

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, February 5, 1867.

Vol 1.---No. 18

THE HOPE OF ISRAEL.

PUBLISHED BY

The Christian Publishing Association,

Devoted to the exposition of prophecy, and principles of morality as taught by the word of God.

H. E. CARVER, PRESIDENT.

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

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

BEHOLD I COME QUICKLY.

BY EMMA F. ALDRICH.

The day is fast dawning,
Its glory is nigh;
Its morning is breaking
In light o'er the sky;
Its sunshine will banish
The clouds that now be;
Its splendors shall cover
The land and the sea;

Then rouse, christian, rouse, and thine armor gird on,
Thy Savior is coming, the day will soon dawn.

The Savior is coming—
He'll not long delay
To bring to his people
That long-looked-for day.
Now the Paradise lost,
He then will restore,
And the kingdoms of earth
Be his, evermore.

Then rouse, christian, rouse, and thine armor gird on,
Thy Savior is coming, the day will soon dawn.

The city is nearing
In dazzling array,
Its resplendent beauty
Oh, who can portray?
Its high, towering spires
By faith we now see,
And the river of life,
Either side Life's fair tree.

Then rouse, christian, rouse, and thine armor gird on,
Thy Savior is coming, the day will soon dawn.

Bright angels escort him,
While coming to earth
To ransom his people
From sin and from death.
They now come to Zion
With joy, and with song,
While the bright angel bands,
The notes do prolong.

Then rouse, christian, rouse, and thine armor gird on,
Thy Savior is coming, the day will soon dawn.
Marion, Iowa.

If contentment were here, heaven were not heaven. Whoever seeks the world to be their bed, shall at best find it short and ill made, and a stone under their side to hold them waking, rather than a soft pillow to sleep upon.

THE PRICE OF REDEMPTION.

BY D. W. HULL.

"For ye are bought with a price; therefore glorify God in your body, and spirit, which are God's." 1 Cor. vi, 20.

Previous to the fall, man was the sole possessor of this (then) fair and beautiful earth. All was given into his hands, and he was to exercise "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth;" (Gen. i, 23.) and, in addition to this, he, himself enjoyed life which would have been continued to him through countless ages, had it not been bartered away for the gratification of appetite. But whilst he was lord of all the earth, the tempter came in an evil hour, and the man whom God had formed, yielded his authority, by himself obeying his subtle enemy, and ever since that, Satan has been "Prince and power of the air." He claims homage of this world, and says "all the kingdoms of the world were delivered unto him." Luke ix, 6.

If such was the case, and there is no doubt it was, man was in a deplorable condition,—in the land of an enemy, an utter bankrupt. He had disobeyed God, the supreme ruler of the Universe, and by so doing, entailed upon himself and all his posterity a curse which should not only debar them for the few years they were permitted to remain here, of the rights of the property which had been given to them, but bring upon them an entire cessation of their existence which would exclude them from the earth and all the comforts of life forever.

The condition of man was lamentable. There was nothing to live for in this life, since he could own nothing upon the earth, and worse than all, after the cessation of this life, he was to be shut up in a narrow dark cell, no more to come out.

But while this was the condition of things, God makes a promise to the patriarchs that they shall inherit a large portion of the earth. (See Gen. xii, 7; xiii, 15; xvii, 8; xxiv, 7; xxvi, 4; xxviii, 4.) But how? What use will it be in this short life? More than all, they did not enjoy the promised possession; for Stephen says "he gave him (Abraham,) none inheritance in it, not so much as to set his foot on;" (Acts vii, 5.) and Paul, also testified, (Heb. xi, 13, 39.) "These all died in the faith, not having received the promises." Ah, he looks beyond this life to another one which is to come! But how is it to come? All men being subject to the same death—all alike poor, how could they obtain eternal life. Bankrupts as they were, they would be compelled to look beyond themselves for a life beyond the tomb. Here is where a redeemer is needed. It must be some person who is rich in these things; for if he was alike poor with us, he would not have wherewith to bring back again man to his lost estate.

Such a provision as this, is made in the Levitical law, and it undoubtedly shadowed forth the redemption of God's people. It is there provided that, "If thy brother be waxen poor, and have sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." Again: "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger, or sojourner by thee, or the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto his family may redeem him." Lev. xxv, 25, 47-49.

From this, it appears that the right of redemption belongs in a peculiar sense with those who are connected with us by the ties of relationship. We have already seen that it was impossible for man to redeem himself; neither can any of his relatives redeem him for they too are subjects to the same judgments. Even their riches which they may amass to themselves belong to the world which they have forfeited through their ancestry, and they must die and leave it. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever."—Ps. xlix, 6-8. If this is the case, where in earth or heaven can we find a person in whom is vested the right of redemption of our race.

It was at this period of our deplorable condition, that God's own arm laid hold on one that was mighty to save and strong to redeem. This was at once Son of God, and the Son of Man, As Son of God, he was heir to the Universe, and as Son of Man, he was our nearest kin-man in whom dwells the right of redemption. "He sent redemption unto his people; he hath commanded his covenant forever." Ps. cxi, 9— "Feed the church of God which he has purchased with his own blood." Acts xx, 28. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ as of a lamb without blemish and without spot." 1 Pet. i, 18, 19.

Jesus Christ is the rightful heir to all things, (Matt. xxi, 38,) yet how willingly does he divide his inheritance with us. He is able to buy us back to God, and vest us with a complete inheritance of our lost estate. Thus he makes us "heirs of God, and joint heirs with himself."—Rom. viii, 17.) But these facts of the inheritance is made still plainer in Rev. xxi, 7. "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." The reader will observe the fulness of Christ. He is not only able to buy us back to our original inheritance, but he also can, and will invest us with his title of heirship, giving us more than a title to our loss in Adam. In the text just quo-

the 7th of Cambyses. He reigned seven years and five months; or, if we include the seven months of the usurper Smerdis who followed him, eight years. He was followed by Darius, who reigned 36 years; and he in turn by Xerxes who reigned 21 years; and this brings us to the first of Artaxerxes, B. C. 464. His 7th would be 457. Here the canon of Ptolemy places it, which is a canon of *undoubted authority*. Here then we see the foundation of this important pillar in the faith of S. D. Adventists. But let us examine this "undisputed canon."

We are prepared to establish a chronology on a surer basis than that of Ptolemy before mentioned, as we shall show:

"The chronology of our world, as far back as the Peloponnesian war, is a settled period of time; but after passing this point,—that is, the year B. C. 431,—there is much darkness and uncertainty. Ptolemy, the Egyptian astronomer was born A. D. 135. He collected, and left on record a catalogue of kings, mentioning the number of years during which each one reigned, from the year B. C. 777 to A. D. 137. This canon is sufficiently correct for ordinary purposes; but is nine years too short, from the first of Nebuchadnezzar, to the first of Cyrus; and 48 years too long from the first of Cyrus to the Peloponnesian war, B. C. 431. * * * (But says Uriah Smith [Review Vol xi, No. 10.]) "the canon of Ptolemy is of undoubted authority, the accuracy of which is demonstrated by the concurrent agreement of more than twenty eclipses." If this be true, we confess we must yield the point; for an eclipse of the sun or moon can be calculated with great precision; but we shall examine for ourselves and see whether your chronology can stand the great error detecting, and truth establishing power of astronomy.

"We will now examine those eclipses which are referred to in proof of Ptolemy's canon. The first is called the eclipse of Phales, because foretold by him. Herodotus speaks of it as follows: 'A war commenced between the Lydians and the Medes, which continued five years; and it remarkable that one of their engagements took place in the night. In the sixth year when they were carrying on the war with nearly equal success on the occasion of an engagement it happened in the heat of battle suddenly day was turned into night.' (Herod. b. i, s. 74.)

"The same historian informs us that while Cyaxares the king of Media,—during which reign this eclipse happened,—was engaged in the siege of Nineveh, he was surprised by an army of the Scythians; and from this time they possessed the the dominion of Asia for the space of twenty-eight years. Cyaxares reigned forty years and then died; but in this period is to be included the time in which the Scythians possessed the empire.' (Herod. b. i, s. 106.)

According to Ptolemy, the reign of Cyaxares commenced B. C. 634. It would thus appear that the twenty eight years during which the Scythians possessed the dominions cannot date higher than B. C. 633; from which, if we subtract 28, we will have B. C. 605 for the end of the Dominion of the Scythians, from this it would appear that the war between the Medes and Lydians could not have commenced before B. C. 604 or 605; and by subtracting the six years during which the war continued, we will have B. C. 599 for the earliest period at which this eclipse, according to Ptolemy's chronology, is to be found; and as it occurred during the forty-years reign of Cyaxares, it could not have been later than B. C. 594.—Sealed Book of Daniel Opened, pp. 33, 40.

(To be Continued.)

WONDROUS LOVE.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16,

Some Missionaries, it is said, were once called

into the presence of an heathen King, and were desired to unfold the doctrines that they taught.—They began to read to the King from John's Gospel, and came to this passage. "Stop," said the King—"read that again." Again they read the wondrous record of divine affection. "Stop," said he, "read it again." They did so. "Call my counsellors," said the King, and there in the presence of royalty, surrounded by the congregated wisdom of the Kingdom, they considered this sublime and glorious statement of divine love

A minister who had once preached from this passage was waited upon the day following by a heart-broken penitent who said, "I was at the meeting yesterday." "Then it was the sermon that brought you to reflect on this subject." "O, no," she replied, "it was not the sermon, it was the text." So true it is that "the word of God is quick and powerful, sharper than a two-edged sword, piercing to the dividing assunder of soul and spirit, and it is a discerner of the thoughts and intents of the heart." But oh, how often we read with carelessness these wondrous announcements to mortal man.

There is a God, the High the mighty and the Holy One. He inhabiteth eternity—he dwelleth in light. He maketh the clouds his chariot, he walketh upon the wings of the wind. He hath his way in the whirlwind and the storm, and the clouds are the dust of his feet. He spreadeth out the heavens as a tent to dwell in. He sitteth upon the circle of the earth, and the inhabitants are as grass-hoppers before him. * All nations are as the small dust of the balance in the sight of him, the great, the mighty, the eternal God.

He has a Son—His only begotten Son; his well beloved Son. He did always his Father's will. He was in the beginning with God—in the bosom of the Father. In him God was well pleased. He was rich—the heir of all things. He was honored, for all angels are bidden to do him homage. He was higher than angels, more glorious than cherubim and seraphim. God loved him with a deep, and divine, and an undying love.

God loved the world—Mankind. Creatures made of dust—worms of earth trail mortals—sinners who had broken his law—rebels who had despised his grace—transgressors who had blasphemed his name—murderers who had slain his prophets—enemies who had hated him and his laws without an excuse or a reason for it—men that were vile and polluted, and unholy—men who abused mercy and despised kindness, and trampled on forbearance and rejected long suffering and veared love—God loved them still.

"God so loved the world that he gave his only begotten Son." Not an angel high and mighty. Not a cherub glorious and holy. Not a seraph bright and beautiful, but his Son—"the only begotten of the Father, full of grace and truth."

The brightness of his glory, and the express image of his person. He gave his Son. Gave him to become poor and an outcast—gave him to be an humble babe, the tenant of a manger. Gave him to be a homeless wanderer in this wary world—gave him to be abused, tempted, persecuted and despised. Gave him to be subject to toil and labor, to tears and sighs, to groans and agonies and pains. Gave him to be a man of sorrows and acquainted with grief. Gave him to spend his days in wearisome labors and his nights in tearful prayer. Gave him to be frowned upon by pride

and oppressed by power. Gave him to be a companion of publicans and sinners—a fellow of the lowly and the wretched. Gave him to be derided, betrayed, denied, smitten, crowned with thorns, scourged, buffeted and blasphemed. Gave him to agonize in Gethsemane amid tears and groans and bloody sweat. Gave him to be condemned and crucified on Calvary, amid scoffs and taunts and jeers. Gave him to bleed and suffer, and groan and plead and die. Man! Would you give your son to suffer thus for an enemy? Yet God so loved the world that he did all this.

God did this that whosoever believeth in him should not perish.

Our hope was darkness and death. No light played about the tomb. "Dust thou art and unto dust thou shalt return," was the doom of man, "The soul that sinneth it shall die" was the law that revealed our destiny. God would not have us perish. He would have us saved. So he gave his Son that whosoever believeth in him should not perish. Think of that. Do you believe? "I am unworthy." Hark does it say whosoever is worthy, or righteous, or moral, or respectable, or rich or great, or wise, or learned? No! whosoever believeth. Only believe. Come lay the hand of faith upon the head of your sacrifice and confess your guilt before the Lord. Whosoever believeth. That means me. "I do believe." That means you, Lord help your unbeliever. Whosoever—publicans, harlots, thieves, robbers, adulterers—villains of every grade, young and old, rich and poor, bond and free. Come! BELIEVE in Christ. Believe and be saved!

"That whosoever believeth should not perish but have everlasting life." "Life—life—eternal life." Let it ring in your ears. Let it sink into your heart. Dying man! Christ hath abolished death, and brought life and immortality to light in the gospel! Mourning soul! Christ is "the resurrection and the life." He that believeth "hath everlasting life." O take hold of it now. Look and live, and live forever. Everlasting life—how wide, how vast, how boundless! Life like the years of God. Life in unwithering beauty and undecaying strength. Life that shall roll on its ceaseless tide throughout the cycles of eternity! You may have it! I may have it. When the world passes away—time is gone—the earth judged, and the saints saved, you and I may live on, and on, and on throughout the mighty roll of everlasting ages!

Perishing sinners, secure that life—flee for refuge and lay hold upon the hope set before you. Let the meltings of love draw you near the cross of Christ. Let the terrors of approaching destruction hasten your true penitence. O, speed thee away from the thorny paths of sin and sorrow to the holy way that leads to rest in God. Let the love of Christ draw your soul by a sweet and holy band—let it link you forever to the loving and the pure—let it draw you away from all the pleasures of sin, and make you find your holiest rest in the peace and favor of the God of love.

Why will you die? God offers you ETERNAL LIFE. Christ died to purchase it. God gave his Son that you might have it. O wondrous word! Will you believe it? To you is this word of salvation sent. I do believe it, and though a wretched sinner, I have found "peace in believing." I tell it to you. O, believe it, and be forever saved. Come to God, who loves you so well. Come, through Christ, who died for you. Come and escape the dread results of sin. Come and escape the damnation of hell. Come, and you shall not perish, but you shall have everlasting life. Great Controversy

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

Published Semi-Monthly by the Christian Publishing Association, at

Marion, Linn County, Iowa.

TERMS: - - - - \$1 50 per year

TUESDAY, - - - - FEB. 5, 1867.

W. H. BRINKERHOFF, Editor.

"Dialogue upon the Duty of keeping the Sabbath day Holy."

In the Prophetic Watchman, of Jan. 16th, we find a "Dialogue upon the Duty of keeping the Sabbath day Holy," in which two characters are brought to view, viz.: "Theophilus," and "Pietus." It is evident from the most casual observation, that the writer personated "Theophilus," and made Mr. "Pietus" a man of straw and caused him to talk as he ("Theophilus,") desired, and hence, Mr. "Pietus" fared but poorly. As we belong to the class personated by "Pietus," and thinking he did not have a fair chance, we now propose to personate said character, ourselves, and will give the questions and arguments used by "Theophilus." Whenever we use the language of "Pietus," as found in the Watchman we will use quotation marks, but not in our own. Ed.

Pietus. "Friend Theophilus! You have some very peculiar views upon the duty of keeping the Sabbath holy! have you not?"

Theophilus. "Not that I am aware of. Do you hold me under obligation to do so?"

P. "Certainly."

T. "By what authority, human, or divine?"

P. "By divine to be sure."

T. "Answer me! Do you mean by the old testament, or the new?"

P. "Both."

T. "Am I under obligation to keep the whole law of Moses?"

P. "No! hem! not exactly." You are not; neither did my answer of "both," imply any such thing.

T. "Then show me if God has drawn a line defining how much I must keep, and how much I may safely neglect?"

P. "Well, that I can't exactly do." I think I can friend Theophilus. In Ex. xxiv, 12, we read, "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." You will observe that the Lord wrote something that he calls a LAW, and it (the law,) was written on tables of stone. In Ex. xx, 3-18, you will find this law that God wrote with his own finger on two tables of stone. This, Theophilus, is what you must keep; and in vs. 8-11 you find the Sabbath day.

T. "Strange conduct, indeed, is yours. Have not you some very peculiar views upon my duty of keeping the Sabbath holy, when you presume with the tyranny of a bigot to tread where you have no divine authority, and make a line where you admit God himself has drawn none, and then inhumanize me, because I fail to bow down to your intolerance and ignorance?"

P. 1st. My views are not peculiar, being the

same as taught by the Lord of Hosts, by his Prophets, by the Savior and his Apostles: good authority all of them, Theophilus.

2d. I presume to tyrannize over no one, as God, and not myself is Judge, and "shall not the Judge of all the earth do right?"

3d. I unchristianize no one; for that's not my business, and am glad you do not bow down to my ignorance, but trust friend Theophilus, that you will be more mild in your sayings, for you mistake me much.

"Does not Moses record this obligation upon all nations and in all ages?" Does not God require us to keep any commandments which we find in the Old Testament? Would it be right for us to be idolaters, blasphemers, to dishonor parents, to steal, to commit adultery, to kill, to covet? In the place where the precepts occur, by which the above is made out, will you not find "Remember the Sabbath day to keep it holy; the seventh day is the sabbath of the Lord thy God?"

T. "Now I begin to see you are rational, for you begin to enquire, I will not burden you with opinion, but unimpeachable testimony. Your question is fairly met by Moses. Ex. xxxi, 12-14. 'And the Lord spake unto Moses, saying: speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep, for it is a sign between me and you, throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you. It is a sign between me and the children of Israel forever.'"

P. Yes; I see that your "unimpeachable testimony" is excellent, and is so unimpeachable as to cease to be a witness for you, entirely. Let us look at this matter fairly. Your argument is this, as you seem to emphasize it: That as this was spoken to the "children of Israel," and that they should keep the Sabbath, therefore the gentiles or christians of to-day have nothing to do with it. This argument amounts to nothing, and is virtually no argument. Let us try our hand at "unimpeachable testimony." In Deut. iv, 12, 13, we read, "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform even ten commandments, and he wrote them on two tables of stone." Here is the ten commandment covenant (not a first covenant of Heb. viii.) which God spake unto the children of Israel, and which he declared unto them.—Now if your logic is good, because the "Lord spake unto the children of Israel" in regard to the Sabbath, and God gave them a commandment in reference to it, that it has no obligations upon us, then we can become idolaters, blasphemers &c., for the commands in relation to these things are in that covenant, and it was spoken in the "hearing of all Israel," and that makes it of no account to us, for "where there is no law, there is no transgression." Friend Theophilus, I am afraid the "unimpeachable testimony" is worth more than your "opinion," after all. "What does he mean by a sign?"

T. "What is the sign of your annual celebration, on the fourth of July?"

P. "Our lively gratitude is then expressed, because it is the anniversary of our national birth, and independence as a people."

T. "Please allow me to show you what Moses has to say about the sign you enquire about.—Deut. v. 14, 15. 'The Seventh day is the Sabbath of the Lord thy God, in it no manner of work shall be done, &c. And remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out through a mighty hand, and by a stretched out arm; THEREFORE the Lord thy God commanded thee to keep the Sabbath day.'"

"In addition to this, the fact is self-evident that his deliverance resulted from that awful destruction by the angel of death, visiting every dwelling, from king to peasant, in Egypt, where blood was upon the door posts, on the 14th day of the month. Were not the months regulated by the moon? When she was seven days old, there was the first sabbath. At fourteen days there was another sabbath. Hence in the after history of this people, the weekly observance of this deliverance became a resemblance of the same mode, and cast of their national independence. Now as soon as you can show a similar reason, then, and not till then, can you show any obligation therefor, for observing this day with religious ceremony."

P. O, Theophilus! you talk much, but your reasoning, how lame. You did not expect me to endorse such ideas as that, did you?"

If the sabbath was a sign of deliverance to the Jews from the angel of death while in Egypt, what meaneth the Passover, which was to be kept by them. I thought that was the sign to them of that event. Let me read it to you:—"And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses." Ex. xii, 26, 27. That is the manner the children were to be answered, and that might be a good answer still. Don't you think so? Did you intend by the way you emphasized "therefore," to convey the idea that the sabbath was instituted on account of the deliverance of the Jews from bondage? and that as we were never in Egyptian bondage, we were under no obligations to keep the sabbath? Let us see about that: Did not God require them to keep the sabbath as they were now liberated from bondage and in a condition to keep it? Did not the reason of the institution of the seventh day as the sabbath, point back to creation's morn? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. WHEREFORE (for this reason,) the Lord blessed the sabbath day and hallowed it. If so, don't you think you was somewhat mistaken in the way you reasoned on this point. But tell me Theophilus, do you think it would be right to pervert the judgment of the stranger, or of the fatherless, or to take a widow's raiment in pledge? Of course you do not. Well, God commands the Jews not to do so, and gives them a reason: "But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God, redeemed thee thence. THEREFORE, I command thee to do this thing." Now brother Theophilus, as you was not in Egyptian bondage, and yet this obligation not to pervert the judgment of the fatherless and strangers, rest with binding force upon you, may we not say with the same propriety, that as the same remembrancer is brought to view in relation to the sabbath, that its obligation rests upon you.

But, bro. Theophilus, how are you to have the

"weekly o on this sabb come on a Tues day of not; as I ment of th kept the s day of the lived, an the year, y the for the year? Y more abou national I Now I ignoran going as I will open talk with. Good by. Dear! should ha tentions a tion of th being led to give as inceptio we are o church in that need outside o circumst new chu with our orga were m. ing ho is the amou interest. brick, 20 in the he As the make an or in lu age thro mandm were dis could no visions. Accord ference the resu confer offered i fee, if v accep small pr At fir office, a room ab was set and as o our form fee to d summer remove room, a tilted.

"strict observance of this deliverance," come on the same days each year. If new years' day come on Tuesday, this year, would you expect to wish the people "a happy new year," on the Tuesday one year from that time? You would not; as Tuesday would not be the commencement of the next new year. Then, if the Jews kept the seventh-day sabbath on the fourteenth day of the first month in the year they were delivered, and so continue on in sevens through the year, would the seventh or Saturday come on the fourteenth day of the first month of the next year? You know it would not. Then talk no more about such things becoming a "cast of their national independence."

Now do not say I "want you to bow to my ignorance, or bigotry;" for I don't. I must be going as I have tarried as long as circumstances will permit, but in the providence of God will talk with you again two weeks from to-day.—
PIETUS.

THE SITUATION.

Deeming it right and proper that our brethren should have a clear understanding of our intentions and prospects in regard to the publication of the *Hope*, and other works, and our mind being led out in that direction, we take our pen to give as concisely as we can, a history of the inception and progress of the cause, in which we are embarked.

It is about a year since the S. D. Advent church in this place reorganized in a manner that necessarily left a majority of its members outside of the new organization. Under these circumstances we considered it a duty to form a new church organization which we did in unison with our brethren who had been left out of a former organization, when the visions of E. G. White were made a test. We also purchased the meeting house, paying back to our former brethren the amount of their subscriptions with a heavy interest. Our meeting house is a two story brick, 20x40 feet, very substantial, and situated in the heart of the city.

As the spring approached, we felt duty to make an effort in the cause of God, and as far our influence extended, to build up and encourage those who were desirous of keeping the commandments of God and the faith of Jesus, but were discarded by S. D. Adventists, because they could not endorse their errors, and especially the visions.

Accordingly bro. Brinkerhoff attended a conference of the brethren in Michigan, and argued the resuscitation of the *Hope* in that State. The conference did not accede to the proposal, but offered to donate to us the material of their office, if we would start the paper here. Bro. B. accepted the trust, and the material including a small press was sent to this place.

At first no suitable room could be had for an office, and we had to crowd our material into a room about 12 or 14 feet square. Here the type was set for several of the first Nos. of the *Hope*, and as our press was too small, we had to haul our form on a hand-cart to another printing office to do the press-work. In the course of the summer, our present office becoming vacant, we removed into it. It is up stairs over our meeting room, and is a very commodious, and well ventilated room, and neatly finished.

It being thought best to have a press of our own suitable for the work, two brethren advanced the means to purchase one until such time as the Association is able to refund it. This cost us \$200, which we still owe. When we engaged in this cause our printing material could all be enclosed in a box of very moderate dimensions; now our fixtures and material is worth eight hundred dollars.

Considering all the circumstances in the case our success in this enterprise, has been remarkable, and under God, is attributable in a great measure, to the indefatigable industry and perseverance, as well as the sound judgment, and good executive abilities of bro. Brinkerhoff.—When the paper was started, bro. B. had had no experience either as an editor or printer, and it was necessary to hire a practical printer for several weeks at a salary \$14 per week, in cash. As soon, however, as possible, other arrangements were made that reduced the expense. These facts will account for the imperfections and typographical mistakes that our readers have noticed from time to time, and that are so annoying.

In regard to future efforts, we have this to say: we are endeavoring, and trust we shall succeed in making arrangement by spring to have the paper issued weekly, if it is the Lord's will and the desire of the brethren and the subscribers of *Hope*; and not only this, but hope also, that bro. Brinkerhoff will be at liberty to devote a portion of his time to preaching the truths of God's word. Calls for labor are coming in from various directions. There are fields in this State that should be cultivated, where much good might be done. It is not our design to be selfish, or sectional, out to do all we can anywhere and everywhere within our reach to advance the cause of our Lord and Savior, and benefit our fellow-men.

This much in regard to our material prosperity and prospects; and now as to our spiritual affairs. Some of our S. D. Advent brethren one year ago, were not slow to predict a speedy failure on our part, expressing the opinion that it would not require many months for us to give up the sabbath, if not go clear off into infidelity. This prediction, thank God, has not been verified—not one that we know of having given up the sabbath in consequence of our action here at Marion; neither do we know of one having the least tendency in that direction. We have kept up our regular meeting on the sabbath and our prayer meetings during the week and have enjoyed much of the sweet influence of the Holy Spirit. We have been blessed with light on the prophetic time question, on the subject of the Two-Horned Beast and messages and on the Sanctuary, that is, we think, far in advance of what we enjoyed a year ago, for which we feel to thank the Lord and take courage.

And now brethren and sisters, let us all gird on the armor anew, and stand manfully at our posts in the service of our conquering King.—Let us strive for a closer walk with God, strive earnestly, diligently, perseveringly, for more individual holiness of life and purity of character that will meet the approving smile of our Heavenly Father. Let us as one person cultivate those christian virtues and graces mentioned in 2 Pet. i, 5—7, which we may do with the sweet assurance that "they that do these things shall never fall. Whilst striving day by day to manifest by

a godly walk and a chaste conversation, the characteristics of a true christian let us also realize the obligations resting upon us to labor for the conversion of others from the service of the world and Satan, to that of our soon coming Lord. This can be done in various ways. When we have by divine aid established for ourselves a consistent christian character, we can exert an individual influence over our friends relatives and neighbors and be the means in the Lord's hands of the conversion of precious souls. We can also labor for God by aiding with our prayers, sympathy and means those whom the Lord has qualified and sent out as his ministers. Let us see to it that we are not slack in either of these points. Let us pray for them, encourage them not only with words which are truly cheering, but also with kind acts towards themselves and the families dependent on them for support. Let us also rally to the support of those publications that advocate the commandments of God and the Gospel of Christ. Let us work for God with a hearty good will and we shall soon see the Lord working for us and through us gloriously. Come brethren let us rouse up and get into working order. Time is short; event is crowding upon event in quick succession tokens of the approaching day are thickening around us. Jesus will soon be here and then it will be too late to work—the harvest will be past and the summer ended. Oh my God wake up the people.

H. E. CARVER.

PERPETUITY OF THE SABBATH.

BY B. F. SNOOK.

PROPOSITION. THE SEVENTH-DAY SABBATH EXISTS IN THE CHRISTIAN DISPENSATION.

Arg. 1. IS FOUNDED ON THE NECESSITY OF A SABBATH. The Sabbath was made for man's benefit, Mark ii, 27. It was instituted to supply man and beast with time for rest. The necessity of this grows out of man's nature and his relation to his Creator. His nature is the same, and his Creator is yet the same. Therefore the same necessity now demands the continuance of the Sabbath, that demanded its institution. The Sabbath, therefore, will continue as long as man lasts; or until his present nature and relation to his God so changes that the necessity for its continuance is destroyed.

Arg. 2. THE INSTITUTION OF THE SABBATH "And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made." Gen. ii, 2. The facts brought to view in this text are the following: 1. God wrought. 2. He rested, or sabbatized as the word rest means. His resting on the seventh day made it his rest-day. His act of resting was the cause. The effect is, the Sabbath was made for man. It is yet true that God rested on the seventh day. Hence the cause of the Sabbath is yet in existence. Therefore the Sabbath made for man, the effect, yet exists.

Arg. 3. THE SANCTIFICATION OF THE SABBATH "And God blessed the seventh day and hallowed it, because that in it he had rested, on all the

works which God Created and made." Gen. ii, 3. "Wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. xx, 11. These scriptures state an important fact, that God blessed the Sabbath, the day on which he rested. The word bless signifies, "to consecrate to a sacred or religious use; to call a blessing upon." WEBSTER. Therefore God called a blessing upon the seventh day, and consecrated it to a holy and religious use. It is yet a fact that God blessed the Sabbath day and hallowed it; therefore the effect still exists: The Sabbath is yet a holy and sanctified day. These are the facts on which the Sabbath was instituted.

A. Campbell says, "The reason must be changed before the observance could be altered. (Query. What is the reason? Ans.) "The Lord RESTED ON THE SEVENTH DAY AND HALLOWED IT." (Debt with Owen, p. 303.) It is yet true that God rested on the Sabbath and hallowed it? If so, A. Campbell says the day of observance cannot be altered. It is yet true that God rested on the seventh day and hallowed it, therefore the Sabbath yet remains.

Again, before the seventh day can ever become profane, God must take his blessing and sanctify from it. Has he done this? If so where is the proof? If not, the seventh day is yet holy time. Query. 1. Did God ever rest on the first day of the week? He did not. 2. Did he ever bless and sanctify the first day? Never. 3. Did he ever command anybody to keep the first day? Never. 4. Did he ever promise a blessing to those who keep it? Never. 5. Did he ever threaten punishment against those who work on it? Never.

Arg. 4. THE SABBATH IS A MORAL INSTITUTION. Our nature demands a time of rest. This we have in the Sabbath which God gave us. But how much time do we need for rest and devotion? All writers of any note say "one-seventh of our time." Well God has sanctified just that much, and He has chosen the day. The seventh day is his rest-day. This is the day upon which he commands us to rest and worship him. A. Campbell says, "The Sabbath is a moral institution." Christ system, p. 130. Query. Is it morally right for us to profane God's name, No; It is right for us to use his name only in a devotional manner. Then is it right to profane his holy Sabbath? No more right than to profane his name. The Sabbath is the Lord's time. And it is just as wrong to steal his time as it is to steal anything else. These reasons show that the Sabbath is a moral institution. That which is moral changes not, therefore the Sabbath is the same now that it ever has been.

Arg. 6. THE SABBATH IS THE SIGN OF GOD "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. xxxi, 17. The facts here stated are the following: 1. The Sabbath is a sign of God forever. 2. The reason why it is a sign is that God made heaven and earth in six days, and rested on the seventh day. The Sabbath is God's

memorial—the monument to preserve the memory of his works. It always points back to creation for its origin. The reason of its being the sign of God is still in existence. Therefore it remains the memorial of God, and as such endureth "throughout all generations." Ps. cxxxv, 13—A. Campbell says, "The Sabbath cannot be changed, unless creation be gone through again." Christ. Bap. p. 44. So we say of its abolition. The institution must last as long as the facts on which it is based,

Arg. 6. CHRIST REGARDED THE SABBATH AS A DIVINE INSTITUTION AND TREATED IT AS SUCH.—"At that time Jesus went on the Sabbath day through the corn; and his disciples were an-hungred, and began to pluck the ears of corn, and to eat." Matt. xii, 1. The Pharisees accused them of doing wrong. But Christ rebuked them saying, "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." Verse 7. "For the Son of man is Lord even of the Sabbath day." Verse 8. From this we conclude that the Saviour regarded the Sabbath as a divine institution, and that he acknowledged himself Lord of it.—That of which he is Lord is his. He is Lord of the Sabbath. Therefore the Sabbath is the Lord's day. Isa. lviii, 13.

Arg. 7. THE SABBATH WAS CHRIST'S DAY OF WORSHIP. Luke iv, 16; "And he came to Nazareth, where he had been brought up; and as his custom was he went into the synagogue on the Sabbath day, and stood up for to read;" "and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Verse 31. Thus our Saviour honored the Sabbath. It was his day for worship, and it was his custom to worship upon it. Here is the example of Jesus for keeping the Sabbath, Is it safe to follow him and honor the Sabbath as he honored it? If so let commandment keepers never be discouraged for they are certainly in the way their Saviour trod. Those who do not keep the Sabbath do not follow the example of their Lord. They do not live as he lived. They walk not in his paths.

Arg. 8. PAUL'S MANNER. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts xvii, 2. Paul in his "manner" followed Christ in his "custom." This is further attested by his preaching in Corinth. Acts xviii, 4. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks." Query. How long did he remain in Corinth? Ans. "And he continued there a year and six months." Verse 11. How many Sabbaths are there in that length of time? Just seventy-eight; therefore Paul observed seventy-eight Sabbaths in Corinth. But it is objected that Paul preached on the Sabbath to get a hearing from the Jews. That this is not true is evident from Acts xiii, 42-44: "And when the Jews were gone out of the synagogue, the Gentiles be-

sought that these words might be preached unto them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." From this it is apparent: 1. The Sabbath was then the day religiously observed by both Jew and Gentile. 2. That Paul was not a 'Sunday-keeper;' for had he been he would have said to the Gentiles who demanded preaching the next Sabbath, "To-morrow is the Christian Sabbath the first day of the week, the Lord's day; come out then and you shall all hear the word of the Lord. You need not wait for another Jewish Sabbath to come round before you hear the gospel, you shall hear it to-morrow if you will only come out to meeting." 3. If Paul had known that there was any importance attached to the religious observance of the first day of the week, he would there and then have made it known. The fact that he made no such thing known is evidence that it did not exist.

Arg. 9. Matt. xxiv, 20. "Pray ye that your flight be not in the winter, neither on the Sabbath day." This cannot apply to any time in the Christian dispensation earlier than A. D. 70. If the Sabbath did not then exist, there was no necessity for their praying that their flight be not on it. But the fact that Christ taught them thus to pray, is the most conclusive evidence of its existence then. If it existed then it exists yet. The Sabbath is perpetual with the seasons. "Pray that your flight be not in the winter, neither on the Sabbath day." Therefore the Lord's Sabbath will continue as long as the seasons revolve.

Arg. 10. "And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." Luke xxiii, 56. This scripture is sufficient of itself to sustain our proposition. Here we have the example of the Lord's disciples resting on the Sabbath, in the New Testament, according to the commandment. This they did after the time when it is claimed that the law was abolished. Query. Did the disciples ever keep the first day of the week, according to the commandment? Never. Therefore let all who desire the truth, and wish to take the Bible for their guide, come out, and instead of keeping Sunday according to tradition, keep the Sabbath according to the commandment of God.

"My Lord Delayeth His Coming."

It is evident from the language used for the heading of this article, which we find in Matt. xxiv, 48, that just prior to the second coming of Christ (for this is the subject under consideration,) there will be a class of individuals who in their hearts and by their actions will say "my Lord delayeth his coming," also begin to smite their fellow-servants, which doubtless has reference to those who are looking for, and proclaiming the soon coming of Jesus. However, before an individual could say my Lord delayeth his coming, it would be necessary to have entertained an idea as to the time in which the Lord would make his appearing, and also that the time had passed without witnessing the event. There being two classes of individuals brought

to view,—one class Lord, and the other his coming."

It is a fact that the souls who are to be of the Lord's seed are confined in a corner and near. Of this and pass to no other view. We shall see in love. We shall say "But," and say that this is saying "my Lord will present himself to leave the reader this must refer to be looked for. Have the S. D. istic. All will see. "But and if heart my Lord S. D. Adventist layeth his countenance upon the casual observe tongue that th hearts. We wish this light, and at the Health lished at Bart Review for \$25 thus saying by his coming."

them, a person are just prepared here appears through their form; an lift is fulfilled with ure, and before must transpire at that look up "and tion draweth

On Dec. 22 following stated Porte City, I sage for, or p hevers for si this could be What! no n Jesus is soon Adventists has entrusted of his Son, a Poor sinners warning. C

Again, the which we h looking for of smiting th tained in th the Advent of his brethr "Our only s armor;" bu what Paul s unto you th enumerates armor, and which is th

to view,—one class looking for the coming of the Lord, and the other saying, "my Lord delayeth his coming,"—we enquire, Do they exist at the present time? We answer, we think they do.

It is a fact that there is a large class of individuals who are looking forward to 1863 as the time of the Lord's second coming; nor is this idea confined in a corner, but is being proclaimed far and near. Of this class we shall speak hereafter, and pass to notice the second class brought to view. We shall speak plain, yet endeavor to do so in love. We now refer to the S. D. Adventists. "But," says one, "you do not mean to say that this is the class of individuals that are saying 'my Lord delayeth his coming!'" We will present some of the facts in the case, and leave the reader to judge. As we said before, this must refer to a class of individuals who profess to be looking for the coming of the Lord.—Have the S. D. Adventists borne this characteristic. All will admit that they have.

"But and if that evil servant shall say in his heart my Lord delayeth his coming." That the S. D. Advents say in their hearts "my Lord delayeth his coming," must be apparent to every casual observer. Mark you; it is not with their tongue that they are to say this, but in their hearts. We will now look at it for a moment in this light, and see if this is not the case. Look at the Health Reform Institute recently established at Battle Creek Mich. See the call in the *Review* for \$25,000 more money to erect buildings thus saying by their actions "my Lord delayeth his coming." From the course now pursued by them, a person must naturally suppose that they are just preparing for a long campaign. Indeed there appears to be but little else talked of through their entire ranks, besides the health reform; and if the Lord does not come before all is fulfilled which they have planned for the future, and before that takes place which they say must transpire, then, indeed we have not yet arrived at that period of time in which we can look up "and rejoice, knowing that our redemption draweth nigh."

On Dec. 22 Eld. D. T. Bourdeau made the following statement, or words to that effect at La Porte City, Iowa, viz: "that they had no message for, or preachin: to do the world or unbelievers for six months to come" If necessary, this could be certified to by several individuals. What! no message to sinners! and yet believe Jesus is soon to come in judgment, and S. D. Adventists are the only people to which God has entrusted the work of sounding the coming of his Son, and yet they have nothing for them! Poor sinners left to go to ruin without a note of warning. O, consistency where hast thou flown?

Again, they are to smite their fellow-servants which we have shown, refers to those who are looking for the coming of Christ. The last case of smiting that has come under our notice is contained in the Report from D. T. Bourdeau, in the Advent Review of Jan. 15th. In speaking of his brethren at Laporte City, Iowa, he says, "Our only safety lies in girding on the whole armor;" but what constitutes that armor? Hear what Paul says: (Eph. vi. 13.) "Wherefore take unto you the whole armor of God." He then enumerates several things which constitute that armor, among which is "the sword of the spirit which is the word of God." Elder Bourdeau

then says, "This is an individual work, and as we engage in it, we shall have no time or room to pick at the faults of others, and to justify self, or to ferret out every new theory which may purport to be innocent and wonderful, but the object of which is to shake our confidence in the truth and work of God, and keep us from preparing for the day of God's fierce anger." Here we are told we "have no time to ferret out every new theory." Compare this, with the following language of the Apostle: "Prove all things, hold fast that which is good." 1 Thess. v. 21.

We wish now to notice the circumstances, which called forth this expression. A short time previous to Eld. B.'s visit to La Porte City, bro. S. Cronce, of Mt. Carroll, Ill., (who by the way is a sabbath-keeper,) had been there giving a course of lectures, setting forth the evidences of the coming of Christ in 1833, and also some other things, in which the S. D. Advent brethren became interested, and began to inquire "are these things so?" Eld. B. knowing that unless a stop was put to this investigation, they would perhaps conclude that it might be possible that the Lord was coming before the time taught by their theory as set forth by himself and others; hence this effort to block up the way. O, brethren will you thus let yourselves be deprived of the light of God's sacred word, and launch out into the uncertain future, without chart or compass to point out the realms of endless day? "Watch, lest coming suddenly, he find you sleeping."—Is it possible, that a belief in the Advent of the Lord in 1833 will keep us from preparing for the day of God's fierce anger? Would not putting off that time in the future rather be the means of causing individuals to neglect the necessary preparation that will enable them to meet the Lord in peace.

Of those who smite their fellow-servants it is said, "their portion shall be with hypocrites and unbelievers." This, too, goes to show that this class, who are found smiting their fellow-servants are professing believers.

Again: are we justified in trying to investigate and understand the time of Christ's second coming? The apostle Peter says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in our hearts." 2 Pet. i. 19. This does not look as if it was wrong to enquire into the prophecies, but rather that it is a duty incumbent upon us. Again: "The wise shall understand." Dan. xii. 10. "But ye, brethren are not in darkness, that that day should overtake you as a thief." 1 Thess. v. 4. Not only is it said that God's children are not in darkness upon the subject of the day of the Lord's coming, but they are also commanded to "exhort one another, and so much the more as ye see the day approaching." Heb. x. 25. How can we exhort one another as we see the day approaching unless we know something about when that day is. "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." Am. iii. 7. God does not design that we should be enshrouded in midnight darkness, but has hung out a beacon light to point us to the heavenly shore, and now as we see the day of deliverance approaching let us gird on the whole armor and

give to each a portion of meat in due season; for it is said, "blessed is that servant whom when his Lord cometh shall find so doing." Amen.

JOSEPH NICHOLS.

La Porte City, Iowa, Jan. 21, 1867.

Report from bro. Cronce.

BRO. BRINKERHOFF:

As many have requested me to give a synopsis of my journey through Iowa, I shall try to do so. I left home on the 10th day of 7th month and by the cars I was landed in Marion, on Sabbath morning, at the second hour, where I was gladly received by the brethren in a christian manner. I felt unworthy of their christian like hospitality, which I was permitted to enjoy.—Having very interesting meetings in the Advent house, I remained here until after the Conference on the 23th. bro. Phillips and Nichols took me to Vinton; from there I went to Bear Creek to bro. S. M. Eby's, where I was very kindly received, and cared for in a christian manner. Came there on the 23th of the 7th month, and on the 11th of the 8th month, Bro Eby took me to Waterloo, where I was kindly cared for by G. G. Beekley, who became deeply interested in "these wonders." Dan. xii. 6. Being influenced by the ardent desire of bro. Beekley, we endeavored to fulfill the word of the Lord by Habakuk (ii, 2,); that he might "stand upon his watch and set upon the tower that he may know what he shall answer when he is argued with." The bro. gave good evidence of his heart being in the work.

On the 18th I left Waterloo and went to La Porte City, where I met with a very warm reception from bro. there. We had a very interesting meeting in the Advent meeting house. Left there on the 28th; came to Vinton, where bro. Eby met me; had one meeting here, and on the 30th bro. Eby took me to Geneva and on the 6th of the 9th month bro. Eby took me home with him, where we had meetings in the Methodist meeting house. On the evening of the 12th we were called upon to weep with those that weep in witnessing (after an illness of only about 24 hours) the death of our beloved sister Susan, wife of bro. Thomas Williams, and daughter of bro. Eby. On the 14th bro. Ferguson took me to his house, near Marysville where we had meetings for one week until the 22nd, when bro. Ferguson to bro. Eby's. At the 5th hour had a meeting Brandon. Then bro. Eby took me to Independence, Preached one sermon, Came home to my family the 28th of the 9th month, A. M. 5991, which synchronizes with the 5th of Jan. A. D. 1857, S. CRONCE.

Mt Carroll, Ill.

Our life is a battle, not a triumph. When we triumph, in Christ here, yet we have soon to fight again. The great triumph, after which we shall rest, is yet to come.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, FEB. 5, '67

LOCAL ITEMS.

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

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

WE want a series of short pointed articles on What must we do to be saved? Nature of Man; Law and Sabbath; Christian Character; The Times in which we Live, and other subjects of interest.

Brethren write, and help make the paper interesting. If any have any good thing to say, let all have the benefit of it. "Let your light shine."

Quite a number are responding to our statement in relation to publishing the Hope weekly. We are placing the names of all men in a book; and when a sufficient amount shall be pledged to insure the expenses of issuing weekly, we shall then comply with the request to give our readers a paper once a week. We want to hear immediately from every subscriber. Pledge generally and promptly if you want a weekly visit from the Hope, and with the blessing of God you shall have it.

When a sufficient amount is pledged, we shall then publish the names of those who through the providence of God have aided in the good work.

READ the condition of the cause from the pen of bro. Carver. You are all interested in it. We claim no glory to ourself, but if we have in the providence of God, been the means of doing a little good, we feel to thank God. To him be all the praise. We have worked hard, and at times have thought we would fall beneath the arduous duties placed upon us. At times we have been in straitened circumstances, and knew not where the next fifty lbs of flour was to come from or clothing for our little ones, but yet we have never lacked faith in the petition, "Give us this day our daily bread." God's promise has never failed us. Praise his holy name. The cause is brightening up. There is an increased activity manifested among the brethren and friends of the cause, and old prejudices are giving way. Truth is mighty, God will open up the hearts of his children, and as they begin to feel a burden of souls, and realize the times in which we live they will be glad to aid with their means to forward on the work, May God speed on the glorious work—Amen.

Book Notices—We had a short time since placed on our table a copy of a work entitled, "The Standard and the Ensign," by Nathaniel T. James, the "Witness of Jesus." Our object in calling attention to the work is not to tell the reader that we have it for sale, but to express our mind in regard to such works. With the writer we are totally unacquainted personally. He however, informed us by letter that he and another man in Cincinnati, some years ago were designated by the Holy Spirit as the "Two Witnesses of Jesus," (See Rev. xi.) God's spirit overshadowed this witness as we are told in the Preface of his work, and on p. 7, his book is called the "Standard and Ensign of Truth and Righteousness," and if it is rejected it will lead to death. The writer is specially severe on the "uninspired teachers" who misunderstand the scriptures. On p. 44 we read:

"And they, the gentiles, if they heed not the Standard (of truth) that is now being raised, and the Ensign (of the spirit) that is now reared, they will be entirely cut off from the olive tree into which they were only grafted."

In many places this writer follows the manner of the prophets of old by prefacing his remarks with "Thus saith the Lord." We do not design this as anything of a review of the work, but suffice it here to say that the work is a medley of confusion,—light and darkness mixed with fanaticism. And with all the rest, this writer argues for the seventh day sabbath! When will people learn wisdom? Is not the Bible sufficient? Why follow so many lo! heres, and lo! theres? There is one dream dreams, and that one has visions, and followers spring up. Go back and examine the character of the pretended inspired teachers and leaders since the cannon of inspiration closed and what have we? A host of deluded fanatics pretending to tell us more fully the way of the Lord. What has been their ultimate result? Continually to lead away from the path of right, and to bring in the most terrible bigotry, and the truth they may have mixed up with this error, is so disgraced that people become disgusted with it. We have plenty of persons having visions and revelations in these last times. Years ago we had a Swedenborg; an Ann Lee; still later a Joe Smith with his coadjutors; and then a quantity attending the 1844 movement; then spiritualism with its thousands of vision or medium actors; S. D. Adventists have their prophetess; and this Ensign a James. Are the people benefited? God's word has given us an advertisement of them, and we have only to read and "be not deceived." One peculiarity about this vision class is that they must continually be doctoring or harmonizing their disjointed views.

BUSINESS DEPARTMENT.

R C Horton: Books and money received, Dr. Cronce The P. O. address of Ed. E W Shortridge is Keithsburg Mercer Co, Ill,

RECEIPTS

For the HOPE OF ISRAEL.

[NOTE.—Immediate notice should be given if money sent for the paper is not in due time acknowledged.]

E M Kibbe 1.50; Anna Pratt, 1.50; S M Solenberger 1.50; Elisha Starbuck 1.50; J C Day 1.50; Littleton Topping 60; D T Shurtman 1.00; Broderick 1.00; E A Poole 1.00; Silas Davis 50.

Donations.

P H Day 50c.

Books and Tracts For sale at the Office of The Christian Publishing Association, MARION, IOWA. Address all orders to W. H. BRINKERHOFF.

RESTITUTION. By Mrs. L. K. Everett. Price, 10 cents.

THE PROPHECIC TIME QUESTION; or Bible Times Examined, by William Sheldon. Price, 25 cents.

THE KING OF GLORY SOON TO BE REVEALED FROM HEAVEN, by William Sheldon. Price, 10 cents.

AN INQUIRY.—Do the Scriptures teach that God's people will know the time of the Second Coming of our Lord. Price 5 cents.

SIGNS OF THE TIMES, or A glance at Christendom as it is. By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents. This is an excellent work with carefully prepared statistics of the moral condition of the world in the present time.

A REPUTATION OF THE PRINCIPAL CLAIM OF SUNDAY KEEPING as being ACCURATE. By H. L. Hastings. Price, 10 cents.

REVIEW OF W. G. SPRINGER on the Sabbath, and Law of God By B. F. Sacket. Price, Post paid 15 cents. An excellent work, and should be extensively circulated.

INVIOLATION OF THE TRUE SABBATH: By J. W. Foster. Price, Post paid 15 cents.

THE BEAST WITH SEVEN HEADS AND THE HORNS OF Revelations xiii, 1-8. What does it Symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c. This work is designed to overthrow the foundation of the application of the Prophecy of the "Two-horned beast of Rev. xiii, 11-18, to the United States.

VISIONS OF E. G. WHITE NOT OF GOD By B. F. Sacket and W. H. Brinkerhoff. Price, 10 cents. Being an examination of their contradictions, untruths, and the deception used by suppressing portions of them.

THESSALONICA, the model church, and REASONS FOR THE HOPE: By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents.

SOCIAL HYMNS. Original and Selected. By H. L. Hastings. Price, Post paid 20 cents.

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

BOOKS AND JOB OFFICE OF THE CHRISTIAN PUBLISHING ASSOCIATION

Books' Pamphlets, Posters, Cards, Envelops' &c, &c, printed with neatness and dispatch.

TERMS: REASONABLE. OFFICE—One door south M. E. Church (up stairs) Marion Iowa

Present Series.

THE HOPE

Devoted to the explanation of the principles of morality. H. E. CAR

TERMS.—One Dollar in Advance. To those unable to pay in Advance all orders to W. H. Brinkerhoff, Marion, Iowa

THE CHRISTIAN

What should the Christian wear? Silken garments? Such as we wear? On some who

Dresses that make Bonnets that Ah! I fear make For Satan leas Think of Christ Think of him Riches and honor Or pillow to

O, who can de Or flaunt about Who thinks of His precious How does he? Not in costly But in modest For so did t

The Practical

If this doctrine Christ before the advent is (as we believe) to be preceded by most stupendous signs, is to come to raise up his saints, conversion, "the resurrection of the dead," the resurrection of believers, who are now sleeping, at the time of his coming, to appear in glory "to every eye, to be glorified and to renovate and making it kingdom in right