

Isaac Kramer

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL.

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MY MISSION,

OR

Voice of the Hope

BY JOS. NICHOLS.

1. Out on my mission, I often depart;
Seeking the humble and lowly in heart,
Speaking kind words to encourage and cheer
And bid them their Maker and Savior to
[fear.
2. Many a heart I design to make glad,
Showing them where true joy can be had,
Bidding them seek the salvation of God;
And follow the pathway, the Savior hath
(trod.
3. Time in its onward flight bears you away;
Swiftly approaches the great judgment day.
Hence to get ready, I bid you make haste,
Not a moment to lose not a moment to waste.
4. I speak to God's people, to make them rejoice
For soon you will hear the Savior's kind voice
Calling the ransomed to enter their home,
No longer as pilgrims and strangers to roam.
5. No more will the tempter your pathway beguile
Nor e'er be permitted your soul to defile.
For sin cannot enter the home of the blest,
When free from earth's cares and turmoils
[they rest.
6. When that bright epoch, on earth shall begin
And you are set free from temptation and sin
My mission to you will forever be o'er,
And foes will deride and oppress you no more.

LAFORT CITY, IOWA.

You are always welcome to call upon God:
over the throne of grace is written, "Behold,
now is the accepted time."

Parallel between Dan. 7-8, and Rev. 13.

BY H. E. CARVER.

In our exposition of Rev. 13, we meet with the objection that the seven headed and ten horned beast of this chap. cannot symbolize the civil power of Rome, because it bears the same characteristic marks that the "Little Horn" of Dan. vii does and that must symbolize the Papacy.

Now as we do not wish to differ, wilfully from our brethren, we will try and see how near we can get to them in our views without sacrificing a principle or a point of truth, and in order to do this, we feel disposed to make this concession [i e] that with a little modification of the proposition, we will agree with them that the two prophecies relate to the same power. Our modification is this, Associate the two horned beast and the image with the first beast of that chapter, and we will agree that it is the same precisely as the little horn of Dan. vii. Of the little horn it is said "He shall speak great words against the most high and shall wear out (by war) the saints of the most high. * * and they shall be given into his hand, until a time, and times, and the dividing of time."

Of the "first beast" of Rev. xiii, it is said "there was given him a mouth, speaking great things and blasphemies, and power was given unto him to continue (make war, margin) forty two months, and it was given him to make war with the saints and overcome them. Here is a parallel say our S. D. Advent brethren; very good, we admit it, but the parallel does not end here, for the two horned beast it is said, "He spake as a dragon, AND HE EXERCISETH ALL THE POWER OF THE FIRST BEAST BEFORE HIM. Are you willing brethren, to carry the parallel to its legitimate conclusion?"

But let us return to Dan. vii-viii, and what do we find? A little horn coming up among the ten horns of the great and dreadful fourth beast, and marked by some very peculiar characteristics. He had eyes like the eyes of a man, and a mouth speaking great things. Horns as brought to view in Daniel's prophecy, have been universally understood, as representing civil power, or political, or secular rulers, or kingdoms, and we see no necessity of departing from the established rule in this instance, hence we understand this horn to represent the civil power of Rome under the popes while the means by which that civil power has been attained are the ecclesiastical eyes and mouth.

Viewed in this light this prophecy forms a most perfect and beautiful parallel with Rev. xiii, only the latter brings out and exemplifies the matter more clearly than the former.

According to this view the "first beast of this chapter represents the civil power of Rome after its change from paganism to christianity, the image to this beast represents the civil power of the line of popes, this civil power being conferred on him through the mighty influence of the corrupted christian clergy in the interests of the bishop of Rome, that corrupted clergy being composed of two distinct orders, Regular and Secular, which existed and exercised considerable secular or civil power before the establishment of the pope as a secular prince, and constituting the two horned beast.

Those disposed to doubt the accuracy of the programme as laid down here are respectfully referred to the prominent historians of those times in whose works they will find that this was the modus operandi, by which the line of popes was elevated to its supremacy thus following the prophecy in its minute details.

Before this view of the subject was brought to our notice last winter, we were entirely ignorant of the fact that the 13th of Rev. had been a theme of investigation among the standard theologians for many years past, supposing the S. D. Adventists were the only class who made any attempts to explain and apply the two horned beast and image, and I am satisfied that previous to the present agitation on this subject the same ignorance pervaded the minds of the mass of the brethren including the preachers. I judge so from this circumstance. After a discussion of Rev 13, was determined on last winter, I asked Elder Ingraham in the presence of Elder's Isaac Sanborn and R. F. Andrews if he understood the positions that Elder Brinkerhoff intended to take in the discussion. He rebbed that he did not, I told him Elder B. had adopted views similar to those of Bishop Newton, Clark, and Benson, and asked if he understood their views. He said he did not and seemed anxious to procure their works, in which I offered some aid. At the time Elder's Sanborn and Andrews, did not manifest any knowledge on the subject, and all seemed much surprised at the strength manifested in debate by Elder B. Said Elder Ingraham to Elder Brinkerhoff, in my hearing, one evening after having been severely handled in discussion, "Dont keep pounding me in this way Elder. I will, repliid Elder B. unless you meet the issue. Why rplyed Elder I. you have given me enough to night to last me three weeks, in which opinion I concurred.

Since the adoption of our present views on this subject we have learned that the same views substantially, are being advocated by some of our first day advent contemporaries and we rejoice that light is being diffused on this prophecy not because it is against our S. D. Advent brethren but because the true exposition demonstrates the near approach of the kingdom of God.

Rule for the Interpretation of Scripture.

BRO BRINKERHOFF: I have with great interest read in the "Hope," "An exposition of Revelations xiii," and feeling a desire to contribute something beneficial to the readers of the Hope, I will transcribe a piece contained in my Scrap Book, which I call Rules for the Interpretation of Scriptures. Who the writer is, or what I have taken it from, I am unable to say, I wish I was able to give the author due credit. Your Brother in hope of Eternal Life.

ERASTUS CLARK.

"In the interpretation of scripture, our conclusions must be according to the analogy of faith: that is, they must be consistent with plain passages that speak on the same subjects or events: also the general tenor of the scriptures must rule in the conclusion arrived at. The idea that Bible language is to be understood different from the same forms of speech in other writings, is a fruitful source of error.

Mysticism, or saying one thing and meaning another, is not to be tolerated in a professed revelation.

To make plain words of Revelation mean something else than their obvious sense, or pretending the true sense is a hidden one, was introduced into the church, almost as soon as the apostles had left the world. Heathen philosophers dealt in the mystical, because they designed to keep the people in ignorance, or that they might appear wiser than the masses, thereby making their services essential, and securing their own gains out of the multitude whom they professed to teach.

The primitive converts to christianity, from heathenism, had great temptations to use the mystical in interpreting scriptures, hoping thereby to multiply conversions to the new religion by the abundance of hidden wonders they thus pretended to find in the Bible. To some extent they were successful; but the church paid dear for this perversion of the word of God: it prepared the way for the papal apostacy; and, since the Reformation, has been the scourge of christianity, producing fanaticism and wild fancies on the one hand, and destroying a sound faith on the other, thus leading to every evil work.

There is but one remedy for this evil, viz: A rational adherence to a literal construction of Bible language; such as would be sound in reading any other work of sober instruction.

There are figurative and symbolical representations and illustrations of truth; but they are such as might be understood by the common people: it was such language as was in common use at that time; hence, if we place ourselves where they were, we need have no serious doubt as to the sense intended.

The sun, moon, stars, mountains, rivers, va-

rious beasts, and such like, were used figuratively or symbolically to denote kings, rulers, governments, kingdoms, states, &c, but they were not so used to hide the meaning, except in rare cases, for it was the common method of conveying instruction in a time when almost every idea had some symbol to represent it and make it more plain, instead of obscuring the meaning, as some suppose.

We are not to give those symbols or figures a fanciful interpretation, but let the scriptures be their own interpreter, carefully examining such teaching in the light of explanations or fulfillments presented, which will show how the language was then understood; thus we shall be made acquainted with the true import of words employed. With this precaution, we may, and ought to explain the Bible as we would any other common sense book, written to communicate information to the minds of men in general, i. e. according to its most obvious sense.

GOG AND MAGOG.

BY ELD. S. DAVISON.

(Concluded)

"Gomer and all his bands; the house of Torgarma of the north quarters and his bands." Since the Crimean war, Russia has made extensive conquests between the Caspian and Black Seas; and eastward, her name is now respected along the Chinese border to the river Amoor. (The Arabs call the Chinese wall, "Sude Yagog et Magog,") which shows they know who Magog is. The identification is complete. Who are its allies? According to Josephus, Gomer settled unoccupied lands from the river Tanais, (which runs into the Caspian) to Cadix in Spain. The Welsh, whose proper name was Cumri, claim to be descendants of the same race; and to have gone to Britten as early as three centuries after Noah's time, but we have no intimation that any people are intended in the prophecy, but such as have maintained their national descent, and identity with their patriarchal progenitors, as the nations above mentioned, and which now acknowledge the Russian sceptre.

Persia, Ethiopia, and Lybia, are to be confederate with Gog. Probably by sympathy in opposing a common disturber of their national regime. "And many people with thee." Probably volunteers from other nations. The great leader of all is the Gog, the Tezar; His object is to possess the holy land; that of the many people with him, may be adventure, and plunder, he must countenance them to have their co-operation. "Thou shalt think an evil thought." Success may lead him to attempt universal empire. Is not that purpose meditated now? An impious thought in the sight of him who has given in covenant the kingdom under the whole heaven to his only begotten Son.

Such is Gog; Who will be his opponents? "I am against thee O! Gog; Sath the Lord." The land of Palestine is given in covenant to Abraham and his seed forever. All the Tezar's pretences are impious, and unfounded; but God maketh the wrath of man to praise him, and the remainder of wrath he restraineth."

"Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, will say. Art thou come to take a spoil?" By Sheba and Dedan, there can be but little doubt that Arabia South, from Persian Gulf, to Aden, at the Straits of Babel-mandel is meant. These are descendants of Jectan; not Hagarites, or Ishmalites, but Shemites of an earlier branch than the house of Heber. It would seem from the prophecy that the course of Gog, will arouse all their latent lineal sympathy with the prophetic destiny of the family of S'hem. It is remarkable that their mercantile alliances are at present chiefly with England and the United States.

"The, merchants of Tarshish, and the young lions thereof," must obviously designate powers existing in the latter days, when Gog invades the land of Israel. Tarshish has designated a mercantile marine from the days of Solomon. A lion supporting a crown, is in the national escutcheon of England. "The young lions thereof," must certainly import those governmental powers which have arisen out of English power. And this agrees with Isiah. lx, 3. "Surely the Isles shall wait for me; and the ships of Tarshish first, to bring my sons from far; their silver and their gold with them, unto the name of the Lord thy God, the Holy One of Israel." Whoever may be the projector of this enterprise, the ships of Tarshish will be employed to carry Israel back to their own land; and the same power with its confederates will be defenders of that returned people. Whether therefore, before or after the advent of the Lord, the event is to take place while these governments retain their national power.

No amount of spiritualizing, however ingenious, can meet the specifications of these prophecies — To bring back to any location, can be predicated only of a people who had been there before. It can apply only to literal Israel. "Their silver and their gold with them." Do spirits need gold and silver? They are to be gathered unto their own land. Ezek. xxxix, 25 to 29. It is theirs in covenant with Abraham, Isaac, and Jacob.

The very prediction of Gog's expectation and overthrow shows that it is before Messiah's kingdom is complete. All the prophecies of their return show this. Micah iv, 9, would seem to import that this conflict in the land of Israel, will take place while they are uncertain whether the Messiah has returned to them. "Now why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished? Is there no pang have taken thee as a woman in travail.

A writer in the Prophetic Times, Vol. IV No.

6, has a Daniel's beast, I and an id together a theory; destroyed because Israel has taught t overthro that the Gog, 1st holding vined t from th convers fected. gather Ezek. x mong y against ry whe into th am the the pro that th battle. plies as forth, t he foug tie I su king at the sun course selves fought before and co of Gog the de And t prophe ficality sword 19,20. kingde filment

It is revere has or It is measu lishing reflect I late says, throw ease t

5, has an article on Gog, in which he confounds Daniel's wilful king, and the little horn of fourth beast, Paul's man of sin, John's Antichrists, and an ideal Antichrist of modern creation, together as one personage, (to me a very absurd theory) and then argues that antichrist must be destroyed before Gog invades the land of Israel, because "That at the time of Gog's invasion, all Israel has been restored." But it holy scripture taught the existence and overthrow of such a mongrel antichrist, as thus represented, and his overthrow, it would be an unnecessary inference that these events must precede the overthrow of Gog, 1st Because the house of Israel after holding the slaughter of Gog, are to be convinced by the event that Jehovah is their God, from that day forth, which implies that their conversion to the Messiah had not yet been perfected. Chap. xxxix, 22. 2d That they are gathered in an unconverted state is plain from Ezek. xx, 33 to 44. "I will purge out from among you the rebels, and them that transgress against me, I will bring them out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord." 3d From aught that appears in the prophecy, Gog may be among the all nations that the Lord will gather against Jerusalem to battle. Zech. xiv, 2. 4th The third verse implies as much as this. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." The day of battle I suppose means the battle of the confederate king at Gibeon, in the valley of Ajalon, when the sun stood still and the moon stayed her course a whole day, for Israel to avenge themselves of their enemies. In that day the Lord fought for Israel. "At the brightness that was before him his thick clouds passed, hailstones, and coals of fire." So it will be at the overthrow of Gog. Ezk. xxxviii, 22. So too will it be at the destruction of great Babylon. Rev. xvi, 21. And thus must perish the beast and the false prophet. Rev. xix, 17 to 20. This is not the finality, for "the remnant were slain with the sword of him that sat upon the horse which sword proceeded out of his mouth." Rev. xix, 19, 20. The vindication of Messiah's claim to the kingdom under the whole heaven, and the fulfillment of the second Psalm,

S. D.

Will Worship.

It is very sad to see those whom we love and revere reject the system of worship which God has ordained, and establish a system of their own. It is like rejecting the standard weights and measures approved by our government and establishing a standard of our own. The above reflections occurred to me, from reading a letter I lately received from a S. D. A. Brother. He says, "My prayer is, if I leave this truth; I will throw away my Bible altogether." It is often the case that a simple sentence betrays the inmost se-

crets of the heart. This poor Brother has got a system suited to the natural man, [I had liked to have said, suited to the carnal nature] and he clings to it with a determined will which will be satisfied only with this; or next to it infidelity. He has chosen his mode of worship, and the Lord must come to that; or he will turn to the next best thing in his mind,—infidelity: Immediately following this strange sentence, he tells me, "The sin of unbelief, is not half as great as the sin of Rebellion. Ah! thought I, what are you but a rebel—not against S. D. Adventists, but against God! You have said that unless you could be weighed in your own scales you will (rebel) "throw away your Bible."

This sentiment however is common with a few (I wish the number were less) S. D. Advents. Many of them believing that the visions are God's last letter to the Church, and that the Bible is no more to be compared with them than an old letter from a friend, dated a year ago, is to be compared to the one received in the P. O. to-day.

A few of our brethren will recollect how high this spirit of believing the visions, or rejecting the Bible run at a so-called meeting at Fairfield a few months ago, when Eld. A. C. Bourdeau found it necessary to make an explanation.

Now I do not believe they make their own conditions and go to heaven on them. God has laid down the rules in his word, and if we are humble enough to do as he directs, we will not say; If I ever give up what I now hold as true, I pray God to switch me off into infidelity.

There is manifest here a great lack of love to God. We are not serving him, because we have found a system of worship which pleases us.

Our own wills are the idols, and we deceive ourselves, and persuade ourselves that we are worshipping God. We are impelled by no other motive, than a love we have for a system that perhaps suits itself to our peculiar organization. I am sorry such a spirit is abroad in the World. I would much rather see this Bro. take up his Bible and say; speak Lord, thy servant heareth and will do whatsoever pleaseth thee. Brethren of the S. D. A. Church; let us lay aside our wills and listen to God, and the Bible; Let us act as if we had no preconceived opinions or prejudices of our own to humor. May God help us to serve him in the right spirit, and in truth

D. W. HULL.

Why not Respond?

BRO. BRINKERHOFF: While Bro. Cornell was lecturing upon the subject of Spiritual Gifts in this place a few years ago in speaking of the visions he said, "When the time was set for the Lord to come in '54, Sister White saw that the time would pass. And so it did. But now she had been shown that they had got the time set too far ahead," referring to the timeist of 67—8. I have twice called Sr. W's. attention to this statement of Bro. C's written the past twelve months, with a request that she would inform me if the statement was correct. But have re-

ceived no response.

Again: It is stated in preface of the Supplement to Ex. and Views, that the object of the Supplement was to give a further explanation of the Shut door view, and others, also to give more recent views. I asked Sr. W. to explain why she considered it necessary to give a further explanation of the Shut door view?

Whether it was in consequence of time proving her former view incorrect or, whether others were disposed to take the same view of her vision as myself, as teaching that the salvation of Sinners was past.

Dear reader, we consider the foregoing both civil and reasonable enquiries to make. Our object was simply to learn the truth in the matter in order if possible to remove some doubts that existed in our minds relative to the Shut door view. Although our request has been repeated no notice has been taken of it whatever. But what right have we to complain? Of course, Sr. W. is under no obligations to answer our enquiries, especially when there is so much involved. Reader let us have a consistent theory, that we are not ashamed of. One that will bear investigation

W. H. BALL.

Condition of Rome.

As the days of the temporal authority of the pope are about ended, the eyes of the student of Prophecy are directed thitherward. [Ed.]

The following is from the Boston Pilot of Sept. 29th, one of the principal Catholic papers in this Country:—

"The French occupation is approaching its close. Count de Sartiges has officially disclosed to the Pope's Government that the Roman States would be entirely empty of French troops by the 15th of next December, the day fixed by the convention. The publication of the Euclycal, which had been looked for with so much impatience, had been indefinitely postponed. The Holy Father, in his wisdom, has probably considered that the opportune moment for lifting up his voice has not come. It is, however, expected that the pope will pronounce an allocution at the Consistory which will be held shortly; or, at all events, that either by Euclycal or in an Allocution, the Pope will give some intimation of the line of conduct he intends to adopt under impending circumstances. I do not think the Pope will do anything of the kind. The resolutions of his Holiness must depend entirely on the course of events and it is impossible to say beforehand what that may be. One may be just as wrong in saying that he will quit Rome as in asserting that he will remain. I am assured by those whose statements are worthy of attention, that the Pope will stay in Rome after the evacuation, until open attempts on his authority or his life shall force him to seek a foreign asylum. Others, very possibly extremely well informed, believe that on the retirement of the French troops, he will depart at once to London or to Malta. It is even stated that the object of Cardinal de Reisach's late visit to England was to pave the way for the reception of his Holiness."

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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TUESDAY, - - - - OCT. 23, 1866.

W. H. BRINKERHOFF, Editor.

Sabbath-keepers not Belonging to the Third Angel's Message.

We have before us the Advent Review of Oct. 31, in which is an editorial in which Bro. Smith animadvert with peculiar emphasis against sabbath keepers who are not identified with the S. D. Advent church. Human nature and human feelings would prompt us to retaliate in kind, the expressions and epithets that have been hurled at us as a class, but as our human feelings are not safe guides in leading us to glorify God, we will strive with divine aid to repress all undue feelings in the consideration of that article. It is too lengthy for insertion, else we would lay it before our readers. We will however give some samples to show our readers *what kind* of opposition we meet with from those who claim to be *par excellence* the receptacles of the truth.

In speaking of us as a class (for the Editor has made no exceptions) he styles us "false professors," "enemies under the guise of friends," says that they (we) "watch for souls that they (we) may cause them to stumble, that we are enemies of the cross of Christ, enemies of the truth." He represents us as having "eyes sleepless for mischief" and "watching to pour poison into the minds of S. D. Adventists," and that "if we can carry our point and embitter any against that people, that we care not what becomes of them, that we care not how soon they give up the Sabbath nor what becomes of their religious experience."

These are very broad assertions and if we had any faith in the editor of the Review as a divinely inspired prophet or even the son of a prophet we might well tremble in view of such denunciations but as it is, and in view of all the circumstances in the case we are forced to the conclusion, that he has not studied the principles embodied in the ninth commandment with that depth of research that has characterized the investigation, and elucidation of the fourth.

But we wish to bring out and illustrate what we consider the motives that underlie such effort as the one before us.

It is very common in the discussion of religious questions for the party that holds error when that error is assailed and it is perceived that it cannot be sustained by legitimate Bible argument to resort to other means of evading the power of truth, and amongst others is that of weakening or destroying the influence by detracting from the character of those they consider opponents.

Thus in the case of the reformer Martin Luther when he came out with his Thesis, exposing the errors of the Romish church, an attempt was

made to refute his positions and arguments, and signally failing in this effort, resort was had to calumny opprobrious epithets, and they would have put him to death if they could.

But we have a more illustrious example in the discussion between our Lord and the pharisees. The latter confounded and silenced by the unanswerable arguments of our Lord, loaded him with contumely, even charging him with collusion with the Devil, and finally nailed him to the cross.

The same course is being pursued by the leaders of the S. D. Advent people towards us. One of their leading ministers, supported by two others, attempted to meet the arguments which sustain our position. Utterly failing in this, and retreating before the discussion was half done, resort has since been had to the same means as in the cases named, only they have not carried them out to their legitimate results.

We do not wish to be understood as comparing ourselves individually with Luther, much less with our Lord. We mention their cases as illustrating a principle merely, and one that we think will apply in the present instance.

They were innovators, or rather held and propagated truths that conflicted with the peculiar and stereotyped views, opinions and superstitions of the classes with which they had been respectively connected, but neither the arguments nor contumely, nor threats of former associates could deter either from pursuing the course marked out by the dictates of an enlightened judgement and conscience.

So we consider that we have truths, Bible truths that do not harmonize, but conflict with the cherished views of our former brethren; and whether they will hear or not, we intend to press those truths wherever we can obtain a hearing, whether among S. D. Adventists, or in new fields. In doing this we intend by the help of the Lord, to leave such weapons as those used by the editor of the Review in the hands of our opponents.

In reference to the editor's assertion that we do not "strike out" for ourselves and "build up a people of our own" we would just state, that we have recently visited a church of sabbath-keepers in Illinois of about twenty five members, that has been raised up mainly within a few months past, and by influences entirely outside of the S. D. Advent theory of the two-horned beast and messages, and a more intelligent or substantial class of people we consider hard to find, and they are exerting a marked influence in their vicinity in favor of the Law of the Lord.

In conclusion, permit us to say that neither the fear nor favor of our former brethren, shall deter us from pursuing the course we think calculated to promote the glory of God, and the welfare of our fellow men. If they will meet us in discussion, we will show them that we can treat them and their views in a candid and respectful manner. But if they will not, we must do our duty, and leave the result in the hands of our Lord.

H. E. CARVER.

To be spiritually idle is to be spiritually poor
"The hand of the diligent maketh rich."

To be idle is to be weak. "But exercise thyself rather unto godliness."

Thoughts on the Intermediate State,
and
The Resurrection of the Dead.

BY SAMUEL DAVISON.

(Concluded.)

The sacred writers frequently speak of the dead as asleep, and the resurrection as awakening to a new life.

"Many of them that sleep in the dust of the earth, shall awake, some to everlasting life," Dan. xii. 2. "For if we believe that Jesus died and rose again, even them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep," 1st, Thess. iv, 14 15. "We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump," 1st, Cor. xv, 51. The last trumpet, I suppose, is the seventh apocalyptic trumpet. The resurrection is spoken of as a new birth. Thus Isaiah says of the City of Jerusalem, "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children, Isaiah lxvi, 7 8. When the Lord said to Nicodemus, "Art thou a teacher in Israel, and knoweth not these things?" I suppose he refers to this class of scriptures which teach that the dead shall be born again of the resurrection; for thus he says of the resurrected, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels; and are children of God, being children of the resurrection," Luke xx 36.

All these testimonies respecting the resurrection of the dead, harmonize with the testimonies respecting the unconscious state of the dead, and the future reward of righteous men, and the future punishment of the wicked. The holy scriptures uniformly speak of all the dead as in their graves; under the earth, or in the sea; and their rewards and punishments as future. Job xxi 30, says "The wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," Dan. xii, 2. Who could sleep in the presence of God in heaven? who could sleep in devouring fire? But as the apostle has it, "The trumpet shall sound and the dead will be raised," 1st, Cor. xv, 52.

The state of the dead then is one of "reserve"

[II Peter ii, 9] and unconsciousness keeps silence in the grave, until the last trumpet shall sound and the resurrection shall take place;

The resurrection is always predicated upon the power and the will of God. "He that raised up the Lord Jesus Christ from the dead, will also quicken your mortal bodies."

The resurrection of itself does not make men immortal; Lazarus was not immortal when raised from corruption and the grave. The young man of Nain did not obtain immortality when raised from the bier. Tobitha, of Joppa, did not rise immortal when Peter took her by the hand and lifted her up alive; All these died again of the mortality inherent in our Adamic nature. Eternal life is the gift of God through Jesus Christ our Lord. Rom. vi, 23 and that at his appearing and his kingdom, II Tim iv 1. This doctrine [say some] makes man a non-entity. If there is no immortal spirit, no conscious existence between death and the resurrection, man is totally extinct and there is nothing to resurrect; God can make another man just like him, but the same man can never be resurrected. They who make this objection show considerable weakness, or passion, mostly both. Their weakness is this; viz. They cannot dispose their thoughts to consider the subject in any other order than that in which they are accustomed to consider it, and its kindred truths. Their passion is seen in this viz. They will not allow the fair construction of language, the import of which militates against their notions of the matter. They affirm conclusions that do not necessarily follow from the positions they oppose. Inferential reasoning may illustrate but can never prove a position that has no positive proof, nor destroy positive proof. The difference between them and us is this viz. we bring forward what the holy scriptures affirm positively, they resort to inferences from doubtful positions, the word of implicit faith in plain testimony.

Will they admit a few things we affirm? we ask at least a consideration. 1st, We do not believe the annihilation of any person and his resurrection to follow; 2d, We do not hold that death is annihilation. Death is a dissolution of vital connections in the elements of our being. 3d, we believe that God who first organized and vitalized man has promised to reorganize and vitalize him from the dead. We believe he can and will do it. 4th, We believe that on the righteous God will bestow eternal life; but that on the wicked, God will rain fire, and brimstone, snarls and death; which will be a lake of fire and brimstone in which he will destroy the wicked; of which the destruction of Sodom and Gomorah was an example.

5th, We believe there will be a restitution of all things; in a renovation of the atmospheric heavens, and of the earth, on which the paradise of God will be restored, for the everlasting abode of the righteous. 6th, We do not pretend to

think that all this will be in one or two diurnal revolutions of the earth. Neither do we pretend to know what God has not revealed of the times in which these things will be done. 7th, what does any man know of the secret of life more than the apostle, who said, "in him we live, move and have our being"; Acts xvii 28. "Even in God who quickeneth the dead, and calleth these things which be not, as though they were," Rom. iv 17.—— That said of Cyrus he is my shepherd and shall do all thy pleasure, [Isa. xiv 28.] long before Cyrus was begotten, or thought of by man. It is thus the resurrection and the future life, are some times spoken of in the holy scriptures, as if already done. Can our objectors tell what there is more mysterious in the resurrection of a dead man, than there is in the conception of a living child? Which is most mysterious?

It is only in our habits of thought that conception is easy and natural, and the resurrection of the dead an impossible thing. God said to man "Dust thou art, and to dust shalt thou return," and he can as easily reorganize and quicken it as he did organize and quicken it at first. The first man must have wondered at the reproduction of the species from the seed, as we do at the resurrection of the dead. On proper reflection, we may see, that one is as easy to the Creator as the other; All things are of God, and to assist ancient faith in this promise of the resurrection he himself appeals to this very order of nature, Isa. lxvi, 7, 9, he says, "Am I he that maketh others to hear and shall I not hear myself? Am not I he that beareth, and maketh barren, saith thy God." This is Queen Elizabeth's version, and is sustained by sound criticism.

It is certain that consciousness is suspended by sleep, by accident, by disease, and restored with waking, returning with health, and reanimation, and to the patient, identity is preserved by the conscious connection of the past with the present ideas and sensations. So it will be in the resurrection. It was this reproduction of life and conscious being for which the Lord looked, when he said unto the Father, "Into thy hands I commit my spirit," and for this Stephen looked, when he said unto the arisen and ascended Lord; "Lord Jesus receive my spirit." And Paul also when expecting martyrdom from the orders of Caesar Nero, said "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." This is also what present believers look for, when the Lord shall appear unto them that look for him the second time unto salvation.—— "Why should it be thought a thing incredible with you, that God should raise the dead." Acts xxvi 8.

Idleness has no promise. "So run that ye may obtain." "Let no man take your crown." The idle are liable to a disastrous end. "Cast ye the unprofitable servant into outer darkness."

THE NATURE AND PERPETUITY OF SPIRITUAL GIFTS, OR "OBJECTIONS ANSWERED" REVIEWED.

BY THOS. HAMILTON.

(Continued.)

Obj. 30. "Time to commence the Sabbath." The visions once taught that the Sabbath should commence at 6 o'clock P. M.; but subsequently the time was changed by vision to sunset.— Smith says, "This we meet with an unqualified denial!" But what are the facts? The following extracts taken from the "Voice of the East" will throw some light upon this point. "In 1854-5, it was discovered from the teachings of the Bible, by certain Advent Sabbatharians that the Sabbath did not commence at 6 o'clock as they had been instructed to believe by their vision led brethren, but at sunset. Many articles were written upon the subject, but none of them ever found their way into the Review, but were published in the Messenger, and the anti-vision Sabbatharians practiced commencing the Sabbath at sun-set, while the visionists continued to commence it at 6 o'clock. For at a certain previous meeting, where a knowledge of the right time of commencing the Sabbath, was professedly the burden of prayer, a clock dial was seen in vision with the hands standing plumb or perpendicular before the face! This was sufficient to settle that point with the visionists until the anti-visionists effectually unsettled it for them.— When being pressed to do something, J. N. Andrews set forth a *scripture argument* (varying in some respects from those published in the Messenger) showing that the Sabbath commenced at sun set." *Voice Vol. 1 No. 4.* So much for this witness. Hear Uriah Smith again; "The visions never taught that the sabbath should commence at 6 o'clock, and the article setting forth the reasons for sun set time, published in the Review vol. 7 no. 10 *antedates the vision* which the objector claims was given to change the time." What article does Smith refer to? The "*Scripture argument*" by J. N. Andrews, before referred to by the Editor of the *Voice of the East.* Hear Eld. James White, "When in Maine last summer we stated our feelings on the subject [time of the sabbath] to Bro. Andrews, and our fears of division unless the question could be settled by good testimony. He decided to devote his time to the subject till he ascertained what the Bible taught in regard to it, and his article in this No. is the result of his investigations." Review Vol. 7, No. 10. Here we see that the article setting forth the reasons for sun set time by Eld. Andrews was published in Review Vol. 7, No. 10, which was published Dec. 14th 1855. What is the date of Mrs. White's vision that was given to change the time? Nov. 20th 1855. Reader does the article *antedate* the vision, or does the vision *antedate* the article? But perhaps Smith may say that Eld. Andrews had prepared his article before Mrs. White had her vision. Perhaps he had; but what good could it do until it was published? It certainly was not published until two weeks subsequent to the vision, and here Smith is at fault. Does Uriah Smith remember the Sabbath at Bath?

Creek in Nov. 1855? Was he present at the meeting on the 17th when the "time to commence the Sabbath" was discussed by Elders White, Bates, Waggoner and others? Does he remember how Elder Bates stood out against commencing the Sabbath at sunset? And how Mrs White was taken off in vision on the 20th? And how Eld. Bates yielded his position when the vision was given? Reader, these are all facts. But lest we may be charged with misrepresentation we will give a few sentences from the vision itself. "I saw it was even so, 'From even to even shall ye celebrate your Sabbaths.'—I asked the angel if the frown of God had been upon his people for commencing the Sabbath as they have.—I inquired why it had been thus, but at this late day we must change the time of commencing the Sabbath? Said the angel, 'Ye shall understand, but not yet.'" See Testimony No. 1, page 4. Reader, have we not succeeded in sustaining this objection? We certainly have.

Obj. 34. "Her visions are opposed to the Bible on the subject of meats for food." Uriah Smith says, "His (the objector's) work is but a tissue of confusion. His quotations are garbled &c." Dear reader, these violent outbursts of bombast, that we so frequently meet with here, have nothing to do with the point at issue.—Smith knows he cannot meet our arguments on this subject, as the sequel will show. We will now give the true Bible doctrine on this subject. In so doing we shall take the former teachings of the Review. "Mans Meat." "In the beginning God gave to man the seed of every herb, and the fruit of every tree for food. It was not the original design that man should subsist on flesh, and death would never have been known in the earth if man had not sinned. After the flood the Lord permitted man to eat flesh,—there was no restrictions, he could eat any kind he chose. But when God chose the nation of Israel for his own people, he commanded them not to eat certain kinds. When the Lord rejected the nation of Israel from being his people, men were placed on precisely the same footing in this respect they were before; for the law of Moses (of which the prohibition not to eat certain animals was a part) was done away. The only restrictions relative to eating flesh in this dispensation are found in Acts xv. A council of the church sanctioned by the Holy Ghost declares that it is necessary to abstain from meats offered to Idols, and from things strangled, and from blood. They were not permitted to eat blood in the first place." Gen ix, 4. See Review Vol 17, No. 17. In the foregoing extract we have the teachings of the Bible on the subject, which we fully endorse. But what does the vision say? "God gave Noah permission to eat of the clean animals." Vol. 3 p. 76. Bibl.: "Every moving thing that liveth shall be meat for you." Gen ix, 3. No restrictions! Hear Mrs White again, "God never designed the swine to be eaten under any circumstances." Vol. 4, p. 124. Now hear Uriah Smith in 1858: "To your query concerning the lawfulness of eating pork, we have not time nor space to give an extended reply. We will only refer to one declaration of Pauls, which, in our opinion is sufficient, so far as the Bible is concerned to demolish completely

all distinction which people may endeavor to raise between meats. 1st Tim. iv. He speaks of some commanding to abstain from meats &c, and then says, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. Whatever is positively repulsive our palates will admonish us not to touch; and whatever is not for our health, of course we should not indulge in. But the comparative merits of different kinds of food as promotive of health, is a question which the Bible does not decide for us.—Each must determine this for himself according to the laws of his own nature." Review, Vol. 43 (No. 3.) The foregoing extract is in harmony with the Bible upon this subject, and is what the Review ever taught on the subject of meat eating until Mrs White saw that "animal food was not the most healthy food for man." Vol. 4 p. 121. (Since which the Review is compelled to change its teaching, as every one knows that have watched its course during the last three years. And why such an important change? O because this special "Gift," this modern Prophetess has seen that "Animal food is not healthy." But Uriah Smith says, "The Bible does not decide for us, the comparative merits of different kinds of food." We must therefore conclude from the foregoing testimony, that the teachings of the visions are contrary to the teachings of the Bible. Right here we wish to correct an error in regard to God's ancient people (the Hebrews) as taught by Mrs White's visions. She says, "In this instance (the giving the supply of quails; Numb. xi.) the Lord gave the people that which was not for their best good, because they would have it. They gave themselves up to seditious murmurings against Moses, and against the Lord, because they did not receive those things which would prove an injury to them. Their depraved appetites controlled them, and God gave them flesh meats, as they desired, and he let them suffer the results of gratifying their lustful appetites." Vol. 4, p. 18. The reader would understand from reading the above that the Lord was compelled to give the Israelites flesh, and that flesh meats were not good for them, but hurtful, and that their great sin for which so many of them were slain, was in eating the meat which the Lord gave them!—We will now examine the Bible and endeavor to show the unprejudiced reader, what the real sin consisted in. "And say thou unto the people, sanctify yourselves against to-morrow, and ye shall eat flesh, for ye have wept in the ears of the Lord saying, who shall give us flesh to eat? for it was well with us in Egypt: therefore (for this reason) the Lord will give you flesh and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but a whole month, until it comes out at your nostrils, and it be loathsome unto you: Because ye have despised the Lord which is among you, and have wept before him, saying, why came we forth out of Egypt? Numb. xi, 18-20. Here we see the reason why the Lord dealt thus with the Israelites, because "They believed not in God, and trusted not in his salvation, though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat and had given them of the corn of heaven." Psa cxxviii, 22-24.

The Discussion at Keithsburg Illinois.

The debate commenced on Sept. 10th as appointed. The two propositions on the Sabbath and Sunday questions, were debated from Monday afternoon till Friday night, The arguments pro and con were such as are usually presented on such occasions, and we do not deem it necessary to repeat them. The opposition in our estimation, and that of the people, failed both to meet our arguments and to sustain themselves.

We will here present a summary of difficulties into which they ran. 1st. "There was no sabbath for 2500 years after creation." *Contradiction.* "The seventh day was God's sabbath from creation, till it was given man at the Exodus from Egypt." *Crawfish.* Never said that every seventh day after God's resting, was his sabbath. REACTION. "The seventh day was God's sabbath, or the day on which he sabbatized." 2nd. "The fact on which the sabbath was based, is their deliverance from Egyptian bondage." *Backed down.*

3rd. "God's resting on the seventh day, and his sanctifying it are two distinct acts 2500 years apart." *Denies it.* "Did not say the sabbath was blessed 2500 years afterwards."

4th. "The sabbath was made known on Mt. Sinai, and hence did not exist before." *Denied.* "Never said it did not exist before."

On the Sunday question they failed totally.—They produced no obligation from Holy Writ for the observance of the first day. We pressed them to show that their brethren, who work on Sunday do any wrong, but all in vain. They even could not show any reason why their Sunday working brethren should be disfellowshipped. So far as we could learn, the general conviction of the people who heard us, is, that the Law of God is binding, and that there is no divine sanctity or command for Sunday. We hope that good may result, and that truth may spread as the result of the discussion.

B. F. SNOOK.

LETTER DEPARTMENT.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that thought upon his name."—MAL. III, 16.

[This department is designed for letters and such communications, from those who love the Lord, take Jesus as their Saviour, His word for their guide, and are keeping the commandments of God. Brethren, speak one to another.]

From Brother Hamilton.

We take the liberty to publish the following letter, though not designed for the press. It shows the spirit of our former brethren towards those who cannot stand with them. Bible rules and Bible treatment must stand aside when the "True Church" speaks. Yes, Bro. Hamilton, you committed an unpardonable sin when you sympathized with Snook and Brinkerhoff, and wrote for the HOPE OF ISRAEL. But thanks be to God, man will not be our judge in the "great decisive day." If S. D. Adventists were to be our judges, then we might expect the utmost ven-

gence of unmixed wrath; as we have been informed at this place that, "We are all going to hell as sure as there is a hell." Our prayer is Lord open the eyes of these brethren, whose hearts are so hardened by bigotry, and let,

Love in one delightful stream,
be found in every heart, and thus be,
"A heart in every thought renewed,
And filled with love divine."
(Ed.)

BRO. BRINKERHOFF: Eld. J. Sanborn is here attending quarterly meeting with our S. D. Advent brethren of the Mackford church. I have been turned out of the synagogue. Eld. Sanborn called the church together "for a business meeting," and not being informed that it was his intention to sit in judgement on my case, I did not attend. What did he do? O, I was condemned and disfellowshipped, without any chance of making a defence! The charge as I am informed, is, "Withdrawn himself from us by rejecting every truth held dear by us as a body." The truth is, I could not swallow the visions of Mrs. White.

Bro. Brinkerhoff, I am not much disappointed in not being brought up for trial, as the visionists are not able to meet our arguments, were we permitted to speak for ourselves. They did not even commence a course of labor! or even make Gospel effort to convince me that I had sinned! but I trust their "folly will soon be made manifest to all;" however much they may withstand the truth.

I would very much like to attend the Conference at Marion, but cannot. Believe me dear brother that you have my sympathy. May the Lord bless you in your deliberations at the conference, that all may be done for his glory.

Monday morning Oct. 8th. I attended the meeting last evening and heard Eld. Sanborn on the "Saints Inheritance." At the close of the meeting I requested the congregation to remain a few minutes. I first requested of Sanborn a copy of the charges preferred against me, together with the evigence, whice I did not get, but Sanborn stated that they werh. 1st "Doubting." (*doubting the visions said I.*) 2d "Withdrawing his sympathy from us by identifying himself with Snook and Brinkerhoff." 3d "Writing for the Hope of Israel against the truth (visions said I)." After he got throhug I askedhim if it was customary among the S. D. Advent people to *try* and *expel* members unheard, to which I got no satisfactory reply. I then spoke a few moments to the congregation (which was mostly those not connected with the Advent people) I stated the reasons why I had taken the course I had, and took up the subject of Two Horned Beast, and showed the people that the application of the 13th and 14th chapters of Rev. was wrong, that the theory of the Third angels message is based entirely upon their application of the Two horned beast and Visions of Mrs. White, and at the close of my remarks I challenged the Elder to a discussion of the Two horned beast," the "Third Angels Message," and the "Visions of E. G. White." Sanborn declined; you see it is impossible to get any of our "vision bound" brethren to discuss the points at issue. But thank God; their procedure in

my case has been the means of opening the eyes of some of my former brethren of gaining for us the sympathy of all not connected with the visions bound S. D. Adventist.

Yours for the truth.

THO. HAMILTON.

From Sister A. M. Hull.

DEAR BRO. BRINKERHOFF: I will try to speak a few words through the Columns of the Hope, thinking perhaps it may encourage my Brethren and Sisters in this blessed warfare. When Br. Snook came to this place to preach, my heart was not hardened toward him, although every thing was done before he came to prejudice my mind against him. False reports were raised, but I did not take much notice of them, but determined to hear for myself, and then judge. I thought if he had the truth, I wanted to hear and obey.— My husband was very much opposed to hearing Bro. Snook as he voted that he would not hear him, he being the leader of our Church at that time, he thought it would give others leave to go if he went. I did not get to hear the Lectures at the beginning, he being so opposed to my going; but I finally prevailed on him to go with me, and I praise the Lord that he did go and had a heart to receive the blessed truths we heard, although it has been the means of severing many a strong tie, and caused those once loved so dearly to turn a cold heart towards us. Oh yes those of our orethren who we loved so well whose joy and sorrow we have partook of in past days. The thought arises what, Oh! what has caused this disunion? Can it be that we have turned away from the commandments? Oh! no, it cannot be that, for we love them and are trying to keep all of them; it is because we cannot believe all the fanaticism that is now in their Church. I loved my brothers and sisters very dearly, but I love the Lord better. Many a sad tear has coursed its way down my cheek at the thought of being parted from those I loved so well; my heart was filled with sadness.

It was my brethren on one hand, and the word of God on the other, and I do praise the Lord he gave me a heart to decide on the side of truth. I am sorry to say that some of them have turned a cold shoulder to us and have refused to shake hands with us. I loved them, but their actions towards us, has only widened the gulf between us.

The friends I love may turn from me,
Their words unkind may pierce me through,
But this my daily prayer shall be,
Forgive they know not what they do.

But Dear Brother through all my disappointments, let me assure you, I am not tired serving the Lord; Oh, no! I determined to arise and get on holier ground, and try to live close to the bleeding side of Jesus, and I think that it is the desire of every one of my brothers and sisters in this place, to arise. On last Sabbath, we had an excellent meeting the good spirit of the Lord was with us, and had a rejoicing time in the Lord —

My heart is with this people and I want to go with you to the Blessed kingdom of our God. I believe our blessed Saviour is soon coming, and it cheers my heart. Oh! blessed thought happy day, redeemed from this sin cursed earth; the curse removed Paradise restored, permitted to reign and dwell with Christ and holy Angels, and all the dear ones that have proved faithful. Praise the Lord for such a redemption. My heart's prayer is that I may be prepared for that great day. Oh! come Lord and bring deliverance to thy children.

Oh! let us arise and go to Jesus, he will embrace us in his arms. Precious thought, praise the Lord for such promises, but I must close.

Your Sister in hope of eternal life, when Jesus comes.

A. M. H.

FAIRFIELD, IOWA. SEPT. 1836.

"SPEAK often to each other,
To cheer the fainting mind;
And often be your voices
In pure devotion joined."

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THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, OCT. 23, '66.

LOCAL ITEMS.

OUR friends will please observe that we cannot use Eastern State Bank Notes, as they are not current with us. In making remittances please send "National Currency," "Greenbacks" or "Scrip."

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.

THE *Herald of the Bridegroom* is now entered upon its second volume and is now a weekly instead of semi-monthly as formerly. It is specially devoted to advocating the doctrine of the personal Advent of our blessed Lord in A. D. 1867. It contains much interesting reading matter. Terms, \$2.00 per year in advance.—Address, Eld. S. S. Brewer, Newark New Jer. ey.

THE *Voice of the West* comes to us much enlarged, and presents a neat appearance in its new form. Its correspondents are wide awake to the soon coming of the Lord. It appears to be getting into a healthy condition financially. Terms, \$2.00 per year in advance. Address Eld. Joshua V. Himes, Buchanan, Michigan.

THE Editor of the Review, has commenced publishing on the Two-horned beast, and expects to review the statements of Br. Carver, as given in THE HOPE. We expect to examine every statement published on this question, as it is one of vital importance to S. D. Adventists; for if they are wrong on this point, their whole system vanishes away. The Editor has at last broken the silence, and mentioned that there was such a paper published as the HOPE OF ISRAEL. Thank you Br. Smith, hope you may become well acquainted with its teachings, and obey the truths it advocates, and find a home in the Kingdom of God.

WHO is coming to the Conference? How many are interested in the work? How many are coming determined to work for the Lord, and will come possessed with a spirit of sacrifice, willingly to use their utmost endeavors to aid in advancing the cause of truth? Come brethren and Sisters; Come! And may the Lord bless you in coming. Our brethren will esteem it a pleasure to entertain you. They want your co-operation. We are engaged in a noble work and God will bless us if we trust in him. As this will be our first gathering of the kind under our present circumstances, let it be one that will tell. Don't let trivial excuses keep you away. Again we ask, who is coming to the Conference?

BRAGGADOCIO.

We present the following extract to our readers, taken from an article in the Advent Review

and Sabbath Herald, and written by its Editor. Our object is to show the spirit manifested, and the great game of *braggart* exhibited. It is well known that S. D. Adventists are afraid to meet us on this question, and as it is necessary to gull the S. D. Advent brethren, the Editor of the Review is now fixing the potion.

He says, "From the dust and noise which some kind of a beast has apparently made while tearing over the prairies of Iowa, we supposed we should find in it an antagonist, which would be in no small degree formidable, a beast with as many at least as two horns, and those perhaps not altogether as harmless as a lamb's. We confess therefore to some degree of disappointment to find, on approaching to reconnoiter, that it is a creature merely of imagination, appearing formidable only at a distance, but vanishing even to hide and hair on closer inspection."

We reply, 1st. The depth to which the Editor stooped when he penned the above, is far below the dignity of a respectable politician, and much less a christian Editor.

2d. Did not the Editor learn from Eld. Ingraham of Wisconsin, our position without having to "reconnoiter" months afterwards? Could he have had an "eye single to the glory of God" in the above statement?

3rd. We are aware the above food is all the kind he can furnish to his "household," but will it be "meat in due season"?

4th. Let it be remembered that this beast that vanished away "even to hide and hair," so alarmed Elders W. S. Ingraham, R. F. Andrews, and Isaac Sanborn, that after combatting him one week they fled ignominiously as the citizens of this city (Marion) can testify.

5th. Let it be kept in view that the Brother Bourdeaus are afraid of him as he goes "tearing over the prairies of Iowa," notwithstanding he is a "creature merely of imagination," and dare not enter into conflict with him, as the citizens of LaPorte City and Fairfield Iowa, can amply testify.

6th. Bear it in mind that we have repeatedly challenged S. D. Advent Ministers to enter the arena with this creature of "imagination," and they have not dared to do it.

In order that the Editor of the Review may have the opportunity to show that he is not boasting here, and that his weapons are not idle words, we again place this beast that "vanished even to hair and hide" in the arena again, in the following challenge to any S. D. Advent Minister.

Resolved, That the Two-horned beast of Rev., 13th chapter, is a symbol of the Roman Catholic Church or Hierarchy.

We affirm. Will you deny?
Or, *Resolved*, That the Two-horned beast of Rev., 13th chapter, is a symbol of the United States Government.

We deny. Will you affirm?
May the Lord help us to expose error.

W. H. BRINKERHOFF.

Will Advent papers please copy the above challenge?

CONFERENCE.

There will be a Conference meeting held at Marion Iowa, commencing November 2d, and continuing over Sabbath and Sunday.

This meeting is designed for those who love the

Lord, and are keeping his commandments, and we hereby extend an invitation to the friends of the cause, not only in Iowa, but in other States. Let there be a general rally. Brethren, come in the name and fear of Israel's God; come to work for the Lord. The welfare of the cause will be considered, and business of importance brought before the conference. While this may be called a "Rebel Conference," let it be indeed a "Seceding" from sin, but a "Loyal" conference to the cause of our Heavenly Father. Let those who cannot attend, represent themselves by letter.

Ministering brethren are specially invited to be present.

{ B. F. SNOOK.
W. H. BRINKERHOFF.

RECEIPTS.

FOR THE HOPE OF ISRAEL.

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"CHRISTIAN practice is the most decisive evidence of the gracious sincerity of professors, both to themselves and others. The saints may have other exercises of grace besides these, which are very satisfying to themselves; but still this is the chief and most decisive evidence. There may be several circumstances which show that a certain tree is a fig tree, but the most decisive evidence is that it actually bears figs."—Edwards.

PRAYER AND PRAISE.—They know little of their own wants and emptiness, who are not much in prayer; and they know little of the goodness of God who are not much in praise.—The humble christian hath a mind in some measure framed to both. He hath within him the best schoolmaster, who teaches him how to pray and how to praise, and makes him delight in the exercises of them both.—Leighton..