it abroad? We speak of being poor in purse, or in means, and so are not able to help on the cause any better; but let us be careful that we are not desiring too much of this world's goods, and at the same time remember that we claim to be rich in faith and Bible knowledge.

Now cannot something more be done to help on the cause by supporting the paper better? Let us try to make it more presentable and then try to present it. Why do not the brethren, those who are here at this meeting, contribute more to the columns of the HOPE? Many excuse themselves for want of time, or that their minds are occupied with their business so that they are not in proper state of mind to write. In order for this cause to prosper we must make sacrifices, and those who can write for publication should feel a burden for the cause in so doing, for we are all interested in the success of this cause; and many times the Editor does not feel like writing; but as writing must be done, mind must be drawn as much as possible from surrounding care and labor, and an endeavor made to perform editorial duty. We need to have articles and series of articles, written for and published in our columns, devoted to the different subjects which the HOPE is designed to advocate. Let us prove that we are interested in the cause ourselves, and show it by the support we give our paper, both financially and by contributing to its columns, and then try to extend it to others. In the past the Editor has had to much work to do at the case, printing and so fourth, to give a proper amount of time to editing the paper, and hence the greater need of help from the brethren to supply the columns of the HOPE with reading matter.

I believe the work we do the coming season will tell more for the prosperity of the cause and our office of publication than that of any previous year. The success of the cause depends mostly upon us at Marion; and if we resolve to sustain the office and continue to publish the HOPE it will be done. Who is there here at this meeting who does not feel willing to do something more than merely paying his subscription price for the HOPE, and help along the cause we all love? Who would be willing to have the paper go down? then who is not willing to make an effort to sustain it. If the HOPE is of so much importance to the cause, and costs no more to keep it running than it does it would be a reproach to the cause not to have it sustained.

The Job Work of a printing office is always a great help in sustaining it, and what little we have done we have found to be a great help to us. If we were better prepared to do Job Printing we would have a greater income. During another year it is quite likely that we will do something in that direction, which will help to sustain us.

I have endeavored to state to this meeting somewhat of the condition of the office, and the circumstances under which the HOPE is to be continued. The subscription list is very small, and brings but a small income. Hence the necessity of support to a greater extent by Donation. Also the importance of sustaining the periodical of our denomination, both by finances and by literature for its columns.

It was voted That the election of officers be held after the Miscellaneous business.

After due consideration it was voted almost unanimously that the name of our paper be changed from the HOPE OF ISRAEL to the ADVENT AND SABBATH ADVOCATE, AND THE HOPE OF ISRAEL.

Letters of interest were read from S. Davison and A. C. Long.

Meeting adjourned to Monday, March 11, 10½ o'clock.

Monday, March 11, 1872, 10½ o'clock. Association convened pursuant to adjournment. The meeting was called to order by the President, H. E. Carver. Prayer by J. B. Goodenough. Minutes of previous meeting read.

It was voted that a committee of the five ministers recognized by the Conference be appointed to solicit and obtain means to support the Publishing Office the coming year, and to pay on the Office Debt; and that the committee proceed to business at once.

The feasibility of lifting the Office Debt from the Association was considered, and it being found practicable, arrangements were at once made, and a subscription taken, the brethren present subscribing sufficiently to lift the whole office debt.

The following resolutions were then voted. That we return thanks to our Editor for the economical and faithful manner in which he has conducted the affairs of the office during the past year.

That, whereas, several communications have been received from Elder S. Davison in reference to our publishing interests, showing a good and Christian spirit, therefore

Resolved, That while we appreciate the spirit of Bro. Davison, and respect his character, we do not deem his plans at present expedient, but would tender to him our highest regard and sympathy, and would be glad to have him live among us.

The officers of the preceding year were re-elected to fill the offices of the Association for the ensuing year, as follows: President, H. E. Carver; Vice President, M. B. Smith; Secretary and Treasurer, J. Brinkerhoff; Editor, J. Brinkerhoff; Publishing Committee, V. M. Gray, A. Aldrich, and M. N. Kramer.

Voted, That the minutes of this meeting be published in the HOPE OF ISRAEL.

Adjourned.

J. BRINKERHOFF, Secretary.

The Passover a Christian Institution.

THAT the Apostle speaks of a passover as a Christian institution is undeniable: because he says "Our passover, Christ, was sacrificed for us." 1 Cor. 5: 8. Bible Union Translation. The Mosaic passover was sacrificed for Israel after the flesh, and for them only. It was not for Corinthians, nor for any other Gentiles of whatsoever name or nation. But Christ is the Lamb of God which taketh away the sin of the world. It is fitting then that there should be a festival memorial of it in a Christian manner, and in a Christian sense. That such was Paul's sense of it in the above quotation, is plain; because he says further, "Therefore let us keep the feast." It was the same Christian festival that he spoke of to the Ephesian brethren; when they desired him to remain a longer time with them, he consented not, but bade them farewell, saying, I must by all means keep the coming feast at Jerusalem." Acts 17: 21.

When our Lord said to his disciples, "I have earnestly desired to eat of this passover with you before I suffer," I do not doubt but that he comprehended a new institution which he gave them at that time: and which he designed should remain with his people until he comes again, the annual memorial of this most solemn pledge. It was not the fading shadow of their deliverance from Egypt that he so ardently desired to renew, as to give a solemn and durable pledge that he would yet redeem the world for them that believe on him. The celebration of the old passover was proper and significant for the Israelites, so long as they remained under Sinaitic covenant; but that being broken and abrogated, the nation was rejected with it; but as the children of the covenant of God with Abraham, Isaac, and Jacob, they are preserved under the promise of a new covenant being made with them; of which the death of Christ is the pledge and ratification; it is therefore expressive of God's purpose to fulfill this promise, that a new passover festival is given, not to Israel only, but also to all them that believe; and who are to be made partakers of that new covenant. For such then, whether Jew or Gentile, the institution is designed.

We have already said that the institution was preceded by a supper. And so all the evangelists represent it. Luke says, "After supper," John says, "He rises from supper." John says also, "So after he had washed their feet, and had taken his garments, and was set down again," he renewed his discourse respecting what he had done to them, and exposed Judas' treachery; and Judas' being offended, Jesus said unto him, "What thou doest do quickly." Now none of them that sat at table knew for what intent he spake this to him. For some thought, because Judas had the bag, that Jesus said to him: "Buy what we need for the feast; or that he should give something to the poor." All this shows that the disciples regarded this meeting as preparatory to the more expressive solemnities of the feast: and that as Jesus had purposely anticipated, Judas went out, and that after he was gone the new institution was given; and indeed although it is not expressly so said, John's narrative seems to favor that order of things; for he says, "When therefore he was gone out, Jesus says, Now is the Son of man glorified, and God is glorified in him"; and all his subsequent discourse is respecting his departure out of this world to go to the Father, and his return to receive them to himself.

That a supper preceded the institution of the new passover is clear; and that after washing

the disciples feet he returned to the table, is clear likewise.

That the church at Corinth had a supper preceding the sacramental bread and wine, I think is clear also, as given in the 1 Cor. 11 ch. I like Campbell's version of that chapter better than any other I have seen. He renders it as follows, viz. "I hear that when you come together in the congregation there are schisms [that is, parties or divisions] among you; and I partly believe it. For there must even be sects among you, that the approved may be made manifest. But your coming together into one place is not to eat the Lord's Supper. For, in eating it every one takes first his own supper: and one is indeed hungry and another is filled."

To understand this complaint, it is requisite to know that the love feasts of the early Christians were provided for by each family, or person carrying provisions to the place of meeting as they were able, and when assembled, all the church, rich and poor, fared alike. At such a supper there was to be no distinction of high or low, or of rich or poor. Otherwise it would be no love feast, no Lord's supper. This amiable feature of the primitive love feasts, the Corinthian Church had destroyed among themselves by their party disputes and divisions, hence the apostle tells them that such a meeting, instead of fitting them to eat of the sacred emblems of the Savior's sufferings and death, wholly disqualified them to eat of it at all. They came together, not for the better, but for the worse. Their divisions and partialities wholly unfitted them for taking together the memorials of the Savior's pledge to return and receive them to himself. Now unless such a supper commonly preceded the celebration of the Savior's passover, there is no relevance in the Apostle's complaint. All partaking of one loaf, all drinking of one cup, would leave no one hungry, or thirsty, and no one filled or drunken.

The reprimand the apostle gives them, shows that it was not the sacramental bread and wine they were eating and drinking so selfishly; but the dainties and condiments of a feast. "What! Have you not houses to eat and drink in? Or do you despise the church of God, and shame them that have not?" Where is your faith in the Savior's promises? Where the love he enjoined? This institution has formerly been called "The Sacrament," because it is confirmatory of Jehovah's promise of a new and everlasting covenant. Sometimes the Communion, because all participants of it are expected thereby to express their mutual faith and interest in it as a ratification of the promise of the new covenant mercies of God by Christ Jesus his son, and our Savior. s. d.

"If David then called him Lord, how is he his Son?"

DEAR readers of the HOPE: you remember that I asked four questions touching the preexistence of Christ. Brother Carver soon replied to my questions, but I did not consider them answered while he made them a mystery. If my questions had been answered and explained clearly, and not passed by as a mystery, I should not have written upon the subject; but while the HOPE is designed to advocate the great truths of eternal life, immortality and salvation through Christ, I felt at liberty to speak through the HOPE, knowing at the same time that each writer was held responsible for his views of Scripture, and that we might know, like David, what relation we sustain to Christ. I gave what I understood to be a Bible position of the subject, namely, "If David then called him Lord, how is he then his son?" and in bringing the subject

under two heads, I have shown without a mystery how Christ was David's son, and how he was David's Lord, and left the subject with the readers of the HOPE for investigation.

But Bro. Carver has responded to my article, and seems to think that my article was an answer to the passages of Scripture which he had presented to prove the preexistence of Christ, and that I have only harmonized two passages out of six to my theory, leaving the rest unnoticed. Why does Bro. C. lay such claims to my article? As long as I did not consider my questions answered was it not incumbent upon me to present briefly what I considered to be a Bible position upon that subject? And while I have done this I have used such texts of Scripture as related to the subject, and more calculated to make the subject plain.

But why has Bro. Carver criticised so closely, and been so personal in his remarks upon the subject in his response? Can it be possible that the subject has been too plain, and that he should think to cover it up with such personalities as these: "Surely Bro. Branch has read the Bible to little purpose, or he would not have made such a mistake as this?" Further along he says again: "I repeat that Bro. Branch has not read the Bible as carefully as he ought, or he is forgetful of its teachings, as to make such rash statements." And again he says, "I hardly know what to say, or how to meet the point without giving offence, or wounding feelings." Why then say anything? Has he made the subject any more plain while he leaves it in mystery? Such personalities, and others of the same style which appear in brother Carver's "Response" never tend to throw light upon any subject. If Bro. Carver was not satisfied with what he had written in his first article, why not write again on his own responsibility, and bring the proof of his position? I would gladly have read from the pen of brother C., as I ever have been. I could speak of many points that Bro. C. has made in his response against the position I have taken in my article, but what have I to do with brother Carver any more than I have with any other one who believes in the preexistence of Christ, without it was so understood? and while it is not so understood, I shall not speak of any points that he has made in his response against the things that I have written.

I have submitted the things that I have written to the readers of the HOPE, with the understanding that I am responsible for the view of Scripture I have taken; and although brother Carver has given warning in his article least we subject ourselves to the same rebuke administered to two of the chosen apostles of Christ, "Oh fools and slow of heart to believe all that the prophets have spoken," yet we would say there are but few passages of Scripture, and perhaps none that is taken to prove the preexistence of Christ, but what we have considered over and over again; for we were raised and educated into the faith of the preexistence of Christ, taught it over and over again, and those passages so often quoted are but as the alphabet to us; but we were made to yield the point by the greater weight of testimony, and the power of the resurrection. So it is, not our faith "built upon a favorite class of texts," but a faith built upon the searching of the Scriptures, for, said Jesus, "in them ye think ye have eternal life, and they are they which testify of me."

Hartford Mich.

E. G. BRANCH.

I FULLY agree with Bro. Branch that the use of unkind and uncourteous language in the discussion of the doctrines of the scriptures is very

The Hope of Israel.

MARION, IOWA, THIRD DAY, MARCH 12, 1872.

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

Third Annual Meeting of the General Conference of the Church of God at Marion, Iowa.

Marion, Iowa, March 10th, 1872.

Conference convened according to appointment in the HOPE, and was called to order by the President, V. M. Gray. Prayer by B. Clement. Committee of H. E. Carver, J. H. Nichols, and J. Brinkerhoff were appointed a committee to prepare order of business. Adjourned to 2 o'clock, P. M.

March 10th, 2 1/2 o'clock.

Conference convened according to adjournment. Prayer by J. R. Goodenough. Committee on order of business reported as follows: 1, Credentials of Delegates; 2, Reading of minutes; 3, Reports of officers and ministers; 4, Ways and means of carrying on the cause and supporting the ministry in the field; 5, Miscellaneous business; 6, Election of officers; 7, Conference address; 8, Adjournment. Report accepted.

Delegates from Marion were M. B. Smith, A. M. Brinkerhoff, J. H. Nichols, J. R. Goodenough, I. N. Kramer, and A. Aldrich.

Voted, That the brethren from the different churches be considered delegates from their respective churches.

The following resolution was then voted:

Whereas, the American Sabbath Tract Society have honored us by sending a delegate to attend this annual Conference, therefore,

Resolved, That we extend to Elder V. Hull, delegate of the American Sabbath Tract Society, and to Elder B. Clement, who accompanies him, a cordial invitation to participate in our deliberations.

The Secretary reported that no Conference business had been transacted since last meeting. Treasurer reported no money received or paid out. Conference Committee reported having done no Conference business since the meeting of Conference last fall.

Ministers reported as follows:

M. N. Kramer reported having preached a few times at Marion. Owing to ill health and other causes he had labored but little in the ministry, and no money received. J. H. Nichols reported indefinitely, he having preached several times since last meeting. J. R. Goodenough reported verbally also, having preached about 150 times, and received about \$200. R. E. Caviness reported having preached 14 times. Reports accepted.

Addresses read from Elder S. Davison of Centerville, Iowa.

Reports of delegates; J. H. Nichols spoke of the progress of the cause at Marion, stating that the cause is progressing. Membership 37. A weekly prayer meeting is kept up, and also a Sabbath School in connection with Sabbath meetings. Jacob Clark reported from Keithsburg Ill., a membership of 20. No preaching for two years, and no falling off, and the church standing firm. Preaching very much needed, with a prospect of good being done for the cause. M. S. Parks from Pleasant Prairie reported a membership of 23, and 4 having moved away. The interest in the cause increasing, and their Sabbath meetings regular. R. E. Caviness reported from Fairfield a membership of 14. Meetings

irregular, but there is still an interest in the cause. N. Blood of Fairview, living with his family almost alone in the cause, spoke of his love of the cause and his desire for its success.

Eld. V. Hull, delegate of the American Sabbath Tract Society, gave a synopsis of the history of that Society and its workings for some time past; stating their sympathy with us and desire to co operate in the Sabbath cause; also their desire for our success.

The propriety of procuring and running a tent the ensuing season was considered, but in discussing the subject it was found that houses to preach in are easily obtained, and therefore the tent enterprise was not considered practicable.

V. Hull requested that a delegate be sent from this Conference to the meeting of their Association at its next session; also that a minister from this Conference be sent to visit a body of Sabbath keeping Adventists at Welton, Iowa.

Voted, That this Conference send a delegate to the Seventh Day Baptist North Western Association, to be held at Albion, Wis., next June. M. N. Kramer was elected such delegate with H. E. Carver alternate.

Voted, That in place of raising means according to the plan adopted by the first session of this Conference, we raise means by voluntary subscription.

Voted, That a committee of A. Aldrich, H. E. Carver, S. Davison, J. H. Nichols, R. E. Caviness, Jacob Clark, A. C. Long, M. S. Parks, and Jacob Spangler, be elected to request the members of the churches and scattered brethren in their various localities to contribute means to support the ministry the coming season, and to report to the Conference Committee by May 1st.

Voted, That the Conference Committee be instructed to send a minister to the brethren at Welton, Iowa.

Voted, That, Whereas it is the duty and should be the object of all Sabbath keepers to labor for a more perfect union of sympathy, interests, and organized efforts to advance the cause of Sabbath reform, and, whereas, our Seventh Day Baptist brethren who have long stood in the front in advocating this great question have responded to the request of Eld. H. E. Carver, and have expressed their sympathy for us by sending a delegate to this Conference, therefore,

Resolved, That we heartily appreciate and reciprocate this evidence of sympathy and interest by expressing our earnest desire that it may eventually lead to a more intimate union and co-operation in the cause of our divine Master.

After some discussion the following resolution was adopted:

Whereas, It is the opinion of this Conference that the cause of God can be better promoted by its members abstaining from the use of tobacco, therefore,

Resolved, That we pledge ourselves to discourage its use.

Voted, That the President of this Conference, when giving notice for Conference to convene, be instructed to call upon the churches to send delegates to represent them; also to send a report of their standing and progress, whether they are represented by delegates or not.

The presiding board of officers were re-elected to fill the offices of the Conference for the ensuing year, as follows: President, V. M. Gray; Secretary, J. Brinkerhoff; Treasurer, John M. Robins; Conference Committee, M. N. Kramer, H. E. Carver, and V. M. Gray.

Voted, that the President appoint a member of this Conference to prepare and read an address at the opening of the next session of our General Conference; whereupon the President appointed H. E. Carver.

M. N. Kramer, J. H. Nichols, J. R. Goodenough, R. E. Caviness, and S. Davison, were recognised as ministers of this Conference.

Voted, That the minutes of this Conference be published in the HOPE OF ISRAEL.

Adjourned.

J. BRINKERHOFF, Secretary.

Report of Labors.

AFTER closing my last report, I went home for a short time. Jan. 29th, in company with my brother L. R. Long, I started back to Harrison Co., arriving at Bro. Moore's the next day.

We commenced meetings in the neighborhood north of Bro. Moore's Feb. 1st, and continued over two weeks. The interest to hear was good. The house was well filled almost every night; the people were kind and hospitable, and treated us very well, for which they have our thanks. As the result of the meetings, six have taken stand with us on the truth. May the Lord direct them in his ways, and preserve them unto his glorious kingdom? Others have been convinced that we have the truth, but are not quite ready to obey. May they examine themselves and see the danger in which they are standing, and be constrained to turn to the Lord before it is too late!

We have held meetings in three places in that vicinity this winter. The Lord has seen fit to bless the work. There are now twenty-three Sabbath-keepers in this vicinity who make a profession of religion. The interest to hear continues to increase. We have calls for labor in almost every direction. People are awaking and want to hear on the great truths of the Bible.

These meetings were quite encouraging to all, especially to Bro. and Sister Moore, who shared in bearing the burdens, and have been Sabbath-keepers for about eleven years, during which time they had not the privilege of attending Sabbath meetings; but nevertheless held out strongly for the truth.

The members are lively and energetic in social meetings, and the spirit of God appears to be with them.

May they continue faithful, and get ready for the soon coming of our Savior in the clouds of heaven. Pray for us. A. C. Long. Civil Bend Mo. March 2nd '72.

We are unavoidably delayed with this issue of the HOPE, on account of attending the meetings of the Association and Conference which necessarily suspended work.

The new Heading for the paper will be used as soon as it can be obtained from the Type Foundry, we think on the next issue.

BUSINESS DEPARTMENT.

RECEIPTS

For The Hope of Israel.

Annexed to each receipt in the following list is the Volume and Number of the HOPE OF ISRAEL to which the money received pays immediate notice should be given if money sent for the paper is not in due time acknowledged.

\$1.50 Each. Mrs Jane Manson vii-13. Edwin Moor- man vii-17. A. Aldrich vii-1. Ellen Whitman vii-2. J. M. Beedie vii-19. S. A. Crawford vii-19. W. C. Long vii-21. T. H. Morrison vii-11. Thomas Whitehall vi-22. A. O. Clark vii-19. Jasper Ogle vi-17. Lode S. Lowther vii-17. Hillery Moseley vii-8. Wm H. Cronk iv-15. John O. Dine vii-1. N. Fuller vii-21. A. Lock \$3.00 vii-5. O. G. Davison 25cts vi-4. R. E. Prossler 50cts vii-16. John D. Cradier 50cts vi-10. L. R. Long \$1.00 vi-14. James Whitehall \$3.00 vii-1. James D. Clark \$3.00 vii-5. Jacob Clark \$2.25 vi-21. A. McArthur \$2.00 vii-19. John P. Parish \$2.00 vii-1. J. W. Morrison \$3.00 vi-6. Benjamin Madill \$1.67 vii-16.

Received on Donation to Association.

A Aldrich \$10.00. Elisabeth Whitehall \$1.50. Jane Stubs \$5.00. Silas S. Davis \$1.00.

Received on Office Debt.

Elisabeth Whitehall \$10.00. Sophia Clark \$10.00.

Received on Shares in Association.

Jacob Spangler \$25.00