

# THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, August 21, 1866.

Vol. I.—No. 7.

## THE HOPE OF ISRAEL.

PUBLISHED BY  
The Christian Publishing Association,  
H. E. CARVER, PRESIDENT.

TERMS.—One Dollar and a half a year in advance. To those unable to pay, FREE.

Address all orders to W. H. BRINKERHOFF, Marion, Linn County, Iowa.

### SHALL I SEE JESUS?

BY MARY BOYLES.

The evening breeze, is whispering now,  
Mid tree and flower and leafy bough,  
'Tis at this hour that visions bright,  
Throng sweetly round me—and a sight  
By faith I gain, of that blest day,  
When Christ shall come in bright array  
To earth again—and angel bands  
Shall gather all who faithful stand.  
And oft the question thrills my heart,  
Shall I with him, then have a part—  
Will angel bands then bear me up  
To him who drank the bitter cup?  
Shall I behold him, see him smile  
On me who am so weak and vile,  
And hear his voice, cry "Come with me  
My blood was shed to purchase thee,  
Thy sins are freely all forgiven,  
O, come and dwell with me in heaven."  
O, will that blessed lot be mine,  
Shall I with him in glory shine?  
Oh, can his love that boon bestow  
On one who is so weak and low?  
Yes, if I here but faithful prove  
I'll go to dwell with him above.  
Oh blissful thought; I'll hear his voice  
And see his face, Oh I'll rejoice—  
I do love Jesus, and I pray  
For the soon coming of his day.  
And oft in dreams, his sign I see,  
Then glorious light encircles me,  
While feathery clouds are floating high,  
Like golden wings through all the sky.  
"You'll soon see Jesus," some one cries;  
Then through my heart such rapture lies,  
That I shout "glory" loud and long,  
And thus awaken with the song.  
But often darkness, doubts and fears  
Obscure my path—then flow sad tears:  
Duty neglected, time misspent  
For this I oft have to lament.  
Henceforth I'll watch each word and way,

And try to live right every day;  
Be willing to be counted naught,  
And give to God my every thought.  
WATERLOO, IOWA, 1866.

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

BY THOS. HAMILTON.

14. Her view of the saints leaving the Cities and villages in the time of trouble, Ex. & Views, Page 17, is contrary to Luke xvii, 34, 35 which says, "I tell you in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken, and the other left."

Smith says, "We do not believe that, that Scripture has its application at the time of the coming of Christ, but at a time previous to that event when the division between the righteous and the wicked takes place." "To the same time verses 31-33 evidently apply." To what time do verses 31-33 apply? "Even thus shall it be in the day when the Son of man is revealed." The 31st verse commences, "In that day"—What day? In the day when the Son of man is revealed." When is the Son of man revealed? Hear Paul, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God—" II Thess. i, 7, 8. Then the time spoken of in this chapter verses 30-36, refers to the time of the Advent. This is positive, and Smith cannot evade the plain declaration of our Savior. Says Smith, "The idea has always seemed to us rather revolting than otherwise, to let the carcass represent the Saviors, and the eagles to represent the saints." Br. Smith: Who advances such an idea? Certainly not us. We would much rather believe the teachings of our Savior and his Apostles. Hear him; "So shall it be at the end of the world; (Age) The Angels shall come forth, and sever the wicked from among the just; (One shall be taken)—That is the wicked and the other; the righteous shall be left"—and shall cast them into the furnace of fire; (where the body of the wicked are) there shall be wailing and gnashing of teeth." Matt xiii, 49-50.)

Reader; What do we learn from the foregoing investigation of Smith's answer to objection fourteenth? Has it not been clearly proved that the human family will be associating together at the appearing of our Lord? Where is the Scripture to prove that the separation of the righteous and wicked take place, previous to the appearing of Jesus? Dear reader such evidence can not be found, only in the "Visions of Mrs. White."

Obj. 15th: The Magicians rod did and did

not become Serpents—Smith in trying to make a Show of an answer to this objection, takes the same course that other "Visionists" are sometimes driven to, Viz; "If there are discrepancies in the Visions there are ten times more in the Bible." O Consistency; thou art a Jewel!

Obj. 16: "The animals were for seven days coming into the Ark, and the family of Noah were in the ark seven days after the Lord shut them in before it began to rain." S. Gifts vol 3, P 68. This contradicts Gen 7, 11-16 Smith says; "To make an objection here, the objector would carry the impression that in the very day that Noah entered into the Ark, the animals came in, and on the same day the flood came."

We would say to Br. Smith, that we do not consider it very necessary to merely "carry the impression" that these events all took place on the same day; for we have the Bible account of the events here mentioned. We will quote the (13 and 14) verses of chapter 7. "In the self-same day entered Noah, and Shem, and Ham, and Japheth, the son of Noah, and Noah wife and the three wives of his sons with them, into the ark; they and every beast after his kind, and all the cattle after their kind, and every creeping thing of the earth after his kind, and every fowl after his kind, two and two of all flesh, wherein is the breath of life." How plain the language here used! But perhaps some might be ready to say that the living creatures that were preserved in the Ark could not all enter it in one day; and thus deny the inspired account. To all such we would say that it required supernatural agencies to collect this vast multitude of living creatures together at the ark; and that the deluge itself was a miracle of Almighty power; and that when the Creator of the Universe, in his own wisdom, and for his own glory sees fit to manifest his power, and work by supernatural means, it is in vain for man to reason.

Br. Smith inquires if we have ever read the first part of Gen vii. Certainly: and the last part of ch. 6, and by carefully reading, we have learned that God determined to destroy man from the earth; and that Noah built an ark by the command of God, to the saving of himself and his family; and that there were preserved alive in the ark, representatives of every living thing that could not live in the waters. We also learn that God spake the time, saying unto Noah, "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." 4th verse. Accordingly to the plain common sense view of this portion of scripture, we are led to conclude that the "seven days" were given to Noah to prepare and take into the ark all things necessary for food and comfort during their long stay. Having this short time to get ready, these favored persons would set themselves earnestly at work, in order to escape those things that were about to come upon the earth.

The time here measured out to those "eight righteous Souls" was amply sufficient. God

wrought by his mighty power and every living thing obeyed the call, and came into the ark.

Vs. 10th "And it came to pass that after seven days, that the waters of the flood were upon the earth." After what seven days? Why; after the seven days spoken of in the 4th verse; and not after fourteen days as the "Vision" of Mrs. White teaches.

Objection 17: Gifts Vol 3. P 15. contradicts Vol 4. P 121. "Either God did not create these large animals, or here is a contradiction: Smith says. "If he (the objector) had just read the very next sentence following the first question given above, his contradiction would have at once vanished: The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood."

Was there a species of animals which God did not create: If so, who did create them? Answer to the first question. "All things were made by him; and without him was not any thing made that was made." John 1. 3. Any thing more? Yes. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible.—all things were created by him, and for him." Col 1. 16. The "Vision" says they were the result of amalgamation. Impossible? Amalgamation has never yet produced a new Species, and it never can. In the animal creation certain organic distinctions exist, which shows the infinite wisdom of the Great Creator in forming the various Species of living beings with such differences of organization, that lowed up in some new variety. Was it other wise; general confusion would soon over spread the earth, and our Creator certainly would show a lack of wisdom in creating beings for such a destiny. How unsearchable are his Judgments, and his ways past finding out.

(Continued.)

#### THE LAW OF GOD.

BY B. F. SNOOK.

(Continued)

#### CHAPTER VI.

##### I.

It is assumed that the sabbath must be changed, because Christ met with his disciples on that day, after he arose from the dead. John, xx: 19, is referred to as proof; "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." We remark, 1st: That this says nothing of a change of the sabbath. 2nd: That the disciples were not assembled to commemorate the resurrection of Christ, but for fear of the Jews. 3rd: Christ did not sanctify and set apart this day as a sabbath, as is proven by the fact that on it he walked to Emmaus and back, which was sixty furlongs each way, making in all fifteen miles.

God made the sabbath by resting on the Seventh day. Gen. ii: 2, 3. Query: Did Christ sanctify and substitute a sabbath, by travelling fifteen miles on the first day of the week?

##### II.

It is also assumed, that the custom was general among the Apostolic churches, to meet on the first day of the week to commemorate the resurrection of Christ. This assumption is based upon Acts, xx, 7. "And upon the first day of the week, when the disciples came together to the week, Paul preached unto them, ready to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." We will now show, that the above assumption receives no support from this text. 1st. Does it say that they generally met on first day? Does it say that any other church ever held a meeting on that day to break bread? Does it intimate that they met to commemorate our Savior's resurrection? It does not. 2nd. We learn from Acts ii, 46, "That they broke bread daily." And Coleman says, "There is evidence that daily communion continued to be more or less observed, to the third or fourth century." Does this prove, that such a custom was general? Just as much, as the case above proves the foregoing assumption. If the one case proves that the sabbath is changed to the first day, then the other equally proves that it is changed to every day of the week; for they continued daily in the temple, and breaking bread from house to house.

3rd. There is no proof that the meeting spoken of here, was during daylight. The circumstances prove it to have been a night meeting. Please observe, that there were many lights burning where they were gathered together; that Paul continued his speech until midnight; that Eutychus went to sleep. John 11: 11-14. the third loft, and was supposed to be dead, and that he was healed—and bread was broken after midnight, and Paul preached till break of day. This meeting must have been on Saturday night. The first day of the week began where the sabbath ended, which was sunset on Saturday evening. See Gen. 1st ch. Lev. xxiii, 32.—The Jews reckoned the day from evening to evening. According therefore to this narrative (religious services ending with the break of day) Paul resumed his journey to Jerusalem on Sunday morning, and sanctified the day as his Lord had done, by travelling upon it.

Prof. H. B. Hacket says, "The Jews reckoned the day from evening to morning, and on that principle, the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the Apostle then waited for the expiration of the Jewish sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, and consequently resumed his journey on Sunday morning." Kitto also says "It has from this last circumstance been inferred, that the assembly commenced after sunset on the sabbath, at which hour, the first day of the week had commenced according to the Jewish reckoning." *Kitto's Bib. Ency.*

4. Was this meeting an example to us that we should follow, and hence meet to break bread every Sunday? Then should we meet every day for the same reason, for there is just as much example in the daily meetings of Acts ii: 46, as there is in ch. xx: 7. There is not the least evidence that there was such general custom among them, or that there was any obligation

as to time, enjoined upon them in this matter.

5. We learn from history, that, when the idea of commemorating the resurrection of our Savior, by keeping a day, was introduced, that there was a regard for the event, as an annual institution, and that the time for its celebration, was confined not to Sunday, but to the 14th day of the first month. Neander says, "Hence it was believed that this day, [14th of Nisan] ought ever to be appropriated to the remembrance of Christ's passion, since also the Paschal lamb slain by the Jews on this day, was considered a foretype of the offering of Christ. At all events, then, it is settled that in Asia Minor, the celebration of the Passover was established wholly according to the Jewish chronology. Hence it might come about, that the remembrance of Christ's passion was celebrated on another day of the week than Friday, the remembrance of Christ's resurrection on another day than Sunday." *Torry's Neander P. 298.* From the foregoing, we feel authorized to conclude, that there is no proof in Acts xx: 7, that the sabbath has been changed; or that Sunday is any holier than other week days; or that any man is required to keep it as a Sabbath.

##### III.

We are next told that Sunday is the Lord's day; and hence that we should keep it. John says "I was in the Spirit on the Lord's day." Rev. i: 10. But did he say that Sunday is the Lord's day? Not at all. The Lord's day is the day of which our Savior is Lord.

He is Lord even of the Sabbath. Matt. xii, 8.

Therefore, the Sabbath is the Lord's day, his holy day. Isa. lviii, 13. There is no inspired writer, who calls Sunday the Lord's day. Neither can any writer be found earlier than Tertullian, [who wrote about A. D. 200,] who ever so stated it.

##### IV.

It is assumed that meetings on the first day of the week were general, because Paul tells the brethren to lay by them in store on that day.—He says "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I Cor. xvi, 2. This says nothing about religious meetings on any day, neither does it say that they should go to church and put their gifts into the treasury, but let every one of you lay by him in store. Greenfield says, "By one's self—at home." Justin Edwards says, "By himself. Many other authors might be given, who agree with the above. This text therefore, proves Sunday to be a business, and not a holy day.

##### V.

It is seriously argued, that Sunday is the Christian Sabbath. Of this we have no Bible proof, for it is neither called "sabbath" "Lord's day" nor a "holy day," by any New Testament author. We have no evidence which shows, that the sabbath has been changed from the seventh to the first day of the week, nor can we find that the Savior or his Apostles, ever instituted a sabbath by resting on the first day, neither did they ever issue a command requiring any person to rest, or to cease from secular labor upon it.

## HUMILITY.

To the humble in mind—the poor in spirit—the lowly in heart, the promises of God are given. "God resisteth the proud but giveth grace to the humble. It is the first step towards God to 'humble ourselves under the mighty hand of God'—and 'he will exalt us in due time; God seems to have taken special pains to comfort the humble and contrite. "For thus saith the High and Lofty One that inhabiteth eternity whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lxi. 2. How condescending and kind is our God. While the humble child of God may think no one cares for him, the Lord speaks the comforting word, I look on this humble man with pleasure; yes, I will dwell with him to revive and cheer and bless him. Let such humble souls be of good cheer for the most High God is their friend. On the same ground the Savior comforts the humble praying Publican while he sends the boasting Pharisee empty away, and thus will God deal with all men at the Judgment. "Whosoever exalteth himself shall be abased; and he that shall humble himself shall be exalted." This is the often repeated admonition of our Blessed Lord. He seems to have taken special pains to guard his disciples against a proud overbearing spirit. Those who would be great in his estimation must be willing to be the least servants of all. They must be even as a little child to enter his kingdom. On the same principle we must not exalt one and put down another among our brethren. Let us be merry in men, "But he that gloryeth let him glory in the Lord." Let us be humble and there will be no strife or vain glory. Let us be humble and we shall willingly occupy the sphere in which God has placed us, and improveth the talent He has given doing good to all, as we have means and opportunity in the name of Jesus to the glory of God. E

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

BY J. NICHOLS.

Paul when he had finished his earthly mission, done the will of God, and was about to lay down his armor, he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that day: and not to me only, but unto all them also that love his appearing. Yes, all who love the appearing of Christ, will at that day receive a crown of righteousness; a crown of glory that fadeth not away. Hear what the beloved John says, "Brethren now are we the sons of God, and it does not yet appear what we shall be: but we know that, when he shall appear we shall be like him, for we shall see him as he is." I. John, iii: 2. "Beloved now are we the sons of God!" What a title of honor, to be be-

stowed upon such creatures as we are, who have sinned against high heaven; but are now brought nigh to God by faith in our Lord Jesus Christ. It doth not yet appear what we shall be, or as Paul has said, "Now we see through a glass, darkly; but then see to face; now I know in part; but then shall I know even as also I am known." Again, "When Christ who is our life shall appear, then shall ye also appear with him in glory." Is not this cheering testimony to the careworn child of God, as he passes along through this vale of tears?

This is a world of sorrow; but it is not our home. Christ has taught us not to lay up treasures on earth, but in heaven. What are the riches of this world, compared with a home in God's everlasting kingdom? Suppose we could write our names, high upon the tablet of fame, what is that in comparison, to having our names written on the Lamb's book of life? What if we could possess all the wealth this world can afford? It is nothing, compared with the glories of the New Jerusalem. No matter how much of this world's wealth we may accumulate, in a moment of time, all is swept away, and we are left to mourn. Our pathway is strewn with tears, and we are often called to mourn the loss of loved ones. But in the world to come, "God will wipe away all tears from their eyes;" and the way he will do this, will be to remove every cause of grief. What is it that causes grief in this life? Let that individual answer, who has been called to stand by the bedside of a dying friend; perhaps a father or mother, a sister or brother, a son or a daughter. Why does that tear come trickling down their cheeks, as they stand weeping over the grave of a loved one, that is gone? Ah! they will tell you, that, death has broken a tender tie, and tears will unbidden start. Not so, when we appear with Christ in glory; every cause of grief will be removed; there will be no more death; sorrow and sighing will flee away; and sin, which brought grief into the world, cannot enter into the New Jerusalem. No, no; there will not be a tempting Devil there, or evil passions: all will be holy; no spot or cloud to darken our sun, in that happy clime. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. xxxv: 10. These are some of the things to take place, when Christ makes his Second appearing. That time, dear reader, I believe with all my heart is near at hand. "The coming of the Lord draweth nigh," is being sounded far and wide.—Has this truth got a deep hold of us; if it has, there is no mistake, but it will lead us to entire consecration to God. It is a practical doctrine, and will cause us to exert every effort to get ready for that event. Not only so, but we will try to induce others to seek the salvation of God. Now in conclusion upon this subject, let me appeal to every brother and sister, to arise, and put

on the whole armor of God: prepare for the conflict; "they that endure unto the end, shall be saved." Yes, saved with an everlasting salvation in the kingdom of God. We have a work to do; a duty to perform. God has not called us to be idlers in the way, but bids us work in his vineyard.

We may have to meet the frowns of the world; the finger of scorn may be pointed at us, and we may be called rebels, or fanatics. Our Savior was derided; Paul, suffered among false brethren; are we better than they? No. Let us bear it patiently; let the image of our maker reflect in us; though reviled, let us not revile again; though persecuted, let us threaten not, but let us endure all for Christ's sake, who died for us, and then, when the great decisive day shall come, when Christ shall come, to be glorified in his saints, we with all his followers shall have a right to life's fair tree, which may God grant for Jesus sake. Amen.

## A SWARM OF LOCUSTS.

The Holy Land is again visited this year with a plague of locusts. A letter writer says: "The valley of Urta was first attacked, and has now become a desolate wilderness. The olive-yards of Bethlehem and Jerusalem were next covered until the trees became a dull red color. They are now barked white. But yesterday (June 1) will be a day long remembered. From early morning until near sunset the locusts passed over the city in countless hosts, as though all the swarms in the world were let loose, and the whirl of their wings was as the air like some great snow drift, obscuring the sun, and casting a shadow upon the earth. Men stood in the streets and looked up, and their faces "gathered blackness." At intervals those which were tired or hungry descended on the little gardens in the city, and in an incredibly short time all that was green disappeared. They ran up the walls, they sought out every blade of grass or weed growing between the stones, and after eating to satiety they gathered in their ranks along the ground or on the tops of the houses. It is no marvel that as Pharaoh looked at them he called them 'this death.' To-day (June 2) the locusts still continue their work of destruction. One locust has been found near Bethlehem measuring more than five inches. It is covered with a hard shell, and has a tail like a scorpion."

## THE DIFFERENCE.

It is very interesting to observe the difference between the righteous and the wicked. The Scriptures throughout mark this difference; it is seen in their spirit, in their conduct, and in the end of their course.—The result of this observation will ever influence an enlightened judgment to decide that the one is characterized by extreme folly, while the other is distinguished by heavenly wisdom. Both characters are engaged in the pursuit of happiness; one seeks it from the world, from the gratification of sensual appetite, and from the creature; the other expects it from God, and makes application to that unfailing source of substantial bliss.

# THE HOPE OF ISAREL.

"The entrance of thy words giveth light."

Published Semi-Monthly by the Christian Publishing Association, at

MARION, LANN COUNTY, IOWA.

TERMS: \$1.50 per year

TUESDAY, AUGUST 21, 1866.

W. H. BRINK RHOPF, Editor.

## THE BOOK THAT CONTAINS THE NUMBER OF HIS NAME.

We have had contests with a considerable number of individuals on various subjects, both religious and secular, yet never did we form the acquaintance of one that could stoop to such low depth of meanness and littleness of soul, as the Editor of the Review. We had expected better things of this man than personal abuse; yes we had looked for arguments; but we ought not to complain, as people generally use those implements they are best acquainted with. "For out of the abundance of the heart the mouth speaketh." We herewith present an exhibit of some of his expressions in his review of our objections to the visions. "Yet with a blindness that is unaccountable, or a degree of dishonesty"—"Will be subjects of the pity or the censure of the unprejudiced reader, according as their course is to be attributed to a lack of mental ability to understand the language, or a detestable disposition which would wilfully pervert it." "Dishonesty that has been made in scribbling and perverting this testimony." "And then plunging in to a still greater turpitude." [Webster's definition of turpitude: Inherent baseness, or vileness of principle in the human heart. EXTREME DEPRAVITY.] "This is another malicious falsehood."—"Another exhibition of an astonishing lack of perception." "And lo like their prototypes (model after which any thing is formed) of old, they make merry and send gifts one to another Rev xi. 10." "Almost too bad to upset this little cup of froth over which they gloat with such apparent delight." "We pronounce this an unvarnished malicious falsehood, and those who make it and who love it are respectfully referred to Rev. xxii. 15." For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. To this we might add the testimony of Eld. J. Sanborn given at West Union, Iowa, relating to us. Said he, "You should look out for Elder Brinkerhoff as he is possessed with the devil." Reader! what think you of the picture? Yet many swallow this down with a relish, and call it christian; "O shame where is thy blush?"

We quoted some time since a testimony from "Word to the Little Flock," relative to the number of the beast, as given by vision, and in the Review Vol xxviii. No 9, U. Smith replies as follows. "Those who have the Word to the Little Flock, and can read it for themselves, will notice

that this vision was not published by sister White, but by another person." Who was the publisher of that book? Why did not this "reviewer" tell the author's name? Ah! he well knew, that there was but very few among them that had ever seen the "little book," and he would thus endeavor to weaken its testimony. We venture the assertion, that our copy is the only one in Iowa. It is a pamphlet of twenty four pages, and could be published for ten cents a copy, but we will give FIVE dollars for a copy of said work, owned at the present time by an Iowa visionary. Can we have it?

Now who is it that has been adding to the visions something that U. Smith, is under the necessity of taking away? What is the author's name? Who has dared to do all this? Who is the "another person" "publisher" "one who published the vision." Elder James White of Battle Creek Michigan, is the guilty man. Why could not U. Smith have said as much? Why keep things in the dark? U. Smith then says, "Then we have as the testimony of the vision, simply this: 'I saw that the number of the Image Beast was made up.' We now inquire what is meant by the 'Image Beast?' We do not think that it can refer to the two-horned beast, as there would seem to be no propriety, in calling a beast an image beast, because it makes an image to another beast, any more than there would be in calling that the image beast, to which the image is made." Thinks there is no propriety in calling the two-horned beast, an image beast; we think so too, yet nevertheless this vision has not observed that propriety, and no amount of squirming or evasion can ward off the force of this argument. Let us read the testimony under consideration. "I saw all that would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands, could not buy or sell. (a) I saw that the number (666) of the Image Beast was made up; (b) and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath. (And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his Image.)"

1st. Elder James White understood that the Image Beast, referred to the two-horned beast, judging from his quotation, as well as the statement of our "reviewer" concerning him. He says in speaking of the number applying to the beast, "though the one who published the vision, no doubt at the time sincerely supposed it was, and hence inserted the figures." We have as good right to respect the judgment of Elder White in this matter, as the Editor of the Review, for he is sustained by the vision. But if by the image beast, is meant the image to the beast, it then follows that their whole cry about worshipping the image, amounts to nothing, as it was "the beast that changed the sabbath, and the Image Beast had followed on after", and the image

being yet future, the "had followed on after" should be "I am coming after awhile, I am future yet." For proof that they consider the Image future, we refer the reader to the work of Eld. J. N. Andrews on the "Three Messages, and" the Review Vol. 20, No 24.

In the question before us our "reviewer" says, "Assuming that the images what is referred to, though we assert nothing on the point either way, then it follows that this image has a number"—"Assume" but "assert" nothing: Wonderful! weighty argument! Given somewhat like the "Delphic Oracles" of old in such a manner that it always leaves a chance to creep out if there should be a failure. Let the trumpet give a certain sound and not quite as much assumption. But has the image a number? Has the difficulty been obviated by this expedient? We answer, no. The number invariably applies to the first beast, and not an intimation that the image has a number; see Rev xiii, 17, 18. Elder White places his veto on such an application. Hear him in Review, Vol. xviii, number 7. "Some have made a grand mistake in defining 'the number of his name.' They suppose this refers to the two-horned beast, and that his number is 'six hundred three-score and six,' the number of EXISTING ORGANIZATIONS, and in order to get the victory over the number of his name, it is supposed to be necessary to reject all sectarian names. This may not be your position. But whether it is or not we wish here to show, that the 'number of his name' is the number of the name of the Papal beast." As the number cannot apply to church organizations, how can it apply to the Image, as it consists of these same organizations, that Elder White vetoed. To show that we state correctly their views of the component parts of the image, we quote from Elder J. N. Andrews, in Three Messages, P. 97, as follows: "An image to the beast, then, must be another ecclesiastical body, clothed with power to put the saints to death. This can refer to nothing else but the corrupt and fallen Protestant church." THE PROTESTANT CHURCH! You had better get a little unity on these points had you not? Br Smith, had you consulted the Bro. Bourdeau's you might have saved yourself from appearing in the ridiculous light, you now assume.

A few words on suppressed visions, and then we close. Because we said that "those visions that did not teach the truth, were now suppressed and placed, where it is not easy to get hold of them," we are denounced as telling an "unvarnished malicious falsehood." Let us examine this suppression charge. U. Smith says "Now is there any law compelling us to keep on hand an edition of every vision that has ever been published? We certainly wished we had them, and could put them on sale at this office." You wish YOU HAD THEM, AND COULD KEEP THEM FOR SALE AT THE OFFICE? O, how my heart aches when I read such statements as these. O, my Lord! Can man whom Thou hast made in

thine own image, and one who professes to belong to that class, who only have the true light, thus publicly make such a statement? Wish you had them for sale? Four volumes of Spiritual Gifts and ten Testimonies, are for sale at the Review office, and those books contain nearly all that has ever been published of the visions.

Twenty four pages added, would contain, [yea, much more than do it] all that is left out. Where is the Stearn Press? How soon if they really wished it, could all appear again. We are not overstocked with this world's goods, yet if they do not want to spend any money that way, and U. Smith WISHES he had them for sale, he will aid us in collecting what visions, and fragments of visions have been published, but are not now found in their works for sale at their office, we will print a few thousand, and will deposit a sufficient number of them at the office, where U. Smith wishes he had them for sale, until that wish is fully satiated. What say you? Was you dealing in truth? But I am not done yet; These suppressions, are only a few sentences in a place, the objectional parts being left out. In the vision from which we copied the extract, containing the number of the name of the beast, there is contained ONE HUNDRED AND TWENTY SEVEN LINES, and when republished just NINE LINES were left out, and yet wished he had all for sale! Nine lines! Why were they left out? And in leaving out, why should those "nine" be left out in preference to some other nine? We answer: the vision prophesied falsely; and we hope and pray the day may soon dawn, when we can say the same publicly in the city of Battle Creek, Michigan.

TO, D. W. HULL,

Br. As you have seen fit to change your religious views, again, we wish to have a friendly chat with you, on this subject. I see you have stated in your Confession, that "you have come out of a two weeks crusade against the cause of the Lord." This is your opinion of this matter. I wish to enquire, by what means were you induced to get into such a position? For after you got there "you do not believe you was yourself." We will let your letter to the Hope inform us. "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 flaw 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 we learn that you went reluctantly, and consequently could not be prejudiced in his favor, "as you tried to pick a flaw in his arguments but could not succeed. You thought his position

erroneous and took a few notes, and finally in that condition, "saw that the old position was wrong," and then acted as any honest christian man would have done, renounced it.

We can easily discover by this, that the agency used to cause you to "renounce the old position," was TRUTH, MIGHTY and strong, sent home to your heart, through the agency that God was using to help you. This being the case it could not have been argument that changed your position after that, but something equally as strong with some persons, viz: *Sympathy*. You now call us enemies, yet you have learned one good trait at least, from an enemy and that is "Remember how prejudiced I once was toward those who believed as I now do, and from past experience, learn to be charitable." We must have charity and you know but little is manifested by a vision believer. Read carefully 1st. Cor. xiii. We thank you for your statement concerning Elder Ingraham and Andrews, which reads as follows, "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 Snook and Brinkerhoff." You now say that "I wrote some articles for the Hope of Israel which I would give much to have back; but alas! the enemy has them under his control!"

Dear Bro. We have received two articles from you. One of them is beyond our control, as it is published; the other "When was the Sixth vial poured out?" we mail to your address to day and it will not cost you anything but the trouble of taking it from the office. We might have published it if true, but when we learned of your change of feelings, why should we wound them by giving publicity to it? What benefit could we derive in triumphing, when we had the opportunity; No, Bro. Hull our rule is to "do unto others as we would have them do to us." We should be glad to entertain you should you ever happen this way, and will treat you as christians ought to treat one another.

#### THE RECANTATION OF BRO. D. W. HULL.

The readers of the "Hope" will be surprised to learn so soon after reading the kind and christian communication of Bro. Hull in our paper, that he has been induced to recant, and return to his old associations with the S. D. Advent church, and to regard those who conduct the "Hope" as enemies.

It is not my intention in this connection to utter one unkind or uncharitable word against Bro. Hull, for the simple reason that I do not entertain any but the kindest feelings towards him, and I am well aware of the tremendous influence brought to bear upon his mind in the shape of *sympathy*. I am well aware of the struggle that is going on in his mind, and in that of others, between the force of evidence commending itself to the judgment on one hand, and the power of sympathy, and old associations on the other; for I have passed through the same struggle more than once in my religious experience. To use Bro. Hull's expression it was "like breaking my heart strings" when I felt compelled by the force of truth, and love for the coming of my

Lord, to separate from the church of my earliest choice; in which I had spent my childhood, commencing my experience as a scholar in the Sunday school, and progressing through the school, as teacher, and librarian, and at length became a loved and respected member of the M. P. Church; much to the joy of my parents, relations, and friends. It was "like breaking heart strings" to sever all these christian associations, but, acting upon what I believed to be duty before God, I made the sacrifice, and have never doubted that the Lord accepted it as intended at least for His glory. Within a year past I have had to pass through a similar struggle, with this difference, that as the older tree is more likely to break before the tempest that only bends the sapling to the earth, so I have been in greater need of that sustaining grace that alone is able to abide the storm, but thanks be to God, I believe that I stand upon a more consistent and scriptural basis than I did before. My object in writing now is to make a statement of facts in connection with Bro. Hull's late action, illustrating the principles and spirit of those who endorse the visions and messages, towards those who may deem it duty upon evidence to abandon their former erroneous views on these points.

I felt it my privilege to attend the late quarterly meeting of S. D. Adventists in this vicinity. There were brethren and sisters from Fairview, Lisbon, and Pilot Grove churches. After the close of one of the meetings, one of the leading brethren commenced a conversation with me in the course of which I inquired as to his view of Bro. Daniel Hull's case, and I confess that I was surprised at the stream of abuse that was instantly poured forth. A strong effort was made to impeach Bro. Hull's veracity as a man of truth, by charging him with making two opposite statements respecting the same thing. (I will not enter into particulars now but if called for they shall be forth coming.) But what is still more surprising, not one among those S. D. Adventists raised his voice or uttered a word in Bro. Hull's behalf, but all by silence acquiesced in the course of detraction indulged in by this leading one, and one who from my previous knowledge I supposed would be the last to engage in any such thing, and I can only account for it now upon the consideration that he is befogged in the mist of fanaticism on some points. This course however is in perfect harmony with that of the Review on this very point. From its teachings and representations, I was led to regard the paper called the "Messenger," as one of the vilest productions ever published, devoid of christian courtesy, and only engaged in doing evil; and it was not till I had read those papers myself that my mind was disabused of its prejudice, and I was agreeably surprised at the good christian tone and spirit of the paper generally; especially considering the aggravating nature of the course of the Review. Such is its course at this time; any thing that can be said, any epithets that are available to detract from the moral character and influence of those who reject the visions and their exposition of certain prophecies are brought into use. They are charged with "Hypocrisy," "turpitude," "malicious falsehood," "dishonest work," &c and if Bro. Hull

had remained steadfast with us he would have had to endure his full share, but by yielding to the "entreaties" brought to bear upon him, and taking his place upon the "Procrustean bedstead," he has escaped their reproach with only a slight taste.

I cannot close without calling attention to some of the characteristics of this double change of position. It appears that when Elder Snook went to that place, Bro. Hull was very much prejudiced against him. This prejudice was partially removed by the kind treatment of Eld. Snook, so that he went to hear him preach on the 13th of Revelations, but believing him to be in error he went to pick flaws in the argument, but failing in this, he went the second time, and became convinced from Bible evidence that his old position was wrong. Here we see that upon the best exercise of his reasoning powers, his judgment became convinced as to what was the truth on the subject. When the Bourdeau's arrived and went to work to reclaim him to their cause how did they proceed? Did they attempt to meet the arguments of Eld. Snook? Bro. Hull alleges nothing of the kind, but simply attributes his change to their "kind and patient entreaties." When Bro. Hull ceased to "resist" these entreaties, what did he yield? Nothing short of his own judgment. If in view of all the scripture evidence as to our individual responsibility in the exercise of our judgments, Bro. Hull can deliberately place his in the keeping of any creed-bound body, we have no right to feel unkindly towards him, but are bound by christian charity to pity him, and commend him to the mercy of our great high priest who can be touched with a feeling of our infirmities. If on the other hand Bro. Hull's judgment is now convinced by Bible argument that his old position is right, we should be pleased to have those arguments for consideration. In conclusion I hope Bro. Hull will not regard us as enemies for we are not such, and the worst wish we have in his case is that he may at last succeed, through the mercy of God, and the atoning blood of his dear Son, in securing a home in the everlasting kingdom.

HENRY E. CARVER.

#### AN EXPOSITION OF REVELATIONS XIII

BY H. E. CARVER.

(Continued from page 47.)

"In order to establish the Latin Church upon a foundation that can never fail, the false prophet doeth great wonders—he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the Church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought and are still working by the Almighty, as so many evidences of the great sanctity of the Latin Church; and the false

prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the deceased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from this world. His wonderful exploits, in being able to induce men possessed with reasoning faculties to believe his monstrous absurdities, do not end here; he even, *Maketh fire come down from heaven—in the sight of men*; Fire, in Scripture, when it signifies wrath, presents that species of indignation which is attended with the destruction of whatever is the cause of it. Thus the wrath of God is likened to fire, *Ps. xviii. 7, 8, Jer. iv. 4.* Therefore the fire which the false prophet bringeth down from heaven upon the earth, is the fire of indignation which he causes to come down from the heaven or throne of the Latin world who rebel against his authority. All this has been fulfilled in the Romish hierarchy: the Latin clergy have denominated all those that oppose their authority heretics, they have instituted tribunals to try the cause of heresy, and all those that would not submit to their idolatry they have condemned to various kinds of tortures and deaths. It is said of the false prophet that he bringeth fire FROM HEAVEN upon the earth; that is to say, he will only try the cause of heresy, and pass the sentence of condemnation; he will not suffer an ecclesiastic to execute the sentence of the court, the destroying fire he causeth to come down from the heaven or throne of the Latin empire; secular princes and magistrates must execute the sentence of death upon all that are capitally condemned by the spiritual power. *He MAKETH fire come from heaven; he compels secular princes to assist him against heretics; and if any rebel against his authority he immediately puts them under the ban of the anathema, so that they are deprived of their office, and exposed to the insults and persecution of their brethren.* Thus the false prophet deceives the Latin world by the means of those miracles which he had power to do in the sight of the beast. Under the appearance of great sanctity he persuades men to believe all his lying doctrines, and enforces his canons and decretals with the sword of the civil magistrate.

*Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live.* The image of the beast must designate a person who represents in himself the whole power of the Latin empire therefore it cannot be emperor; though he was, according to his own account, *supremum capit Christianitatis*, the supreme head of Christendom, yet he was only the chief of the Germanic confederation, and consequently was only sovereign of the principal power of the Latin empire. The image of the beast must be the supreme ruler of the Latin empire; and as it is through the influence of the false prophet that this image is made for the first beast, this great chief must be an ecclesiastic. Who this is has been ably shown by Bishop Newton in his comment on the following verse.

*And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship*

*the image of the beast should be killed.* I would just observe that the Brahmins, by repeating incantations, profess to give eyes and a soul to an image recently made, before it is worshipped; afterwards, being supposed to be the residence of the god or goddess it represents, it has a legal right to worship. On this verse the learned bishop observes: "The influence of the two-horned beast, or corrupted clergy, is farther seen in persuading and inducing mankind to make an image to the beast which had the wound by a sword and did live. This image and representative of the beast is the pope. He is properly the idol of the Church. He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person, without power and without authority, till the two-horned beast or corrupted clergy, by choosing him pope give life unto him, and enable him to speak and utter his decrees, and to persecute even to death as many as refuse to submit to him and to worship him. As soon as he is chosen pope he is clothed with the pontifical robes, and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called adoration. They first elect and then they worship him, as in the medals of Martin V., where two are represented crowning the pope, and two kneeling before him, with the inscription, *Quem creant adorant*; 'Whom they create they adore.' He is THE PRINCIPLE OF UNITY TO THE TEN KINGDOMS OF THE BEAST, and causeth, as far as he is able, all who will not acknowledge his supremacy to be put to death." The great ascendancy which popes have obtained over the kings of the Latin world by means of the Romish hierarchy is sufficiently marked in the history of Europe. As long as the great body of the people were devoted to the Roman Catholic idolatry, it was in vain for the kings of the different Roman Catholic countries to oppose the increasing usurpations of the popes. They ascended, in spite of all opposition, to the highest pinnacle of human greatness; for even the authority of the emperors themselves was established or annulled at their pleasure. The high-sounding tone of the popes commenced in Gregory VII., A. D. 1073, commonly known by the name of Hildebrand, who aimed at nothing less than universal empire. He published an anathema against all who received the investiture of a bishopric or abbacy from the hands of a layman, as also against those by whom the investiture should be performed. This measure being opposed by Henry IV., emperor of Germany, the pope deposed him from all power and dignity, regal or imperial. See Corps Diplomatique, tom. i. p. 53. Great numbers of German princes siding with the pope, the emperor found himself under the necessity of going, (in January, 1077,) to the bishop of Rome to implore his forgiveness, which was not granted him till he had fasted three days, standing from morning to evening barefooted, and exposed to the inclemency of the weather! In the following century the power of the pope was still farther increased; for on the 23d of September, 1122, the Emperor Henry V. gave up all right of conferring the regalia by the ceremony of the ring and crosier, so that the chapters and communities should be at liberty to fill up their own vacancies."

## LETTER DEPARTMENT.

Those 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.—MAT. 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 ELD. W. PHELPS.

BROTHER BRINKERHOFF: I have received four nos. of the Hope, and am very thankful it has revived again, after a short sleep. I think it makes a much more respectable appearance than before on account of its size. And if it is to be conducted upon the principle of free investigation, I bid it God speed, and I will do according to my ability to aid and sustain it. But if it is to become denominational and Sectarian, the sooner it dies the second death the better. Truth is what we need to sanctify us, and obeying it our souls will be purified and we made free. I want to see the paper filled with matter calculated to stir the brethren and sisters to a preparation for the Kingdom of God. It is time to wake up anew to the subject. I am glad that you and brother Snook, have taken the course which you have with the visions. I have long felt that it was the duty of some one to expose their errors and contradictions, that the honest may be undeceived, and a stop put to such wholesale deception. And then to see the effort which is now made through the columns of the Review, to sustain them. Read the article in Review for June 12th, objections to visions, answered, in relation to the shut door visions, and see the effort then made to explain away the plain reading of the vision, and make it mean what it does not say. Now I ask in all candor: Who that was an adventist in 1814 does not know that when the time passed, it then became the faith of the great mass of adventists that probation was over, that the Salvation of sinners was past; and some held the same view as late as 1852; and that vision on the shut door was in harmony with that view. And that position would have been correct, if the position of the change of the ministration of our high priest in the sanctuary had been correct, also if the view that was taken in relation to the parable, Mat. xxv, of the virgins had been correct, no view could be taken in relation to sinners but the one presented in the vision, "the time for their Salvation is past." Yours in hope of life when the life giver comes,  
W. PHELPS.

BUSSEYVILLE, Wis. 1866.

[NOTE. We intend the columns of the Hope to be open to investigate Bible questions. We could not consent to make it a bigoted, "Publish only our side" paper as we have had a foretaste of its deleterious effects. Ed.]

FROM ELD. S. C. HANCOCK.

DEAR BRO. BRINKERHOFF: I have already written two letters, expressive of my interest in the prosperity of the Hope, and yet my interest does not abate; but let me hear say, Dear Brother that we eastern subscribers, are uniformly believers in the perpetuity of the gifts as our Lord placed them in the Church, when he ascended up on high. 1st. Cor xii, 28. Eph 9. 11, 13, and subscribers which I may henceforth procure will probably be of the same stamp. I see no reason [because we cannot adopt as an unerring criterion of our faith and practice the visions of E. G. White.] I say in this I see no reason why we should fly to the opposite extreme, and contend that the gifts are all done away; which I suppose, to be the design of the articles of Bro. Hamilton on this subject. But I trust the columns of our paper, will be open to a full and candid investigation of the matter. The Bible and the Bible alone seems to be the motto of our paper and we are minutely admonished of the awful consequences of adding to the Bible, and to this I say Amen; but at the same time we must remember that taking away from the word of God, is fraught with just as fearful consequences, as adding to it. Now we can show clearly from the word of the Lord, where the gifts were placed in the Church, and what was their design, and in order to prove the discontinuance of the gifts the objector must give us Book, Chapter and verse, to show when, and why God took them out of the Church. I know 1st Cor, xiii 8, is quoted by the objector, but this avails him nothing, when brought to bear in the argument as I shall show from the connection, in the further investigation of this subject. I have not had the opportunity of reading the first article of Bro. H's, but trust I shall within a day or two.—I intend, the Lord willing, to take up the subject of the gifts, and answer through the Hope, the objections urged against their perpetuity.

Brethren, truth is what we want, and our adversary, the Devil, "As a roaring lion walketh about, seeking whom he may devour." The good Lord help us, to resist him, steadfast in the faith, Points of difference may arise among us. Now, not for strife and debate, but for the love of truth, and in the spirit of love and meekness, let us kindly discuss those points, each freely present the light which the Lord by his good spirit may have caused to shine upon our pathway, from his holy word; and whatsoever that word establisheth, to that let all the people say amen. Your brother in Christ,  
S. C. HANCOCK.

P. S. A word to the Home Missionary Society. Dear brethren: I have for a number of years, been a humble laborer in the vineyard of our Master, in New England, and have realised some fruit, which I trust, will appear to the praise of his rich grace, in the great day of final reckoning; and if it seems right unto you, and the will of the Lord be so, I would gladly be reckoned as one of your society.  
S. C. H.

(NOTE: Yes dear brother, we welcome all to aid us in trying to do good, and you can find a place among us in the Society.)

We are glad that you intend to get up an investigation of the Spiritual Gift question, and willingly open up the columns of the paper, for that purpose, trusting that all that may be said, will be "with an eye single to the Glory of God." We commend the spirit manifested in your letter. Ed.)

FROM BRO. WM. HEATON.

W. H. BRINKERHOFF: Dear Brother, I would have written sooner, but thought I would wait till I got some money to send to you, but I have concluded to write a few lines now and send the money as soon as I get it. I feel to rejoice in God, that he has brought out men that is not only able, but willing to defend the truth. The word of God is truth; I have been trying to serve God for forty years, in the best way I could, according to the light given me. My views has changed on some points of doctrine, but my religion is the same it is love to God and love to man. I am a Bible advent, and am trying to keep all the commandments of God, and the faith of Jesus, but can have no place among my old Brethren, except I promise to not say anything against the visions.—May truth triumph, WM. HEATON.  
OCEOLA, IOWA, Aug. 3rd '66.

NOTE: Yes, Father Heaton has been shamefully abused because he could not endorse the visions of E. G. White. We have lived in the past, near him for years, and can say that in the community where he lives he is loved and respected by all. Father Heaton let us hear from you often, as you will ever be welcomed in these columns. Your services are likewise needed in the great harvest field. Remember us, and do all you can in the cause of the Lord. Ed.]

FROM BRO. PERKINS.

I drop a few lines to my beloved brethren in Michigan. Brother Perkins is still trying to keep the Bible Sabbath, and all the commandments of our blessed Lord. Truly we are living in perilous times men love the pleasures of the world, and follow the foolish fashions of the ungodly; and what is still worse than all, they have a form of Godliness but deny the power of the gospel, as a salvation, and the law of God condemns sinners, and no marvel, as their end is nigh unto cursing. I shall leave this place about the first of Nov., and want to settle near some of my brethren. Yours looking for redemption soon.  
J. J. PERKINS.

NOT forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

**THE HOPE OF ISRAEL.**

MARION, IOWA, TUESDAY, AUG. 21, '66.

**LOCAL ITEMS.**

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

IN WRITING, state distinctly, Post-office, County and State. We are receiving communications in which the writers do not state where they live, and if the post-mark on the envelope is indistinct, we are unable to comply with directions.

THE two-horned beast is still being examined, and the more we look at him, the less he looks like our own land of intelligence and religious liberty.

READ Br. Carver's kind and christian communication on the Recantation of D. W. Hull. May God help us all to breath the same kind of spirit.

Br. Hamilton is getting interesting, on the objections to the Visions.

If ever they looked odious to us it is certainly since the Editor of the Review, has tried to bolster them up in his attempts at harmonizing them.

We are continueing Br. Snook's articles on the Law of God." He is dealing sledge hammer blows at its opponents. Br. S. reasons logically and draws deductions with clearness;

There are other communications equally interesting. Read carefully.

We are languishing in our confinement at the Office of the Publishing Association We long to get out again and sound the Herald note of the Jubilee "The Lord is coming." Many are calling to us from different localities to come and preach to them on our present positions. But here we are tied down with the heavy cares of the office. O, Lord open up the way, and send us out into this perishing world to save precious souls.

**HOW TO DISTINGUISH A SEVENTH DAY ADVENTIST, FROM OTHER DENOMINATIONS.**

"Is it in keeping the Sabbath? No. There are others that keep the Sabbath besides us."

"Is it in believing that we only have Eternal life through Christ alone (Gospel)? No. For others believe the same thing."

"Is it in the soon coming of Jesus Christ? No. as many other denomination teach the same."

"Then in what does it consist? I will tell you: It consists in the *Third Angel's Message*."

The above is the substance of a testimony, given at the last quarterly meeting of S. D. Adventists, held near Marion, Iowa, in the Social Meeting."

We now propound a query for our S. D. A. friends. If the difference is the third Angels Message and not the Sabbath, nature of man, or soon coming of Jesus Christ the second

time, will some of you be kind enough to tell us benighted ones of Marion what constitutes the third Angel's Message.

Is it possible you have concluded that now the message and visions are Synonymous terms meaning the same thing?

If so tell us what the number, or the name of the beast is, or as the Editor of the Review has it the number of the *Image* beast. If you are the light bearers of the world, open up the dark lantern and let in a little of your supposed light. Truly we are in an age of curious things:

**TO ELDER ISAAC SANBORN.**

I see by the *Review*, that you design to be at Marion Iowa, August 27th. You will doubtless recollect that on that memorable night last winter, when you gave us an exhibition of your oratorical powers, under a high state of excitement, and when the congregation would have vacated the premises, had they not been urged to remain by brother Snook, you then stated, that "You could, if you had time, knock the plastering off [referring to brother Snook's arguments against the visions]."

The citizens of this place [Marion] are anxious to have you try it; and that you may have no excuse for not doing so, we herewith *publicly* challenge you to discuss with us the following question:

*Resolved:* That the visions of E. G. White are given by inspiration of God.

We deny. Will you affirm?

Hope you will favor us with an affirmative answer, as you have been through such rebellions "fifty times." Yours respectfully,  
W. H. BRINKERHOFF.

**BUSINESS DEPARTMENT.**

**BUSINESS NOTES.**

Mary E. Davis: We have no hymn books; as you desired. What shall we do with your remittance.

Br. Hamilton: Yes, and sent papers as you desired; Send us some articles on the questions you mentioned some time since. Money received.

THE Post Office address of Elder Samuel Everett is Hartford, Van Buren Co. Michigan.

**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: Thomas Gomme, David L. Rathbun, W. Phelps, Mary E. Davis, Joseph H. Holland, J. Brinkerhoff, Eld. H. S. Case, Eld. Samuel Everett, Joseph Stoughton, Enos Easton, George Gadsby, Wm. Inglis, Hesekiah Noble, George Mackey, Barnett Lutz, Kramer Brothers.

\$1.00 each Eld E. S. Sheffield, A. S. Andrews, S. A. Howless,

David Ticknor, \$0, 75 M. E. Nelson, 50c. Josiah Easton, 50c.

**BOOKS SENT BY MAIL.**

W. R. Pottle, 60c. Luther L. Tiffany, 15c. George Gadsby, 25c.

EVEN as a mariner keeps a lookout, throws out his line makes his observation and repairs the smallest injuries, so, in the voyage of life a Christian who would not make shipwreck of his faith, must be watchful and diligent, and make it his express business to look into his state, and ascertain his progress. 2 Cor. 13:5.

**BOOKS AND TRACTS FOR SALE,**

AT THE OFFICE OF

**The Christian Publishing Association,**

MARION, IOWA.

Address all orders to

W. H. BRINKERHOFF.

**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.

**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.