

# 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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### UNGRATEFULNESS.

BY EMMA F. ALDRICH.

Ungrateful have I been, O, God!  
For many mercies past,  
Unmindful of thy blessings great,  
Which thou hast on me cast.

How could I be forgetful, Lord,  
And wander from thy side, [shown]  
When thou such wondrous love hast  
Through Christ, the Crucified.

Yet, Oh! my God, with shame I own,  
I'm prone to leave the way,  
That leads to those celestial joys,  
In blest eternal day.

Oh, God, bear with thine erring child!  
Save me from every sin—  
To thy saints everlasting home,  
Grant I may enter in.

Jesus, let not earth's transient joys,  
Nor love of worldly fame,  
Hide those rich glories from my sight,  
Which cluster round thy name.

Oh, Savior, help me to be wise!  
Still choose that better part—  
Accept the offer of thy grace,  
To cleanse my wayward heart.

MARION, IOWA, July 27, 1866.

PRAYER is a duty and privilege of great importance, and of absolute necessity. Before we enter heaven we must pray. All who have entered that bright world have loved prayer. We can never perform our duties aright—never overcome our foes successfully—never be pleasing to God, and never fully taste the pleasures of religion, without prayer. Prayer is a constituent element of the Christian character, and an evidence of his vitality. "Behold he prayeth." Acts 9: 11.—When the Psalmist Asaph compared the afflictions of the righteous with the prosperity of the wicked, he was tempted to infidelity, but was preserved from it by repairing to the sanctuary. There he saw the end of the wicked, and his own vileness. Then he saw the excellency of communion with God.—*Sel.*

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

BY THOS. HAMILTON.

### OBJ. 4. "The shut door."

It is not our purpose in this examination to go into a lengthy discussion of the sanctuary question, but will leave that for the time being although we may at some future time take up the subject, as the cause of truth may demand.

In regard to the doctrine of the "shut door," Br. Smith will not deny but that the leaders in the Advent movement in 1844, after the time passed believed that the door of mercy was forever closed against the wicked, and that there would be no more genuine conversions.

Eld. J. V. Himes, in *Voice of the West*, of Nov. 1, 1864, says: "These leaders took the ground that the prophetic periods ended in 1844; that the door of mercy was then shut, and no more could be saved."

Does Br. Smith impeach this witness? No. But hear his acknowledgment of the above charge, in *Review* Vol 24, No 26: "*It was the general sentiment of the Advent body immediately after the passing of the time in that year, that their work for the world was done.*"

But as this subject is ably discussed in the "Visions of E. G. White not of God," it would be superfluous for me to say more; only I would advise the candid to look carefully at the grammatical construction of the following sentence, and compare it with the construction Smith puts upon it, and he cannot fail to see the absurdity of trying to make it mean what it cannot possibly mean according to any standard rules of Grammar: "My accompanying angel bade me look for the travail of Soul for sinners as used to be. I looked but could not see it, for the time for their salvation is past."—*Ex. and Views*, Page 27.

Now every grammarian knows that the word "their," in this sentence is a representative word, and is here used to represent some other word as its antecedent; and it is plain that "their" in this sentence is substituted for "sinners," else the language would be obscure.

"Clark," in his "General Rules" for constructing sentences, says: "The relative position of words, phrases and sentences, should be such as to leave no obscurity in the sense." To say that "their" represents "sinners," gives the obvious import of the sentence, and in no other way can it be analyzed. So, we have in this vision an endorsement of the then popular doctrine of the "shut door." There is no use of trying to evade the force of the above reasoning, as every unprejudiced mind must admit.

OBJECTIONS 5, 6 and 7, I shall not notice, as I consider them of too little consequence.

OBJ. 8. "The Devil in Heaven,"

Smith says: "This is a foolish and wicked misrepresentation." But let us examine this "vision" a little farther. See *Ex. & Views* Page 43-44: "And I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies, within the veil, and did sit." Here we are told that God left his throne in order to go into the "Holiest." But where is God's throne? Bible:—"The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place; Psa. lxiil, 16. "Thou, O Lord, remainest forever; thy throne from generation to generation." Lam. v, 19, "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved."

From the above scripture quotations, we learn that God's Throne is in the Most Holy Place, and that his throne is to be eternal. Reader, how many thrones does the Vision of Mrs White speak of? But we will go on. Hear her: "Then Jesus rose up from the throne, and most of them who were bowed down arose with him, \* \* \* \* Then I beheld Jesus standing before the Father a great High Priest: \* \* \* And I saw those who rose up with Jesus send up their faith to him and pray. \* \* \* Then I turned to look at the company who were still before the throne, and they did not know that Jesus had left it. \* \* \* \* Satan appeared to be by the throne trying to carry on the work of God."

Reader, take notice of the above vision! Is it not in harmony with the "shut door?" No mercy theory! Did God resign his throne to Satan? Has the great enemy of our race got possession of the "eternal throne?" Dear reader, it must be so, if the above "vision" is true! But the most credulous cannot be made to believe such nonsense; hence, the above vision is suppressed.

OBJ. 10. "Perpetuation of Immortality."

Br. Smith says: "The visions teach no such thing." Not quite so fast, Br. Smith. I will prove the point in question by Mrs. White herself!—"But God said he would drive the transgressor from the Garden of Eden, and by cherubims and the flaming sword, guard the way of the tree of life, so that man could not approach unto it, and eat of its immortal fruit, which perpetuates immortality."—*Sup. to Ex. & Views*, Page 47.

Comment is unnecessary.

"And one built up a wall, and lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord." Ezek. xiii, 11-14.

[Continued.]

## THE LAW OF GOD.

BY R. F. SNOOK.

## CHAPTER V.

## THE UNIVESALITY OF THE CLAIMS OF THE LAW.

Having proved by the most unanswerable arguments, that God's law is perpetual in its obligations, we will in the next place show that it is binding upon all responsible men.

1st. The relations of all men to God, and to each other, are the same. The moral obligations growing out of those relations are the same. Therefore these obligations are binding on all men.

2d. 1. None are sinners but transgressors of the law.

2. None have transgressed the law but those upon whom it is binding.

3. All are sinners; all have sinned. Rom. ii, 23.

4. Therefore the law is binding on all.

3d. 1. No man can sin unless the law is binding on him.

2. But all have sinned. Rom. iii. 9-23.

Therefore the law must be binding on all. Rom. iii, 19.

4th. 1. Sinners and not the righteous can repent. Matt. ix, 13.

2. None are sinners but those who are under the law. Rom. iii, 19.

3. All men are required to repent. Therefore all are under the law, and all can repent.

5th. 1. Sinners only, are commanded to repent.

2. None are sinners but those under the law.

3. If the Jew only, is under the law, then he only is commanded to repent.

6th. 1. None but sinners need salvation.

2. None but those under the law are sinners.

3. The whole world is under the law.

Therefore ALL are sinners, and need salvation.

7th. 1. None but sinners need salvation.

2. None but those under the law are sinners.

3. If the Jew only, is under the law, then he only is a sinner, and he only needs salvation.

8th. 1. Christ died for sinners only,

2d. But if the law was binding only on the Jew, then he only is a sinner, and Christ died for him only. Therefore if the Gentile was not under the law he could not be a sinner, and hence Christ did not die for him. Gal. iv, 3.

6th. Paul teaches that the Gentiles obeyed the same law by nature that the Jews obeyed; "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;" Rom. ii, 14, 15. "That this is the same law that the Jews kept, is evident from what he further says, "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God. And knowest his WILL, and approvest the things that are more excellent, being instructed out of the law;" vs. 18. That this is the ten commandment law is evident from the fact that the Apostle in vs. 21, 22, refers to the commandments which forbid stealing and adultery. The obligation of the law upon the gentile is made

## THE HOPE OF ISRAEL.

sure by the following, "Therefore if the uncircumcision (the Gentile) keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? vs. 26, 27: But says the objector, is not the fourth commandment Jewish? Not any more so than the other nine, for they were all spoken at the same time, and written together on two tables of stone by the same divine being, the great Eternal One.

But the objector will have it, that the Sabbath is Jewish. For his benefit we will quote the language of Christ in Mark ii, 27. "The Sabbath was made for MAN, and not man for the Sabbath."

Query! Is the Jew all the man there is? Is not the Gentile a man also? If so, the Sabbath was made for him. The Sabbath was made for any man whose God is the Lord. The command says, "the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. Ex. xx, 10: If you are a child of God, if the God of the Jews, is thy God; then he says to you, the seventh day is the sabbath of the Lord thy God; remember it to keep it holy; but if this God is not yours; then you are not required to keep his sabbath. But if you receive as yours, the God of the Bible, then should you also receive the sabbath of the Lord thy God which is brought to view most clearly in his book.

He that recognizes no God, of course to be consistent must be a no-sabbath man. Hence the no-sabbath and no-God doctrines, are consistently and naturally joined together. Therefore let no man part them asunder.

## CHAPTER VI.

## THE CHANGE OF THE SABBATH.

Most if not all the self styled orthodox denominations of the day, believe with us that the law of ten commandments was not abolished but that it is yet binding upon man. We hold that all such persons, should unhesitatingly observe the seventh day sabbath. The reason why they should do so, is that the law which they acknowledge as of divine obligation, requires the observance of no other day as the sabbath. It says, "Remember the sabbath day to keep it holy six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son nor thy daughter, thy man servant, thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." Ex. xx, 8-11.

But they hesitate and excuse themselves, from the consideration that they believe that the Sabbath has been changed from the seventh to the first day of the week. A belief that leads an individual to disregard a plain commandment of Jehovah, we can but look upon with suspicion. Such a belief to be justified at all, should be founded upon the clearest scripture testimony. But I think a careful examination of the evidences supposed to favor this view, will result in convicting the honest inquirer after truth that the above faith is based upon unwarranted inferences, and the traditions and commandments of men. [Continued.]

## THE SECOND COMING OF CHRIST A GREAT PRACTICAL DOCTRINE.

BY J. NICHOLS.

It being a fact then that Christ will come the second time as brought to view in God's word, what will be the mode of his coming, or in what manner will he appear? For testimony upon this point we again appeal to the word of God, as this is the source from which we get the doctrine of his coming. There are many views extant in the land, relative to the manner in which Christ makes his second appearance, some holding it to be a spiritual coming, and that it takes place at the conversion of an individual; others holding the view that at death Christ appears to the righteous, and still another class takes the position that Christ came the second time at the destruction of Jerusalem. That all those views are correct and taught in the Bible no one will admit for a moment. That either one is correct we deny and appeal at once to the sacred word to decide this important question, as to the manner of Christ's second coming.

The first testimony we present upon this point is found in Acts i, 11. Speaking of Christ it says, "And when he had spoken these things while they beheld he was taken up and a cloud received him out of their sight."

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

How did Christ go into heaven? Answer: In a literal bodily form, and a cloud received him out of his disciples sight. How is he to come again? Answer: The same as he went away, literal and visible. This testimony is plain simple and easy to be understood. To this we add the testimony of Daniel, 7: 13 "I saw in the night vision and behold one like the Son of man came with the clouds of heaven &c."

Again we read in Mat. xxiv, 30, "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Another similar testimony to this, is found in Mark, xiii, 26, also in Luke, xxi, 27.

The Apostle Paul brings the same things to view in 1. Thess. iv, 16. "For the Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

We might quote many more testimonies showing that Christ will come in a literal manner, hence any view contrary to this is not in harmony with God's word and cannot be correct.

Give me this word before any theory of man's

invention. O, that men would study the Bible more.

Believing then that the second coming of the Lord is now near at hand, and also that his coming will be witnessed by all, both saint and sinner, we inquire what relation do we sustain to that event? Surely we have some interest in it, if not, why did John the Revelator exclaim with all his heart, when, before his mind had been portrayed the glories of the New Jerusalem, the holy city, the place which Christ told his disciples he was going to prepare for them, And he which had testified of these things said "Surely I come quickly: Amen. Even so, come, Lord Jesus."

Why should he break forth in such language as this if he did not have an interest in it? He had an interest there, as did all God's people and as you and I have dear brethren and sisters, if we belong to the household of faith, and are seeking salvation through Christ.

[Continued.]

#### FORSAKING ALL.

He who would follow Christ must forsake all. We cannot serve God and Mammon. The friendship of the world is enmity with God. We may deny or disguise the fact as we will, yet it will at last force itself into our hearts, that if we will follow Christ we must relinquish every other trust. If we cling to the floating fragments of earthly hopes, we can never know the security of those who rest in Christ alone. If we clasp the shattered remnants of our own selfrighteousness, we can never stay our feet upon the everlasting Rock. If we stay on board the stranded vessel of human effort, or cling to the hands of mortal helpers, we shall never enter the lifeboat of God's mercy, we shall never gain the shores of rest and peace.

Away with the fond delusions of the fleshly mind! Look for it amid the rubbish of broken covenants, violated vows, and promises unperformed. Where is your mighty will? Bound fast amid the chains of evil habits, dominant lusts, and passions rampant and unsubdued. Where is all your glorying, when in the sight of God you see and know, if you will not own, yourself a sinner lost? And all your efforts, and promises, and vows, and determinations, only prove this one thing; Christ must save you, or you will never be saved. He only is your help and hope. Give yourself into his hand and you are safe. Cast your whole soul upon him and you will find peace. Let go of every earthly confidence, and cling to the everlasting arm, and all is well. Do you doubt his power? He is almighty. Do you doubt his will? He came into the world to save sinners. Do you fear you shall fall by the way? He is able to keep you from falling, and present you before the presence of his glory, faultless and with exceeding joy.

Make then the firm decision; forsake the world, leave all for Christ. Let go of every earthly trust, and from this hour cast yourself into the arms of Jesus Christ, the Saviour of

lost men. The grand secret of your salvation is not that you are good enough to be saved, but rather that God is good enough to save you.—Not your *innocence*, but *his pardon* is your security. Instead of telling God how good you are, and how much you deserve, tell him how bad you are and how much you *need*, and you shall never seek his face in vain. Will you not come thus to Christ, and come now?

What hinders the last resolve, the final consecration? Do you fear the trials, the sorrows, the dangers of the way? Remember then the promised strength and might and blessing which shall prepare you to endure and overcome it all. Think of our great Example. Do you covet riches? He was rich and for our sakes became poor. Do you cling to reputation? He made himself of no reputation. Do you desire to be honored and accepted by mortals? He was despised and rejected of men. Do you claim a life of joy and gladness? He was a man of sorrows and acquainted with grief. Do you breathe your countenance with perpetual smiles? "Jesus wept." Do you shrink back from reproach and scoffing? He endured the cross and despised the shame. Do you covet costly mansions and quiet homes? He was cradled in a wayside manger, and had not where to lay his head. Do you fear the wound of slander's dart? He was called a glutton, a drunkard, a maniac, a devil. Do you covet the chaplet of honor? He wore the crown of thorns. Do you yearn for human sympathy? He trod the wine-press alone. Do you seek for friends that shall be steadfast in all afflictions? His disciples slept when he was in his agony, and fled when his enemies surrounded him. Do you expect fidelity in those that are about you? He was denied by his foremost disciple, and betrayed by one who ate at his own table. Do you desire to die in a good old age? He was led as a lamb to the slaughter in his manhood's prime. Do you expect to spend your closing hours in honor and in peace? He was crucified with malefactors, and his dying groans were mocked by jeering foes. Do you look to build for yourself a gorgeous sepulchre? He who was cradled in the wayside manger, was buried in a stager's tomb. Poverty and reproach, toil and tears, pains and privations were his constant portion throughout all his pilgrimage. Behold the man! Such were his sorrows; and can you refuse to share with him all needful tribulation?

The Captain of our salvation was made perfect through sufferings, and it is enough for the servants that they be as their master. For if we suffer with him we shall also reign with him. But if we cannot bear the cross we shall never gain the crown. The cross is but for time, the crown is for eternity. The sorrow is brief, the joy shall never end. May God prepare us by all the sorrows and pains and crosses of this present life, for the joys and songs and crowns and glories of the coming day, when Christ who bore the cross, shall wear the crown, and when his people who have suffered with him here, shall reign with him forever in his kingdom.—*Christian.*

My little children, let us not love in word, neither in tongue, but in deed and in truth.—BIBLE.

#### RELIGIOUS SOCIETY.

Religious liberty has been but little understood during the time, since the reformation commenced by Luther, and especially was this the case with the masses during the 1200 years of Papal persecution. The Papal power was ever ready to persecute, and put to death in different ways, those who dared to differ from its articles of faith. After the commencement of the reformation the darkness began to give way, and the doctrine that all men ought to have the privilege of worshiping God according to the dictates of their own consciences, dawned upon many minds, and since that time has been gaining ground, until nearly all, if not all protestant sects, acknowledge this to be the only right and proper mode of action towards those who differ from us in matters of religion. It is true that even after the commencement of the Reformation, protestant sects persecuted each other to some extent; and it took time to establish and inculcate in the minds of men the doctrine of entire freedom, and liberty in matters of religion; but thank God, that time is past, never more we believe to return. There is no country perhaps on earth where religious liberty, and freedom of conscience, is so universally the sentiment, and principle of the people, as in the United States. This is not only the principle of the people generally, but it is a principle recognized in the constitution, which says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." For this happy state of things in our own country, we are indebted to no other denomination, so much as the Baptist. They have even been firm defenders of the doctrine, that all men ought to have the privilege of worshiping God according to the dictates of their own conscience; so far as human laws and authority are concerned.

In fact they have been true reformers, in this respect, and in advance of other denominations, so much so, that Belcher in his "Religious Denominations" says, "It is owing to their sentiments chiefly, as the friends of religious liberty, that no law abridging the freedom of thought or opinion, touching religious worship, is now in force, to disgrace our Statute books."

Their opposition to tyranny was implacable; and it matters not whether the intention was to tax the people without representation, or to give to the civil magistrate, authority to settle religious questions by the sword. In either case it met in every Baptist an irreconcilable foe. The Supreme Court of Penn., long ago decided, that it was unconstitutional to enforce by law the keeping of Sunday for the Sabbath. [see Belcher's Religious Denomination page 262.] Notwithstanding all these facts our S D Advent brethren would have us believe, that the United States, are yet to fulfil Rev 13. 11-17, a persecution as horrible and bloodthirsty as ever took place, under the reign of the Papacy. How they can believe this in the face of such facts, is a wonder to us. It certainly must require an unusual stretch of faith to believe such a doctrine, when there is so little probability in its favor; and so many probabilities against it.

M. B. Smith.

**THE HOPE OF ISAREL.**

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

**WHY IS IOWA SO "PECULIAR?"**

It seems that those who are not "natives" of "Iowa's beautiful clime," especially if they happen to be "vision" believers, are siezed with a dreadful disease, known as deceitfulness, and seem compelled to violate the Ninth Commandment! We have seen repeated cases of this epidemic in the past few months, but the latest case is that of the "report" of the Bourdeau Bro's, of their Laporte City meeting. We would be charitable, and have tried to think that prejudice might have so closed their eyes and stopped their ears, that they have looked at things in a wrong light. But this covering has been torn off.

In Review, present volume, No. 7, they gave an account of their meetings in Iowa, especially at Laporte City, which we wish to examine.

1st: We were at Laporte City, as stated by them, and as our report, in HOPE No's 3-4, show, and this in accordance with an agreement between us and our friends at Laporte City.

2d: Tried to get a discussion out of them on the Two Horned Beast, but failed, for reasons given as our report shows. Their reasons, as given by them, we now examine:

1. "Brethren were on the back ground."

2. "The burden of our efforts was for the church, who needed help."

What was the difficulty with the church? On what did they need help! Were they not troubled over the Two Horned Beast matter? Then why not help them on that, by investigation?—"O, we have a better way. We can't defend our old views in a public discussion, but we will get the brethren blinded, and make them think we ought not to have a discussion, get their sympathy, and then we will be safe." This was quite successfully done over a few in Laporte City, and we can but pity them.

"O, Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Ezek xiii. 4-8.

3. "Not on an equal footing," because we had preached something before on this question.

Yes, and for years the old view had been held up until the people were disgusted with it. "Not on equal footing!" No. We have the TRUTH in its broad effulgent glow, while they must tug and toil over a theory that can't stand the shock of one, that always considered himself the least of all the ministers, while with them.

4. "According to Eld. B's own testimony, the two-horned beast which he wanted us to have a clinch with, was growing and being developed, for his faith was being strengthened in his application of the prophecy." Our two-horned beast growing? Let us see. What is it? We quote from the HOPE No. 3 present series. "RESOLVED That the Two Horned Beast of Rev., 13th chapter is a symbol of the United States Government."

We deny. Will you affirm?

Or, "RESOLVED, That the Two Horned Beast of Rev. 13th chapter, is a symbol of the Roman Catholic Church or Hierarchy."

We affirm. Will you deny?

LAPORTE CITY, IOWA, {  
JUNE 1866. }

What have we taught about the Catholic Church? That it was growing? No. On the contrary it was diminishing. This has been our uniform teaching, and to state that we admitted that our two-horned beast was growing, admits of only two considerations; 1st, They are so prejudiced they do not know when they are telling untruths; Or, 2d, They manufactured it for the occasion, as something must be said to keep up appearances.

Brn. Bourdeaus you mistook the man that said 'the beast was growing.' "Thou art the man." for you must have him grow, and grow, until he gets so large that he MAKES A DECREE, to put men to DEATH for KEEPING THE SEVENTH DAY as the Sabbath. No Sir, our two-horned beast is getting smaller in size all the time, and we look for the present war in Europe to make it smaller.

"As the old way was again vindicated, their hope and courage revived, and at the close of our meetings eleven or twelve of the sixteen who belonged to the original organization, decided to abide by the messages as they received them at the first." The report of the La Porte City Church to the Conference in 1865, showed a membership of fourteen; and none had been added since. When a chance was given for those who were willing to stand on the old platform to manifest it by rising. Seven arose; as we were there and courted them. Not one of these had come out and stood with us before this. Some of the fourteen had backslid and went neither way, some went with us, and why they should say eleven or twelve I am at a loss to know' as it is not truth. "Eleven or twelve!" Was one so uncertain you could not count him only part of the time. That is somewhat like the report of numbers in this place some time ago. "About Eighteen." Our candid opinion is that it will be impossible to get a public discussion with them, or any other minister among them on this question; and yet it

ought to be the all absorbing theme with them. We offered to go to Pilot Grove with these men, or any where else, if they would investigate.

But, they would not; and when we offered to give them every affirmative argnment we would use in a discussion, at least one week before the time, they still refused. It is prima facia evidence that 'they dare not trust the issue.

We herewith publish the following letter sent to us without our solicitation, by a gentleman living near Laporte City, who is well able to judge of the things whereof he wrote. He is not a member of our church, but notwithstanding this, he is a man of good sound judgment, and deep penetrative thought. We first formed his acquaintance at Laporte City. The letter speaks for itself.

ELDER BRINKERHOFF.

Dear Sir—I have thought of you often, and the good effect and influence produced by the course you pursued during your last visit to this place. But very few men could have set pass ye, as you did, to listen to the epithets, personal attacks, and motives impugned, by the Bourdeau Brothers, but the gentlemanly course you took, and the courtesy you extended to those that you had every reason to look upon, as the willing instruments in the hands of your worst enemies, in traducing your character, and wounding your feelings, secured for you and the cause that you are so ably and concieniously engaged in vindicating, many warm friends here, and you cannot but have the same success one would think, in any place in discussing, maintained by the evidence you produced in support of your position, backed up so well by the Bible, and profane history, against what was brought out by the Bourdeaus in support or maintenance of Mrs. White's visions, and the two-horned beast. Believe me you have many warm and good friends in this place, and courtesy and a warm hand extended to give you a hearty welcome any time you can make it convenient to visit us, and a good audience to speak to, and many social friends, at intervals. But I must close for this time, with many kind wishes for your health: to do good, and happiness, I remain,

truly yours,

J. D. Bonnell.

**BUSINESS PROCEEDINGS OF THE CHURCH OF GOD OF MARION IOWA.**

According to previous appointment the Church of God in Marion Iowa, convened July 14th, for the purpose of electing church officers, and transacting other business.

Brethren H. E. Carver and M. N. Kramer were chosen Eldars by ballot.

On motion, Brethren V. M. Gray and Asahel Aldrich were chosen Deacons.

On motion, Brother L. Pinkerton was elected Secretary, and Brother A. Aldrich, Treasurer.

On motion, Brethren A. Aldrich, M. B. Smith and M. N. Kramer, were elected Trustees.

The brethren then proceeded to organize a Christian Home Missionary Society, by electing Bro. W. H. Brinkerhoff President, H. E. Carver Secretary, and Wilson Aldrich, Treasurer.

The officers of the Missionary Society were instructed to draw up an appeal to the brethren at large, and that said appeal be published in the Hope.

The Teachers of the Sabbath-school, were appointed a committee to solicit funds, for the purpose of purchasing suitable books for the school. On motion adjourned,

V. M. Gray, President,

M. N. Kramer, Secretary.

CHRISTIAN, HOME MISSIONARY SOCIETY.

*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 laborers 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 blessed, 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 benevolent and kind was the Savior—everywhere doing 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. Brinkerhoff, Marion, Iowa.

W. H. BRINKERHOFF,

President.

H. E. CARVER,

Secretary.

But to do good and to communicate forget not: for with such sacrifices God is well pleased.—PAUL

THE VISIONS—OBJECTION ANSWERS EXAMINED.

(Continued from 38th page.)

If we thought they would respond, we would call upon Eld. Jas. White and wife to inform the writer if he is yet ignorant of the fact that in the early days of the class to which he belongs, it was their settled belief that none could be benefited by the ministration in the Most Holy place but those for whom there had been ministration made in the first apartment, and that consequently after the fall of '44, they had no burden nor message for any but those engaged in the movement. Well do we remember in the years succeeding our great disappointment, the visit of Elders Case, Holt, Andrews and others, to the Advent Band in Cincinnati, and their efforts to convert us to their faith, and so far as our knowledge extends their efforts were exclusively directed to this end, and no one can read the visions of those early days with unprejudiced minds, without perceiving that the only way to apply them intelligently, is upon the hypothesis that will harmonize them with the early faith of the church—i. e., the Advent church. Viewing them from any other point of observation, they require labored explanations which only tend to confuse the mind and leaves the subject more complicated and unsatisfactory.

But he assumes that Christ must have changed his ministration in 1844, or S. D. Adventists views of the sanctuary are all wrong. We do not deem this a necessary conclusion at all, but think it is possible that their views on that point may be in general correct, and yet the change of ministration be in the future.

We think that the view as formerly held, that the change from the holy to the most holy place and the shutting of the door in the parable of the virgins marks the close of probation, is much more reasonable and scriptural than the mongrel faith of the body as presented in the article under consideration.

Before closing this article we wish to present to our brethren a striking contrast between the faith and teaching of the early and later times of the S. D. Advent people, on this subject, and we shall do this not from mere hearsay, but draw our testimony directly from their published works.

James White, in 1847, on the change of ministration, says:

"From the ascension to the shutting of the door, October 1844, Jesus stood with wide-spread arms of love and mercy, ready to receive and plead the cause of every sinner who would come to God by him. On the 10th day of the 7th month, 1844, he passed into the Holy of Holies, where he has since been a merciful High Priest over the house of God."—*Word to the Little Flock.*

In May, 1850, in a paper called *Present Truth*, Vol 1, No 10, he says:

"He is still merciful to his saints and ever will be, and Jesus is still their advocating Priest. But the sinner, to whom Jesus had stretched out his arms all the day long, was left without an advocate, when Jesus passed from the Holy Place,

and shut the door in 1844. The professed churches who rejected the truth, were also rejected and smitten with blindness. At that time the midnight cry was given, *the work for the world was closed up*, and Jesus passed into the Most Holy Place."

The reader will please notice particularly the point made, viz: that while Jesus is still (since 1844) the advocating priest of his saints; the sinner, to whom Jesus had stretched out his arms all day long, was LEFT WITHOUT AN ADVOCATE! Query! If the work of Christ for the world was closed up in 1844, and Jesus at that time withdrew his wide-spread arms of love and mercy from sinners, and ceased to be their advocate, how in the light of all that is consistent and reasonable can there be probation since that point of time?

That this was not merely a passing whim or notion, but the settled faith of Elder White and wife, is evident from the fact that seven years after the publication above noticed, a vision was published teaching and conferring the same identical doctrines above quoted. She says:

"Then I saw that Jesus prayed for his enemies, but that should not cause us or lead us to pray for the wicked world whom God had rejected. When he prayed for his enemies, there was hope for them, and they could be benefited and saved by his prayers. And also that he was a Mediator in the outer apartment for the whole world, but now his Spirit and sympathy were withdrawn from the world, and our sympathy must be with Jesus, and withdrawn from the ungodly."—*Camden Violen.*

To show that these doctrines sustained as they were, by professedly divine relations are now repudiated, we quote from the *Key to the Prophetic Chart*. In the closing appeal in that we read:

"Everlasting life and eternal death are before us. The WORLD is now receiving its final call to decide speedily which they will choose, and the result of their choice will soon be given them."

In the work on the Sanctuary, and 2300 days we read:

"The last great act in the plan of salvation is being accomplished; and the last messenger the third angel of Rev. 14, that is ever to announce that God's long extended and long abused mercy still lingers FOR A REBEL WORLD is fulfilling his mission."

In the work on the Four Universal Monarchies, P. 32, we read:

"Great and momentous is that work which THE WORLD'S HIGH PRIEST IS NOW consummating before the Ark of God in Heaven."

Any one can see that the quotations from these works do not run in the same channel nor point in the same direction with the teachings of Elder White and wife, quoted above.

They taught, and one of them claimed to teach by divine inspiration, that the mediation of Jesus Christ for the world closed in the fall of 1844, when he left the Holy or outer apartment and went in to the Holy of Holies, while the doctrine of the last quoted book which bears the initial signature of Uriah Smith, is that Christ is NOW the WORLD'S High Priest before the ark of God in Heaven.

One of two conclusions must evidently be

drawn in the case. Either that Uriah Smith when he wrote those words, was ignorant of the positions of Elder White and wife, or else he rejected those positions, sustained as they were by vision.

In conclusion, we remark that we have no objections to offer against persons changing their views of Bible teaching, as more and more light is received. The Advent people have changed views on some of the most prominent points of faith, as held by the christian world at large, but in all their changes they have not attempted to expunge a single word of the Holy Scriptures, while our brethren who profess to believe in the divine origin of E. G. White's Visions, have expunged, not only words, but sentences from her visions, thus showing that they do not believe them; at least, the evidence points in that direction.

H. E. CARVER.

#### LOVING CHRIST'S APPEARING.

It was a prominent characteristic of the primitive Christians "that they loved Christ's appearing," and looked forward to it as the period that would consummate their happiness. Surely, if our affections were placed on the Savior—if he was to us the chief among ten thousand, and altogether lovely—if we had none in heaven but him,—we should desire his return—we should long to "see him as he is,"—should pray, "Thy kingdom come," "Come, Lord Jesus; come quickly."

"Why is his chariot so long in coming? Why tarry the wheels of his chariot?" The observations of Mr. Drummond on this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, are so much to the point that I cannot refrain from quoting them. "Let us suppose," says he, "for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, but always breaks out into a passion whenever any one speaks to her of her husband's return: 'O! no, she says, he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking of his coming—I may die first and that will be exactly the same as his coming to me?' Let her asseveration of love and affection be what it may, you cannot believe otherwise than that her heart is set on him from her Lord, and probably fixed upon another. Now, let us suppose another woman in the same situation; see her constantly reading his letters, and especially those parts of them which describe the time and circumstances attendant on his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking on for his return,—for that he had never mentioned

the month, far less the day or hour, when it was to take place. Though she make no noisy protestations of love; though she may speak but little about him except to her children, and those whose hearts are tugged in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the coming of the Lord is a more decided proof of the affections of the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, un sanctified, and unconverted state, than all the noisy protestations at annual meetings, all the Bibles and Tracts circulated and Missionaries sent out are proofs of the REVERSE."—JOHN HOOPER.

—Voice of the West.

#### AN EXPOSITION OF REVELATIONS XIII,

BY H. E. CARVER.

*And he exerciseth all the power of the first beast before him]* In the preceding verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually more and more influence in the civil affairs of the Latin world. Here he is represented as having obtained the direction and management of all the power of the first beast or secular Latin empire before him, (i. e.) in his presence. That the Romish hierarchy has had the extensive power here spoken of, is evident from history; for the civil power was in subjection to the ecclesiastical. The parochial clergy, one of the horns of the second beast, have had great secular jurisdiction over the whole Latin world. Two-thirds of the estates of Germany were given by the three Othos, who succeeded each other, to ecclesiastics; and in the other Latin monarchies the parochial clergy possessed great temporal power. Yet extraordinary as the power of the secular clergy was in all parts of the Latin world, it was but feeble when compared with that of the monastic orders, which constituted another horn of the beast. The mendicant friars, the most considerable of the regular clergy, first made their appearance in the early part of the thirteenth century. These friars were divided by Gregory X., in a general council which he assembled at Lyons in 1272, into the four following societies or denominations, viz., the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustine. "As the pontiffs," observes Mosheim, "allowed these four mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies; they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far that, as we learn from

the most authentic records, several cities were divided, or cantoned out, into four parts, with a view to these four orders; the first part was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinians. The people were unwilling to receive the sacraments from any other hands than those of the mendicants, to whose churches they crowded to perform their devotions while living, and were extremely desirous to deposit there also their remains after death; all which occasioned grievous complaints among the ordinary priests, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude. Nor did the influence and credit of the mendicants end here: for we find in the history of this (thirteenth century) and the succeeding ages, that they were employed, not only in spiritual matters, but also in temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from, but absolutely inconsistent with, the monastic character and profession.

We must not, however, imagine that all the mendicant friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute sway, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops, and heretics with incredible ardour and success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world." Thus the Romish hierarchy has exercised all the power of the first beast in his sight, both temporal and spiritual; and therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause

*The earth and them which dwell therein to worship the first beast, whose deadly wound was healed.]*

That is, he causes the whole Latin world to submit to the authority of the Latin empire, with the revived western empire at its head, persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable that both beasts have dominion over the same earth; for it is expressly said that the second beast causeth THE EARTH and them that dwell therein, to worship the first beast; therefore it is, as Bishop Newton and others have observed, *imperium in imperio*, "an empire within an empire." We have, consequently, the fullest evidence that the two beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular, the

other spiritual, and both united in one antichristian design, viz., to diffuse their most abominable system of idolatry over the whole earth, and to extend the sphere of their domination. Here we have also an illustration of that remarkable passage in chap. xvi. 19, *the kingdom of the beasts*, i. e., the kingdom of the Latin-kingdom; which is apparently a solecism, but in reality expressed with wonderful precision. The fifth vial is poured out upon the throne of the beast; and HIS KINGDOM is darkened, i. e., the Latin-kingdom in subjection to the Latin-kingdom or secular Latin empire.

And he doeth great wonders] That we may have the greatest assurance possible that the two-horned beast is the spiritual Latin-empire, it is called in chap. xix. 20, a passage illustrative of the one now under consideration, *the false prophet*, "than which," as Bishop Newton observes, "there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed;" for *prophet*, in the Scripture style, is not unfrequently used for a *preacher* or *expounder* of God's word. See 1 Cor. xiv. It hence follows that the two-horned beast is an empire of false doctors or teachers.

### LETTER DEPARTMENT.

"Then they that feared the Lord spake 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. W. H. BALL.

BRO. BRINKERHOFF: Your tract entitled "The Visions of E. G. White not of God" is before me. I must say as an honest man, that I consider it utterly impossible for any man or woman, to lay aside prejudice, and give it a candid examination, and not have their confidence greatly shaken in the visions. There may be, however, some minds so blinded with prejudice, that they will be unable to discover anything in the visions but what is all right.

You will recollect that I raised some objections to the visions, a few years since, one point being the shut door view. In Bro. Smith's reply, he labored to show that the visions were not molded by the prevailing belief at the time when they were given, by trying to make it appear, that Wm. Miller and others did not believe in the shut door view: not in the strictest sense of the term. I was astonished that Bro. S. should make this statement, and that too, with Bro. Miller's testimony and proof texts right before him at the time. I expressed my astonishment to him in a subsequent note. He afterwards acknowledged in a private note, "that he might have mistaken Bro. Miller's views on this point." But his denying this fact while attempting to answer my objection, certainly looked a little dishonest.

Let us be honest men and women, if our theory,

visions and all, fall to the ground. I wish here to acknowledge the receipt of the first No. of your paper "The Hope of Israel." I rejoice that there is a medium through which you can be heard, despite of "Bolts and Locks." It certainly betrays a good deal of fear, to say nothing of bigotry, to turn bolts and locks against a man before hearing what his views are on any subject. If you are confident you have the truth on the two-horned beast and messages, and wish to get it before the public, of course you need a paper of your own, for it is vain to think of getting your views into the Review. I recently sent two articles to that paper for publication, one on the 1335 days, the other on the 7th Trumpet. They were both rejected. We sometimes see a quotation from Paul in the Review, that reads something like this "For we can do nothing against the truth, but for the truth." I asked Bro. Smith if he was afraid that what I had to say on the above points would turn in favor of the truth, the reason why he would not publish my articles. The sooner a theory is given up that will not bear investigation, the better.

With much anxiety shall I wait to learn your views concerning the chronology of the two-horned beast, and the three messages. I would say that I have never been fully satisfied with our position on the 3rd. angel's message. For twenty years this message has been sounding, which is a warning against the worship of the BEAST and his IMAGE, and yet during all this time there has been NO IMAGE BEAST in existence! Hence no danger of worshipping any. Whether this message belongs to the past, present, or future, I will not stop here to argue; but one thing appears quite certain, and looks rather consistent, namely: At whatever point of time the awful threatening contained in the third angel's message is due this world, it must be when the beast and image are upon the stage of action. They both must exist at the same time this message is given.

It seems like folly to warn men against the worship of a certain thing, when that thing does not exist. Therefore, if the Image Beast is yet future it seems that the message is given a little too soon. I have been, and am still inclined to the belief, that the three messages cover the whole of the Gospel dispensation. But perhaps this view cannot be sustained. I shall hold myself in readiness with honesty of heart, to receive the truth, let it come when, and from whatever source it may.

Yours for the truth. W. H. BALL.  
WASHINGTON, N. H., June 7th 1866.

(NOTE—This communication should have appeared sooner, but was unintentionally left out.—Ed.)

FROM BROTHER A. T. ANDREWS.

BRO. BRINKERHOFF: Things are working well in this place. I have received a few numbers of the Hope, and I have made them do good service here. The papers are well liked by those that

read them, and they cannot help but see that they, [of Battle Creek] are afraid to meet the issue, of the two-horned beast.

It appeared from the Review, that they was very anxious to dispatch the "beast" at first: their greatest anxiety seeming to be, that they would not get a chance at him. But when they did encounter him, they shrank from the contest: he being an imported beast, it seems they did not understand his proportions.

They are pursuing a very cautious course since, and from the report of the Bourdeau Bro's from Iowa, they are inclined to use stratagem in the future, and are greatly in hopes that he will be foolish enough to disable himself, by fighting some imaginary beast, before they "grapple with the foe." We do not as yet understand much about this beast, but we are quite certain, that they would have driven him off from this Continent before now, if they could have done it. But if they should fail in their arguments on the visions and doctrines—they have an eye for business: they are turning their attention in another direction. It will be seen from the Review, that they are raising a large amount of money to establish a health Institute at Battle Creek Michigan.

Yours in love of the truth.

A. T. ANDREWS.

GAINES, Michigan, July 29th 1866.

### Obituaries.

Willard A. Hunt the son of Benjamin Hunt Died June 11th, 1866. Aged nine years, eleven months, and three days. A resident of Bangor, Van Buren Co. Mich. When he was about to bid adieu to his mother he clasped his arms around her neck and said, "He would trust in the Lord believing that the Lord would raise him up at the last day." Services by the writer, from 1. Cor. xv, 12, 13.

JAMES WATKINS.

Died near Marion, Iowa, July 26th 1866, Sylvia Catharine Lutz, daughter of Bro. Adam and Sr. E. Lutz, aged two years seven months and twelve days. Little Katy is much missed from the family circle, yet they do not mourn without hope, but trust to behold her again, when, she with all who sleep in Jesus shall be brought from the land of the enemy. Services by the writer from Jeremiah xxxi, 15-17.

Another loved and cherished one,  
Was nipped before it bloomed:  
Before her little feet had trod,  
The ways of sin and gloom.

That glorious morn is hastening on,  
When from the tomb she'll rise,  
And you will greet your Katie dear,  
Immortal in the skies.

W. H. BRINKERHOFF

"O friend of sinners! thou hast said  
Let little children come to me;  
And blessed be those friends who lead  
Our infant hearts to worship thee."

## THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, AUG. 7, '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.

We have received quite a number of pledges for shares in the Association, from different individuals. Our thanks are due to Br SNOOK for his interest in the welfare of the HOPE.—May God bless him.

We have a supply of Testaments on hand of the Revised Translation, of the American Bible Union. We are quite favorably impressed with the work, and think it an improvement on King James' translation.

Brevier, Roan Binding,	\$1.70,	post paid
" Sheep "	1.35,	" "
Agate,	0.35,	" "

We have received a few copies of a work titled "A Refutation of the Principal Claim of Sunday-keeping to divine authority," by Ransom Hicks Editor *Voice of the East*, Providence, R. I. We have not had time to examine it carefully. He takes the position that Jesus rose on the seventh day of the week instead of the first day, and by this means he undermines one of the pillars by which Sunday-keeping is sustained, viz: "that Christ arose on the first day of the week, and we ought to commemorate that event by keeping it holy." A goodly number are beginning to see this subject in this light. Address R. Hicks, Providence, R. I.; also for sale at this office. Price, 10 cents.

"THE DEVIL NOT DEAD." We see by the *Voice of the West* of July 24th, that on Sunday evening of the 22nd, at about ten o'clock, the lower story of their Office was discovered to be in flames. It was the work of an incendiary.—By the timely efforts of the Fire Company and Citizens, the building was saved.

While Br. Himes is vigorously battling against the enemy of all righteousness, and showing the people that Jesus is soon coming, the enemy becomes stirred up, and would destroy Br. Hime's means of doing good. We, too, praise the Lord that the enemy was not successful in destroying what Br. H. has struggled so hard to obtain. We are interested in his work among the colored people, and hope ere long to see our brethren getting more of a burden over this matter. We rejoice that the time is near when the enemy will cease to work and trouble the saints of God. Glorious thought!

### 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 come 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.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

E. W. Waters: Will you give our readers a short history of your past experience.

We are out of No. 1. of present volume.

A CORRESPONDENT writes: "Where is Bro. Davison, Southwick and scores of others? Will you refuse them the use of your paper or pulpit?"

Answer 1: The post-office address of Br Davison is Centreville, Appanoose county, Iowa.—Bro. Phelps' and Southwick's post-office is, if we mistake not, Busseville, Jefferson county, Wisconsin.

Answer 2: We could not refuse before we had the opportunity to do so. Br Davison has written and he is finding a place, with others, in the paper, and we would be glad to have the others you mentioned, write also.

Answer 3: We would be glad to have them visit us, and our house would be opened for them to preach in, with the assurance that we would all go and hear.

To those who had sent money for the HOPE, when it was published in Michigan: Brn.—We could not tell from the book, the amounts that were paid, and the length of time the paper should be sent. When the materials with which the paper was printed was tendered to us, we asked the question, "what about those who have paid for more numbers than they received?" The answer was, "that, as the means had been expended in publishing the paper in Michigan, they would not ask of us to make up the deficiency."

### 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 S Farnsworth, Lavina Veazey, A G King, E P Goff, Martha A Harris, Joshua Bennet, Richard Murphy, Mrs M E Woods, F P James, R E Caviness, Esther Caviness, Prof. T R Walker,

\$2.00 EACH.—Benjamin Madill, Jasper Moore \$1.00 EACH.—Silas Davis, S A Sanders, Geo Sanders, E A Poole, N L Brooks, Louisa Bonfield, F Skipton.

\$0.75 EACH.—Lizzie L White, Ella Tucker, Mary Roushey, Wm Danes, I S Chaffee, E G Waters, 50c; D Marsh, 40c.

DONATIONS TO THE CHRISTIAN HOME MISSIONARY SOCIETY.

Church at Marion Iowa,

\$150.00

SHARES IN THE PUB. ASSOCIATION.  
F P James, \$5.00;

### BOOKS SENT BY MAIL.

A G Long, 10c; D Marsh, 10c; I S Chaffee, 10c; M A Harris, 10c, F Skipton, 15c; M N Kramer, 10c.

### BOOKS AND TRACTS FOR SALE,

AT THE OFFICE OF

The Christian Publishing Association,

MARION, IOWA.

Address all orders to  
W. H. BRINKEROFF.

SPIRITUALISM UNVEILED, and shown to be the work of Demons: By Miles Grant. Price, 15 cents.

A REFUTATION OF THE PRINCIPAL CLAIM OF SUNDAY-KEEPING TO DIVINE AUTHORITY: By R. Hicks. Post paid, 10 cents.

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.

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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.

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