

J. Kramer

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL.

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"Many Mansions."

By EMMA F. ALDRICH.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," John xiv, 2 3.

In our Father's house, there are mansions bright,
Prepared for those, who will walk in the light;

Who list' to the voice of the Holy One,
Obeying the Gospel of his dear Son.

Such mansions of glory ne'er decked this earth
As those above, of superior worth;
While the good alone, and the pure in heart,
Will enter those mansions no more to part.

There the lovely trees of high stately form,
Which do the fair plains of Canaan adorn;
Rise tow'ring aloft to the sunny skies,
While through their foliage the zephyr flies.

There on the banks of the river of life,
Which flows through a city free from all strife,

Grow flowers immortal of every hue,
And ever are watered by heaven's dew.

There are beautiful crowns of starry gold,
Set with glit'ring gems of glory untold;
They who are purified, made white and tried,
Will wear those crowns, by Immanuel's side.

My friend, if you are seeking this worlds re
And striving for a corruptible crown; [nown,
Oh! will you not turn from such a vain strife,
And seek in those mansions an endless life.

Thou weary one, who hast wandered afar,
From thy Fathers house, where the man-
sions are;

Thou hast seen enough of the giddy throng,
Oh, retrace thy steps, and confess thy wrong.

You who are trav'ling to that better land,
Surrounded by trials on every hand,
Be not discouraged, the prize you will gain,
For they who press on, will surely obtain.

Those mansions and crowns, are for you and
If we wash our robes in salvation's sea, [me,

And live a life of obedience here,
We'll join those realms; we have nothing
to fear.

Jesus has promised to come and receive,
All his faithful saints to never more leave;
And they'll be with him, away from all fears,
Through the ceaseless roll of unending years.
MARION, IOWA, Aug. 24th 1866.

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

By THOS. HAMILTON.

(Continued.)

Obj. 18. "At the close of the thousand years, Jesus and the angels and all the saints with him leave the holy city, and while he is descending to the earth the wicked dead are raised." *Exp. & Views*, P 34. Contradiction: "At the end of the one thousand years, Jesus left the city, and a train of the angelic host followed him. Jesus descended upon a great and mighty mountain, which as soon as his feet touched it, parted asunder and became a mighty plain. Then we looked up and saw the great and beautiful city, * * * and it came down in all its splendor and dazzling glory, and settled in the plain. * * * Then Jesus and all the holy retinue of angels and all the redeemed saints left the city. * * * Then Jesus in terrible, fearful majesty called forth the wicked dead." *S. Gifts*, Vol 1 P 213 214. Smith says, "It will be difficult for the reader to understand the dishonest work that has been made in *garbling* and *perverting* this testimony. From the manner in which the quotation is given, he would think it was all one connected paragraph, on the same page, and referring to the same subject, instead of a part of it being on another page, and under *another chapter* and on a *new subject*." And they complain that we have omitted a word here and a few lines there in the quotation, and that two stars are used in one place, and three in another, &c. But what has this to do with the point at issue? Is there a contradiction here? We think we shall be able to show clearly that there is. And as to the charge of *garbling*, we would assure Br. Smith, that we intend to go on *garbling* until this matter is thoroughly sifted, and all the *kinks* taken out of his mighty arguments. Well then to proceed: The statement of Smith's that in the opening of chap. 40 S. Gifts Vol. I "we are carried right back to the exit of Christ and his people from the City before it comes down, as stated in previous chapter is false, and has no foundation in truth. Mrs. White in Vol. I, writes of events that were to succeed each other, as the "First Message," "The Second Message," "The Third Angel's Message," "The Loud Cry," "The Third Message closed," "Time of Jacob's

Trouble," "Deliverance of the saints," "The Saints reward," "The Earth Desolated," and "The Second Resurrection." These events all succeed each other in the order they stand above, and each one opens a new chapter, so that when one chapter ends, the succeeding one commences where that left off. So it is at the ending of Chap. 39, and the commencement of Chap. 40. Mark well the language where the 39th chapter ends. She is speaking of the holy city coming down from heaven—"And it came down and settled in the mighty plain which Jesus had prepared for it." And the 40th chap. commences, "Then Jesus and all the retinue of angels, and all the saints left the city." Reader do you not see that it is all one connected event, and should not have been separated by a new chapter. That by so doing the language is somewhat obscured. The word, "*then*," which commences the chapter is sufficient of itself to overthrow Smith's argument. *Then*, is an adverb of time, and has reference to the time spoken of in the preceding paragraph. Then; When? At the time the "Holy City" is located on the earth, as stated at the close of chapter 39. If any one wants any thing more, I will refer them to Vol. 3 P. 83 84, where they will see this same vision recorded, not disconnected by a chapter. Try again Br. Smith.

Now if the Editor of the Review had only consulted Mrs. White, he might have been saved the trouble of putting so much nonsense into the Review. Mrs. White explained it to Elder Ingraham, and Elder Ingraham to the writer, in June 1865 as follows, "That after the City comes down and is located on the earth, Jesus and the saints and angels, go right out into the air from the walls of the City, and then the wicked dead are raised, as they descend to the earth."

Obj. 19: "Men before the flood were more than twice as tall as men now living." *Gifts*, Vol. 3 Pp, 34 84. Smith must have stronger evidence, that men were not "more than twice as tall before the flood as now," than the undisputable facts recorded in the A. T. S. Bible Dictionary. And what are the facts that he ignores? This writer says, "If we judge from the mummies of Egypt, and from the armor and implements of the earliest antiquity, found in ancient tombs, in bogs, and in buried cities, we should conclude that mankind never exceeded in the average, their present stature." See, *Dic. Word, Giant*. "Facts are stubborn things," but they must be made to do homage to this modern "moloch."

But let us examine this idea a little farther.—Smith establishes the fact that there has been a time in the past, when men so far exceeded in stature the present generation, that we are mere *pigmies*. And how does he prove it? O from *organic remains* recently found. But what does that prove? Nothing, only that there have been in all ages Giants, or men of wonderful size.—These are exceptions and do not prove that

mankind in the average, ever exceeded our present stature.

We will now examine a few scriptural facts. "Benajah the son of Jeholada slew an Egyptian, a man of great stature, five cubits high ! 1 Chron. xi, 23." Here Inspiration says that five cubits, or seven and a half feet is of *great stature*; and this man lived about three thousand years ago ! Now there are many men in our day as tall as that ? The writer of this once saw a man seven feet and eight inches high. There is a man now living in Maquoketa Jackson County Iowa, by the name of Jenkins who is seven feet and four inches high, and may be seen any time by any inches high, and may be seen any time by any who will take the trouble. Now the visions say, that there has been a continual decrease in stature through successive generations. *Vol. 3 P 84.* I would ask in all candor, in what proportion is this *decrease* ? We see from the above argument drawn from the sacred word, that man on an average was no taller three thousand years ago than at the present time. "In the township of Money more, Ireland, the native place of Dr. Adam Clarke, were two brothers by the name of Knight, each of which stood *seven and a half feet high.* In the same township was the celebrated *Charles Burns* born. He was a young man, and so were the *Knights*, when Adam Clarke was a lad at school. Charles Burns was well proportioned, and measured *Eight feet six inches !*" See Life of Adam Clarke, L. L. D. P. 14. This disproves the visions, and hence they are vain.

Obj. 20 : "In the city I saw a temple which I entered. *Exp. and Views, P 16,* contradicts Rev. xxi, 22. "And I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it." Smith says that "John in another part of his vision says, that he *did see* a temple therein." We say that John said no such thing. John said "And the temple of God was opened in *heaven*—" Now we can see no contradiction in what John says. We believe that heaven is a vast territory, in which is located the city ; and that this temple that John saw was outside the city. But according to Smith's argument, all heaven is in the city ; and the city is floating somewhere in space, without any territory outside.

We never did deny, but that there was a temple in heaven ; and furthermore, we believe that the temple of God will in the future, be located on the earth, after the Holy city comes down. Rev, xxi, 3. "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people." From the above reasoning, we see that Mrs White contradicts the Bible. Reader which will you believe ?

AN EXPOSITION OF REVELATIONS XIII

BY H. E. CARVER.

(Continued from page 54)

"In this century the election of the Roman pontiffs was confined by Alexander III. to the college of cardinals. In the thirteenth century the popes (Dr. Mosheim observes) "inculcated that pernicious maxim, that the bishop of Rome is the *supreme lord of the universe,* and that neither

princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in church or state but what they derive from him. To establish their authority both in civil and ecclesiastical matters upon the firmest foundation, they assumed to themselves the power of disposing of the various offices of the Church, whether of a higher or more subordinate nature, and of creating bishops, abbots, and canons, according to their fancy. The first of the pontiffs who usurped such an extravagant extent of authority was Innocent III., (A. D. 1198—1216,) whose example was followed by Honorius III., (A. D. 1216,) Gregory IX., (A. D. 1227,) and several of their successors." Thus the plenitude of the papal power [as it is termed] was not confined to what was spiritual ; the Romish bishops "dethroned monarchs, disposed of crowns, absolved subjects from the obedience due to their sovereigns, and laid kingdoms under interdicts. There was not a state in Europe which had not been disquieted by their ambition. There was not a throne which they had not shaken, nor a prince who did not tremble at their presence." The point of time in which the Romish bishops attained their highest elevation of authority was about the commencement of the fourteenth century. Boniface VIII., who was pope at this time, outstripped all his predecessors in the high sounding tone of his public decrees. According to his famous bull *Unam Sanctam*, published Nov. 16, 1302, "the secular power is but a simple emanation from the ecclesiastical ; and the double power of the pope, founded upon Holy Scripture, is even an article of faith. God," said he, "has confided to saint Peter, and his successors, two swords, the one spiritual, the other temporal. The first ought to be exercised by the church itself ; and the other, by secular powers for the service of the church, according to the will of the pope. The latter, that is to say, the temporal sword, is in subjection to the former, and the temporal authority depends indispensably on the spiritual power which judges it, while God alone can judge the spiritual power. Finally he adds, "it is necessary to salvation for every human creature to be in subjection to the Romish pontiff." The false prophet said "to them that dwell upon the earth, that they should make an image to the beast that had the wound by a sword, and did live," that is, the Romish priesthood preached up the pope's supremacy over temporal princes ; and through their astonishing influence on the minds of the people the bishop of Rome at last became the supreme sovereign of the secular Latin empire, and thus was at the head of all authority, temporal and spiritual.

The papists have in their various superstitions professed to worship God. But they are said in the unerring words of prophecy, to worship the dragon, beast, and image of the beast, and to blaspheme God ; for they received as holy those commandments of men that stand in direct opposition to the sacred Scriptures, and which have been imposed on them by the Romish bishops, aided by the secular powers. "God is a Spirit, and they who worship him must worship him in SPIRIT and in TRUTH."

And he caused all, both small and great, rich and poor, free and bond, to receive a mark] To ascertain the meaning of the mark which the two-

horned beast causes all orders and degrees of men in the Latin world to receive, we need only to refer to chap. xiv. 11, where the mark imposed by the two-horned beast is called *the mark of his name.* The name of the beast is the Latin empire : the mark of his name must therefore be *his LATIN worship* ; for this very reason, that it is the two-horned beast, or false prophet, who causes all descriptions of persons to receive it.— Now it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the Church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word, *the LATIN worship* is the universal badge of distinction of *the LATIN church*, from all other Churches on the face of the earth ; and is therefore the only infallible MARK by which a genuine papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark—

In their right hand, or in their foreheads] *Right hand* in Scripture language when used figuratively, represents the physical power of the person of whom it is spoken ; and when applied to God designates a signal manifestation of Divine power against his enemies, and in behalf of his people. See Psa xvii. 7 ; xx, 6 ; xxi, 8 ; xly, 3, 4, &c. The reception of the mark in the right hand must therefore mean, that all so receiving it devote the whole powers of their mind and body to the propagation of the Latin worship, and to the eradication of all they denominate heresies out of their Church. But some receive the mark in *their foreheads.* By any thing being impressed upon the forehead, is meant the public profession of whatever is inscribed or marked upon it. See chap. ix, 4 ; xiv, 1 ; xxii, 4, &c. The mark of the beast being received on the *forehead*, therefore, means that all those so marked make a public profession of *the Latin worship* ; whereby it is evident to all that they form a part of the Latin Church. Many may be marked in the right hand who are also marked on their foreheads, but it does not follow that those marked on their foreheads are also marked in their right hand ; that is to say, it is not every individual that complies with the Latin worship who, to the utmost of his power, endeavours to propagate his religious system.— Hence the propriety of the words, "He causeth all—to receive a mark in their right hand, or in their foreheads."

RELIGIOUS EUROPE.

The London Spectator says : "The world, as it appears to the Vatican, will be divided among six great States, and of these France will be Voltarian, Prussia Lutheran, Britain on all Papal questions Calvinistic, Russia Greek and hostile, Italy Catholic but anti Papal, and Austria Papal, but bound by the evil prejudices of the Hungarians, who are anxious to be shown by the Church the way to heaven, but think they can see their road on earth for themselves."

"AND the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate."

THE HOPE OF ISRAEL.

GENESIS.

This is the first book in the Bible; but not the first written. All men Jews and Gentiles, protestants and catholics, christians and mahomedans allow Moses to have been the writer thereof. Of course it was not written before his day. It is generally supposed that it was written after the promulgation of the law from Mount Sinai. What concerns the manner and order of creation must have been by revelation of God. Adam was not formed until the sixth day, and last in the series. There was no man to witness, or tell the history of what preceded him. No doubt revelations of these things were made to Adam, and the tradition of them descended to the time of Moses, but we know not of any written record of them until Moses wrote them, for the instruction of the Israelites.

It is a settled fact, the book of Genesis was written by Moses. It was not written then to teach the Israelites a code of religious rites; this was given to them from Mount Sinai and written in a book Exod 24, 4 This book of the law was deposited in the side of the ark of the covenant. Deut. 31, 24 25, and each of their successive rulers was to make a copy of it for himself. Deut. 17, 18.

In this book of the law was contained the commandment to remember the Sabbath day, and the manner of its observance.

Here then is the reason why, when the book of Genesis related the institution of the Sabbath, no precise directions were given respecting the manner of its observance. When the law of God is mentioned, its several precepts are not enumerated or enforced by renewed command.

The book of Genesis is not a history of religion; its chief design seems to be to give the history of the sacred line of families, of whom the promised seed of the woman, Satan bruiser, the Messiah the seed of the covenant, should come. It is very brief in every thing but that single purpose. It has fifty chapters, and records events which reach over 2369 years to the death of Joseph. It relates the history of 1656 years in seven chapters. In five more it brings us to the time of Abraham. The remainder of the book relates wholly to events connected with the preservation of the seed of Abraham. Other families and their events are only mentioned incidentally as they affected the history of the sacred family of whom the Messiah should come.

This is the reason why nothing is said of what laws they kept, only incidentally; the heads; the heroes of this sacred line, were believers; men who kept God's laws, as they had them; hence it is specifically stated that God said to Noah, "And I, behold I establish my covenant with you and with your seed after you." Three hundred and fifty years after, we are told men combined to resist the ordinance of God, which required them to separate into families upon all the earth; and that God confounded their language to de-

feat their purpose of centralization of power, and accomplish his purpose of peopling the earth, and the separation of Abraham and his seed, of whom the Messiah should come, and give rest to his people. And then that God said, "I will establish my covenant, [not a covenant merely, but my covenant,] between me and thee, and thy seed after thee for an everlasting covenant." And again "my covenant will I establish with Isaac, which Sarah shall bear unto thee." And afterward Jacob was preferred to Esau as the one through whom this covenant of Jehovah should be established, and the Messiah, the redeemer come.

All this is proof that the object of the book of Genesis is the direction of faith in the promise of God, to bring of the seed of the woman, a covenant seed, who shall be a bruiser of the serpents head; restorer of paths to walk in. All this shows the unreasonableness of rejecting the law of Sinai, because it is not contained in the book of Genesis. That law was proclaimed by God himself, engraved on tables of stone, before the book of Genesis was written. The book is the history of faith in God's everlasting covenant; the book of the law was given and written previously, and rehearsed in the congregation of Israel for their observance, before this book of Genesis, the book of their forefathers faith, was given to them. Let us take things as they are given us by Jehovah, and all in harmony, order and precision. The law is in its place, and the hearing of faith is in its place, and he that will do the will of God will know of the doctrine thereof, that Moses, the Prophets of God, and Christ, and his Apostles' spake as they were moved by the holy Spirit of God.

The babel builders rejected God's commandments and he rejected them and their posterities, and chose a man eminent for his faith, with whom he promised to keep his covenant of love until the life giver shall come. But though he concluded all under sin, he has mercy upon all, so that whosoever will, may come to the fountain that he has opened for sin and uncleanness, and be cleansed; but if any reject this fountain because it comes through the seed of Abraham, Isaac and Jacob, and of the house of David; in a word if they reject God's word because it is Jewish, they must perish in their sins.

SAMUEL DAVISON

STRICTURES ON THE REPORT OF THE FAIRFIELD MEETINGS.

1st. The Bourdeau's have given a very favorable report of things among their brethren in Fairfield, but we are constrained to say, that the report is one sided and untrue. They complain that I challenged them for discussion.— But where, and under what circumstances? Was it at their meeting, when they were *quietly* attending to their own business? Not at all.— I was at bro. Hull's, and while there they called in. I met them in a friendly, cordial manner, which was not reciprocated, for I was soon told that I was in the Devil's service, on which account they could not show me any sympathy.

This was the *quiet* business they were attending to, when I intruded my challenge upon their good graces, and so disturbed their quietude. It is true they refused the discussion, and in so doing, satisfied unbelievers that their cause was bad, and that they were afraid.

I plead with them to investigate for their brethren's sake, but my pleading was all in vain. They said "That the General Conference had decided, that their positions were true, and that settled the case with them." To this we replied, that God never authorized any bodies of Councils, Popes, or any Conferences to decide what we must believe; and that our faith should overreach the decrees of all such bodies, and embrace the Bible alone. Never did I witness more sectarian fear, than these men showed. As they utterly refused to discuss, I determined to hear them, and reply. We had the Court room engaged, and freely invited them to use it, but they would not accept our offer, and intrenched themselves in a private house, and held their meetings so close together, we could get time for but one reply, and they advised their brethren not to hear that.

I went to bro. Hull's on Sunday morning again. Just as I neared the door, A. C. Bourdeau had opened his Bible to explain the two horned beast. He saw me, stopped, and said, "Well, it is time to go to church." "Hold on" said I, "I want to hear your discourse, go ahead and explain yourself." "No I must go," said he. That very movement showed that he did not believe what he was going to try to persuade others to believe; or that he knew his faith was based on a sandy foundation. I requested him, then to preach on that subject, with the promise that I would hear him, but he refused, saying, "Their course was marked out and they did not have time to do so." Hence I did not go, and as I was absent, *they had time, and did preach on it at the very time I requested.* May God save me from a cause, the rottenness of which drives its devotees to such Jesuitical trickery.

He next says "That I complained that they were taking our members." Why did these men speak thus? Certain it is, that I could not make any such complaint against them, if they were not guilty. But were they guilty of the charge? Let us see; how was it. I took six out of their church, and they did not take any from ours. This is the way they got their great victory, and this is a specimen of their victories in other places. I wish them success in getting such victories, through this entire campaign and pledge myself to do all we can to aid them in this way.

Brethren, what do you think of the veracity of men, that will make such reports? Truth itself would not prosper in the hands of such advocates. I think such, act according to a statement that James White once made to the writer. Said he "Feed the cow and she will give you plenty of milk. The cow will only eat such food as, "the visions are of God" &c &c. I can't give such feed; I leave it for them to give, and they are welcome to the proceeds.

B. F. SNOOK.

For thou, Lord, wilt bless the righteous;
1st. Are you righteous?

2d. Have you confidence in God, and do you feel blessed?

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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TUESDAY, - - - - SEPT. 4, 1866.

W. H. BRINKERHOFF, Editor.

QUESTIONS ANSWERED.

As some of our readers are asking questions in reference to our application of the two horned beast, we would extend the invitation to any who feel sufficiently interested to give the subject a thorough examination, to ask questions or to state objections that may seem to bear against our position, and we will consider and answer them to the best of our ability. We would suggest however that it is rather premature to ask questions expecting an immediate answer, at least until the entire subject is presented and thoroughly studied. This is not a subject that can be perfectly understood in all its relations and bearings at a glance. The prophecy of the two horned beast is intimately connected with other prophecies and symbols in the book of Rev. and it must be understood in harmony with them. It is our design as soon as the way opens to present through our columns the connection between the two horned beast and the three messages of Ch. 14. We do not do this merely in opposition to our S. D. Advent brethren, but because we think a fulfillment of these prophecies can be traced out in the past and present history of the world, and church, with such minute exactness that not only the faith of the christian in the divine inspiration of the Bible will be strengthened and confirmed, but also our hope and expectation of the soon coming of our Lord will be brightened, a result, to the truth of which those can testify, who have already examined and embraced this view.

Bro. J. of Waterloo Iowa, writes that he does not understand our views on the two horned beast. Considering that the subject is not all published yet, this is not to be wondered at. Have patience bro. J, and investigate.

He also wishes to know in what way the present war in Europe, affects the beast. We answer, by diminishing the influence and power of the Romish Hierarchy. The war of Prussia and Italy against Austria, has resulted in crushing the only power that was in full sympathy with, and capable of sustaining that Hierarchy, and whereas the Romish church once exercised a controlling influence in the nations of Europe, it now lies at the mercy of those very powers, and as soon as the will of God requires it, those nations will not only hate the Harlot and make her desolate and naked, but will burn her with fire.

Bro J, also enquires if we think the beast will be destroyed in two years from this time. As we

have suggested nothing on this point, we do not know what he means unless he has embraced the time theory now being published among the Adventists. In reply we say that with the light we now have, we can see no reason why the prophecy of the two horned beast may not be closed up within two years and the people of God translated from mortal to immortality,—indeed we do not deem it safe to delay a preparation for that event one year or one month, else we may be too late.

He also enquires whether the people of God that remain on the earth when the Lord comes will be persecuted before His coming, or will the Lord steal upon them without warning?

The Lord has in love and mercy given us line of prophecy reaching to his coming; also a full description of the condition of the world and church at the time of his return, and we are authorised as those lines of prophecy converge to a complete fulfillment, and the world and the church occupy the position assigned them in God's word, to look up and lift up our heads, knowing that our redemption is near, though we may not know the day nor the hour of his coming. As to the people of God being under persecution at that time, we think is a mistake, as it does not seem to agree with the Bible account of the circumstances, connected with that event. See Matt, 24 26, 30.

But some will ask, is there not to be a time of trouble when Michael stands up, or when the Lord comes? There certainly will. But can there not be trouble without persecution? It remains to be proved that the people of God will be involved in that trouble at all, as the inspired record says, they shall be delivered. In Matt, 24 30 and Luke, 21-25, 26 a time of trouble, distress, and mourning, is described in connection with the Lord's coming, but falls upon the wicked, whilst the people of God at the same time, will rejoice in view of the Lord's appearing. As the thickening tokens of his immediate appearance greet the eyes of mankind, in the very nature of things it will produce this diverse result. Joy to the christian, lamentation and woe to the ungodly.

H. E. C.

WHERE ARE THEY?

INQUIRY—Where are the Ministers of the Lord, and what are they doing? Are they seeking to save sinners? Are they active, and vigilant? Or, are some of them bound down by the cords of *penury*, and none to lend a helping hand? Where are the houses and barns, farms and merchandise, and money at interest? Out of your abundance are you aiding to free those Servants of the Lord? What are you going to do with wealth when Jesus comes? Let it go at that time? Yes, but what about that account of yours? What will be the record? Will it be written of you then, "Souls that were hungering for the truth, perished for the lack of knowledge, and you, because you was afraid to lend to the Lord, and thus lay up treasures in heaven, that poor, burdened servant of God had to labor with his hands at home, though groaning in spirit and longing to sound the note of Salvation; yet that companion, and

those little ones, must be fed and clothed; and to do this, these men of God toiled at home, from early morn, till the shades of darkness began to creep silently over the earth, and then with weary limbs and aching heart 'plod their homeward way.'" Brethren are your skirts clear? What record are you making?

ELD. DILLE.

We have received a communication from Eld. Dille in reference to the recent action of the church in Michigan in his case. The article is too lengthy for insertion, but we deem it an act of Justice to him, to state that he denies having acted in an unfair and unchristian course, as charged upon him. He says that he was at heart a Mormon before his connection with the church in Michigan; was a firm believer in the perpetuity of spiritual gifts among the people of God in all ages, and because he found a portion of the church opposed this doctrine, and were getting a controlling influence he left them and joined the Mormons; not however that class who with Brigham Young, believe in and practice Polygamy and its kindred evils, but those who hold to the original (mormon) faith.

He expresses no ill will or hard feelings towards those who have disfellowshipped him, but wishes to part with them in the spirit of love.

REPORT FROM BRO. SNOOK.

As I appointed, I arrived in Fairfield and began meetings June 29. Many circumstances of discouragement opposed us. The weather was rainy, and the times very busy; harvest was just coming on. We held no meetings through the week on this account. I found much prejudice existing against us on account of false reports, circulated against us by the S. D. Adventists. These we soon showed were only used in the absence of arguments, and that the only thing which drove this people to pursue such a course was the bad cause they were trying to sustain. Every effort had been made to prevent us having a hearing; but we succeeded notwithstanding. We remained over four sundays preaching and visiting. We took six from the vision faction, who were willing to stand on the Bible alone, and received one by Baptism. There are several others yet among them, who will find it hard to remain among them. They see too much of the wire-workings of the *See of Battle Creek*, to relish visions very highly, that emanate from that source.

Our brethren were much edified during the meetings, and feel more than ever determined to be faithful to their high calling. They have stood for a long time under the heavy fire of slander and calumny, from those who never would do such things, were they not under a visionary delusion. But they have survived the storm thus far, and now victory turns on the Lord's side.

The vision cause is so dead in Fairfield, that we opine, that their followers there will be few and far between.

Next we went to Mt. Pleasant, and made our head-quarters with Br. T. R. Walker, whose kind hospitality we shared during our stay.—

I preached twice in the Christian Chapel, to large and deeply interested congregations. The interest to hear was good. We found many good and warm friends among the Disciples whom we highly esteem. Br. Musgrave treated us with especial kindness and showed a warmth of love to God and his fellow men, that indicates that he is much more christian than sectarian. We left several good friends with the S. D. Adventists. They cannot enjoy the Battle Creek yoke. They broke over all the admonitions of their Priests, and determined to hear for themselves. I attended the meetings of the S. D. Adventists on the Sabbath; I announced my appointments and invited them to hear me. Their leader began to denounce me, and said many hard things of me, and then urged his friends not to attend our meetings. He showed a spirit that a genteel outsider would be ashamed of. I am glad that the good sense of several of his brethren highly disproved his fanatical course. May God pity the poor man. He done his cause more hurt than his preachers can do it good in many days to come.

Our time was mostly spent through the week, at the Normal Academy of Music, learning the rudiments of vocal music. This Institute is under the care and instruction of Prof. T. R. Walker, who is master of the science, and will give satisfaction to any person who may attend his school. We wish the Institution much success, and can safely recommend all who seek a good musical education, to give Prof. Walker a call.

On our return, we spent Sabbath and Sunday 18, and 19th inst. with the church near Keithsburg Ill. We held four interesting meetings with them. Four decided to keep the Lord's holy Sabbath, and on Monday three of them were baptised. I was truly happy to meet this church again, and to find them all zealous and joyful in the truth. If these brethren are faithful, much good may be done among them.—May God bless them and help us all to be faithful.
B. F. SNOOK.

THE CHAIN BROKEN,

Our Seventh Day Advent brethren are continually referring [through the columns of the Review] to the "harmonious chain of prophecy connected with the 3d Angel's Message". It was lately asked through the columns of the Review, "If these men (Bro Snook and Brinkerhoff) are doing the will of God, why is it that they are rejecting every cardinal point of present truth?" The substance of this question has appeared frequently in one form or another, through the Review at different times within the last six or eight months. It is an *ad captandam* way of disposing of the whole issue. If they succeed in making those whom it is their business to dupe, believe that they are giving up cardinal Bible points, they have effectually shut up the door of investigation. They don't depend on argument; those who cannot take their *ipse dixit* must resign themselves to be lost—for no other help can be offered. It is a little remarkable that several of these same correspondents, do not know what our brethren do believe about these points, or their reasons for

changing their views on them; They do not appear to have patience to stop to investigate.

I recollect a few years ago they used to refer their audiences to the words of Solomon, "He that answereth a matter before he heareth it, it is a folly and a shame unto him," (Prov, xviii, 13) but they cannot use it now without condemning themselves.—No one who has a light is ashamed of it. Yet we are told in vaunting words of the "light of present truth!" (3d angel's Message), yet all run off and hide when they see the enemy approaching. But enough of this; I started out to look at a "cardinal point of present truth" [] and I must hasten on. Now I wish to say here, that I do not reject any so-called points of "present truth" for the sake of getting rid of them; but because I cannot believe them and be an honest man.

One important link in the chain of Prophecy so glibly referred to in numerous ways, is the Two horned Beast. Break that and all is gone.

As I have looked at this subject, I have been astonished to see upon what a slender thread such a stupendous weight of doctrine is hung. It is necessary that the two horned beast should symbolise the U. S., in order to support their doctrine of the three Angel's messages. But we come to the U. S. and we find no specifications of the two horned beast in it. Right here we are told that we must wait for the U. S. to make history. This is fully evidenced by Uriah Smith in Rev, Vol, 19 P, 125. He refers to the nine specifications as follows.

1. "He speaks like a dragon. Fulfilled in a measure but not fully. 2. He exerciseth all the powers of the first beast before him. Not yet accomplished. 3. He causeth all to worship the first beast. Not yet accomplished. 4. He doeth great wonders. Partially fulfilled in the developments of steam power, electricity and modern Spiritualism. 5. He maketh fire come down from heaven. Not yet accomplished. 6. He deceiveth them that dwell on the earth. Only partially fulfilled. 7. Saying to them that dwell on the earth that they should make an image to the beast. Not yet accomplished. 8. And had power to give life to the image of the beast &c. Not yet accomplished. 9. He causeth all both great and small &c, to receive a mark. Not yet accomplished.

Here are nine specifications, and six of them "not yet accomplished." The other three are said to be partially fulfilled, but I fail to see where any are fulfilled in the least. Take the first one that is said to be "fulfilled in a measure." The dragon voice, we were told was the Fugitive Slave Law; after a while we were to have a Sunday Law which would complete the voice of the beast. But now we have no slave law, and we wait for history to develop any voice at all. The next specification said to be partially fulfilled is, "He doeth great wonders." It is claimed that Steam and Electricity, are partial fulfillment of this.

But the reader will notice that this is only the

work of individuals. It cannot be said to be the work of the U. S. unless done officially. The other deception is, that he deceives those that dwell on the earth; and I must plead my ignorance of the manner in which this is partially fulfilled.

If, then, it is a fact that every specification of the two horned beast is to be yet developed, why single out the U. S.? Why not choose some other country?

Now for the two horns. We are told that one of these horns represents the religious element, and the other the political element of our government. The political horn we have already represented in the Congress of the U. S., but where is the religious horn?

This is the great and important link of the chain? Upon this is suspended all of what we are told is necessary for us to believe, in order to have eternal life. Upon what a slender thread is the fate of the world at the present day suspended.

I am reminded of the man that built his house upon the sand, and it seems to me that his judgment was good, when compared with those who will suspend the fate of the world upon a doubtful explanation of a single passage of scripture.

May God help every one to arouse and examine themselves, "whether they are in the faith" or not.

D. W. HALL.

TO THE ADVENT PEOPLE, AND THE PUBLIC AT LARGE.

As it has been publicly stated through the *Advent Review*, that we differ from them on ten or twelve cardinal points of present truth, and as that would seem to cover the entire ground of christian faith and practice, and as such expressions may convey to the minds of some the impression, that we have renounced some of the cardinal points of the christian religion, we deem it our duty to state briefly in this manner, the position we occupy.

We believe as firmly as our S. D. Advent brethren do, in the holy nature of the law of God (the ten commandments.)

We believe that law to be as unchangable as God himself, who spake them from Sinai's summit, and that it is the standard, by which the character of all men will be determined.

Believing that sin consists in the violation of that pure and holy law, we believe intelligent repentance towards God, consists in godly sorrow for, and ceasing to wilfully violate its holy precepts.

Whilst we recognise these as fundamental truths, and as lying at the very foundation of the government of God, we also recognize the deplorable fact, that man has failed to obey the divine law, and hence with our present imperfect and sinful natures, it is impossible for us, of ourselves to render that obedience which the law justly demands; and hence, the necessity of some other way being provided, for our salvation from sin and its consequences, the Second death.

This way, we believe has been provided through the death, resurrection, and priestly mediation of our Lord Jesus Christ, the Son of God. We also believe, that through the abundant mercy of God and the atonement of Christ, we may

enjoy the presence of the Holy Spirit, encouraging, strengthening, and leading as well as reproving and rebuking us, as we pass through this world of sin and death.

Believing all this, we love God who has so loved the world, as to give his only begotten son to die for us, and we are manifesting our love, by striving with divine help to live in obedience to God's holy law, as we read in the sacred word, "This is the love of God, that we keep his commandments."

We also love our Lord Jesus Christ, who because the "Children are partakers of flesh and blood, he likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." We love him and long for the time to come, when, in the resurrection of the just, he shall see "The travail of his soul, and shall be satisfied."

We love him, because it is through him we shall be made immortal, and shall participate with all the redeemed in the joys and glory of the New Earth.

We believe also, in christian fellowship, based upon the above principles, or truths, and we recognize all who love God enough to keep his commandments, and who love our Lord Jesus Christ enough to take up their cross daily and follow him, striving to live in obedience to the divine precepts of the law and gospel, as members of the great spiritual house of God; that holy temple, that is built upon the foundation "Of the apostles and prophets, Jesus Christ himself being the chief corner stone." Hoping to live with this class of people forever, we love them, whether they belong to our organization or not.

We also love our fellow men, who are yet without hope in Christ, and are making what efforts we can by presenting to them the great sanctifying truths of the word of God; and by trying to live out those truths in our daily life, thus win souls to Christ.

These are the principles upon which we act; and we would gladly act in harmony with our S. D. Advent brethren, but under present circumstances this is impossible, as they have set up standards and tests of christian character, entirely outside of the law or gospel, making faith in their views of certain prophecies, a pre-requisite, not only to their communion, but also to eternal salvation. To us this seems lamentable, considering the fact, that their views on the two horned beast and the three messages of Rev. 13th and 14th, are erroneous as can be easily shown. But what is still more lamentable in their case, is that they will not investigate these points of difference. They have ever been ready to defend their views of the Law of God, the Sabbath, Immortality through Christ, and those great Bible truths upon which we stand; but when we call in question, the correctness of their view of the two-horned Beast and messages, and offer to prove that those prophecies are susceptible of other, and far more lucid explanations and application, they refuse to discuss, investigate, or even come out to hear; thus manifesting the same spirit towards us, that they complain of, in the day keeping churches towards them.

We wish it distinctly understood that we claim to have, not only a better view than theirs, but the truth on those points named, and we are ready to investigate them at Pilot Grove, Marion, Battle Creek, or any suitable place; and with the Bourdeau's, Ingraham, Cornell, Waggoner, Andrews, or any other S. D. Advent Minister.

The question has been propounded to us by the Bourdeau's, "Why we divide and tear down the church of Christ on non essentials?" In reply, we ask, why do you build up the church of Christ on non essentials? We disclaim the desire to divide and tear down the church of Christ, but we feel it to be our duty and privilege to proclaim the truths of the Bible, even if it does conflict with some of the errors in the church. Error cannot sanctify, but truth will.

In the estimation of other churches, your own efforts are directed towards tearing down the church of Christ; but do you plead guilty to the charge, when you preach the Bible Sabbath in contrast with popular Sunday keeping? You acknowledge nothing of the kind: neither do we in your case. You hold error; that error will injure you; and is in fact now making you TEN FOLD MORE SECTARIAN and UNCHARITABLE than the popular churches of the day, and you must not think strange if we continue to sound the note of warning, until you arouse to a consciousness of your danger.

Think not that we hate you; think not that we are your enemies. The man who arouses his neighbor, and warns him to escape from his burning tenement, should not be considered an enemy. You are building up a church on a theory that is in part erroneous, and that will not stand the test of the burning day of judgement. Our prayer is that God may help you to lay aside the errors you have imbibed, build up the cause of Christ on its true foundation, and be instrumental in preparing the church of Christ for translation, into the soon coming Kingdom of God.

B. F. SNOOK.
H. E. CARVER.
W. H. BRINKERHOFF.

COMMUNICATION FROM ELD. H. S. CASE.

Dear brethren and sisters in Christ Jesus, scattered abroad like the sheep over the mountains, and through valleys of this dark wilderness of the people, I wish to say a word to you through the "Hope." I seldom write, as you are aware, and like many others are poor in this world's goods, and have to labor with my hands to supply the wants of my family, and not able to make but few visits among the lonely ones.

I would say that you are not forgotten. I think of you when at my labor, and in secret places, when none but the eye of God rests upon me. You are then remembered. Dear bro, and sister, do not feel discouraged, the promises of God, are to the faithful. And those that faint not, will reap. And those that overcome, have a crown of life. And those that endure unto the end, the same will find salvation.

Now who will they be? See Matt. xxv. 4. But the wise took oil in their vessels, with their lamps and are ready, and enter by faith into the work

of saving themselves and others, before the master of the house shall rise up and shut the door. Luke 13 25 Then the cry of the foolish virgins, Lord, Lord, open unto us. And he shall answer and say unto you; I know you not; whence ye are. Now, here my dear brothers and sisters in Christ, is the faithful history of us who profess to believe in the near Advent of our Lord. And we learn that in this history that when the cry is made at midnight, none but those that were ready went in, and the door was shut.

How very important, that we live each moment in constant readiness, lest we be found without oil, and have no time to get it. How plain it is that Christ is the door, or means of salvation, John. 10th. And when we have offered up the last prayer, or spiritual sacrifice to God, by Jesus Christ, 1 Pet. 2 5. Heb. 13, 15. Hos. 14, 2, our great high priest, who will at that time take the golden vials full of odors, which are the prayers of saints Rev. 5 8. 8: 4 5. And will offer the prayers upon the altar before the throne, and the smoke of the incense, with the prayers of the saints ascend up before God, out of the angels hand. Read Rev. 8 3, 4, 5. And see that work of our high priest as he winds up his work, as priest, and closes the door of salvation. When he makes this offering have our sins been confessed to our high priest, have they gone to judgment before us? has our prayers gone up, like odors before God? if not now is the time, to cry to God, for mercy, while time lingers. Oh, how precious the moments. Yes, these are golden moments, they are the moments of the greatest importance, that the earth even witnessed, for Christ is about to rise up and shut the door, let us get ready, get ready. Yours in hope, of the kingdom.

H. S. CASE.

AUGSBURGH—A COINCIDENT.

The New York Commercial Advertiser finds a historical coincidence in the choice of Augsburg as the resting place of the German Diet in its flight from Frankfort. It says: Bavaria is a kingdom of thirty thousand square miles and a population of five millions. It is the most important of the minor German states. It is a Catholic country, and Augsburg, the new seat of the German Diet is famous in history as being the place where Luther presented the famous Protestant Confession of faith to the German Emperor, Charles the Fifth, in 1530. Thus by a remarkable Nemesis, the place where the new and apparently insignificant religion was placed under the political ban of the great German Empire three hundred years ago, now appears destined to mark the transfer of that Empire from Catholic to Protestant auspices. It is a wonderful change that marks the mutabilities of powers and creeds. Charles the Fifth, in the pride of his power, and surrounded by the mighty princes of the Germanic Empire, could never have anticipated that the heir of his name and empire should be displaced by the followers of the humble, but resolute monk, who dared to brave his displeasure.

LETTER DEPARTMENT.

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

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

FROM BRO. D. W. HULL.

BRO BRINKERHOFF: After taking time for mature deliberation, and having considered the matter in all its bearings, duty forces me to announce that I stand just where I stood when I wrote you before.

As I heard the Berdean Bros. (whom I much love and respect) tell of the miracles and remarkable answers to prayer which followed the S. D. A. Brethren, I was thrown into confusion, everything looked paradoxical. I was again unhappy. I was eager to accept any explanation of the two horned beast that could be offered, as that was the great trouble in my way. In addition to this I was told how my brethren felt who ever the news had gone. I thought, can it be that I will prove recreant to their expectations of me; should I not reciprocate their love, by standing side by side with them. As you have passed through the mill I presume you can judge my feelings. Right here a criticism was offered on Rev. xiii, 12, which I gladly accepted, not as clearing up the matter entirely, but a sort of apology. The Greek of "exerciseth" was rendered "maketh" instead of exercising a power already made, he made the power; I was glad of this chance. I should remark here, that I was told that my eyes betrayed me. Inferences were carried to me that I was possessed of a demon which rendered my eyes so misty; but I supposed if there was any thing in it it was attributable to my ill health, sleepless nights, and disturbed state of mind, but if they did not succeed in making me believe I was possessed of a devil, they came near making me believe I was bordering on lunacy. But after I was left to myself the same arguments forced themselves on my mind, and a number of others followed in quick succession. I saw the same evidence of remarkable answers to prayers have been following the "Critics" (First day Adv.) party, and I have no doubt but it contributes to confirm them in their position that they are right in their errors, as it does our S. D. A. brethren that they are right in hanging on to their false theories. Hence after minutely deliberating upon this point, I came to the conclusion that these miraculous answers to prayer prove nothing in point of theory, and that it is my duty as fast as I see to embrace it, though it tears from me brethren and friends whom I hold as dear as my right eye or arm, or even my life. Our ends are too often our idols which hold us

back from "worshiping God in spirit and in truth"

I have seen that we have first fixed up our theory of the two horned beast, three messages ago and gone to the Bible and elsewhere to hunt for proof of it, whereas, we should be left entirely free with no darling theory to sustain, search for what is in the word of God, and form our theory, from the convictions we derive therefrom. Your Brother in hope.

D. W. HULL.

FAIRFIELD, IOWA, Aug. 19, 1836.

FROM BRO A. B. HANNER.

BRO BRINKERHOFF: I feel as I should like to say to all the Brethren and friends who now stand on the side of truth, the Bible and its teachings alone, that I rejoice that I have lived to see the day, when the great God has saw fit in his wisdom to raise up, and lead out a people in Iowa, who would fearlessly stand and battle against the delusions, and the crowning piece of fanaticism of these last days. May God especially bless and stand by those who are in charge of his work in Iowa, that they may be powerful in upturning the deceptive snares of satan, through Jesus our Redeemer, that they may be humble, and with undivided hearts, in the glorious work of leading sinners to the light. Brethren, I must say that there was once a time, when I felt in harmony with the body of Advent believers and thought it impossible for them to be wrong but eventually the force of evidence compelled me to believe them to be drifting in the great channel of sectarianism. When the time came for the little congregation whom we had the oversight, to be trimmed, and straitened, to put on the iron bound Battle Creek manufactured garments, I with one or two others dissented, consequently we were dispensed with by an application of the Iron cleaver, which severed us from the body, leaving us to perish upon the frowns and amid the contempts of a persecuting world, at which period one of the ministers. (J. H. Waggoner,) got up and said that they were out of the church, (referring to myself and Caldwell) and he hoped they would stay out, he believing, that among the S. D. Adventists, was the only possible chance for salvation at the present day. You will not wonder Brethren, when I tell you that I have become cold and formal; ever since I became acquainted with present truth, I have had a strong sympathy for those of like faith, and I can say to day that I feel like trying to climb up on the foundation again. I know that I need the help of my brethren and their special prayers. We read in the gospel, that the "blood of Christ cleanseth us from all sin." I here acknowledge myself a transgressor, a sinner before God. Oh, may he forgive me, and I hope my brethren will forgive me also. During the last four years I have suffered a great amount of anguish of soul, and have often wished almost, that my existance never had been; still to day I thank God that I have not been cut off, and for the increasing desire I have

for trying to get into the sheepfold. I wish to be with the flock of Christ. I want to be ready when our Savior shall come, to stand with his people. Brethren I am tired of the friendship of the world. I want a relation with Christ, and his people. Brethren and Sisters all pray for me, and that every thing that has occurred in the past, may work together for good, and the glory of God. I frankly say that I feel no ill will toward any individual, as we are all fallible beings and liable to go astray. We should not be bitter against even our enemies, lest we fall in temptation; let us brethren try to get our feet planted on the "foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone." Amen. Yours wishing to overcome

A. B. HANNER.

P. S. I have read some five or six numbers of the HOPE OF ISRAEL and am very much pleased with its appearance, also the spirit that appears to be maintained by its Editor, and contributors.

A. B. H.

FROM BRO. CHAFFEE.

BROTHER BRINKERHOFF: I have received six numbers of the Hope of Israel: I am much pleased with the paper: also I received the little book, "E. G. White's Visions not of God." I have read its contents and found many contradictions that I did not know of. I would say that, I have for several years been a believer in the near coming of Christ, and a firm believer in keeping all of Gods Commandments, and loving God with all my heart, and my neighbor as myself, and my all consecrated to God.

But many points I could not nor cannot see as the Review people teach. One of them is that Christ went into the most holy place in 1844, and since that time has been judging the saints; also that the Visions were given to correct the errors of the church. I am and have been, a firm believer in the word of God, and all the promises therein contained. We are taught in that word, that all scripture (is) given by inspiration of God is profitable for doctrine, for reproof for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

I for one look upon those visions as not being from God, because most all that endorse them are ready to tell us that there are contradictions in the Bible, therefore the Bible is laid aside and the visions take the lead. As I told Eld. White and wife at Marquette, a few years ago, that if they kept on a few years as they had for the past two years, many of them would take the visions instead of the New Testament, the reason I gave for this was at that time when I spoke to some of them at that time on certain points they would quote from the visions to prove their points; and I plainly told White and wife, that I did not believe the visions, and that was the reason why she had a vision about me, that all readers may find recorded in testimony No. 8, but I can say that it never found a lodging place on my shoulders, therefore I have never acknowledged it to be true. Yours in hope of striving to overcome through the blood of Christ. J. F. CHAFFEE.

NEWTON, Aug. 25 1836.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, SEPT. 4, '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.

SHOULD we attend the discussion at Keithsburg, the next issue will be delayed a few days.

IN our next issue, we will give notice of a Conference meeting to be held at Marion, Iowa.

READ the report of meetings from Br. Snook. He has been toiling in the great harvest field, trying to win souls to Christ.

A GOOD EXAMPLE.

Some of our brethren have used personal exertions in obtaining subscribers, and have furnished several; and also, where they had an idea that the HOPE would do good, they have paid for it and sent to such. This not only aids us pecuniary, but it also is the means of spreading the truth before the people.

"Go thou and do likewise."

WE would say for the encouragement of the friends of truth, that the way is brightening up before us, and with a strong abiding faith in God we will move on. Individuals friendly to the cause are coming up in various places. Let us all work with an earnestness not to be mistaken, and glorious results must follow. God's promises are sure.

We trust the way will open up shortly, so that we can go out and preach the glad tidings of the Gospel again. If so we have an earnest desire to visit Wisconsin. O, for more laborers in the field. In the meantime let none forget to apply to the "Source from which all our mercies flow," for strength to do the will of the Lord.

NOTICE.

We are anxious to obtain for compilation, visions of E. G. White that have been once published, but are now suppressed. Also any copies of a paper published by Elder James White called "Present truth." If any are in possession of personal facts showing a failure on the part of the visions, and demonstrating their falsity to the claim that "they are Inspiration of God," we wish to obtain all such well authenticated statements. We will carefully preserve and return all that may be sent to us, as soon as practicable. We want the public to understand the matter, that they may shun this "latter day delusion."

RELIGIOUS DISCUSSION.

We clip the following from the Keithsburg

Observer of May 24th, '66.

Keithsburg, May 8, 1866.

"The undersigned agree to discuss the following propositions, according to the usual rules and regulations of religious discussions:

1st. The seventh day Sabbath, was instituted before the fall of man, and should be observed by all responsible men through all time.

Affirmative, { B. F. SNOOK.
E. W. SHORTTRIDGE.

Negative, { A. G. LUCAS.
W. B. FISK.

2nd. The first day of the week was set apart by Divine authority, as a day of religious worship, and should be observed sacred to God, by all christians throughout the Christian dispensation.

Affirmative, { A. G. LUCAS.
W. B. FISK.

Negative, { B. F. SNOOK.
E. W. SHORTTRIDGE.

It is agreed that the discussion shall take place in the Christian Meeting House, in the Town of Keithsburg, to commence on the 10th day of Sept. 1866, at 10 o'clock A. M., under the supervision of a board of Moderators to be chosen mutually by the disputants, and that the Bible shall be the standard of evidence in all points of controversy. The 1st proposition to occupy three days at the option of the affirmative, and the 2nd proposition to occupy two days at the option of the affirmative.

B. F. SNOOK.

E. W. SHORTTRIDGE.

W. B. FISK.

A. G. LUCAS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

BRN.: If you should not see your remittances immediately acknowledged in the HOPE do not get uneasy, as we only publish semi-monthly, and your letter may have reached here a few hours late for that present issue. After receiving two numbers and seeing no acknowledgement, you may then conclude that all is not right.

Br. Goble: Those pieces of the press came all safe; thank you. Would gladly go to Michigan; but at present it is impossible.

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.—I N Kramer, for Y B Robinett; John Severs, Daniel Tiffany, Elizabeth Beddo, Hiram Goble, R W Bonfoy, E P Goff, for Eld. —Janes Mrs A Mix and Eld. S C Adams; Wm. Jackson, James D Graham, Henry E Carver, O Chipman, John W Ditto, James D Clark, Jacob Clark, Eld. E W Shortridge, G J Sharp.

\$1.00 EACH.—E Pond, James Whitehall.

\$0.75 EACH.—George Admire, David Ticknor, A B Hanner.

SHARES IN THE PUB. ASSOCIATION.

Elizabeth Beddo,

\$5.00.

BOOKS SENT BY MAIL.

C Manson, 10c, Wm. Jackson, 50c, Thomas Hamilton, 35c, A Aldrich, 10c.

DONATIONS TO THE CHRISTIAN HOME MISSIONARY SOCIETY.

Hesekiah Noble,	\$1.00
David Ticknor,	\$0.25
E S Maltby,	\$0.40

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