

J. H. Kramer

# THE HOPE OF ISRAEL.

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

present Series.

Marion, Iowa, Tuesday, September 18, 1866.

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## THE HOPE OF ISRAEL.

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Art thou weary?

BY EMMA.

- 1 Christian, art thou growing weary,  
Trav'ling in the narrow way?  
Does the road seem rough and dreary,  
Art thou longing for that day,  
Whose bright dawning, will forever  
End thy sighs and tears which flow  
O'er the loved, whom thou shalt never  
Meet again while here below.
- 2 Christian, art thou growing weary,  
In the service of thy Lord?  
Does thy Savior seem to tarry,  
With thy bright, thy rich reward?  
Christian faithful, grow not weary,  
All thy trials firm endure;  
Trust in Christ, you'll gain the victory,  
And the rich reward make sure.
- 3 Christian, art thou growing weary,  
Of the wickedness of earth?  
All its pleasures, ah, how dreary  
Which proceed from halls of mirth;  
Oh, remember there are pleasures  
Evermore, at God's right hand;  
Earth has ne'er beheld such treasures,  
As await the pilgrim band.
- 4 Christian, art thou growing weary,  
Oh take courage and go on;  
Just beyond this desert dreary,  
Will a better morning dawn  
O'er a clime, where none are weary;  
Where no sorrow, sin, nor woe,  
Can reach those who have been weary,  
In their pilgrimage below.

MARION, Sept. 8th '66.

"Tis there with the Lambs of thy flock,  
There only we covet to rest;  
To lie at the foot of the rock,  
Or to rise to be hid in thy breast.

"Tis there we would always abide,  
And never a moment depart,  
Concealed in the cleft of thy side,  
Eternally held in thy heart."

Set.

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

BY THOS. HAMILTON.

(Continued.)

Obj. 31. A contradiction; "The Father's person I could not behold, for a cloud of glorious light covered him," \* \* "And I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies, and did sit." Exp. & Views, P. 43. The two statements above are contradictory, notwithstanding Smith's desperate attempt to convince the readers of the Review, that we "are under a desperate pressure to make out our case;" or that (as he says) we wish to "Palm off upon the inattentive reader our misrepresentations." These malicious thrusts betray a spirit of vengeance unparalleled in the history of the present time, and should command the pity or every true Christian. The unprejudiced reader can easily see and understand why the Editor of the "Review" resorts to such a course: simply for effect. Such wicked falsehoods are resorted to when argument is lacking, and are calculated to mislead the readers of the "Review." Why does he not show the falsity of our argument? The truth is he cannot.

Obj. 21. Her view of the tree of life is much more fanciful than true." Here Smith breaks out in another series of violent declamations, and wants to know why we doubt "say the same thing of Ezekial's, Jeremiah's, and John's visions;" and resorts to the same argument he is so often driven to in his "Objections answered," viz: "There are more contradictions in the Bible, than there are in the visions." Mighty arguments indeed! But we will examine this objection a little farther; we have not been left entirely in the dark on this point. In Ezekial's vision of the Holy City, we read "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezek. xlvii, 12. Here we see that Ezekial had a view of the tree of life, and he saw "very many trees." See vs 7. The A. Bible Union Translation renders the passage, "On this side was a tree, and on that side was a tree." Reader have we not clearly proved that plurality of trees is to be understood in the expression "On either side of the river, was there the tree of life? The true import of the language here used is this: This species of tree stands on both sides of the river; and not that there is only a single tree of life, and that "astride the river!"

Obj. 24. "Many of the things in her older

visions are now suppressed." Smith says, "Concerning the charge of suppression we shall speak in due time." We will therefore wait till he speaks.

Obj. 25. "Speaking against her visions, is to sin against the Holy Ghost." Smith says, "This statement is a misrepresentation." But what says the "vision?" "I saw that in striking against the visions, they did not strike against the worm the feeble instrument that God spake through, but against the Holy Ghost." Vision of E. G. White published at Topsham, Maine by James White, Jan. 31st 1849. Smith says "A particular class is here meant." That is all we claim, and that "class" is all those "who strike against the visions." Reader, is not this assumption of power quite similar to that of the "Man of Sin \* \* Who exalteth himself above all that is called God." But Smith says, "What the objector says about their (the visions) ignoring the right of private judgement, is all met by Eph. iv, 1-13." Well what does the objector say? "She ignores the right of private judgement as much as the Catholics do." *Visions of E. G. White not of God, Page 18.* The Editor of the Review there acknowledges the truthfulness of the charge, but endeavors to find a justification in Eph. iv, 1-13. But does Paul teach any such thing? We will carefully examine the Scripture referred to. 8th verse, "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." 11th verse, "And he gave, (in the Apostolic age) Apostles; and some, (at certain times) Prophets, and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." The Apostle says nothing about "Visions" or "Prophecies," as being among the means used to bring out the church into the "unity of the faith;" hence Smith's effort at justification is vain.

Obj. 26. "Matters in Iowa." Smith says: "The nature of objections to the visions depends considerably upon the locality from which they come." Does it indeed! What has become of the objections so often sent to Battle Creek from Wisconsin? "An objection is an objection, let it come from any locality." The truth is, this vision movement of S. D. Adventists, had reached its culminating point, and Iowa took the lead in such measures as are destined to expose the absurdities of the whole system, and set the matter before the people in its true light. God speed the good work. Again he says, "We have never known a person who had once committed himself upon the visions to rise up in opposition to them, till his own dear self was in some way touched by their testimony." Permit me to inform Bro. Smith that the writer is an exception; having never been reproved by Mrs. White's Visions.



is the number of a man," it is a method of numbering practiced among men; as "the measure of a man," [xxi, 17,] is such a measure as men commonly make use of in measuring.

Since then this art and mystery of numbers was so much used among the ancients, it is less wonderful that the beast also should have his number, "and his number is six hundred and sixty six." Here only the number is specified; and from the number we must, as well as we can collect the name. Several names possibly might be cited which contain this number; but it is evident, that it must be some Greek or Hebrew name; and with the name also the other qualities and properties of the beast must all agree. The name alone will not constitute an agreement; all other particulars must be perfectly applicable, and the name also must comprehend the precise number of 666.

No name appears more proper and suitable than that famous one mentioned by Irenæus, who lived not long after St. John's time, and was the disciple of Polycarp, the disciple of John. He saith, that 'the name *Lateinos* contains the number of 666; and it is very likely, because the last kingdom is so called, for they are Latins who now reign; but in this we will not glory; that is, as it becomes a modest and pious man in a point of such difficulty, he will not be too confident of his explication.

*Lateinos* with *ei* is the true orthography, as the Greeks wrote the long *i* of the Latins, and as the Latins themselves wrote in former times.—No objection therefore can be drawn from the spelling of the name, and the thing agrees to admiration. For after the division of the empire, the Greeks and other orientalist called the people of the western church or church of Rome, *Latins*; and as Dr. Henry Moore expresseth it, they *latinize* in every thing. Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in Latin. The papal councils speak Latin. Women themselves pray in Latin. Nor is the Scriptures read in any other language under popery, than Latin. Wherefore the council of Trent commanded the vulgar Latin to be the only authentic version. Newton, pp 549, 550.

We herewith present an illustration of the name of the beast with his number of 666.

LATEINOS.	
L	— 30
A	— 1
T	— 300
E	— 5
I	— 10
N	— 50
O	— 70
S	— 200
	666

Here we have the name of this beast [*Lateinos* or *Latin Kingdom*] and it is "six hundred and sixty six." In the Hebrew the word *Romiith* has the same number, and applies to the same Roman beast or Roman kingdom.

ROMIITH.	
R	— 200
O	— 6
M	— 40
I	— 10
I	— 10

Th— 400

666

"It is really surprising that there should be a fatal coincidence in both names in both languages. And perhaps no other word, in any language whatever, can be found to express both the same *number* and the same *thing*." See Bishop Newton.

THE LAW OF GOD.

BY B. F. SNOOK.

(Continued)

CHAPTER VII.

SUNDAY NOT THE SABBATH OF THE LORD;

Having briefly reviewed the Scriptures which are thought to favor the doctrine of the change of the Sabbath, we will next show by the New Testament, that the first day of the week is not the Sabbath.

The first occurrence of this phrase is in Matt. xxviii, 1. In the end of the Sabbath as it began to dawn toward the first day of the week. The next we find in Mark xvi, 2, "And when the Sabbath was past \* \* \* And very early in the morning, the first day of the week." Luke says; And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment. "Now upon the first day of the week very early in the morning they came unto the Sepulchre," Luke xxiii, 56 24:1. We have here a distinction kept up throughout, between the two days, the Sabbath is one day, the first day is another. The Sabbath is not called first day neither is the first day called the Sabbath. The Sabbath is the seventh day, the last day of the week, the day the disciples of Christ kept according to the commandments. Sunday is the first day of the week, the day on which the women came to the Sepulchre of our Lord, but found that he had previously risen from the dead. The same distinction is kept up through out the New Testament. The first day is spoken of just eight times, while the Sabbath is mentioned fifty nine times.

CHAPTER VIII.

SUNDAY NOT RECOGNIZED AS THE SABBATH IN THE PRIMITIVE CHURCH.

Paul said to the brethren of Ephesus "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house." Acts xx, 21. Query, did he teach them that the Sabbath had been changed, that Sunday is the Sabbath, that it is lawful to do secular labor upon the seventh day, and unlawful to do the same on Sunday? That it is a sin to work at ordinary labor on Sunday? If so where is the record of it? There is no such record in those Scriptures which are profitable for doctrine, correction, reproof and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. He says that he kept back nothing that is profitable,

but he did keep back or failed to give any obligation requiring the religious observance of the first day of the week. Therefore such religious observance must be unprofitable. We will now give the testimony of historians showing the light in which Sunday was regarded in the early ages of the Church.

I.

It was regarded the same as good friday, holy thursday, and other festivals of Rome. Mosheim says it is also probable that friday \* \* was early distinguished by particular honors from the other days of the week," Hist. Cent. 1.—Neander says, "Christians held it necessary that a friday should be consecrated to the memory of Christ's passion, a Sunday to the memory of Christ's resurrection. Vol. 1, P. 298. This was however but annually done. Proof, As friday was customarily considered a day of penitence and fasting, preparatory to the resurrection Sunday, it was the practice of these churches where one friday in the year was consecrated to the remembrance of the passion, and one Sunday to the remembrance of Christ's resurrection, to make this friday a day of penitence and fasting preparatory to the greatest christian festival, the celebration of Christ's resurrection on Easter Sunday. Neand. Vol 1, P. 300.

Mosheim, again says "many also observed the fourth day of the week, on which Christ was betrayed, and the sixth day which was the day of his crucifixion," Id. 2d. Cent.

II

Sunday observance did not originate with the Apostles; Neander says, "The festival of Sunday like all other festivals, was always, only a human ordinance, and it was far from the intentions of the apostles to give a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday," Rose's Neand. P. 186.

Sir Wm. Domville, says "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance, either to Christ or his apostles," Ex. 6 Texts.

Dr. Heylin says "Take which you will either the father's or the moderns, and we shall find no Lord's day instituted by any apostolical mandate, no Sabbath set on foot by them on the first day of the week," Hist. Sab. Part 2, O1.

Coleman says, "No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day' or the substitution of the first, for the seventh day of the week."

III

Sunday not called the Sabbath in the early ages of the church. Coleman says, "During the early ages of the church it was never entitled the Sabbath, this word being confined to the seventh day of the week \* \* , which continued to be observed for several centuries by the converts to christianity," Auct. Christ. Ex.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

THE SEVEN HEADED AND TEN HORNED BEAST OF REV. xiii, CHAPTER.

CHAPTER I.

Much has already been written upon this chapter, and various views inculcated. Our only desire in an examination of this prophecy is to arrive at truth. Prophecy is a foretelling future events, and occupies much the same position to us, that the outline map of geography does to the school boy. Prophecy is God's outline map, and history steps in and fills it up.

Before we can correctly understand the character here brought to view, it will be necessary to ascertain what is symbolized by a beast in the word of God. "The Bible is its own interpreter." In Daniel vii, 2, 3, Daniel saw "four beasts arise," and in vs 17 it is said, "These great beasts which are four, are four kings which shall arise out of the earth." Again it is said in vs 23, "The fourth beast shall be the fourth kingdom upon the earth." From the above we learn that beast in prophecy, symbolizes an earthly kingdom. The question then arises, What kingdom or power is here described, and what are its characteristics? Nearly all expositors agree that it represents the Roman empire, but the controversy will be, whether Pagan or Christian. How shall this be determined? By an examination of its properties.

1st. It cannot be Rome under its Pagan form of government, as that is symbolized under the form of a Dragon in Chapter xii, and in vs 3rd of this chapter is represented as giving this beast "His power, and his seat, and great authority." 2nd. The Dragon had crowns upon his heads, (Rev. xii, 3) whereas this beast has the crowns upon its horns. It must then, represent the Roman empire under its Christian form.

Right here a question of vital importance springs up. Does this beast symbolize the religious or political elements of this kingdom? S. D. Adventists understand that it refers to the Papacy, and by this means endeavor to find some other locality for the two-horned than the ecclesiastical power of the Roman empire, and thus run in their views of the messages, [Rev. 14] visions &c. One object of this investigation, is to enlighten the creed-bound vision views of some and let them see for themselves.

We cannot refrain from inserting a remark of the Editor of the "Review," as found in Vol. 27 p. 100. "The present truth is a nicely adjusted plank or draw a bolt, without precipitating the whole structure in ruins." Yes "so nicely adjusted" that if the 13th of Revelation does not harmonize with their vision ideas, then "it precipitates their whole structure in ruins,"

and thus farewell to their vision, United States operations, &c.

That this beast represents the ecclesiastical government of Rome we deny, and offer the following in proof of our denial.

1st. Its component parts. 1. "Body of leopard." The Leopard of Daniel vii, 6, represents Grecia, and gives her political character.

"Feet were as the feet of a bear." The bear of Dan. vii, 5, refers to Medo Persia as a temporal kingdom.

"Mouth as the mouth of a lion." The lion of Dan. vii, 4, applies to the Babylonian kingdom as a civil government.

Thus the mouth, body, and feet of this beast indicate a temporal or secular kingdom, and not an ecclesiastical one.

2. It had seven heads. What are they?

As the head is the governing part of man, it would imply, rule or controlling, and as these heads belong to an earthly government, it must represent the different forms in which the kingdom to which they belong was governed. As there are seven heads, we may expect to find that number of governments. Did they all exist at the same time? They did not, but were successive; that is, Rome since its existence as a nation passed through these different forms of government. In proof of which we refer the reader to Rev. xvii, 10. "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." Here the same beast is brought to view again, carrying mystical Babylon, and of its heads it is said, "Five are fallen." That is five forms of government had passed away before John's time, and "one is," or was in existence in his day, "and the other is not yet come," that is, he was future.

Now what forms of government peculiar to Rome, had passed away before the days of the Apostle John? Bellarmine in his work *De Pontifici Cap 2*, enumerates them as follows, "1, Kings, 2, Consuls, 3, Decemvirs, 4, Dictators, 5, Military Tribunes with Consular authority." John says, "one is," or that the sixth head existed in his day. Under what form was Rome governed in John's day? "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed." Luke ii, 1. Cesar Augustus was emperor of Rome, and thus the sixth head, or the "one is" was Imperial Rome. How long did this head exist? It continued until A. D. 476, when Momyllus Augustulus gave up the throne, and thus the western Roman empire became extinct for the time being. Gibbon in his *Decline and fall of the Roman Empire Vol. 3 P. 513*, [Milman] says, "In the space of twenty years since the death of Valentinian, nine emperors had successively disappeared; and the son of Orestes, a youth recommended only by his beauty, would be the least entitled to the notice of posterity, if his reign, which was marked by the extinction of the Roman empire in the West, did not leave a memorable era in the history of mankind." The seventh head when it comes up, it "must continue but a short space," or little while. This was Rome under the Exarchate of Ravenna, from A. D. 568, to 727. It cannot refer to the "Man of sin," as that has continued for a long period of time, instead of a "short space."

Bishop Newton in his work on the prophecies, p. 574, says, "A new form of government was not formed, till Rome fell under the obedience of the eastern emperor, and the emperor's lieutenant, the exarch of Ravenna, dissolved all the former magistracies, and constituted a Duke of Rome, to govern the people, and to pay tribute to the exarchate of Ravenna. Rome had never experienced this form of government before: and this I conceive to be the other which in the apostle's days "was not yet come, and when he cometh, he must continue a short space. For Rome was reduced to a dukedom, tributary to the exarch of Ravenna, by Longinus, who was sent exarch in the year 568, according to some accounts, or in the year 568, according to others: and the city revolted from the eastern emperor to the pope in the year 727." Here are these different forms of governments, and which of them was a religious one? History unhesitatingly answers, "neither of them."

And it "had ten horns." Horns symbolize kingdoms or powers. See Daniel vii, 24. "And the ten horns out of this kingdom are ten kings that shall arise." Western Rome must therefore be divided into ten kingdoms, as the "beast had ten horns." This was accomplished between the years A. 356, and 483. The following enumeration is given by Bishop Lloyd of the dismemberment of the Roman empire.

1. "The Huns about A. D. 356.
2. Ostrogoths, 377.
3. Wisigoths, 378.
4. Franks, 407.
5. Vandals, 407.
6. Sueves and Alans, 407.
7. Burgundians, 407.
8. Herules and Rugians, 476.
9. Saxons, 476.
10. Longobards, 483."

These are also political governments. Thus, if the "body, legs, mouth, heads and horns" of this beast refer to civil or secular governments, we ask, What part is ecclesiastical? Is not all of the beast comprehended in the above?

[Continued.]

Which is true.

Speaking of the seven last Plagues the author of Spiritual Gifts Vol. I p. 199 says "Others rushed to the people of God and begged to be taught how they might escape the judgements of God."

Speaking of the same subject the Bible says, "And they repented not to give him glory." Rev. xvi, 9.

P. 200. "They wandered from sea to sea, and from the North to the East in search of the word of the Lord. \* What would they not give for one word of approval? But no, they must hunger and thirst on."

II. Verse: And they repented not to give him glory."

Are both correct? If not, which is?

D. W. HULL

## A difficult text--What does it mean?

What shall they do which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead? (1 Cor. 15, 29.)

The apostle is here arguing the doctrine of the resurrection of the dead, especially against certain heretical Christians at Corinth, who questioned the literal truthfulness of that article of the faith. Among other arguments, he draws one from baptism—not a specific sort of baptism, as many have erroneously supposed, but the common Christian sacrament of renewal and induction into Christ. The nature and force of that argument are given in this text and may, without any forcing of the words, be stated somewhat as follows:

If there be no resurrection of the dead, then what will they do—what profit or advantage shall they have—what is to come of their profession and hope—who have embraced Christianity and received baptism, in the persuasion and belief that they were thus to attain to the resurrection of the just?

We know how the first ministers of the Gospel urged Christianity upon their hearers. We know that the hope of a blessed resurrection was one of the great motives which they everywhere and constantly presented. Even where that doctrine was most ridiculed and offensive, as we see from the example of Paul at Athens, they put forward, as the most prominent thing in their addresses, "Jesus and the resurrection." (Acts 17: 18.) They preached a Savior who was to redeem all believers from their sinful, lost condition, and bring them back again, even from death and the grave to a glorious immortality, of which his own resurrection was the specimen and pledge. It was upon the acceptance and confession of these representations that converts were made and baptised; that is to say, the conversion and baptism of men proceeded upon the confident assumption and expectation of a glorious resurrection. Of course then, the striking out of the doctrine of the resurrection of the dead involved an emptying and emasculation of the significance and relations of baptism, and would necessarily render it too absurd for intelligent explanation. It would so enervate and destroy the grand motive under which it had been received, that converts could do no more than confess themselves deluded and cheated. What were they to do when the very heart and substance of their faith and profession had been thus negated? Hence, the apostle argues if the doctrine of the resurrection is not to stand, then the whole Christian profession is overthrown, and that which is the expression and sacrament of it is subverted and confounded.

With this view of the matter agrees the Ethiopic version, which renders this text to this effect: "Else why do they baptise? Is it not that they may arise from the dead? If, therefore, they shall not be raised from the dead, why then do they baptise?"

Our rendering of the text would, therefore, be this: "Else [that is, if it be as the adversaries

suppose] what shall they do (what will become of those, or what account can they give of those) which are being baptised for [upper, with reference to, or on account of, the expectations concerning] the dead? If the dead rise not at all, why are they then baptised for [upper, with reference to or on account of, the expectations concerning] the dead?" It is precisely this strain of argument that is contained in the next verse.— Taking the assumption of the adversary, that there is no resurrection, Paul demands of them to explain why Christians were so regardless of securing themselves for the present life. "Why stand we in jeopardy every hour? \* \* \* what advantageth it me if the dead rise not?" In other words, he argues that it was an absurdity for him and his fellow-laborers to run such risks and hazards, and expose themselves to all manner of sufferings and severities from men more furious and savage than wild beasts, as at Ephesus, except for the recompense which they anticipated in the resurrection of the just.

If no such resurrection is to be anticipated then they were only acting the part of fools in exposing themselves as they did, and foregoing all bodily ease, security, and enjoyment, in defending and propagating such a faith. That is to say the doctrine of the non-resurrection of the dead puts the seal of utter absurdity upon the Christian profession, both as embodied in the sacrament of baptism, and in the practice and lives of its faithful confessors.

Let those who find no use for the doctrine of the resurrection consider this, and see how far their theological thinking falls short of the apostolic model. We believe in "the resurrection of the body," and on that all our hopes depend. The Lord hasten it.

*Voices of the West.*

## True Piety.

Who does not think that religion appears pre-eminently lovely in her native purity? "Bringing forth fruits meet for repentance." Picture for yourself a pious female whose chief aim is to live consistently with the profession she made when she took upon her, her baptismal vow. Who cannot tell as they see her in the family or social circle, that her very being is swallowed up in Christ. We adore the high motive that actuates her; her heart is not set on things of this earth. We know by her conversation that "she seeks a better country" for her conversation is "in heaven." She heeds the admonition of the Apostle Paul to Timothy, 1 Tim. ii, 9 10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair or gold or pearls or costly array, but, [which becometh women professing godliness] with good works." Also 1 Pet. iii, 3 4, "Whose adorning let it not be that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart in that which is not corruptible, even the ornament

of a meek and quiet spirit, which is in the sight of God of great price."

Does not such a one shed a holier influence than that of a multitude of professors, whose main object in going to meeting is to make a display? Do we pass unrighteous judgment, "By their fruits ye shall know them" and "Where your treasure is there will your hearts be also." As members of the Church of Christ, should we strive to walk, "even as he walked?" avoiding even the appearance of evil. If we could but realize the great power of influence, and how little it would avail in the great day, that our habiliments were costly. Would we not strive more earnestly, to subdue the pride of life and lay up such treasures as the refiner's fire would not consume? In ancient times religion did not consist in popularity. In going from one to another, "sowing discord among the brethren," Pro. vi, 19. For we are told, "If any man seem to be religious, and bridleth not his tongue, that man's religion is vain," James i, 26. But, "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows, in their afflictions, and to keep himself unspotted from the world." If Christians would live according to this declaration, we would see the church of Christ built up, and souls would be added to it of such as should be saved.

One who loves consistency.

## "If we are Christ's"

If we are Christ's, we will partake of his spirit even as the branches partake of the virtue of the vine. If we are branches of the vine Christ Jesus we should bear good fruit. The character of the fruit must be in accordance with the vine to which we belong. "If any one abide not in me, he is cast forth and is withered." Alas, how many withered branches may be seen, but the time is soon coming, when the husbandman will cast those withered branches into the fire and burn them. From reading the Holy Scriptures, we learn that love is the first fruit which the child of God, should bring forth.

"Thou shalt love the Lord thy God with all thy heart." Why should we love God? We love him because he first loved us, and sent his Son, a propitiation for our sins. Why should we love Jesus Christ? Can any one read of his life from his infancy to his ascension, and not feel a love for him, who suffered so much for us? He took our infirmities, and bore our weakness. He suffered death for us. Then if we love him, as we read of his privations, his sufferings, his temptations, his agony, and bloody sweat, his grief when his disciples forsook him, his buffeting, his scourging, his crown of thorns, his feet and hands torn with the nails which fastened him to the cross, his pierced side, his heart rending cry "My God My God, why hast thou forsaken me? And all this for us, we will exclaim, Oh my Savior, why do I not love thee more? We also have the promise, that "the Father himself loves us, because

we love the Son. Why should we love one another? Our Savior says, This is my commandment, that ye love one another. John says, "We know that we have passed from death unto life, because we love the brethren. He that loves not his brother abides in death."

Our Savior in his prayer said "Holy Father keep them in thy name which thou hast given me, that they may be one as we are." "that the world may know that thou didst send me, and lovest them as thou lovest me." So great was the apostle's love to his brethren that he could say "wherefore, if food cause my brethren to offend, I will eat no flesh forever more, that I may not cause my brother to offend. Now if our faith and hopes are the same as that of the apostles, should not our love be the same also?"

Will we ever be one, while we indulge in things which may cause a brother to offend? Let us strive for perfect love. "Perfect love casteth out fear." It is not only for our own mutual benefit that we should love one another, but that the world may know so. "Herein is my Father glorified that ye bear much fruit, and ye shall become my disciples." Oh that we could realize, that in all our words and actions, we are seen, not only by our heavenly Father who is grieved when we go astray, but the world is influenced by us either for good or for bad. Let us endeavor to walk in love, that we may glorify God. God so loved the world that he gave his only begotten Son to die that we might live. Would we be doing too much if we manifest our love by consecrating all that we have, even our lives to the cause of Christ? no but should we do this, then might it be said, we are unprofitable servants. If we have perfect love we will strive to bear each others burdens and not magnify evils. But above all things having your love toward one another fervent, because love covers a multitude of sins. M

### GOG AND MAGOG.

BY ELD. S. DAVISON.

(Continued.)

These notes were made seven years ago, except what relates to the late conquests of Russia and the late Emperor. I send them compiled anew or the use of the readers of the Hope.

The last fifteen chapters of Ezekiel's prophecies, relates to events in the period elsewhere called "The last times;" "The time of the end," and are mostly consecutive. The enemies of Israel will not always exult over them, their land will be redeemed. The Lord will again make himself known there, and their ancient enemies will be made desolate. Israel will return and inhabit the ancient mountains of Palestine. They will rebuild the desolate cities of their forefathers. They will become one nation under the Prince of the house of David, so long promised to that nation. But will be a progressive work, a succession of events, favored by some of the nations of the earth, oppos-

ed by others, each seeking its own national arms, but all resulting to the divine glory, by doing what the hand and foreknowledge of God has determined to be done, subduing the kingdoms of this world to make way for the kingdom of Messiah.

Chief among the opponents, is Gog, and the people called Magog. Gog is the prince that ruleth over most of the several branches of the descendants of Gomer, Magog, and Madai. And this prince dwells in the land possessed by the descendants of Magog, he is the prince of Rhosh Meshech, and Tubal. These were ancient names, their modern names are Russians, Moscovites, and Tartars. Gen. x 2, gives Gomer, Magog, Muli, Tubal, and Meshech as sons of Japheth. Josephus says, Ant. Bk. 1, Chap. vi. Sec 1. "Gomer founded those nations whom the Greeks now call Galatians, [Gauls] but were then called Gomerites, Magog founded those nations who were named Magogites, but are by the Greeks called Scythians. (now Tartars) From Madina, came the Madaen, who are called Medes by the Greeks. Thobel, (same as Tubal) founded the Thobelites, who are now called Iberes Iberia is situated between the Caspian and Black seas, and is now included in the Russian Empire. The Moschem were founded by Mosodh now they are called Cappadocians. The prophecy speaks of Togarmah of the north quarters. Tarsus was a son of Japheth. Josephus says "Tharsus was by the Greeks called Cilicia, the sign of which is, they have a city called Tarsus, the tau being by change put for the theta. By a reverse change I suppose Josephus speaks of Togama as Thugamma, of whom came the Thrugammians, who as the Greeks resolved, are named Phrygians."

Now if we look upon a modern map of the Russian Empire we shall see nearly all these nations embraced in its boundaries. And we shall find some of these ancient names but little modernised. Here is Moscow from the Mos-och of Josephus, and the Meshech of Moses, and Tobolsch and the Tubal, for the Thobelites of Josephus, and the Tubal of Moses. And although Galatia, Phrygia, and Cilicia, are now nominally within the Turkish empire the inhabitants who profess any christianity are attached to the Greek or American churches, of which Russia claims to be the political head. Even the Turks are of the same races, and although there had been long hostilities between the Czar and the Sultan, it would not surprise us to see them united to oppose the encroachments of a common enemy.

We now pronounce the title of the emperor of Russia Tezar, formerly in their own language it was Kuk, or Tzchuk. This is undoubtedly the Gog of Ezekiel.

Javan, and Tiras were also sons of Japheth but as nothing is said of them in this prophecy, we may safely conclude they will not be confederate with Gog in the latter days. Josephus, Ibid, says from Javan, and Ionia all the Greeks are derived and from Theras the Thracians —

This answers to the situation of these nations at the present day, Greece and Thracia are within the boundaries of Russia, and independant of her power.

It seems to us nothing is wanting, names, characters, circumstances or locations, to identify Russia with the Gog of Ezekiel's prophecies. The present commanding position of that government, its persistent purpose ultimately to possess the holy land of Israel, cherished as a religious duty, and taught from father to son, for generations past, inculcated among the people as a sacred religious destination, and its unabated enthusiasm upon the subject, notwithstanding its repeated defeats in attempting to push its empire that way, is wonderfully in harmony with the prophecy! So far the prophecy is in course of fulfillment; the power foretold exists in most of its prophetic dimensions, its attempts and failures are matters of history, still it makes no secret of its future purposes; "My son will pursue the same policy, and aim at the same purposes I have done, and the Russian Empire will never relinquish its purpose until it is accomplished; it is our destination," said the late emperor Nicholas, or words to that effect. How can we doubt that the prophecy is rapidly approaching its fulfillment?

### 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 SISTER H. FINNEY.

DEAR BRO. BRINKERHOFF: I write you to say that I am truly glad and very thankful, that our paper, the Hope of Israel, has revived again, for it was the only medium through which many of us could converse with each other. Many of us are deprived of the privilege of meeting with the Brethren and Sisters and to converse verbally, therefore it is a source of great pleasure to have a paper, through which we can freely and fully express our feelings and determinations. Though our paper seemed to go down, and I feared the cause was dying away, yet I never felt like giving up my faith; no, I felt more determined through the assisting grace of God to serve him daily and hourly, and to live nearer to him than I had ever done, and prayed more earnestly for his heavenly aid. I feel to thank Him that he has ever been merciful to me, unworthy as I am. Though all earthly friends should fail, I still feel like putting my trust in Him, who remaineth true and abideth forever. When I have afflictions and trouble in this life, it is a great consolation to know that my redeemer lives and that he will ere long deliver me from these troubles. Yes, signs

and that Christ our blessed Savior is soon coming to deliver his children from this wicked world. My dear Brothers and Sisters, ought we not then to love each other dearly; yes, I believe that there is a love that ariseth between christians that the world knows nothing of. Very many of us have never met each other in the flesh, and perhaps will not until we meet at the Judgment day. What a happy thought, that if we continue faithful to the end that we shall meet then, and ever be with the Lord. There shall be no sickness, sorrow, pain nor death; all tears shall be wiped from our eyes, and we shall live together in peace, happiness and love. My dearly beloved Brethren and Sisters, I almost feel impatient for that day to draw. Could I but have an influence over my own dear friends and neighbors and by the means of their turning to the Lord before it is too late, it would bring joy to my soul will continue to pray for them that they may see the error of their way and seek the Lord, and keep his commandments and the gospel. Dear Bro. pray for me that I may become more strong in the Lord, for I feel that I am the weakest of you all.

From your unworthy Sister seeking for immortality, when our King shall come in all his glory  
LIBERTYVILLE JEFFERSON CO. IOWA, AUG. 6<sup>c</sup>.

#### From Bro. Jno. Reed.

BROTHER BRINKERHOFF: I want to say to you that I have received the news of the Hope from Iowa. As I was unable to attend the Conference at Waverly last spring, I was not aware of the step taken, till I received the Hope from your place. I am much pleased with the paper; at present I feel the need of some medium through which to communicate. It gives me great satisfaction to hear from the dear scattered ones of like precious faith; at times I feel very lonely here; although in Allegan there is a Church of Seventh Day Adventists, yet I, like the rest of my Brethren were disfellowshipped, by all those who believe in E. G. White's Visions.

But I thank God that my eyes were early opened, to see the apostasy and to shun this evil in the Church, in these last days of peril. Brother Fresham lives six miles from here. I have not tried to preach since last August, the cares of my family have prevented me. Oh! how I love to be in the fields, and tell the world, "Jesus is coming." But my hands are tired at present, and Oh! my God; must the master come, without warning. Yes, the Savior is coming soon, and the world is feeling secure. Spiritualism and Visionism, has put the world to sleep, intoxicated, and yet some poor souls may be aroused, if the means are used in season. Pray ye the Lord of the harvest, that he may send forth more laborers into his harvest.

Last Sabbath I felt lonely, and I walked over to the S. D. A. Church. P. Strong preached from Mark ix, 38. In his discourse he said "He

for one wanted to be with that body which was the true successors of the Apostles. We [said he] claim to be that Body, the successors of Peter." To him was given the keys, and Jesus says "whosoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." So the inference must be, that all who the body (We) disfellowship, are shut out of the kingdom. I am glad that all of God's people are not so sectarian, and narrow minded in their views, and I do pray God, that the time may hasten, when all the dear Children of God shall see eye to eye, when there shall be one fold, and one shepherd. I should like to visit the Dear Brethren and Sisters in Iowa, and Wisconsin, but I will wait the Lord's time. Let us all be faithful a little while longer, and if we should not see each other till the Master comes, we shall then be permitted to meet around his feet, and hear from his lips, "Come ye blessed of my Father, inherit the kingdom prepared for you." — What a blessed hope, the hope of soon seeing Jesus, of seeing all the dear ones who have waited for him, then to be made immortal, and to have an inheritance in Earth made new. Yes the hope of an abundant entrance into that Glorious City, to have a right to the tree of life, and the river of water of life. "Blessed are they that do his commandments that they may have right to the tree of life, and may enter into the gate. But I must close for this time. Your Brother waiting for Jesus.  
JOHN REED.

#### Note From S. O. Winslow.

I would say to the readers of the Hope, that I rejoice for the harmonious light which is now being brought to our view concerning the prophecies in Rev. xiii; Which is unlike the explanation of the Review party. When I read the work of Bro. Snook and Brinkerhoff against the genuineness of E. G. White's Visions. I must say that they have succeeded in showing that they are not in harmony with the Scriptures. But, brethren my prayer to God is, that he will give me grace to live out the whole truth before this wicked generation, that the honest among men may see that there is a reality in the doctrine of the soon coming of Christ. Yours, Truly,  
S. O. WINSLOW.

#### Poor excuses.

The excuses men bring for neglect of religious duties would be ridiculous; were they not fraught with such awful consequences. They are well illustrated in the parable; "They all with one consent began to make excuse;" and not a valid one among them. Says one, I have bought oxen and must prove them. Who buys oxen, unless first satisfied as to their qualities? Who buys land without first obtaining satisfactory evidence concerning it? If they had had any desire to accept the invitation, such things would not have detained them for a moment.

There never was a time that demanded faith-

ful words and works on the part of the Christian as does the present: and never were more flimsy excuses framed for neglect of duty. Even the very prophecies that enlighten our eyes, tell us where we stand, and which should stir us to energetic action, are made an excuse for religious laziness. When efforts should be made to spread light and truth, to awaken sinners, to reclaim those who have fallen out of the way, "What is the use?" it is said: "Does not the prophecy declare that because iniquity shall abound the love of many shall wax cold? We must expect just what we see, and we can't help it." And so such go "to their farms and to their merchandise," and live on, "having a form of godliness, but denying the power thereof"; "having a name to live," but they are dead. Their excuse for doing nothing should be the motive to stir them to the greatest activity. Thus Paul felt. After enumerating the perils of the last days, he says: "I charge thee THEREFORE preach the Word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine; \* \* \* watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry." Beware of vain excuses now, which will leave you "speechless" when called to answer for yourself before the great white throne!

*Voice of the West.*

#### Deal gently with the erring.

- 1 Chide mildly the erring!  
Kind language endears:  
Grief follows the sinful—  
Add not to their tears.
- 2 Avoid with reproaches  
Fresh pain to bestow,—  
The heart that is stricken  
Needs never a blow.
- 3 Chide mildly the erring!  
Jeer not at their fall:  
If strength were but human,  
How weakly were all!
- 4 What marvel that footsteps  
Should wander astray!  
When tempests so shadow  
Life's wearisome way!
- 5 Chide mildly the erring!  
Entreat them with care—  
Their natures are mortal,—  
They need not despair.
- 6 We all have some frailty—  
We all are unwise—  
And the grace which redeems us,  
Must come from the skies!

*Sel.*

Let reason vainly boast her power  
To teach her children how to die,  
The sinner in a dying hour,  
Needs more than reason can supply.  
A view of Christ, the sinners Friend,  
Alone can cheer him in the end.  
*Sel.*

THE HOPE OF ISRAEL.

72  
**THE HOPE OF ISRAEL.**  
 MARION, IOWA, TUESDAY, SEPT. 18, '06.

**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 "Scrap."

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.

Br. Snook was with us over two Sabbaths. He has left us again to engage in the discussion at Keithsburg, Ill. May the Lord's sustaining grace aid him in defending the truth.

THE columns of the HOPE are open for the investigation of Bible questions, if written in a spirit of love, for,

"We want the truth on every point, We want it too, to practice by."

Each correspondent will be individually responsible for the positions he may assume on any question.

WE are accused by some, with believing that the visions of E. G. White emanate from the Devil. Let it be distinctly understood, that we think the great master of iniquity had nothing to do in making them, as they do not bear the impress of more than an ordinary human mind, much less the arch-foe of mankind, and still less the stamp of Inspiration of God.

**Signs of the times.**

Last winter the S. D. Adventists of Marion Iowa, owned a meeting house, a two-story brick, but owing to a majority of the church not being willing to swallow visions coated over with a United States two-horned beast, and that the colored people were part human and part baboon or something else, the meeting house was sold, and now the Christian Publishing Association publish the HOPE OF ISRAEL in the upper story. A short time since, we learned that the S. D. Adventists of La Porte City Iowa, had also sold their meeting house, as their membership was reduced so low that they did not need it.

We glory not in the downfall of our fellow men, and are glad we can offer them something more substantial than "visions" of the nineteenth century. "He that believeth (the gospel) and is baptised, shall be saved."—Jesus.

We have had placed upon our table a copy of *The Temperance Platform*, published at Des Moines, Iowa, and edited by W. S. Peterson. It is issued every alternate week, devoted to the suppression of Intemperance, and the promotion of health, Education and Morality. Terms, \$1.50 per year. It is a quarto sheet, and its pages are well filled with matter calculated to advance the cause of Temperance. Address, W. S. Peterson, Des Moines Iowa.

Also, we have received a Prospectus of a paper called the *Temperance Clarion*, to be issued weekly commencing Oct. 6th '06, and will be devoted to the promulgation of Temperance. Subscription price, \$1.00 per year. Moses Hull Editor and Proprietor. Address Temperance Clarion Drawer 389 Milwaukee Wisconsin.

We have ever been a firm advocate of Temperance principles. There is quite a large society of Good Templers in this place, comprising some of the most influential men of the City.—We wish success to the cause of Temperance.

WE learn that there are some persons who are anxious to collect our books against the visions, in order that they may make a bonfire of them. Men in this enlightened age that are willing to so degrade their manhood, are certainly objects of pity! This belongs to the age when popery was triumphant. We remember how the Catholics burned a certain translation of the Bible, to keep their followers from seeing the light of truth. Did their efforts stay the onward tide of truth? No. Neither can these.—We charge this terrible bigotry, fanaticism, and blindness upon the visions among S. D. Adventists, and we warn our fellow citizens, and the public at large against them. What think you of men, who, to keep people from investigation, endeavor to burn the evidence which is calculated to give light? Again we say, beware of them.

**CONFERENCE.**

There will be a Conference meeting held at Marion Iowa, commencing October 19th, and continuing over Sabbath and Sunday.

This meeting is designed for those who love the Lord, and are keeping his commandments, and we hereby extend an invitation to the friends of the cause, not only in Iowa but in other States. Let there be a general rally. Brethren, come in the name and fear of Israel's God; come to work for the Lord. The welfare of the cause will be considered, and business of importance brought before the conference. While this may be called by some a "Rebel Conference," let it be indeed a "Seceding" from sin, but a "Loyal" conference to the cause of our Heavenly Father. Let those who cannot attend, represent themselves by letter. Ministering brethren are specially invited to be present.  
 { B. F. SNOOK.  
 { W. H. BRINKERHOFF.

**BUSINESS DEPARTMENT.**

**BUSINESS NOTES.**

In writing for the HOPE, whenever you make a quotation be careful to mark it; examine it closely and see that you quote correctly.

The person who selected the piece of poetry, titled "Joy and Trouble" will please send the same piece again, as some portions of it must have been misquoted.

Br. Goble: In no. 8 you will find the money you sent, receipted.

**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.—Wm. Heaton, Thomas Wilson, Jacob Spangler, D W Randall, A S Tuttle, Kimball.  
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O Rockwell 1.00, Thomas Wilson 1.00

THE service of Christ will not procure the honors of the world, John 15: 19. Riches, secular office and power, warriors, and conquerors are honored by the men of the world, while Christians, the servants of God, the salt of the earth, and the light of the world, are forgotten. But God forgets them not, they shall be honored. God is not unrighteous to forget your work and labor of love, Heb. 6: 10. A Cup of cold water to the widows mite, shall not be forgotten. All is treasured up in the book of God's remembrance.

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