

# 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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### "Only Waiting."

1 Only waiting till the shadow  
From the great last day is flown.  
Only waiting for the kingdom  
Of our God and Christ to come,  
Till the night of earth is ended,  
And this heart is full of day,  
Till the dawn of heaven is breaking  
And the mists are fled away.

2 Only waiting 'till the reapers  
Have their last sheaf gathered home,  
And earth's pilgrimage is ended,  
And the day of glory come;  
Quickly reapers, gather quickly  
The last heir of glory in;  
Come, O Jesus, end our waiting,  
End the reign of death, and sin,

3 Only waiting 'till the angels  
Gather Jesus' precious mate,  
In this world she long hath lingered,  
Weary, poor and desolate.  
Even now, I hear their footsteps  
And their voice not far away;  
If they call, I am waiting  
Only waiting to obey.

4 Only waiting 'till the voices  
Of the saints of God do sing,  
Louder than the rush of waters,  
Or the mighty thundering.  
Waiting for the glorious Hallel  
To be sung in Jesus' reign;  
Waiting to sing Alleluia,  
To the Lamb that once was slain.

Selected and altered by,

POLY G. PITTS.

[Rejected by the Review.]

### HAS THE SEVENTH ANGEL BEGUN TO SOUND?

I propose to briefly notice a few very prominent and fatal objections to the theory, that we are now living, and have been since 1844, under the sounding of the seventh angel. In the first place, I remark that the first event that marks the sounding of this seventh angel is, "great voices" are heard in heaven, saying, "the king-

doms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."—11: 15. Our first inquiry is, when does that event take place? When do kingdoms of this world become the kingdoms of our Lord Jesus Christ? The answer is found in the following two verses: "And the four and twenty elders which sat before God on their seats fell upon their faces, and worshipped God, saying, We give the thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Here we learn that the kingdoms of this world become the kingdoms of our Lord Jesus Christ, when the Lord takes to himself his great power and reigns; and not before. The prophet Daniel, in speaking on this point, says, "I saw in the night visions, and behold one like the Son of man come with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7: 13, 14. From the above testimony, we learn that the kingdoms of this world become the kingdoms of our Lord Jesus Christ, when he comes in the clouds of heaven, and not before.

Those who claim that we are now living under the sounding of the seventh angel, try to make it appear [as necessarily they must] that this event has already taken place; that the kingdoms of this world have already become the kingdoms of our Lord Jesus Christ. But for my own part, I choose not to adopt a theory that leads to such erroneous and unscriptural conclusions. Those who hold this theory, in speaking of the events that follow the sounding of this angel, always begin with, "And the nations were angry, and thy wrath is come," &c. Why is this? Why not give the events in their chronological order as given by inspiration? Why commence with the second instead of the first event? Inspiration has placed the events that were to occur under the sounding of this angel in perfect chronological order; just as they were to be fulfilled; and the first event that follows is, "great voices in heaven" are heard saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." This event as have already shown, does not take place until the Lord takes to himself his great power and reigns.

It is claimed that fourth event,—"the time of the dead, that they should be judged,"—is now

being fulfilled. But this view does not harmonize with the order of events as here given. The third event, as penned by inspiration, is "And thy wrath is come" [or in other words the time has come for God's wrath to be poured out]. As this event is yet future, we conclude that the time of the dead, that they should be judged, is future also.

Another fatal objection to the view that we are living under the sounding of the seventh angel, is found in the fact, that when this angel begins to sound, the mystery of God is finished. But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.—Rev. 10, 7. I am aware that great stress is laid upon the word "days,"—"in the days of the voice of the seventh angel," &c. showing that days or years are employed in its sounding. This may be all strictly true, and yet be no evidence to prove that that this angel is now sounding, or will begin to sound while probation lasts; as days or years may be employed in its sounding in the future, as well as in the past.

But there is another word that demands equal stress, namely, "begin" "when he shall begin to sound, the mystery of God should be finished." Mark, it does not say after this angel has been sounding ten, twenty, or fifty years, the mystery of God shall be finished; but when he shall begin to sound, "then the mystery of God should be finished." It is said that the mystery of God, as here brought to view, is the gospel to the Gentiles.

Whether this be true or not, we will not stop to argue. We think however, that proof is wanting. The apostle say, "Great is the mystery of godliness." But, for argument's sake, we will admit that it is the gospel to the Gentiles. Now let us read the text in this light: "But in the days of the voice of the seventh angel, when he shall begin to sound," the gospel to the Gentiles shall be finished; or, in other words, the times of the Gentiles shall be fulfilled. Now if the gospel to the Gentiles was to be finished, or the times of the Gentiles fulfilled when the seventh angel began to sound in 1844, then I ask what has been all this preaching of the gospel to the Gentiles for, for the past thirty years?

As the seventh seal is not opened during probation, so we conclude the seventh trumpet will not sound while probation lasts; but when it begins to sound, the work of our great High Priest for fallen man will be finished. May the Lord help the reader and writer to be ready for that momentous day.

WASHINGTON, N. H.

W. H. BALL,

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

BY THOS. HAMILTON.

(Continued.)

Obj. 35: "The pay that Mrs. White gets shows that she is not a true prophetess." We will make a little estimate of her works and let the reader judge.

1000 Testimonies Nos 1 & 2, 10c per copy	\$100.00
1000 " " " 3, " " "	100.00
1500 " " " 4, " " "	150.00
2000 " " " 5, " " "	200.00
2500 " " " 6, " " "	250.00
2500 " " " 7, " " "	250.00
2500 " " " 8, " " "	250.00
2800 " " " 9, " " "	280.00
2800 " " " 10, " " "	280.00
2500 Appeal to Mothers at 15c	375.00
3000 Appeal to Youth " 15c	450.00
2000 S. Gifts Vol. 1 " 50c	1000.00
2000 " " " 2 " 60c	1200.00
2500 " " " 3 " 75c	1875.00
2500 " " " 4 " 75c	1875.00
2300 How to Live " \$1.00	2300.00

Total, \$11435.00

Reader: These books have all been published since the removal of the Office from Rochester N. Y. in Oct. 1855! In less than ten years, averaging \$1143.50 a year! all this aside from what she receives from the brethren and sisters where she goes, and from the "Publishing Association" which would be sufficient for her support. We are credibly informed that her books are all published free, so that she will have all the profit on their sale. But perhaps some one will say that Mrs. White is not the author of "How to Live." We quote from J. White in "Review No. 1 Vol. 26. "Those books (How to Live) have been prepared with great care by Mrs. White, who has devoted the past six months almost exclusively to them. We have sent all the numbers by mail post paid, to about eight hundred only, who had subscribed for the work, leaving twenty hundred at the Office waiting for orders. With the Photograph of the writer upon a heavy leaf in front of the Volume \$1.50!! Is not the prophecy of Micah applicable to this time? "The heads thereof judge for reward, and the priests thereof teach for hire; and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us." Chap. 3, 11.

Obj. 36: "The number of the beast." "I saw that the number (666) of the Image beast was made up, and it was the beast that changed the Sabbath, and the image beast had followed on after and kept the hebes, and not God's Sabbath,"—word to the Little Flock. P 19.

Santa Says: "This vision was not published by Mrs. White, but by another person! and that

their number (666) increased in marks of power the his is the work of the publisher, and no part of the vision!" Who published the vision? James White in "A word to the Little Flock," on page 19 and bearing date of Topsham, Maine, April 7, 1847. Then according to Br. Smith's theory, Br. White stands charged with adding to the word of the Lord. Bible; "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Deut. iv 2. A gain If the publisher in this instance has changed the meaning of the vision, is it not reasonable to suppose that it has been done at other times? But hear Smith again: "We incline to the view that by the expression "Image Beast" is meant the image which the two horned beast makes to the first beast; and which he endows with life, causing it to speak, and attempt various other acts. Assuming that the image is what it referred to, then it follows from the vision that this Image has a number 1. Br. Smith, This argument will not do for you would make out, that this Image has a number long before it has an existence. We refer the Reader to an article on the "Numbers 666 of Rev. xiii 18. in Hope of Israel" Vol. 2 Vol. 1 "Present Series" where this subject is more fully discussed.

Obj. 37: "The visions teach that the negro race is not human." Since the flood there has been amalgamation of man and beast as may be seen in the almost endless varieties of species of animals, and in certain races of men." (Gifts Vol. 3. P. 75) What are the "certain races of men? Let Uriah Smith answer: "The wild Bushmen of Africa," "Some tribes of the Hottentots," "and perhaps the Digger Indians." What Smith says in regard to what "Naturalists affirm" proves nothing, as it yet remains for him to show from good evidence, that amalgamation has produced a distinct race of men or animals fitted to propagate their kind. If the vision is true then there are living creatures, part man and part beast; and we know not how much human, or how much brute blood, comes through our veins? Preposterous! Away with such nonsense. What he says about Paul's language in Acts xvii 26, that "this text weigh anything in favor of the objection," prove that God made all the Scrofulous, Leprous, and Syphilitic blood in every human being shows the weakness of his argument, and the rottenness of the cause he so arduously labors to sustain. His arguments are the arguments of the Infidel, in trying to overthrow the inspired history of the creation of man. We think we have a better theory, and are willing to abide by the teachings of the Bible—Man may be considered as having a two-fold origin—natural, which is common and the same to all, Patronymic, which belongs to the various families of which the whole human race is composed. This is no arbitrary distinction, it has existed from the commencement of the world; for, although "God has made of one blood all the nations of men to dwell on the face of the whole

earth," so that all the inhabitants of the world have sprung from one original pair; yet this family became speedily divided into branches, less or more famous or infamous, as the progenitor was good or bad: or, in other words, pious, wise, and useful; or profligate, oppressive and cruel. This distinction existed even in the family of Adam, as we may see in the lives of Cain and Seth: the posterity of the former being uniformly marked as wicked and cruel, and even apostates from the true God; while the posterity of the latter were equally remarkable for all the social and moral virtues, and were the preservers, as well as the patrons of rare and undefiled religion. This patronymic distinction is not less evident in the great Abrahamic family, in the descendants of Ishmael and Isaac, from the former, of whom sprang the various tribes of Idumeans and Arabs, whose history occupies so large a part of the annals of the human race, and from the latter all the Jewish tribes, and that singular family continued by a chain of the most remarkable and miraculous providences, from which came Jesus the almighty Savior of our race." Dr. A. Clark As to the causes which have separated the human family into these various races which now exist; they are local and beyond human control. Climate, air, water, food, habit, and other things have a great deal to do in this matter. But there are cases which we cannot explain, as the case of Esau and Jacob, of whom the Lord said to Rebekah, "Two nations shall be born of thee, and two manner of people shall be separated from thee, and the one people shall be stronger than the other people." Here the Lord had in his wisdom purposed to bring two distinct races from one pair, and he might do the same again and again. Will Uriah Smith claim that Rebekah was guilty of amalgamation? Esau was a red man and all over like a hairy garment; "The secret things belong to the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. xxix 29.

THE LAW OF GOD.

BY B. F. SNOOK

CHAPTER IX.

The Sabbath was kept as a holy day by the primitive Christians, and was even respected by the Gentiles.

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath." "And the next sabbath day came almost the whole city together to hear the word of God." Acts xiv, 42-44.

Did not Paul here have an excellent opportunity to make known to these gentiles the obligation of Sunday, if he had known of any? Why did he not say, "Come out to-morrow, on the Christian sabbath, and I will preach to

you? You need not wait till next Saturday! The answer is obvious: he respected the sabbath as is proven by Acts xvii 2. "And Paul as his manner was went in unto them, and three sabbath days reasoned with them out of the scriptures." "But," says the objector, "he only preached on that day to get the Jews to hear him." That is not true; for the gentiles besought him to preach on the sabbath.

Again we read in Acts xviii 4, "And he reasoned in the Synagogue, and persuaded the Jews and the GREEKS." "And he continued there a year and six months teaching the word of God among them." (vs. 11.) This shows that the seventh day was the sabbath observed in Paul's time. Again, see the evidence that the sabbath was a day of prayer in the Apostolic age. Acts xvi 13.

Morer says, "The primitive Christians had great veneration for the sabbath, and spent the day in devotion and sermons, and it is not to be doubted that they derived this practice from the Apostles themselves."

John Ley says, "From the Apostles' time until the Council of Laodicea which was about A. D. 364, the holy observation of the Jewish sabbath continued, as may be proved by many authors, notwithstanding that decree against it. The sabbath was abolished and anathematized by the Council of Laodicea in A. D. 364, which was composed of Catholic Bishops."

Dr. Prynne says, "It is certain that Christ himself, his Apostles, and the primitive Christians for some good space of time, did constantly observe the seventh day sabbath,—the evangelists ever styling it the sabbath,—it being still solemnized by many, after the Apostles' times, even till the Council of Laodicea A. D. 364; as ecclesiastical writers, and the 29th Canon of that Council testify, which runs thus, 'Because christians ought not to Judaize, and to rest in the sabbath, but to work in that day. Because if any be found to Judaize let them be accursed by Christ.'" "The Council of Laodicea first settled the observance of the Lord's day and prohibited the keeping of the Jewish sabbath under anathema."—*Hist. Sab. by Andrews.*

From this we learn by what power the sabbath was abolished, and by what authority Sunday is sanctified and commanded to be kept; namely, the Catholic church, ruled by the professed infallibility of her Bishops. Here Daniel's prophecy, no doubt was fulfilled: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Daniel vii 25. We have proven that God commands us to keep (not one day in seven, nor the seventh part of time, but definitely) the seventh day.—We see that the world, as such, keeps another day, one not commanded. We have also shown that no change has ever been made in the law relating to the sabbath, by divine authority. By whom then, has the change been made? Evidently by the Catholic church as we have proven above. On this point, Eld. A. Campbell says when referring to the Decalogue in the Catholic Bible:

"Are these the ten commandments of God as all Roman Catholic children are taught? The single fact that the four Arch Bishops of Ireland

and the Roman Catholic College of Maynooth, should have *impiously* dared to strike one commandment from the ten which God wrote on two tables, with his own finger and should have changed and divided the tenth into two speaks volumes in favor of my allegation against the Romanist's rule of faith."—*Deb. with Purcell.*

Again he says, "It is clearly proved that the pastors of the church have struck out one of God's *ten words* which not only in the old testament, but in all revelation are most emphatically regarded as the synopsis of all religion and morality."—*Deb. with Purcell, p. 214.*

The American Presbyterian Board of Publication in tract No. 118 states that the observance of the seventh day did not cease till it was abolished after the empire became Christian. "That is till it became Catholic."

Prof. Breerewood says, "It is comonly believed that the Jewish Sabbath was changed into the Lord's day by Christian Emperors, and they know little, who do not know that the ancient sabbath did remain, and was observed by the eastern churches three hundred years after our Saviour's passion."—*Sab. Treatise of 1630.*

Who were these Christian Emperors? They were members of the Catholic church, and were under the influence of the spirit of iniquity that was working in Paul's day. We will now let the old mother speak for herself:

Q.—"What is this day of rest?"

A.—"The seventh day of the week, or Saturday. Gen ii 2, 3."

Q.—"Is it then Saturday we should sanctify in order to obey God?"

A.—"During the old law, Saturday was the day sanctified; but the church has substituted Sunday for Saturday."

Q.—"Hath the church power to make this change?"

A.—"Certainly; since the spirit of God is her guide."

Q.—"How prove you that the church hath power to command feasts and holy days?"

A.—"By the very act of changing the Sabbath into Sunday which protestants allow of."

Q.—"How prove you that?"

A.—"Because by keeping Sunday they acknowledge the church's power to command feasts and holy days."—*Abridgement of Christ. Doct.*

Q.—"What are the days which the church commands to be kept holy?"

A.—"The Sunday, christen-a-day, New years day, Epiphany, Ersterday, Whitsunday, Trinity Sunday, corpus christi, The Annunciation, and Assumption of the Blessed Virgin Mary, the feast of all Saints, of St John, St Peter, St Paul, St. Patric &c." Here we have a large family of days all equally based on the authority of Rome. Shall we keep one and reject the rest? If so, why? Is Sunday better than any of the rest of them? Dear reader will you obey the lawgiver; the God that made the Heavens and the earth; and keep his day? or will you obey the law changer? him who has martyred so many of God's people and thought to change times and laws? he who changed Gods holy law and his holy sabbath time. Take your stand upon the Bible alone, and live as it directs you, and you will be saved at our Lord's appearing.

I love God's holy sabbath? It is the day on which he rested. Gen. ii 2, 3. It is the day

which he blessed and sanctified. It is the only day which he commands men to keep. Ex. xx 8—11. A blessing is promised for keeping it. Isa. lvi. A curse is denounced against him who refuses to keep it. Ex. xxxi 13. The Lord kept it. Luke iv 16, 31. Jno. xv 10. The disciples kept it according to the commandment. Luke xxiii 59.

I cannot keep Sunday as a holy Sabbath. It is not the Sabbath, Lords day, nor a holy day. Both God and Christ labored in it. Gen. i 1—5. Col. i 16. Heb. i 1, 2. Neither of them rested upon it. They never sanctified, blessed or commanded man to keep it holy. It was observed as a business day by those who kept the sabbath. Luke xxvi 1. It was Paul's *work day*. Acts xviii. 1—4. He, as Christ did, traveled on it. (Acts xx 7.) and made it a day of travel. None of the primitive christians ever met on it, in the day time to break bread. No blessing is promised for keeping it. No curse is denounced for not keeping it. God is not the author nor founder of its sanctity. It came from the man of sin, hence, I cannot keep it.

B. F. SNOOK,

**The Word of God.**

Aim to experience its purifying influence in every scene of your pilgrimage. Hide it in your heart, and in affliction it will preserve you from murmuring, and make you patient, and confident in God. Hide it in your heart, and in prosperity it will humble you, and cause you to aspire after a more enduring substance. Hide it in your heart, and in your intercourse with the world, it will make you watchful and cautious. Hide it in your heart, and it will give you many a rich foretaste of the powers of the world to come; it will cheer you in the dark valley of life, and in it cause you to utter songs of joy.

**Obituaries.**

DIED—In Otsego, Mich. April 18th, 1866; of scarlet fever, Charlie E. Harris, aged 6 years 3 months and 11 days, only son of Charles and Martha Harris.

A shadow rests upon our home;  
A cloud of deepest gloom;  
A precious bud of hope has drooped,  
And slumbers in the tomb.

Our little Charlie's gone to rest,  
He sleeps a dreamless sleep;  
His suffering form no more we see,  
And sadly now we weep.

His cheerful voice no more we hear  
Ring out with joy and glee;  
But he will sing redemption's song,  
And live eternally.

We've laid him in the grave so dear,  
And sadly left him there;  
'Twas hard to weep a last adieu,  
O'er that pale sleeper fair.

But soon the last loud trump will sound,  
The grave will yield its trust—  
Jesus will speak with mighty power  
And wake the sleeping dust.

All blooming with immortal health,  
Our loved one then we'll see;  
From sickness, sorrow, pain and death,  
And sin forever free.

M. A. HARRIS.

## THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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TUESDAY, - - - NOV. 6, 1886.

W. H. BRINK REOFF, Editor.

## The Two-Horned Beast.

By H. E. CARVER.

Our readers have learned from the Editors remarks in our last issue, that the Editor of the Review has commenced a reply to our argument on the above subject. It is not our desire now to enter upon a regular answer to his remarks at the present time. This will be done in our series of prophetic pamphlets which we design to arrange, that when completed, they can be bound in one or more volumes, as the case may be. We wish however to give our readers some idea how the matter progresses, and hence shall offer remarks from time to time.

We wish to express our regret that Uriah Smith is our reviewer, as we would much prefer either Elder J. N. Andrews, or J. H. Waggoner, for this reason; They are men not inferior to our reviewer in intellectual power, and from our past knowledge of our association with them, we feel assured either of them would have treated us, and our views, with true christian courtesy. This is all we have to say on personalities.

We expected of course our position on this subject would sooner or later be criticized by the Review, and from our experience of the Biblical knowledge that can be concentrated on any Bible subject at the Review office, we expected that if there was a flaw in our platform, it would be readily discovered; but after a careful study of what purports to be objections to our view, we are only confirmed in believing that we have the truth on this subject.

Our reviewer exposes the most "profound astonishment," that we, an American, "should go to another hemisphere, and to the works of a commentator of a hundred years ago, for light," on the question of the Two-horned Beast. The ridiculousness of this affected astonishment will appear evident to any one, who will take the trouble to examine the works on prophecy published at the Review office, where much is quoted verbatim from foreign writers, and adopted as a part of their theory; and have we no right to do the same, or are the writers at the Review office Englishmen, and hence, at the liberty to quote from English writers?

As peculiarly applicable to this condition we quote from a pamphlet called "Facts for the times" p. 52, by M. E. Cornell published at the Review office. "J. Wesley in 1750, speaking of the two-horned beast says! "He has not yet come, though he cannot be far off, for he is to appear at the end of the forty two months of the first beast." Notes on Rev. 13.

Here we see that one of the prominent minist-

ters connected with the S. D. Advent Church, "familiar with the principles of Adventism, living down at this late Gay wnen knowledge has been so wonderfully increased, &c." "that such a person," has gone "to another hemisphere, and to the works of a commentator of a hundred years ago, for light on" the same identical question, i. e. the two-horned beast. Why does not Uriah Smith express "profound astonishment," at such stupidity as that manifested by Elder Cornell? simply because the opinion of J. Wesley was favorable to his cherished theory, and if Newton, Clark, Benson and others, agree therewith, they would be quoted with great relish; but as the case now stands they are treated as too old foggy for this enlightened age.

But U. S. seems to be in "the most sublime bewilderment as to whether the Pope alone (or the pope and clergy, or the pope, clergy, and laity), is ment," by The Two-horned Beast.

According to his view the two horns of this beast represents, one, Republicanism, and the other, Protestantism; we might retort that we are left in most sublime bewilderment as to what is ment by Republicanism. Does it refer to the *ism* or principals on which our government is based, to the president, or congress, or the judiciary, or to all combined? There is no need of bewilderment here for U. S. knows perfectly well that there are subjects that are brought to view in prophecy under different symbols. To illustrate, the Man of Sin of Paul, and the drunken harlot of Rev. 17, are generally if not universally understood by protestants as referring to one and the same character, i. e. the Romish church and yet the symbols used are dimetrical y opposite, one being a *man*, and the other a *woman*.— Now if the same object can be represented by these two symbols, why may it not be symbolized in other prophecies, by other symbols? unquestionably it may, and when the characteristics of prophecies are identical, we may be assured as in the case of the "Man of Sin," the "Harlot," and the "Two-horned Beast;" that they refer to the same identical power.

Our reviewer as he proceeds in his attempt to cast ridicule upon our exposition of this prophecy, uses the following language. "The Roman Catholic clergy, therefore, with the Pope at their head, constitute the Roman Hierarchy; and this, says H. E. C., is the two-horned beast. But we have just noticed the fact that he makes the Pope the image; hence we have the two-horned beast taking a part of himself and making an image of it. while the image must still be included in the beast himself, he not being complete without it! "Puppet-shows sometimes exhibit the singular spectacle of strange figures swallowing themselves, turning inside out, &c.; but prophecy is never guilty of making its symbols perform any such antics."

Then after giving our quotation from Clark's works in reference to the "Latin clergy, Regular and Secular," he thus sums up what he is pleased to designate as "puppet-shows, strange figures swallowing themselves, turning inside out &c."

"There is no possibility of mistaking the import of this extract: the Latin clergy constitute the two horns of the beast. But the beast himself symbolizes the Roman Hierarchy according

to H. E. C.; and the hierarchy is the clergy. Thus the Beast is confounded with his horns. Horns are beast, and beast is horns. Such confusion is inadmissible. There must be a great scarcity of material here to make beasts and horns of, to force a person to try to make them both out of the same. But they cannot both denote the same thing. And which is it? If the clergy are the horns, what is the beast? And if the clergy are the horns, according to the view before us, the prophet should have said, "I beheld two horns coming up out of the earth."

It is passing strange that a man of such acknowledged ability as Uriah Smith in attempting to demolish an argument antagonistic to his creed, should, apparently without knowing it, use weapons that could be turned with such destructive effect against his own citadel, but thus it is as we shall proceed to show. One item of this objection is that our theory represents "the two-horned beast" as "taking a part of himself and making an image of it," while the image must still be included in the beast himself, and this he likens to a "puppet show," &c. Bearing this puppet-show argument in mind, we proceed to quote from the standard authors of the S. D. Advent church. M. E. Cornell in the pamphlet referred to above, on page 54, says— "The two horns denote two great branches of power and principles, commonly designated as follows. "Ecclesiastical and civil," "religious, and political," Protestantism and Republicanism," or "church and state." Here we have the two horns of this beast distinctly labeled, one Protestantism and the other Republicanism.— Now turn to page 68, and we are informed that the constituent part of the "Image," consists of a union of Protestantism, and Republicanism.— He says, "The wounded beast nearly all agree was the Roman combination of civil and ecclesiastical power, or, Church and State, hence to "make an image," in this country, there must be a union of Protestantism and Republicanism. We might pause here and retort on our reviewer's caricature of the puppet-show, but we prefer to treat the subject with courtesy and candor, hence we remark that if the "first beast" is that combination of civil and ecclesiastical power, "the papacy;" then it necessarily follows that the "image" must also be a similar combination, and M. E. Cornell's exposition may yet be true, but we deny the premises, and on the other hand state that if our view of the "first beast" is correct, i. e. that it refers primarily if not exclusively to the civil power of the Roman empire after it became professedly christian, then it follows that while the two-horned beast may designate the corrupted christian clergy in their ecclesiastical character, and yet exercising as a body a tremendous influence in the civil or secular affairs of that empire, the "Image," must present the "highest hierarch" of that clergy, in his character of a civil or secular ruler, and as such it is a prominent historical fact that "he" (the pope,) "exercised all the power of the first beast, in his presence," i. e. dominion and power was as extensive as that of the ancient Roman Empire.

This is the way we understand the two-horned beast, or Romish clergy, to "exercise all the power of the two horned beast," i. e. through "the

highest hierarch among them," the pope. It is true as we have already stated that the clergy exercised a great influence in political affairs, but they did not exercise ALL the power of the Roman empire, until they succeeded in placing their "highest hierarch" at the head of that empire.

But we have evidence on this point that is still more explicit, and about which it is impossible to quibble. We quote from J. N. Andrews' great work on "The Three messages and Two-horned beast," Page 83. Speaking of the Two-horned beast, he says, "We understand these horns to denote the civil and religious power of this nation—its Republican civil power, and its Protestant ecclesiastical." This is explicit as to what the horns represent and agrees with Cornell.

Now turn to p. 97 and we read "The beast was the papacy clothed with power to put to death the saints of God. Rev. xiii, 5-8. An image to the beast, then, must be another ecclesiastical body, clothed with power and authority to put the saints to death. This can refer to nothing else but the corrupt and fallen Protestant church." Comment here is unnecessary. The intelligent reader will perceive that the standard authors of the S. D. A Church, are just as much engaged in exhibiting "puppet-shows," "strange figure swallowing themselves, turning inside out, &c" as we are.

Our reviewer goes on to say, "But further we enquire, when did these horns develop themselves? The extract says that the monastic orders [one horn] did not become entirely independent of the secular clergy [the other horn] except through 'process of time,' and 'through the influence and authority of the Roman Pontiffs' or Popes. Then it was not till long after the Popes had arisen that the beast had two horns; and this change in the beast was brought about by their influence and authority. But remember that the Pope is the image of the beast. Then we have the two-horned beast coming up with only one horn. He goes on in his career, performing his works, and even makes the image while yet he has but one horn. And finally, long years afterward, the image turns around to the one-horned beast that made him, and splits his one horn in two, and makes a two-horned beast of him!! Does the prophecy represent anything of this kind? Far from it. It declares that the beast from the moment that it emerges into sight, has two horns like a lamb."

In trying to destroy our theory, he has laid down a rule or principle that we intend to apply to his own theory, and show that it falls with crushing power upon it, so that if we should happen to be buried under the ruins of our system, the theory of our reviewer, Sampson like, perishes with us.

One article of faith among S. D. Adventists is, that the Protestant churches of this country previous to the fall of 1844, constituted the church of Christ; that in consequence of rejecting the Advent movement, they were rejected of God, and underwent a moral fall, and since that time consti-

tute in part, the Babylon of the 2d angel's message.

Another of their faith, is, that this government is the two-horned beast, and that the horns represent the civil and ecclesiastical elements; i. e. Republicanism and Protestantism. According to the rule or principle laid down by U. Smith, when this government arose out of the earth in 1776 or 84, both these horns were developed, for he says, "that the beast the moment it emerges into sight has two horns like a lamb;" and one of these horns is Protestantism; hence, if this is all true, we must draw the startling conclusion that for at least sixty years THE TRUE CHURCH OF CHRIST constituted one of the HORNS OF THIS BLASPHEMOUS, DRAGON LIKE BEAST.

It seems perfectly astonishing that such a man as our reviewer, should, in his haste to demolish our theory, subject his own to such absurd contradictions; but there they are, and we leave him to get out of them as best he may, while we proceed to show that this principle is not correct, and that these are precedents in prophecy even for what he would like to show up as absurd.

In the 7th chapter of Dan. we learn that the prophet saw in vision four great beasts come up out of the sea. The prophet describes them in the vision. The third of the series he describes as having four wings, and four heads. This is universally understood as representing Grecia; but did Grecia as it emerges have four distinct forms of government? It did not, but came up a unit as described under the symbol of the goat in the 8th ch., and was afterwards divided into four parts; and yet Daniel sees him emerge with four heads. In view of these facts we must draw one of two conclusions, i. e. either the prophecy of the 6th verse of the 7th of Daniel, has been misapplied, or the principle of U. S. is wrong, and vanishes before the truth like fog before the sun, and our edifice still stands forth in its symmetry, and beauty, without a rival worthy of the name.

THE NATURE AND PERPETUITY OF SPIRITUAL GIFTS.

DEAR BRO. BRINKERHOPE: Thinking by this time you may be wondering at my long silence, I would here say that it is not a lack of interest, that has restrained me, but I have a considerable writing to attend to and being blind I am dependant upon the eyes of others, but now encouraged by the spirit of welcome with which my last letter to you was published in No. 7, of the Hope, I will proceed to investigate the subject herein mentioned, which is Nature and Perpetuity of Spiritual Gifts, as brought to view in various portions of the Scripture. Mark I do not say, gift but gifts in their fullest sense. 1st then, we inquire what are the gifts? 2d.— Why saith the apostle 1st Cor. xii, 8-10. To one is given by the spirit, the word of wisdom; To another, the word of knowledge by the same spirit. To another, faith by the same spirit; To another, the gifts of healing, by the same spirit; To another, the working of miracle; To another, prophecy; To another, discerning

of Spirits; To another, divers kinds of tongues; To another, the interpretation of tongues; 13; What is the object of the gifts? this inquiry is clearly answered in Eph. iv 11-12. Thus; And he gave some apostles, and some, prophets, and some evangelists, and some pastors, and teachers For the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ. 13. How long are these gifts to continue? Verse 13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." Now does it need any labored argument to show that we have not arrived to the perfect condition here brought to view; I think not. Facts too plainly speak of the scattered, and divided state of God's people. I know that some have arisen with the flaming declaration that God's Church is a unit, and we are the Church, and whoever is behind the Church, is not sound in the faith; and if any presumes to run a head, he is a fanatic. For an illustration of this, take the S. I. Advent Church; yet within the last eighteen years, how thoroughly they have been obliged to change their position in relation to the Shut Door. We are well agreed that the Church in her perfected state is a unit, still she is made up of many members who as yet, honestly differ in their understanding of Bible truth, from the fact that we are not yet fully enlightened into the knowledge of all the truth.

Consequently the gifts which Jesus gave unto men when he ascended up on high, Eph. iv 8, still remain in the Church, but it is urged, that we now have all the Scriptures, hence we do not need the Gifts, and in proof of this, we are cited to 1st Cor. xiii 8. This is taken as evidence, that the gifts have accomplished their mission, and ceased. Now from the very fact that we have all the Scriptures, I argue the necessity of the continuance of the gifts in the Church, 'till she is perfected, and there is not one passage of Scripture that teaches the contrary.

But says the objector, "What does Paul say in 1st Cor. xiii 8? Why he says, "that Charity never faileth, but whether there be prophecies they shall fail, whether there be tongues, they shall cease, whether there be knowledge it shall vanish away." Very good, but let us read the 9-10th verses, "For we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part, shall be done away." Also verse 12, "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." What does the Apostle here mean by then? evidently the time referred when that which is perfect is come." Now then I ask, dear Brother, have we reached that point of time? Do we yet see face to face? Does Paul yet know as he is known? In short. Has that which is perfect come? If not, you are premature in your conclusion that the day for the gifts is past.

S. C. HANCOCK.

To be Continued.

The Lord is coming. Hark! See the signs fast fulfilling. Are you ready?

THE HOPE OF ISRAEL.

BUSINESS PROCEEDINGS OF THE CONFERENCE HELD AT MARION IOWA FROM NOV. 2nd TO NOV. 4th, 1866.

The Conference was convened together, by calling bro. V. M. Gray to the chair, and bro. D. W. Hull Secretary pro. tem. Meeting opened by bro. Snook invoking the blessing of God to rest upon us, and his spirit to direct in our deliberations.

It was moved that all the friends of the cause be invited to participate in our deliberations. Bro. Crocco of Mt Carrol, Ill., was invited to a seat in the Conference.

Moved that a nominating Committee of three, to nominate officers for the Conference be appointed by the President. Adopted.

Bro. B. F. Snook, L. W. Murphey, and W. H. Brinkerhoff, were appointed said Committee.

Moved that a Committee of three be appointed by the President to prepare and bring up business for the consideration of the Conference. Bro. Brinkerhoff, Snook and Hull were thereupon appointed said Committee.

Moved that a Committee consisting of five be appointed to prepare an address, setting forth the condition of the cause, and the best means to be used, by which it may be advanced. Bro. L. W. Murphey, H. E. Carver, Joseph Nichols, R. E. Caviness and B. F. Snook were appointed.

On motion, adjourned till 9 o'clock A. M. of First day, Nov. 3, 1866.

Nov. 3rd 9 o'clock, A. M.

Conference called to order by the President. Prayer by bro Brinkerhoff.

Bro. E. W. Shortridge of the Maple Grove Church, Ill. being present, presented credentials from said church approving him as delegate to this Conference; and upon motion, bro. Shortridge was received into this Conference.

The committee to nominate officers for the Conference, made their report, which was accepted; and on motion bro. V. M. Gray was elected President, and bro. D. W. Hull, Secretary.

The Report of the business committee was read and received, and the committee discharged.

By request the Editor of the Hope of Israel gave a short history of the condition and prospects of the Publishing Association.

On motion the following resolutions were adopted:

Resolved, That this Conference approve the establishment and course of the Christian Publishing Association.

Resolved, That in our judgment, the cause of truth demands that the Association be sustained in publishing the Hope of Israel.

Resolved, That in order to place our views on the Two-Horned Beast and messages before our S. D. Advent brethren, they should be published in pamphlet form, and scattered broadcast among them.

Resolved, That we pledge ourselves to sustain the Association in carrying out this object.

Resolved, That it is the judgment of this Conference, that bro. D. W. Hull should take charge of the mechanical department of the Publication Office.

Moved, that a Committee of five be appointed to take into consideration the best method of

raising means to sustain the ministry. Bro. E. W. Shortridge, M. N. Kramer, J. W. Murphey, A. Aldrich, and O. A. Phillips were appointed said committee.

On motion adjourned till 4 o'clock, P. M.

4 o'clock, P. M. Met pursuant to adjournment. Prayer by bro. Shortridge.

On motion, a committee of three were appointed to prepare an address, setting forth the evidences of the immediate coming of the Savior, and the duties and responsibilities devolving upon the people in this hour, and place the same in the hands of the Publishing Association. Bro. Carver, Snook, and Brinkerhoff, were appointed as said Committee.

The Committee on devising means to sustain the ministry, made their report which was, on motion accepted, as follows: 1st. That we endorse and approve of the organization at Marion known as the Home Missionary Society.

2nd. That each church be requested to contribute a portion of their means to said Home Missionary Society for general missionary purposes.

3rd. That said funds shall be appropriated by a committee under the control of the officers of the Missionary Society. The above resolutions were adopted.

On motion the following preamble and resolutions were adopted:

WHEREAS, Bro E. W. Shortridge has been unjustly treated by the Conference of S. D. Advents at Lisbon Iowa,

Resolved, That from the evidences before this Conference, we believe that said trial was sprung upon him without giving him due notice; and that he had no knowledge of the charges to be preferred against him; and that he had no fair chance of self-defence; but was crushed down without mercy or kindness; and as he had a letter from Mrs. E. G. White in which she acknowledges perfect satisfaction, in regard to the money given him on his house, (about which the chief difficulty arose,) and that we know he was not allowed the privilege of reading said letter in his own favor, that we ignore the action of said Conference, and denounce it as unchristian.

On motion the following preamble and resolution was adopted:

WHEREAS, Bro. E. W. Shortridge has for years in the past been engaged in the work of trying to win souls to Christ; and as the "harvest is great and the laborers few, and WHEREAS, the fields are already whitening for the harvest, and believing that every talent given to the child of God should be employed in the masters service, therefore

Resolved, That it is the desire and wish of this Conference, that bro E. W. Shortridge should labor in the field in word and doctrine, and we hereby invite him to so labor, where his best judgment may deem the most good can be done.

On motion it was

Resolved, That the brethren in Conference assembled, invite the brethren of the several churches to urge out into the field and assist any brother whom they may deem fitted to go out into the world, and carry the message of mercy to sinners.

On motion it was Resolved, That the labors of our ministers should be mainly in new fields.

On motion bro. Snook, M. B. Smith, and D. W. Hull were appointed a committee to examine works of social music, and if they could find one suitable to meet our present demands, to recommend the same to the Publishing Association.

Moved that the minutes of this Conference be published in the Hope of Israel.

Moved that the Conference adjourn subject to the call of the President.

V. M. GRAY, President.

D. W. HULL, Secretary.

THE CONFERENCE MEETING.

The Conference which has just closed, was one that we shall long remember, for the "Lord of hosts is with us; the God of Jacob is our refuge." The meeting commenced sixth day, and continued over Sabbath, and First day. All the business transactions were harmonious, and we could realize the overruling providence of God. The weather was lovely, and there was a good attendance. Bro. were here from Laporte City, Marysville, Lisbon, Moscow, Keokuk County, and Fairfield Iowa, and Keithsburg, and Mt. Carroll Ill.; Letters were received from Wisconsin, Michigan, and the New England States. Words of encouragement and cheer came from all. The work is onward. God is blessing us. The word spoken was listened to with deep interest. One great, noble, and all important subject engrossed the minds of all, both speakers and hearers, viz: Jesus is very soon to come. Five public discourses were given; Bro. Snook preached the closing discourse, to a large and attentive congregation, and while he faithfully portrayed the Christian's hope, we all could feel that, that hope was to us "An anchor of the soul both sure and steadfast." Our brethren left with the determination to move on in this glorious work.

As this was our first conference under present surroundings, we anxiously awaited results. Our hopes were centering there, and to it we looked, praying God to bless, and meet with us. We more than realized our expectations. "The Lord is good, and his tender mercies are over all his works;" Praise his holy name.

Brethren take courage, move on, and on, until you receive the "end of your faith, even the salvation of your souls." Blessed thought! Glorious promise! Come thou blessed One, and claim thine own. Amen.

The Bible is replete with interesting subjects but the most interesting of all is the love of Christ. Therefore it has a prominent place in the sacred oracles. It possesses universal interest-it interests the Church. It is a subject of boundless, and of eternal importance. Paul loved this subject exceedingly. He had felt its power; it filled him with joy and hope, and peace. He was not ashamed of it; he gloried in it, and was willing to suffer martyrdom for it.

**THE HOPE OF ISRAEL.**

MARION, IOWA, TUESDAY, NOV. 6, '66.

**LOCAL ITEMS.**

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

We invite the reader to see Carver's statement of the Criticism of Rev. xz. It is worthy of notice. In confirmation of one statement made in regard to those who were not required to seal the truth with their lives, we present a notation of the above text, found in S. P. Fregelle's translation of the book of Revelation. In speaking in reference to the words "and those who worshipped the beast," he says,

"The parallel to this sentence in Greek construction is found Rev. 7. In each case there is a general statement followed by *KAI HOMINES*: not as some class added to the general statement; but as expressing some, who, while included in the general term, are brought into an especial prominence."

The parallel in Rev. i, 7, is to the point. 1st. Every eye shall see him, and 2d. Those who pierced him. This last class is included in the first general statement of "Every eye shall see him, but on the account of the prominent and active part some took in causing the Savior, to suffer, they are singled out, and made a speciality.

**A noble example.**

Our brethren are beginning to awake to the cause they profess to believe. Thank the Lord, we have just received five dollars from a youth not fourteen years old, for a share in the Association. He worked hard for most of it, and giving up the pleasures of earth that he might have had for it, he nobly give it to help spread the news of Jesus' soon coming. It was not out of his abundance, but it was his all. God will bless his sacrifice. Br. we will try and have it help save some soul from death. Brn. Can any of you sit still and do nothing? Can you not follow this youthful but noble example, and do likewise? Jesus will soon come, and then you will have no use for means. We need your aid, and God wants you to help in this work. If you have not the means at present, let us have your pledges, and pay as soon as possible; and heaven will bless you.

BR. CRANCE of Mt. Carroll, Ill., has been lecturing in this City on the subject of the soon coming of our Savior. He is preaching definite time, viz; 1868. He has a large number of tables or diagrams by which he illustrates his arguments.

We have secured the services of br. D. W. Hull who will hereafter take charge of the mechanical department of the paper.

We hope to be able to present after this issue, the paper with less defects than when we occupied that position. We will now have more time to devote to the duties of an Editor, and trust we may likewise see an improvement in that direction. We have been so burdened down with duties that we could not do justice to any. We are thankful for deliverance, and will soon providence permitting see many of our dear scattered brethren, and tell them of the coming of Jesus. We shall wait an open door.

We clip the following from our cotemporary, the "Marion Register" believing that some of our readers, will be anxious to hear some of these celebrities.

**Y. M. C. A.**

**COURSE OF LECTURES.**  
 Rev. O. H. Tiffany, D. D. Nov. 15th—subject, "The Philosophy of Common Sense."  
 Miss Anna E. Dickinson, December 5th—subject, "Something to Do."  
 Hon. Horace Greeley, December—subject, "Prof. Anson J. Dixon,—subject, "American Life from the Inside."  
 Hon. Carl Schurz,—subject, —  
 Theodore Tilton,—subject, "The Corner Stone of Reconstruction."  
 The lectures will be delivered in the M. E. Church. Tickets for sale at the First National Bank, Co. Treasurer's Office, and by the Lecture Committee, R. D. Stephens, S. B. Jackson and E. A. Allen. Tickets for the course, \$2. No tickets will be sold at the door.  
 By order of the Committee.

We are again delayed in getting out the paper. This is the result of two causes, 1st. A severe spell of sickness which kept us away from the office the week before the Conference and, 2d. We could not work in conference, and on the paper at the same time. Brn. please to forbear with us again.

**Appointments.**

Providence permitting Eld. E. W. Shortridge will visit the following places, and labor in word and doctrine,  
 Fairfield, Nov. 20, and Dec. 2.  
 Knoxville, Dec. 15-17.  
 Decatur City, Dec. 28-30.

Meeting to commence on Friday Evening at 6 1-2 O'clock  
 Br. S. will fill up the time at intermediate points.

Brn. make extra exertions to secure a good attendance, that the people may come out and learn concerning the truth.

If possible the Editor will meet Br. S. at Knoxville. Pray that God may bless, the saviors encouraged, and sinners awakened to the truth.

W. H. BRINKERHOFF.  
 J. F. SNOOK.

**BUSINESS DEPARTMENT.**

We received \$3.00 from Flushing Mich without any name being attached to the letter or any directions what to do with it: Who is it? What is to be done with the money?

The P. O. address of Ed Dille is Plano, Ill.

L. Topping: The Hope is issued once in two weeks.

Pledges of Stock in the Association are recorded in a book kept for that purpose, and when paid the amount is acknowledged through the Hope.

**RECEIPTS.**

FOR THE HOPE OF ISRAEL.

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

\$1.50 each.—C Marks, J R Kelley, A Caldwell, and Abraham Clark.  
 \$1.00 each.—A Lock, L Topping, and Z Marsh.  
 Joel Vest \$0.75, E W Waters \$0.50, M Marquart \$0.00, John Kirtman \$0.50, Moses Wilkinson \$0.75.  
 G W Hilly \$2.00, and Mary E Nelson \$0.51.

**BOOKS SENT BY MAIL.**

Eld. Cramer \$1.00, O S Winslow \$2.50, M N Kramer 5c, J Kramer 5c, J R Kelley 15c, T Hamilton 25c, A Lock 50c, M A Harris 10c, R Murphy 25c, R Caviness 20c, A B Hanner 20c, L W Murphy 20c.

**SHARES IN THE PUB. ASSOCIATION.**

Martha Kramer,	\$2.50
R E Caviness,	5.00
R Murphy,	5.00
Nanny Murphy,	5.00
Charley Murphy,	5.00
Jacob Clark,	2.50
J D Clark,	2.00
James Whitehall,	5.00
Eld. E W Shortridge,	2.50
W J Wilson,	5.00
Rachel E. Wilson,	5.00
Herman Jenkins,	5.00
E B Carpenter,	5.00
Joseph Nichols,	5.00
O A Phillips,	5.00

**DONATIONS TO THE CHRISTIAN HOME**

**MISSIONARY SOCIETY.**

O Chipman,	\$3.00
R Murphy,	1.00
J Brinkerhoff,	1.00
J seph Nichols,	5.00
O A Phillips,	10.00

**DONATIONS.**

Eld. G Cramer	\$2.00
A Friend	5.00

