

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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HOME.

BY EMMA F. ALDRICH.

Home! O, the joyful sound,
What rapture it imparts;
It falls like music on the ear,
To cheer the drooping heart.

Home! O, that lovely place,
Where angels sing and praise
Where holy melodies do float,
Upon the fragrant breeze.

Home! O, that sunny home,
Where tears no more shall flow:
Where friends that long have parted been
Shall meet to part no more.

Home! O, that quiet home,
Where tumults never come;
Contentions, strife, and war shall cease,
And man with man at peace.

Home! O, that sinless home,
Where shame can never come:
Where sin's remorse will ne'er be felt,
By those immortal ones.

Home! O, that long sought home,
We'll gain thy peaceful shores;
Who'll breast the storms tempestuous
And anchor evermore. [wave,

Home! O, that blissful home,
Thy pearly gates stand wide,
To welcome in the blood washed through,
Forever to abide.

Home! O that glorious home,
Saints will soon enter there,
And Jesus will himself then wipe,
The tear drop from each eye.

MARION, IOWA, July 4th, 1866.

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

BY THOS. HAMILTON.

Objection, 1st: "The Bible and the Bible alone."

As the argument of Bro. Smith on the "per-

petuity of spiritual gifts," has been examined in our first article, it would be useless to repeat what has already been said, and shall claim that the argument to prove the "gifts" perpetual is overthrown; hence, all he says in regard to the objection is without force. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease." I. Cor. xii, 8.

Objection, 2d: "Adding to the Bible." Smith says: "Those who raise this objection, place themselves under the obligation to show that the visions are an addition to the word of God—an obligation which they have never discharged." Bro. Smith, we will endeavor to discharge this duty in the fear of the Lord.

"If any man shall add unto these things."—Rev. xxii, 18. What things? "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." 19th verse. Here we can see what things man was not to add unto. The things John was commanded to write. Does Mrs. White add to the things which John wrote? Let us see!

"And I looked and lo! a lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." Rev. xiv, 1. Who are they? "There were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. vii, 4. S. D. Adventists claim that the 144000 are those saints which are alive at the second coming of Christ.

Hear Mrs. White: "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144000 in number, knew and understood the voice."—*Ex. and Views*, Page 11.

Reader, is there anything here added to what John saw?

"And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man." Rev. xiv, 14.

Mrs. White says: "Soon appeared the great white cloud. On it sat the Son of man. This cloud when it first appeared in the distance, looked very small. The angel said that it was the sign of the Son of man."—*S. Gifts*, Vol 1, Page 206.

This is more than John saw!

"And he shewed me a pure river of water of life, clear as a crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." Rev. xxii, 1-2.

Mrs. White says: "On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure transparent gold. At first I thought I saw two trees. I looked again and saw that they were united at the top in one tree."—*Ex. and Views*, Page 12.

John does not tell us that it is a golden tree, or that it is only one tree, and that astride the river! But this modern prophetess gives all this wonderful information.

"And I saw no temple therein; for the Lord God Almighty, and the Lamb are the temple of it." Rev. xxi, 22.

Hear the prophetess again: "In the City I saw a temple which I entered."—*Ex. and Views*, Page 16.

Here we have a temple added to the things which John saw. But let this suffice for the book of Revelation and let us turn our attention to what she tells us concerning the creation and early history of man.

We are told in the Bible that "God created man in his own image." Gen. i, 27. But we are not informed in regard to his stature. But this prophetess tells us that "he was more than twice as tall as men now living." (Vol 3, P. 34.) She also tells us that the "garden of Eden was translated"—(vol 3, p. 55)—that the "trees were vastly larger, and more beautiful than anything mortals can now look upon"—(vol 3, p. 61)—that "previous to the flood there had been no rain upon the earth"—(vol 3, p. 68)—that "Noah and his family were permitted to eat animal food, because every thing else on which man could subsist had been destroyed"—(vol 3, p. 76)—that "animal food is not the most healthy food for man"—(vol 4, p. 121)—and many other wonderful things not in the Bible, and which are additions to the Bible. "Add thou not to his wordlest he reprove thee, and thou be found a liar." Prov. xxx, 6.

Objection, 3d: "Limited extent of the gifts." Smith says: "If we find that the people of God have been in exactly the same circumstances before, then certainly we ought not to regard this state of things as involving any difficulty over which there is occasion to stumble; we refer them to the time of Deborah, the 'prophetess,' (Judges iv, 4) the only one through whom God, at that time, communicated to his people. See also a parallel case in the time of Huldah the prophetess. II. Kings xxii, 14."

If God's ancient people were once in similar circumstances, is that any reason why we should believe in Mrs. White's visions? But were they in like circumstances? I think not. God's ancient people had the "Urim and Thummim," a divinely appointed means of enquiring of the Lord. Besides, Smith does not give us a correct quotation. The language as it stands in the Bible, is indefinite and indicates a plurality.—There might have been other prophetesses and prophets for aught we can tell.

Huldah, the prophetess, flourished in the time of Josiah's reign, and the date of the event is B. C., 624. Now there were other prophets of God at that time, as we shall show. Zephaniah commenced to prophecy soon after the beginning of the reign of Josiah. When did Josiah begin

THE SECOND COMING OF CHRIST A GREAT PRACTICAL DOCTRINE.

I promised to contribute something occasionally for the columns of our paper, not because I felt that I was a competent writer, but simply from an impulse of duty, and because I want to do all that I can in the cause of my Heavenly Master, feeling also "that the end of all things is at hand," hence the importance of being awake to the things that belong to our future well-being and heeding the injunction of the Apostle Peter, "to be sober and to watch unto prayer." I, Peter iv, 7.

The subject of the Second coming of Christ is to me one of interest, not only so, but to my mind it is one of vast importance. And right here let me say in answer to the question that is often asked, "what message have we brought to view in the word of God for the people of this generation? Or what great truth to present to the people, in order to incite their attention and lead them to entire consecration to God? I understand the doctrine of the soon coming of the Savior, as occupying a prominent place in this direction. Noah a man of God warned the people of his day that the Lord was about to destroy the world by a flood, and unless they repented of all their wickedness, they would surely perish. No doubt this to them was a very unpleasant doctrine, and caused them to point the finger of scorn at that servant of the Lord.

Still if they had believed it and practiced its import, they would have escaped the wrath of God at that time, and been preserved as Noah and his family were. I might also refer to the destruction of Sodom and Gomorrah, and to the preaching of Jonah to the Ninevites, saying, "yet forty days and Ninevah shall be destroyed," etc. I simply refer to those things as being solemn and present truths in that day and age of the world. They certainly were great practical truths, which if obeyed, would lead the people to repentance towards God.

But to us those things are matters of history and not present truth, in the general acceptance of that term. Suppose an individual was to come up at the present time and preach that the Lord was about to destroy the world by a flood! What would we say? Why, we would say at once that he was beside himself, and at least four thousand years behind the times, and so on with other things that are in the past, which in their time was solemn warnings, but are not applicable to the people of this generation.

I will now present a few texts of scripture, showing that the doctrine of Christ's Second coming occupies a prominent position in the word of God; and here it may be well to state, that in order to be a Second coming of Christ, there must of necessity be a first. Suffice it to say then, that Christ made his first Advent into the world, eighteen hundred years ago; and while upon earth, he taught his followers that he would come

again. Thus we read his testimony to his disciples, "Let not your hearts be troubled, ye believe in God believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. I John xiv 1-3. From this testimony we learn, that Christ comforts his disciples by telling them, he is going to prepare for them and that he would come again and receive them unto himself. How different this teaching of Christ, to that of modern theologians, who say that at death, the christian goes to be with the Lord and reign with him. This testimony of Christ is of itself sufficient to show that his Second coming is an important event.

Paul says, "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii, 3. Again he says, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix 28 — Unto those who look for him! How could an individual look for him if they did not believe in his coming? They could not. Furthermore if a person is looking for, and expecting the Lord's coming, it will lead them to make a preparation to meet him. This is one reason why we think that this is a practical doctrine.

Continued.

"KNOWLEDGE SHALL BE INCREASED."

CHAPTER II.

Assuming the premise that knowledge is truth, and that truth is knowledge, so far as it bears on our practical relations to our fellow creatures, and I shall waive [for the present at least] the evidences of the proposition heretofore presented, that the "light of the world" ascribed to God's people, results from the more appropriate uses to which they apply their knowledge. And I should perhaps in this place, add also, that the better quality of knowledge sought after and treasured by God's people, enhances very much the beauty and strength of their light. For illustration: The worldling has knowledge of making money, or amassing wealth; he does so however without regard to the interests of his fellow creatures; as with the cultivator of tobacco for a luxury, or stimulant; as with the manufacturer of intoxicating drinks, and other hurtful or useless articles; and he spends his money also for the gratification of unhealthful appetites; and or the display of vanity and pride in "costly apparel," and expensive and gorgeous equipage generally. He is simply a mammon worshiper; or, worse—his "Lord's money" is "hid in the earth" and "there is his heart also;" he has been averse to accepting the knowledge, that LIFE devoted to mammon or self gratification, was necessarily self destroying or suicidal. The knowledge

that suggested self denial was not to his taste and "verily he has his reward." Matt. xxv, 30.

The Christian also has a knowledge of amassing wealth, but he does it by industriously applying himself to the legitimate avocations of life; the production of needed articles of use, and that are in their nature likely to be beneficial to others, whether he saves or loses money by his business; and if he becomes wealthy, he does not forget that the gold and silver belongs unto the Lord, and as a faithful steward, he does not apply his Lord's money to uses that he knows his Lord would condemn; and he knows also that his Lord requires of his disciples, only that amount and kind of self denial which will ultimate in the greater amount of enjoyment "in this present life," and increase their deposits in the saving's bank, "where thieves do not break through nor steal." (Now brethren and sisters who read the Hope, do the principles of these illustrations accord with those of the New Testament; and with our knowledge of facts, and experience in life? For one I believe they do, yet by these tests can we find any one exempt from the necessity of "reforms.") It is an undeniable fact, however, that there are professing christians who are seeking to make money by business, in both agriculture and manufactures that tends ONLY to the injury of our race, both physically and morally, and who also apply their money so procured, just as the worldling does — But this fact cannot possibly justify any child of God in pursuing such a course.

The only possible palliation for such an one, must be found in the excuse alleged by St. Paul for himself, "He did it ignorantly"—but let us be careful how we attempt to shield ourselves beneath this excuse, for eighteen hundred years ago the time had arrived, when repentance was required, (Acts xvii, 30.) and so much has the increase of knowledge through the combined agencies of printing presses, of steam, and of electricity, intensified the light of our day, that a double coverlet would not hide us from responsibility now, as much as a spider's web would have done in St. Paul's time. And we must not forget that, in professions at least we have set up a higher standard of christian morality, than any cotemporary church of our acquaintance, and if "The light that is in you be darkness, how great is that darkness." Matt. vi, 22 : Luke xi, 34.

"GODLINESS is profitable for all things." The most intelligent have given their verdict in favor of religion. And though some may see it through a false medium, or be so enchanted by the pleasures of sense as to forget it, yet in the hour of solemn and deliberate thought, they agree with Solomon, "Whoso trusteth in the Lord happy is he." The holy fruits of religion, its substantial pleasures, its power to preserve from evil, its supporting influence in times of calamity, and its glorious effects on futurity, must endear it to every sober and intelligent mind.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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TUESDAY, JULY 24, 1866.

W. H. BRINKERHOFF, Editor.

"THOU SHALT NOT BEAR FALSE WITNESS."

OBJ. 26. *Matters in Iowa.* "The nature of objections to the visions depends considerably upon the locality from which they come. Wherever wrongs have been exposed or errors reprov- ed, when opposition breaks out, those things are sure to come up in the fore front among the objections. There were, unfortunately, some fan- atical movements in Iowa in relation to the late war; and it so happens that those who are now leading off in that section in opposition to the visions, are the ones who were principally concerned in those movements. They were re- proved by vision."—*Uriah Smith, in Review, Vol. xxviii, No. 6.*

Presuming that the writer of the above (who so dextrously slides around important truths, and when he can do no better cries "tissue of confusion,") understood whereof he wrote, when he penned the above, we wish to place his statements in the crucible and when tried over the furnace, see if it was not all dross that was manufactured, and not truth.

"They were reprov- ed by vision. Why were these leaders reprov- ed? O, they had been fan- atical. They petitioned the Legislature for exemption from the draft; and the Lord gave Sr. White a vision of their wild fanaticism. Well suppose he did? Why, your leaders in Iowa did not feel good over it, "and it is perhaps not to be wondered at, that, still smarting under the ignominious failure of their fanatical schemes, they should feel sensitive on this point." These leaders reprov- ed by vision! As the opposition have given us the appellation of "leader," of course we are one of the individuals seen in vis- ion.

Having ascertained the above we now respect- fully announce: 1st, If E. G. White saw us in vision as represented, we know assuredly that the Lord had nothing to do with it, and if any one had, it must be a "lying spirit," as it is an unmitigated falsehood, as we will demonstrate Or, 2d. If she did not see us in vision or reprove us as stated by our "reviewer," then he is placed in quite an unenviable position for truth and ve- racity in making these statements; and he shall not be envied the glory of his exalted position. Assertions carry no force with them, but evi- dence amounts to demonstration. What are the facts. We were in no sense of the word, prin- cipally concerned in this draft matter.

1st. We were at Knoxville Iowa at this time and received a copy of a petition, sent from Iowa City written by Brother Snook and revised by Br. Waggoner of Michigan with a request that we visit the churches in that vicinity, and ob- tain signatures to send to the Legislature. In- stead of doing so, we merely set down and pen-

ned a copy of said petition, and sent it with the request sent to us. We made no exertions to ob- tain names, as the brethren in Iowa can testify. We were invited, yet urged to go to Des Moines. We visited the Legislature but declined going, (as we were so fanatical) and Br. Sutton then of Sandyville went with Brother Snook.

5th. We were so very fanatical and enthusi- astic in getting names to swell our peti- tion lists, that WE NEVER PUT OUR NAME TO ANY PETITION. Now will our "reviewer," or his "Inspiration" make good their statements? Although in petitioning the Legislature, there was at that time no great results attained, yet certain causes produce certain effects. How did it result in this case? That we "would be brought into straightened places" as testified by vision? No. Some length of time after this a Conscription law was passed by Congress, and in it there was an exemption clause in favor of those who were conscientiously opposed to bear- ing arms. Would such been inserted had there been no non-combatants? Certainly not. How then could Congress take cognizance of this class of people? By the legitimate (not fanatical) manner of petitioning and asking for the thing wanted. In Iowa the Friends, Dunkers, Or- mish, and S. D. Adventists petitioned our Leg- islature, and the wants of the people communi- cated to our Congressmen, who in conjunction with Congress, having ascertained the wants of the people, gave them the exemption clause.

This was the result of petitioning. And now the poor Adventists of Iowa are vision whipped and called fanatics for what they did; yet with eager steps Michigan rushes in, to reap the fruit of what others had done. Not willing to stand in the front and aid in the work, she stood in the shade, and strikes with venomous blows at the honest and unselfish motives of other men. Had the work done here, been stamped "Battle Creek by authority of Vision," all would have been well. Now if what Iowa did was fanaticism said we not well of Michigan, that her's was "fanaticism intensified."

COMMUNICATION FROM BRO. H. S. CASE.

HARTFORD, July 3, 1866. I DEAR BRO: I now sit down to write a few words to you, that you may know that you are not forgotten by us in Michigan. I have been trying to do all that was in my power for the cause since I saw you. That has been but little, as I have but little means to do with. I feel a sympathy with you in your labor of love for the cause that you are engaged in. May heaven bless you! As you wished me to send you a report of our Conference for publication I will now comply.

We met agreeably to the appointment and began to work. The Elders present were Breth- ren Cranmer, Everett, Fabin, Wallen, Watkins, Horton, Branch Tiffany and Catt. The Con- ference held open four days. It was a time of labor, but God was with us in power. Difficul- ties and differences were removed out of the way and the coast is quite clear. The prospect is now good in Hartford, and we look for the blessing of God still to rest upon his children. The preaching was plain, pointed and of a prac-

tical character—just the thing that was needed. Brethren Cranmer, Wallen and Watkins preach- ed the word to good satisfaction until First-day. The Lord bless them for their labor of love among us. On First-day it fell to my lot to give them a parting dis- course, from John, xv, 1-4.

The Lord blessed us with his spirit and pow- er from the commencement to the close of the Conference, and all that participated with us felt to say that it was good for us to be there. The Lord worked for the salvation of his children in a manner not soon to be forgotten, and all felt that it was the Lord's work, and we have learn- ed by experience that God's word is what we need, and all that we need to correct us when we err from the path of duty. Oh, brethren, we preach the word—the word—the WORD! "It is profitable for doctrine, for reproof for correc- tion, for instruction in righteousness, that the man of God may be perfect, thoroughly furnish- ed unto all good works. A thorough equipage is all that is needed for us, and the apostle tells us, that we have that. Let us give good heed to it. Amen. H. S. CASE.

CHRISTIAN HOME MISSIONARY SO- CIETY.

Appeal to the Friends of the Cause of Truth:

We have formed a Society under the above title, the object of which is to advance and spread the doctrines revealed in God's holy word. The field for labor is large; many are calling for help in various places; ministerial labor is needed; the cause demands more labor- ers in the field; those that are God fearing men, devoted ones, and who will honor the cause by a Godly walk and conversation, and who will warn the people of their danger, and show them their duties in this the "hour of times farewell."

In order that the cause may advance we must have means. Ministers with their families must be clothed and fed. God's servants must be out into the world battling against the evils of this generation, and rearing aloft the standard of truth. The fields are already whitening for the harvest. We now appeal to you for help. If God has blessed you in this world's goods, in liberality bestow some of it in this glorious work. Remember, the "liberal soul shall be made fat." The widow's mites were also bless- ed, and God can bless them yet. What a noble work! Aiding in converting sinners to Jesus. All should be interested. Souls are crying, "come over and help us." How did the truth come to you? You now rejoice in it—then cause others to rejoice with you. How benevo- lent and kind was the Savior—everywhere do- ing good. Follow in his footsteps. Get your soul full of the love of God. Yea, running over, and let it extend around. Never was there a better time for doing good. God is blessing his servants that are in the field, and words of cheer are heard from many places.

The means obtained by this Society will be held sacred to the use of the spreading of the Gospel, and appropriated in such a manner as the best judgment of the Society may dictate. Many are living far away from any society of brethren, who would be willing to help if opportunity only offered. To all such we extend a special invitation.

Send all remittances to Eld. W. H. Brinker- hoff, Marion, Iowa.

H. E. CARVER, Secretary. W. H. BRINKERHOFF, President.

CHERRING NEWS—LETTER FROM BRO.
DANIEL W. HULL.

FAIRFIELD, IOWA, July—1866.

BRO. BRINKERHOFF: As I have, within the last two weeks, changed my views on some points, I wish to give my reasons for so doing.

I have no doubt it will be said that I had got cold in religion, that I was proud, exalted, or something of the like—but my experience is just the reverse of this. For several weeks I have been very sad; often during this time have I wished that I might be hid away in the grave. My zeal for what I considered the truth, was so great that I felt very sad to see any efforts made against it.

My sadness was augmented by the announcement that Elder Snook was to pay our city a visit. It seemed to me like blasphemy for any one to preach against what I called "the truth." I used all my influence against him—urged our brethren not to go out to hear him, and fortified our position in every way I could. Finally, the day came that he was expected, and I hoped that he would not come; but when a boy came in the shop and announced that he had come, I became sick and went home and wept much. I loved "the cause" so much that I felt almost distressed to see an effort made against it. I had not long been home till Bro. Snook paid me a visit. I confess if he had been an angel I should not have entertained him as we are commanded to do. I talked very distant, told him I could not go out to hear him and manifested a very Pharisaical spirit, for which, he treated me very kindly. The next day I again warned my brethren against going to hear him.

By the next Friday my wife became convinced that he was not an apostate, and she would go out and hear him. I reluctantly consented to go with her. He preached on the 13th chapter of Revelations, that evening, and I tried in vain to pick a paw in some of his arguments. The next night I again went to hear him on the subject of the Two Horned Beast of the same chapter. I thought I would take a few notes, as I thought his position very erroneous. I followed him through, and took very few notes, as I could get hold of nothing I could use to our advantage. As he progressed in his discourse I could see that our old position was wrong. (Here my mind was carried back to last February when Elders Ingraham and Andrews were at my house. They had disclosed to me how they had been troubled with this same question when debating with Bros Snook and Brinkerhoff.) I studied over the subject that night and the next day, when as an honest man I was compelled to give up my former views on this point. With this falls the visions of E. G. White, with many other doctrines of the S. D. Adventists—doctrines which I dearly loved and for which I felt willing to sacrifice all that was near and dear to me.

Many of my brethren in this State will think I

have apostatized. I wish to say to all such, I feel as deep an interest for religion as I ever did; aye, more. I feel within my heart continually like praising God. Brethren, you may cast me off, take pains to show that you do not like me, that my presence is not wanted, yet I shall always love you. I shall remember how prejudiced I once was toward those who believed as I now do, and from past experience, learn to be charitable. O, it's like breaking my heart-strings to incur the displeasure of my former brethren. I feel sad that my love for them is not reciprocated, but one truth is of more value than the plaudits of all the world.

I now see that we have the iron bedstead of Procrustes erected as much as any of the creed-bound churches. Our theory is manufactured for us at Battle Creek, supported by vision, and we are not to think beyond that. If we do, we are told we are "going ahead of the 3d angel and we will have to retrace every step." The ground is laid off for us, and we are allowed to think what we please within those limits, but we are not to go beyond them. We never can go to the 40th article; if we do, we must be cut off at the 39th, and if we do not fill up the 39 articles of our bedstead, we must be stretched till we do. Yours, for the whole truth.

D. W. HULL.

THE VISIONS—OBJECTION ANSWERS
EXAMINED.

We now invite the attention of the candid reader to the subject of the change of ministration, as presented by Uriah Smith in his effort in behalf of the visions. He says, in Review, Vol. 28, No. 3:

"When the special work in the most holy commenced, in 1844, the general work in the outer apartment forever ceased. A change took place in the relation between God and the world. Before, the work of ministering for the world was general. It then became special. Before, a general idea of Christ's priesthood in Heaven, the knowledge that he was our great High Priest, though his work was not definitely understood, was sufficient to gain access to God through him. But now a knowledge of his work as brought to view in the third angel's message becomes necessary to all those who would receive the benefits of his mediation. For when, in the type, the high priest was in the most holy place, all Israel must know it, and must be gathered around the sanctuary, their minds fixed upon his work, and they meanwhile afflicting their souls, that they might receive the benefits of the atonement, and not be cut off from the congregation of Israel.—How much more necessary, in this great anti typical day of atonement, which is the living substance of which the former was but a shadow, that we understand the position and work of our great High Priest, and know the special duties required at our hand during this time. In the

type, who were saved on the day of atonement? Those who in sympathy with their priest in his work of atonement were afflicting their souls.—Who can find salvation now? Those who go to the Saviour where he is, and view him by faith in the most holy place, finishing his ministry before the ark of the testament in Heaven. We verily believe that he can now be found nowhere else; and that this is the only way now open for pardon and salvation. People may reject this truth of the Saviour's special work in Heaven as the light and proclamation goes forth upon it, and seek the Saviour as they have before sought him, with the vague and indefinite ideas of his position and ministry which they entertained while he was in the first apartment; but what will it avail them? They cannot find him there. That door is shut."

Here the shut door, in its "extremest sense," is taught. Mark his question: "Who can find salvation now?" Answer: "Those who go to the Saviour where he is"—that is, those who understand and have faith in his change of ministration from the first to the second apartment of the sanctuary. He says: "We verily believe he can be found nowhere else"—that is, than in the second apartment.

This cuts off every individual who does not understand and believe the doctrine of the S. D. Adventists, relative to the change of ministration on the tenth day of the seventh month, 1844, no matter how firmly he may keep the commandments of God and have faith in the atonement of our Lord Jesus Christ; for it as has already been said that previous to that time, (1844) a general idea of Christ's priesthood in heaven, was sufficient to gain access to God through him, but now a knowledge of his work as brought to view in the third angel's message, (as taught by S. D. Adventists) becomes necessary to ALL THOSE WHO WOULD RECEIVE THE BENEFITS OF HIS MEDIATION. If this is not what Elder Ingraham would call a "tight" shut door, it comes so near it that all those who do not use the S. D. A. Key, cannot get into the Kingdom of God.

In view of this theory, think of the millions and hundreds of millions who have passed off the stage of action since that date, who had no means of knowing anything about any such change, and thousands if not millions among them, who, according to their knowledge and opportunity, endeavored to serve and worship God, "under a general idea of Christ's priesthood in heaven," and yet they in consequence of having no "knowledge of his work as brought to view in the third angel's message," must be deprived of "the benefits of his mediation," which is, of necessity a pre-requisite to obtaining immortality and eternal life. This conclusion, revolting as it is to the sensibilities of the truly christian mind, is the inevitable result of the above theory.

But, lest we may be charged with garbling, we call attention to the closing part of the sentence quoted above:

"The work of the third message like all other truths is progressive. People cannot of course be tested by it, till they become acquainted with it, or have an opportunity to become so. Wherever therefore there are honest persons, who have not, on account of their rejection of truth, been given over to blindness of mind, and hardness of heart, should such die before hearing the truth, living up to the best light they have, we can of course see no barrier in the way of their salvation. But we believe that those who reject the truth place themselves in the position just described.

Here we are told that the third message (which includes the change of ministration) is no ~~near~~ to those having no opportunity to become acquainted with it and if such live up to the best light they have, there is no perceptible barrier to salvation. Hence we have the remarkable statement that those who failed to follow Jesus (by faith) in his change from the holy to the most holy place, and have thereby deprived themselves of "the benefits of his mediation," still have the chance of "salvation" by "living up to the best light they have." The "best light" the great mass of christians have is "a general idea of Christ's priesthood in heaven," and multitudes have died since 1844, trusting in his mediation without any idea of a change either in place or ministration. Now according to one part of this theory, they had no knowledge of his change of ministration as taught by S. D. Adventists, which they say is NECESSARY in order to participate therein, and according to another part of this same theory, they could be saved by living up to the best light they had.

It has always been true that men will be judged according to the light they have, and that salvation is secured by living up to the best light we have, provided it embraces Jesus in his work of salvation for man, and a rejection of which, will ultimate in the second death, thus placing all the responsibility of that second death upon man, and this has been the principle all through the gospel dispensation; but the theory under consideration, is based upon a different hypothesis, for the doctrine now held by S. D. Adventists of the rejection of the world, is based, primarily, on the assumed fact of a change of relation between God and man; this change having been effected, not by anything within the control of man, but by a change of ministration in the heavenly sanctuary,

Up to 1844, according to this theory, Jesus stood with out-spread arms, saying, "Come unto me all ye who labor and are heavy laden and I will give you rest." He now withdraws this offer—turns from them and commences "a special work for Israel."

For a number of years after 1844, S. D. Adventists, acting consistently with their theory, would not labor for the salvation of sinners, notwithstanding they had, as they claim, the gift of

prophecy in the church for the correction of error, and it was only when circumstances compelled them to admit the possibility of others besides '44 Adventists being saved, that they yielded the point of the "tight" shut door, as expressed by Elder Ingraham, or, its "extremest sense," according to Uriah Smith, and even now they insist on holding possession of the only key that will open that "shut door," at the same time admitting that others MAY get in without the key. O, consistency, thou art a jewel! In a subsequent part of his article, he says that "those who have fallen into the error of supposing there could be no salvation (for sinners!) except in the first apartment of the sanctuary, have kept themselves but poorly posted in regard to the teachings of the Review on this subject."

(Continued.)

AN EXPOSITION OF REVELATIONS XIII.

BY H. E. CARVER.

[Continued from page 30.]

That the leopard beast of Rev. xiii, 1-10, and the scarlet beast of ch. 17, are identical, and present the civil power of the Roman Empire under its nominally christian profession, will, we think, appear from the following considerations:

They both have the same number of heads and horns—both are blasphemous beasts—one has one of its heads wounded to death and the wound healed, while of the other it is said, he was and is not, and yet is, embracing the same idea of a deadly wound being healed. Upon the beast of ch. 17, is seated a woman arrayed in purple and scarlet color, and decked with gold and precious stones and pearls; an emblem, as all protestants agree, of the Romish Church or Hierarchy. Now as it is contrary to reason, and facts to confound a beast with a woman so as to make them one and the same thing, it follows, that if this woman represents the Romish Church or Hierarchy, in particular, as all agree, then the beast that carries her must represent another and distinct power by which she is sustained, which has been accomplished by the *civil or secular* power of the Roman Empire.

It is also evident that the blasphemous beast of ch. 13: 1-10, is a symbol of a civil power or government, because he embodies in himself the distinguishing features of the three preceeding universal empires, having the body of a leopard the feet of a bear, and the mouth of a lion; symbols of Grecia, Medo-Persia, and Babylon. This beast symbolizes the same power as that of ch. 17, and both applying evidently to the civil power of the Roman empire, it is necessary that the religious or ecclesiastical element should be introduced under another symbol, and the two horned beast, confessedly an ecclesiastical power, comes in to fill up the picture and complete the parallel between the two prophecies of Rev. 13 and 17.

It is objected to this view that the two horned beast cannot exist at the same time and occupy the same territory of the leopard beast. This

objection will vanish, we think, by carefully considering the parallel prophecy in ch. 17.

Whatever the beast here may symbolize, the woman *must* symbolize something distinct from it, else we can get no clear idea of what is meant by the woman sitting upon that *beast*, and they *must* occupy the same territory in order that the woman CAN sit upon it.

Take the view that, that beast represents the *papacy* as a whole, including both its ecclesiastical and political elements, and it will be extremely difficult to give the symbol of the woman sitting on that beast an intelligent explanation; whilst on the other hand, by taking the view that that beast is the civil power of the Roman empire, and the woman the ecclesiastical, all is harmonious and plain, and we can easily understand how both can exist at the same time and in the same place; and such has actually been the case; at times the ecclesiastical element, or Roman clergy, has been in the ascendant, and managed the affairs of nations with a tight rein; at other times the beast, or civil power, or kings and princes, have become restive and have rebelled against her. Such was the history of that church for ages.

Consider again, the two horned beast—being ecclesiastical by general consent—why may it not exist at the same time and on the same territory as the leopard beast, and use its mighty influence in favor of that beast, while that beast supports him in his ecclesiastical pretensions.

We now proceed to show the exact fulfillment of the various distinguishing features of the two horned beast, and for this purpose we quote from the works of Dr Adam Clarke:

"Verse 11. *And I beheld another beast coming up out of the earth*] As a *beast* has already been shown to be the symbol of a *kingdom or empire*, the rising up of this second beast must consequently represent the rising up of *another empire*. This beast comes up *out of the earth*; therefore it is totally different from the preceding, which rose up out of the *sea*. *Earth* here means the *Latin world*, for this word has been shown to import this already in several instances; the rising up of the beast out of *this earth* must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire; therefore the beast, here called *another beast*, is *another LATIN empire*. This beast is the spiritual Latin empire, or, in other words, the Romish hierarchy; for with no other power can the prophetic description yet to be examined be shown to accord. In the time of Charlemagne the ecclesiastical power was in subjection to the civil, and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire, and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors, and led into captivity the kings of the whole Latin world, as there will be occasion to show in commenting upon the following verses. Thus the Romish hierarchy was at length entire-

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ly exempted from the civil power, and constituted another beast, as it became entirely independent of the secular Latin empire. And this beast came up out of the earth; that is, the Latin clergy, which composed a part of the earth or Latin world, raised their authority against that of the secular powers, and in process of time wrested the superintendence of ecclesiastical affairs from the secular princes.

"And he had two horns] As the seven-headed beast is represented as having ten horns, which signify so many kingdoms leagued together to support the Latin Church, so the beast which rises out of the earth has also two horns, which more consequently represent two kingdoms; for if horns of a beast mean kingdoms in one part of the Apocalypse, kingdoms must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These, therefore, can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, viz., the Latin clergy, REGULAR and SECULAR. 'The first of these comprehends all the various monastic orders, the second comprehends the whole body of parochial clergy.' These two grand branches of the hierarchy originally constituted but one dominion, as the monks as well as the other clergy were in subjection to the bishops; but the subjection of the monks to their diocesans became by degrees less apparent; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power, entirely independent of that of the secular clergy.

"Like a lamb] As lamb, in other parts of the Apocalypse, evidently means Christ, who is the Lamb of God which taketh away the sin of the world, it must have a similar import in this passage; therefore the meaning here is evidently that the two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ, to be like him in meekness and humility and to teach nothing that is contrary to godliness. The two horned beast, or spiritual Latin empire, has in reality the name, and in the eyes of the Latin world the appearance, of a CHRISTIAN power. But he is only so in appearance, and that alone among his deluded votaries; for when he spake,

"He spake as a dragon.] The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship; for he has introduced "a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demi-gods of antiquity."

[Continued.]

In the discharge of Christian duties, let us be careful to labor in that particular sphere which Providence may have assigned to us, and for which our gifts or talents may be adapted.

Let us never regard our works as meritorious; "for it is God that worketh in us to will and to do of his good pleasure."

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 BRO. A. G. LONG.

MR. EDITOR:—Sir—You will please send to my address your pamphlet, proving the nullity of Mrs. E. G. White's Visions, for which find enclosed the amount, and you will oblige,

A. G. LONG.

P. S.—There are a number of Seventh day Adventists in this place, who are very much disturbed on the visions and Two horned Beast, and I think they are open for truth, and if some one who is able to give light on these subjects, would come among us it would be productive of good.

A. G. L.

ALTO VISTA, DAVIENESS CO. MO., July 9 1866

[NOTE—Cannot Brother Snook visit Missouri while in Southern Iowa? These brethren seem to be hungering for the truth and they ought to have it. Pray to the Lord of the harvest, that there may be more laborers sent out into the field. In such places as these we need the Missionary fund. Brethren come up to the responsibilities of the hour.—EDITOR.]

FROM SISTER P. H. DAY.

BRO. BRINKERHOFF: My heart was made glad on the reception of the Hope again, and now let me say dear brother, be not high minded but fear, for the day is surely coming when every high look and every proud heart shall be brought low, and the Lord alone exalted. Get your eye as much as possible off the things which are seen, and fix them on the unseen and eternal; and there with one steady gaze by faith be changed into the image of the invisible. The great and important secret of the christians life, is submission to the will and providence of God in all things; with a firm faith and patient reliance on the promise that ALL things work together for our good, and will eventually work out for us the glory promised. To the praise and glory of God would I speak it, and not to flatter.

I very much admire the spirit manifested by our dear brother Carver, and hope we may all be enabled to manifest much of the same spirit of our divine and loving Master, who, when he was reviled, reviled not again, neither did he threaten, but bore ALL for our sake. And especially may those whom God in his providence has placed in the front rank, be enabled to keep very humble and holy, trusting at all times in God for strength and wisdom to perform every duty; for when the leading ones go astray, the whole are

more or less affected; in families, in communities, in churches, and even in kingdoms. Notice for instance, the history of the kings of Israel and Judea; when they feared God and wrought righteousness, it went well with the people; but how soon the scene changed when rebellious kings reigned. Paul says, the things which were written aforetimes, were written for our admonition, upon whom the ends of the world have come. We have need to fear, lest a promise being left us of entering in to rest, we come short, and lest any root of bitterness springing up, trouble us, and thereby many be defiled.

O, that the lame might ALL be healed, that none be turned out of the way, but that all may find a sure refuge in Christ, in this day of peril. Soon I trust the time of our trial and discipline will be ended, then may we all be ready to hear it said "well done," is the prayer of your pilgrim Sister.

P. H. DAY.

SOUTH ASHBURNHAM, July 1866.

FROM SISTER L. A. CATT.

DEAR BRETHREN AND SISTERS: I can truly say that it cheers my heart when I look around and see the signs thickening that portend Jesus' coming. Yes, he that is to come, will come, and will not tarry. He will come and gather his ransomed children home. I am striving to overcome, that I may hear that welcome plaudit, "Come, ye blessed of my Father." I feel strengthened to go on to know the Lord more perfectly, whom to know aright is life eternal. Brethren and sisters, let us lift up our heads and rejoice that our redemption draweth nigh. O, what a glorious hope is ours! Then let us strive more earnestly, and follow more closely, him that suffered for us, leaving an example for us, who knew no sin, neither was guile found in his mouth, and who, when he was reviled, reviled not again, and when he suffered, threatend not, but committed all things to Him that judgeth righteously; then let us arm ourselves with the same mind.

The Hope was a welcome visitor, as it again made its appearance laden with rich food right from the Master's table. Then let us aid its progress by our prayer and our mites that it may cheer the heart of some lonely ones and that it may be meat in due season.

Yours, in hope of eternal life, when the life-giver shall come.

LUCY A. CATT.

NEW CSAGO, Michigan, July, 1866.

Obituaries.

On the 30th of June, A. D. 1866, seven miles north of Knoxville, Marion County Iowa, my father, John R. Topping, fell asleep in Jesus, aged seventy six. He suffered much and died in bright hope of Eternal Life when the Lord shall come to call forth the sleeping dead.

LITTLETON TOPPING.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JULY 24, '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.

READ Bro DAIVISON'S article on the Anti-Christ. Examine his scriptural evidences on this question.

BRO. CARVER is out again, with a telling article on vision matters. Read it with care as it abounds with good instructive matter.

"KNOWLEDGE shall be increased." This writer is practical, and is looking at this question from a good stand point. We hope he will favor us with more on this same subject.

OWING to a large supply of matter for the paper, several communications were compelled to lay over. Let us have time, brethren, and we will find a place for you all.

READ the appeal of the Christian, Home Missionary Society. It asks your co-operation; its objects are noble; its character, christian. All donations will be duly acknowledged in the HOPE.

BRO NICHOLS commences a series of articles on the coming of the Savior, examining it in the light of its being a great practical truth. We need just such articles as these for the times in which we live.

Those to whom we have been sending papers, and have not heard from, we hope will respond immediately, as this will be the last copy we send unless we know you want the paper and can appreciate it.

BRO HAMILTON is still trying the mettle of the Objections to the Visions Answered. Read carefully, and keep posted. We still have a few pamphlets of the Visions of E. G. White not of God. Every one should have a copy. They are standing the ordeal through which they are passing, without flinching and remain unscathed.

We are now occupying a considerable space in the paper in the investigation of the Vision matter. Justice demands that we hold up to view what we consider erroneous, and we think that if there ever was a delusion it is that which we are now battling. We ask the indulgence of our readers till such time as we can turn our attention to other matters. We shall not, however, lose sight of the Gospel, as it is that which, if obeyed, will give us life.

We are receiving cheering news from the cause at large. In a private note from Brother Snook, dated Fairfield Iowa, we make the following extract. "The truth is spreading, and going on, and the way opens up." We are glad Brother Hull has been enabled to break away from the power of prejudice; went out to hear Bro. Snook; perceived what was truth; and with his Companion confessed it. Read his letter in this issue. May the Lord bless them.

We were quite well convinced, that last winter Elders Ingraham and Andrews were troubled on the two horned beast question; while discussing with us at this place. Glad they confessed it. It would have sounded a little more frank, to have done so here, as that would have coincided with the verdict of the people at this place.

"SPIRITUALISM UNVEILED." A few days ago a pamphlet bearing the above title, found its way to our table written by Elder Miles Grant, Editor of the Worlds Crisis, Boston. Br. Grant has given us in the above work, a history of the origin of Spiritualism, its morals, doctrines, and politics. After carefully perusing its contents we can recommend it to our readers, as just the work for these times, when, "some shall depart from the faith, giving heed to seducing Spirits and doctrines of devils." Price, 15 cents. Address Miles Grant, 107 Hanover st., Boston. Also for sale at this office.

CONFERENCE.

The next Conference of the Brethren in Michigan is appointed to be held in Casco, on the South side of the river, known as the Fabins neighborhood, commencing August 24th and continuing over Sabbath and first day. Cannot some of the brethren from Marion, Iowa, attend? If you will specify time when you will come, we will meet you at South Haven to carry you to the meeting. Come, brethren, in the name of the Lord, and let us have a season of refreshing and strengthening spiritually. Let there be a good attendance.

ISAAC CATT.

NOTICE.

At the Conference held in Hartford, Michigan, commencing June 29, 1866, the Ministers and Elders considered the case of Br H. S. Dille.

They consider that he pursued an unfair and unchristian course before he left us, and having learned that his course since has been reproachable, (he having joined the people called Mormons,) we feel it to be our duty to withdraw the hand of fellowship from him as a Minister of the Gospel in connection with us, and that this notice be published in the Hope.

By order of the Ministers and Elders, S. EVERETT, Clerk.

Appointments.

The Lord willing, I will preach at Brandywine Corners, Waverly, Michigan, Aug. 4, '66.

H. S. Case

The Editor will speak in the Advent meeting house in Marion Iowa, July 25th. at half past eleven a. m.

Subject: "The times in which we live."

BUSINESS DEPARTMENT.

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.—J. Cooper, for Osemus McVay, E Branch, Jacob Young, Caroline Foster, Erastus Clark, Sammel Miller, Isaac Catt, Isaac Hago, Geo. Stuits.

\$1.00 EACH.—J. J. Perkins, M. W. Shephard, Jehu King, 99c; Littleton Topping, 99c; B Carpenter, 80c.

SHARES IN THE PUB. ASSOCIATION. I N Kramer, \$5.00; Erastus Clark, \$5.00.

BOOKS SENT BY MAIL.

J Hare, 10c; Jehu King, 10c; Mitchell, 10c; Betsy L. Smith, 10c; Geo Stuits, 10c; Eld S Davison, 10c; Niel A Perry, 10c; Littleton Topping, 10c.

BOOKS AND TRACTS FOR SALE,

AT THE OFFICE OF

The Christian Publishing Association.

MARION, IOWA.

Address all orders to

W. H. BRINKERHOFF.

BETHLEHEM: a rhyme for children. By H. L. Hastings. Price, 10 cents.

FUTURE PUNISHMENT, AS TAUGHT IN THE SCRIPTURES: By H. L. Hastings. Price—cloth, \$1; paper, 50 cents.

REVIEW OF W. G. SPRINGER ON THE SABBATH LAW OF GOD: By B. F. Snook. Price, post paid, 15 cents.

VINDICATION OF THE TRUE SABBATH: By J. W. Morton. Post paid, 15 cents.

LAW OF GOD; being an examination of its character and perpetuity: By B. F. Snook. Post paid, 15 cents.

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

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

CHILDREN'S HYMNS: By H. L. Hastings. Price, 10 cents.

Excellent for children, possessing a spirit of devotion and love.

SIGNS OF THE TIMES, or, A glance at Christendom as it is: By H. L. Hastings. Cloth, \$1.00.

This is an excellent work, with carefully prepared statistics of the condition of the world in the time in which we live.

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

Being an examination of the contradictions, errors and the work that has been done in suppressing some of said visions.