

# THE HOPE OF ISRAEL.

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

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## THE HOPE OF ISRAEL.

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### THE CHRISTIAN'S APPAREL.

BY MATHILDA WHISLER.

What should the Christian's raiment be?  
Silken garments rich and gay?  
Such as we every day may see  
On some who profess their Lord to obey?  
Dresses that many dollars have cost?  
Bonnets that flowers and feathers fill?  
Ah! I fear many souls will be lost;  
For Satan leadeth captive at will.

Think of Christ with His seamless coat;  
Think of Him when night came on:  
Riches and houses he had not,  
Or pillow to rest his head upon.

O, who can deck themselves so fine,  
Or flaunt about in gaudy array?  
Who thinks of Christ when at the time  
His precious blood did ebb away?

How does he wish for us to dress?  
Not in costly array and gold;  
But in modest apparel with soberness:  
For so did the holy women of old.

### The Practical Moral Bearing and Influence of the Doctrine of Christ's Second Coming.

If this doctrine of the personal coming of Christ before the Millennium be true; if this advent is (as we believe the Scriptures declare) to be preceded by, attended with, and followed by most stupendous events; if the Son of man is to come to raise from their graves the bodies of his saints, constituting "the first resurrection," "the resurrection of the just;" and if living believers, who shall be waiting for His coming, at the time are to be caught up to meet Him in the air; if He is subsequently to appear in glory "with all His saints," visible to every eye, to take vengeance on His enemies, and to renovate this earth, purifying it by fire and making it the fit abiding-place of His kingdom in righteousness, and here personal-

ly with His risen saints judge or rule during the Millennial period; and if we are to "watch" for this advent as for that which may occur at any time; then, surely, all will admit that the doctrine *should* have a direct salutary moral influence upon our lives and our feelings. It *should* operate most decidedly to make us more holy in conversation and more heavenly-minded. It should stimulate to the cultivation of every Christian grace. If with any who profess to embrace the doctrine, it does not bring forth these fruits of godliness, the reason must be looked for in other causes than the tendency of the belief. It is the testimony of those who *fully without wavering or doubt* receive this as the revelation of our Lord, that in their own experience there are realized powerful incentives to holy living—that they may be ready, with lamps trimmed and burning, and with oil in their vessels, to enter into the marriage feast, when the Bridgroom, for whose coming they are looking and praying, shall make His appearance. "For myself" remarks Ryle, "I can only give my own individual testimony; but the little I know, experimentally, of the doctrine of Christ's second coming, makes me regard it as most practical and precious, and makes me long to see it more generally received. I find it a powerful spring and stimulus to holy living; a motive for patience, for moderation, for spiritual-mindedness; a test for the improvement of time, and a gauge for all my actions."

This result is just what the whole tenor of the word of truth would lead us to expect. If attention has not been particularly drawn to the subject, it will perhaps, be a matter of surprise to find that the prominent, we had almost said the exclusive motive to repentance, and to Christian diligence, and heavenly-mindedness and holiness of life, as urgent to the Scriptures, is this very fact, the coming of the Lord Jesus Christ. If other considerations are presented, this stands pre-eminent as the one incentive and stimulus to duty. DEATH is that to which attention, in our day is mainly directed as a motive to prepare for future retribution: It is, certainly, well calculated to arouse the attention of those who have but a brief probation here to spend. Death is the sealing of the destiny of the soul, as there is no further opportunity for repentance; and yet it is a fact well deserving serious reflection, that very seldom is any allusion made to

death by the Savior, in His discourses or by the Apostles in their letters. We cannot recall a solitary instance where the sinner is exhorted to repentance, or the believer to diligence and holiness, in view of this event, so certain to all, so uncertain as to the time of its occurrence, and so momentous in its immediate and in its ever continuing consequence. It is not the motive urged home upon the conscience as a stimulus to effort. We do not mean to say that this may not be presented as a consideration well calculated of itself to make a deep impression. What we desire, particularly, to enforce, is, that it is not the scriptural motive—that which the Holy Spirit has presented as pre-eminently the most effective. In every epistle except the brief ones, the Second and Third of John, and that to Philemon, there are allusions—and in several, very many allusions—to the second coming of Christ, as a motive to a holy life; whereas not one solitary reference, it is believed, is to be found to death as an incentive to the impenitent, or a stimulus to the believer. And, furthermore, it is worthy of note that the uniform testimony of the ministers of Christ is that there is scarcely a subject, if there be one which is urged upon the attention of their hearers with so little permanent benefit as death. For upwards of thirty years has the writer preached the Gospel, and has sought for motives to urge the sinner to forsake his sins, and the Christian to increased devotedness; and many have been his appeals, at funerals and upon other occasions, based on the certainty of death, its solemnities and result, and he is constrained to declare that, so far as memory serves him, in but two solitary cases, and those doubtful ones, has he had evidence of any lasting benefit as the result of these appeals. Now why is it so? Death, wherever it occurs, makes a present solemn impression, awakens serious thought, and sometimes urges to resolutions of amendment. And where are to be found the permanent good results? They are contendedly but few. Do not men coolly discuss their plans of business and of pleasure even as they follow the corpse to the tomb? yea often indulge in levity of feeling, and the most trifling conversation? Why is it that these solemn admonitions, on the doings of death and in the very presence of the destroyer, so very generally fail to secure any abiding impressions for good? Why are



...flesh is come before me, for the earth is filled with violence through them: and behold I will destroy them with the earth." And so it came to pass by the first heavens and the first earth perished by the waters of an universal flood. Noah and his family only found favor with God; and with him God declares his purpose to establish his covenant; i. e. to people the earth and establish his government over it. This is apparent from the whole narrative, and especially from the word of God. Gen. ix. 1. "And God blessed Noah and his sons, and said unto them, Be fruitful and multiply and replenish the earth." And again (vs. 11): "I will establish my covenant with you." From these scriptures it is plainly to be seen, that the purpose of God was to preserve a godly seed in the earth, with whom to establish his kingdom over the whole earth.

The confusion of tongues at the tower of Babel, was a judgment of God upon the posterity of Noah, because they regarded not the counsel of the Lord. The counsel of the Lord to Noah and his sons was the same as that given to Adam and Eve at the beginning of the world. "Be fruitful, and multiply, and replenish the earth." But Nimrod and his fellows said "Come let us build us a city and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth." They were intent upon frustrating the very thing that God had counseled. His purpose was to people the earth, and raise up a godly seed to serve him. Their's was to raise up a great human government, regardless of God's reign over the earth. Up to that time all the earth was of one language; to defeat their purpose, and accomplish his own, the Lord confounded their language, so that they could not understand one another's speech. And so they left off to build that tower, and that city, and "the Lord scattered them abroad from thence upon the face of all the earth." Here was the origin of the different varieties of the human family. God as the sovereign proprietor of the world, giveth it to whomsoever he will. Here is shown his perpetual dominion of the world, and his design to carry out the purpose which he had when he formed the earth to be inhabited forever. Isa. xlv, 18.

The cities of the plain of Jordan, i. e. Sodom and Gomorrah, Admah and Zeboim, are the next of which we have any account, as casting off all restraint, and giving themselves up to the reign of fleshly lusts, "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know." Two angels of God went into Sodom and staid a night, and proved the wickedness of the men of that city to be as the report had represented: and they said to Lot who dwelt there, that the Lord had sent them to destroy it, "because the cry of them is waxen great before the Lord." Lot being delivered, and their mission accomplished, these cities of the plain of Jordan were made an example to all the earth of the vengeance that God will sooner or later take upon all incorrigible transgressors. 2 Pet. ii, 6.

Egypt is first of the nations, properly so called, whose prince was abased, and whose power was

broken by judgments from God. When Joseph went down into Egypt the Pharaohs in his day revered the God of Joseph, believing the interpretation of his dreams making this young man, a stranger and of a foreign race, the chief ruler in his kingdom. But afterward another king arose who knew not Joseph, and revered not the God of the Hebrews. In Joseph's time the king of Egypt had invited the Hebrews to sojourn in Egypt, and occupying as they did so prominent a place in the midst of the land, it could not fail of being known that the promises of the land of the Canaan was theirs; and the government seems to have set itself persistently to frustrate that promise of God to the Hebrews. In a word Pharaoh and his counsellors set themselves in open rebellion against God. Thus when Moses and Aaron went in unto Pharaoh king of Egypt and delivered their commission, Pharaoh said, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Here the controversy is opened, and all that is said of God's hardening his heart, and inflicting plague after plague upon Pharaoh and the Egyptians, is declared to be in pursuance of his purpose. "To show in thee my power, and that my name may be declared throughout the earth." God all along declares his dominion over the earth. Israel was yet to go through hostile nations into the land of Canaan, and this controversy with Egypt was a warning to all these nations that it was a vain thing to contend with the Almighty, and though very few of the Canaanites profited by it, some did! All these things were done in pursuance of his purpose to maintain the dominion of the world, and in the end, to give it redeemed from the evil one to a people of a godly seed.

The adoption of the seed of Abraham for his people, and by mighty signs and wonders, constituting them his kingdom, was a great representative act, showing to all kingdoms of the world his determination to hold the dominion of the world in his own hands. It ought, too, to be understood by all people that God never permitted any other kingdom to usurp the dominion of the world, until Israel, his own chosen nation, provoked him by their transgressions of the holy covenant, to give them up into the hands of them that hated them. When the Assyrians had carried away the ten tribes of Israel into captivity, they grew haughty and profane, and set at defiance the God of the Hebrews: but God had not wholly left his people. Judah yet kept his testimonies, and when Senecharib, king of Assyria came up against Jerusalem, and defied the God of the holy of holies, the Lord said, "I will defend this city for my own sake, and for my servant David's sake." And that night the angel of the Lord slew the army of the Assyrians, "a hundred and eighty and five thousand men." But Manasseh, king of Judah did evil in the sight of the Lord, so that it is said, "He done wickedly above all that the Amorites did which were before him." "Wherefore the Lord brought upon him the captains of the host of king of Assyria, who took Manasseh among the thorns, and bound him with chains, and carried him to Babylon." (The king of Babylon was generalissimo of the Assyrian army, and soon after this event asserted his independence of Assyria.) From this time the Babylonian empire comes into view; and is one of the four universal kingdoms of men to whom the Lord in anger against Israel gave up the dominion of the world, until the kingdom of God shall come, which according to Moses' prediction would be seven times; i. e. a time—360 x 7 = 2520. All this had been foretold by the prophets of Jehovah, and a limited time set for the duration of their kingdoms; and solemn predictions given that the "kingdom of men the whole shall again revert to the people of the saints of the Most High." And this was shewn by a miraculous dream, and a miraculous interpretation to Nebuchadnezzar the great king of Babylon: it was this that made his exultation

over the capitol of his kingdom, so impious before God, that to humble him he was instantly smitten with madness, and for seven years driven out from the dwellings of men, and had his abode with the beasts of the field.

Twenty-five hundred years God has continued to give witness to men by prophecy, and providence, that this kingdom shall yet be re-established, never more to be left to another people; but that it shall break in pieces and consume those that resist it. And yet the monarchies of the world are as intent upon perpetuating their kingdoms, and republicans as exultant over the "MODEL REPUBLIC" of to-day, as was Nebuchadnezzar over the great Babylon which he had built in his day!

Where then is the most sin? Where the most unbelief in the solemn predictions of Jehovah? Was it in the ancient king of Babylon, or in the modern devotees of monarchical kingdom, or in the boasting friends of republican governments? Do not all these parties ignore the promises? Do not all these parties ignore the gifts of the kingdom of God upon the earth? When such people read the second Psalm, what do they think? He that sent the seven epistles of the Apocalypse to the churches of Asia, assured the church of Thyatira that this prophecy relates to him, and that he will assuredly fulfill it. On what side will the reader of this be true?

Spiritual Gifts, as taught by the Bible.

"Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. xii. 1.

Although many of our brethren are not ignorant concerning spiritual gifts as were the Corinthians, yet there are not many of our brethren with whom I have conversed but what are afraid to acknowledge them for fear of being thought to be believers in the visions of E. G. W., because they are called "spiritual gifts;" but they are entirely new volumes to anything the apostle spoke of. Yet it does seem to me that it is impossible for us to try to get away from the evidence on this subject as brought forth by the apostle in this chapter.

"But," says the opposer, "these gifts were in the church in the apostles' day and ceased at their death." But the apostle told those gentiles at Corinth (v. 7), that "the manifestations of the spirit were given to every man to profit with all." "But," says one "if these gifts did not cease at the death of the apostles, show us a miracle." I answer that which we see is not of faith. It is certain we cannot have these signs or gifts without faith, for "without faith it is impossible to please God;" for "he that cometh to God must believe that he is and is a rewarder of them that diligently seek him." Again (Rom. x, 17), "faith cometh by hearing, and hearing by the word of God." So I hear the testimony of the word of God saying to the apostles, "Go in to all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; . . . and these signs shall follow them that (do) believe: In my name shall they cast out devils, they shall speak with tongues," &c. Mark xvi, 15-19. I would not exclude the apostles as believers, neither would I exclude those to whom they preached in that day, or in this day; though they be dead yet they speak.

It is evident from history, that these signs or gifts followed the believers for two hundred years after the apostles days; at least the assembling of the elders to pray for the sick. And I trust I of the elders in faith. "The prayer of faith shall save the sick, and the Lord shall raise him up, and if they have committed sins they shall be forgiven them."

"Thou Christ art all I want,  
Boundless love in thee I find,  
Raise the fallen cheer the faint,  
Heal the sick and lead the blind.  
Just and holy is thy name,  
Prince of peace and righteousness;  
Most unworthy Lord I am,  
Thou art full of love and grace."

R. E. CAVINESS,

Fairfield, Iowa.



6. Man has not that prerogative.  
7. Therefore, none but God has the right to  
annual or change.

Now bro. Theophilus, every argument you  
have attempted to use against God's divinely  
appointed rest day, only with fell swoop cuts off  
every principle of morality and right. Then  
why talk in such a manner? Don't you love  
God? Then keep his commandments. Do you  
love Jesus? Then hear him: "Think not that  
I came to destroy the law or the prophets; I came  
not to destroy, but to fulfill." Do you like to do  
as Paul does? Then as his manner was, "he  
went in unto them, and three sabbath days reason-  
ed with them out of the scriptures." Good by,  
and may God help you to "delight in the law of  
God, after the inward man." PIETUS.

QUESTIONS.

BRO. BRINKERHOFF: I should like to know  
how you as a people hold on the Sanctuary  
question. Also your belief on the Age to  
Come doctrine, and the Third Angel's Mes-  
sage. In short, I want to know your leading  
views as a denomination. W. O. M.

Remarks: We are always glad to give in-  
formation, when possible to do so.

1st. We do not understand that a change  
of ministration by the Savior transpired in  
the Sanctuary in 1844; that when Jesus  
went into heaven over 1800 years ago, he  
entered into that within the veil, or the Most  
Holy Place. Paul says:

"Which hope we have as an anchor of the  
soul, both sure and steadfast, and which en-  
tered into that within the veil; Whither the  
forerunner is for us entered, even Jesus,  
made a high priest for ever after the order of  
Melchizedek." Heb. vi. 19-20.

We look upon the effort made to make a  
specialty of a change of ministration in 1844,  
as a track upon which to run a special train  
drawn by visions, and latter day testimonies.

We are not a full believer in the Age to  
Come views, although quite a number of our  
prominent brethren are. We do not disfel-  
lowship them, and as we see the image of our Sav-  
ior reflected in any individual, he is our broth-  
er. Jesus, and not an empty theory, is our  
strong tower of defense. Because my brother  
does not see on the prophecies as I do, and yet  
loves Jesus, may God help me never to turn  
a cold shoulder to such an one.

3. In reference to the Third Angel's Mes-  
sage, we would say, that we are a believer in  
it, but not that S. D. Adventists are the spe-  
cial class brought to view by it. We under-  
stand that it is a warning against the Roman  
Catholic power both civil and religious, of  
Rev. xiii, as symbolized by the Seven headed  
and Ten horned beast, and by the Two horned  
beast. We are getting out a work of eighty  
pages on the Two horned beast, which will be  
ready in a few days in which the hidden de-  
formities of its application to the United

States will be fully exposed. We refer you  
to that work as a further exposition of the  
vision question. In answer to what we do be-  
lieve, we would say.

1st. We believe that Jesus is the Christ,  
the Son of the living God.

2d. That "this is the record that God hath  
given unto us, eternal life; and this life is in  
his son"

3d. That by a "patient continuance in well  
doing, we must seek for glory, honor, immor-  
tality: eternal life."

4th. That Jesus is the "way, the truth, the  
life."

5th. That no man can come to God, but by  
and through Jesus.

6th. That Jesus "came not to destroy the  
law and the prophets, but to fulfill."

7th. That the seventh day is the Sabbath.  
In short, the Bible is our only rule of faith  
and practice.

1. We do not believe that man can erect  
barriers by which to keep out an individual from  
the church of Jesus Christ. The tie that binds  
the child of God to Jesus overleap all barriers  
and bounds cannot stay it.

2. We do not believe that the visions of  
Mrs. E. G. White are of God, and hence esteem  
them of no moment, only as they constitute  
an impediment to the truth.

3. We do not believe that one class of peo-  
ple alone are receiving all the blessings of God.  
In short, that which does not bear the imprint  
of the Savior and of the gospel "which is the  
power of God," we try to shun it, or else try  
to teach, if teachable, the way to Jesus.—  
Praying that you may be a lamb in the fold  
of Christ, we subscribe ourself,

Yours affectionately. EDITOR.

"THE COMMANDMENT TO RESTORE,  
AND TO REBUILD JERUSALM."

BY THOMAS HAMILTON.

(Continued.)

"Being thus restricted to five years for the time  
of this total eclipse of the sun, which so seldom,  
happens at a given place, this becomes a very  
important eclipse,—one that if found within  
the limits of the above-mentioned time, must  
greatly strengthen Ptolemy's canon; but if not,  
must expose its incorrectness.

"We are not informed as to the location of the  
battle-ground over which the centre of this eclipse  
passed. The war commenced at Sardis; but  
where it ended we cannot tell, as it continued be-  
tween five and six years: all that we can certain-  
ly know is that it was either in Media or Lydia.  
So a total eclipse at any place between these two  
kingdoms within the limits of the above-noticed  
time will answer.

"In the Bible Companion this eclipse is put  
down thus: 'B. C. 585. A battle upon the river  
Halys between Cyaxares and Halyattes, interrup-  
ted by a total eclipse of the sun on the 28th of  
May.' But by calculation this eclipse did not  
commence there until about sundown,—that is,  
according to Ferguson's tables: hence, so far  
from being total, it could not have been seen

there at all. The total form went but little far-  
ther east than Spain,—on the latitude of Sardis.  
My tables carry it to the latitude of Sardis as far  
east as Italy, but not to Asia. This eclipse, there-  
fore, amounts to nothing; and even if it had  
passed centrally through Asia, it could in no way  
strengthen Ptolemy's canon, as it falls nine  
years below the lowest limit to which his canon  
could place the eclipse of Thales."

"Dr. Hales, and others discovering that this  
could not be the eclipse of Thales, sought another.  
The one they selected happened on the 18th  
of May, A. D. 604. According to Ferguson's tables  
this eclipse passed centrally through Asia Minor;  
but as the other one fell nine years below the  
lowest, so this one is four years above the highest  
limit of Ptolemy's canon; therefore, if this be  
'the eclipse of Thales,' instead of strengthening,  
it is an additional proof of the incorrectness of  
Ptolemy's canon.

"My tables eclipse but 9 digits at Sardis  
and still less as we go towards Media. That my  
tables are more correct than Ferguson's is pro-  
ven from the fact that they make all known eclipses  
on undisputed ground according to the express  
language of the historian, which his do not.

"But desiring to give Ptolemy a fair trial,  
we have examined whether a total eclipse of the  
sun passed through Asia Minor, or Media, be-  
tween the years B. C. 590 and 594. But by cal-  
culation, there was no total eclipse of the sun  
within the limit of those five years,—another  
proof of the incorrectness of Ptolemy." Sealed  
Book Opened, pp. 40, 41.

Another eclipse of the sun as copied from Dr  
Hales by S. Bliss in his chronology, stands thus:  
"B. C. 481, April 19, aft. 2, 27, digits 7, when  
Xerxes left Susa to invade Greece." Here Dr.  
Hales has but 7 digits eclipsed, covering but lit-  
tle more than half of the sun, causing but little  
or no darkness. But the one recorded by Her-  
odotus, so completely obscured the sun, that  
Xerxes and his army believed it had ceased to  
exist. Hear the historian:

"Xerxes's army having spent the winter at  
Sardis, on the opening of spring commenced  
their march towards Greece. But as they were  
on the point of setting out, the sun quitting his  
seat in the heavens, disappeared though there  
were no clouds and the air was perfectly serene,  
and night ensued in the place of day." Herod.  
b. vii., s. 37.

So this could be nothing short of a total eclipse  
of the sun, and it must have been central at that  
place.

"Herodotus further informs us that when  
Xerxes reached Greece, the people were celebra-  
ting 'the Olympic games.' (b. viii., s. 26.) This  
proves the eclipse to have happened in the fourth  
year of those games, which makes it one of the  
most important in detecting error and establish-  
ing a correct chronology: for, as has been said,  
a total eclipse but seldom happens at the same  
place. \* \* \* \* We will now test Ptolemy's  
canon by this eclipse; and if we can find it at the  
time his chronology gives it, then so far he is  
correct; but if not, then it is proof positive of  
his incorrectness. According to Ptolemy Xerxes  
began to reign in the fourth year of the Olympic  
games, B. C. 485. But by calculation, there was  
no eclipse of the sun seen at Sardis during that  
year." Sealed Book Opened, p. 42.

The next fourth year of the Olympic games  
there was no eclipse, neither was there any  
eclipse in any fourth year of the Olympic games  
during his reign which according to Ptolemy en-  
ded B. C. 464. What have you now to say in re-  
gard to "Ptolemy's indisputable chronology?"  
"Oh," you say, "our historian was liable to be  
mistaken as to the places where these events oc-  
curred." But it happens that connected with  
this eclipse, is a circumstance that forbids the

possibility of such an error on his part, which is as follows:

"The troops throughout the continent, that were to march with Xerxes himself, having assembled at Critalla in Cappadocia, crossing the river Halys, they entered Phrygia, marching through that country, arrived at Celene, a city in Phrygia. In the city lived a man named Pythius, a native of Lydia. This man being in waiting, entertained Xerxes and all his army with great magnificence." Herod. b. vii, s. 27. "And this man Pythius was present at the time of the eclipse."

"This eclipse passing over the army of Xerxes, proves that it could not have occurred before he reached Cappadocia, for there it was ordered that all the troops throughout the continent that were to march with Xerxes himself should be assembled." (Herod. b. vii, s. 26.) And the fact that Pythius who was present at the time, was at Celene waiting for the arrival of Xerxes, shows that it was not before Xerxes reached Celene.

"It being so clear and certain that the eclipse did not happen before Xerxes reached Celene, the one as found by Dr. Hales amounts to nothing. . . . For even if this eclipse had happened at Celene it could not have been the one recorded by Herodotus. According to Ferguson's tables there were only about 3 1/2 digits eclipsed. Mine, (Thurman's) make 3 1/2. Sealed Book Opened, pp. 43, 44.

What shall we say then, when learned men, masters in Israel,—those whom we look up to as guides—thus endeavor to palm this off upon us, as an astronomically-established chronology? Does it not rather become us, to inquire whether these things are so that we may be ready to give "a reason of the hope that is in us"? We think we have already presented evidence enough to convince any unprejudiced mind of the incorrectness of Ptolemy's canon. But as we before stated, we are prepared to establish a better chronology, having for its basis, the unerring word of God and the concurrent testimony of nearly forty eclipses, which we will demonstrate to the satisfaction of every honest inquirer after truth, if required.

"It now remains to ascertain the exact time at which the commandment went forth; for we are not authorized to commence the 69 weeks with the framing of it, but from the time it went into execution, which could not have been as early as the time at which it was framed, for that was many years before Cyrus was born. It was not before he conquered Babylon; for until then the Jews were subject to that kingdom; nor until after the death of Darius. . . . It was in the first year of Cyrus (Ezra i, 1); and this could not have been later than Jeremiah's seventy-years captivity; for the object of the commandment was "that the word of the Lord by the mouth of Jeremiah might be fulfilled." (Ezra i, 1.)

"Ezra omits the proclamation of Cyrus for the building of Jerusalem. But this apparent difficulty at once vanishes when we observe who was to give the commandment, and to whom it was given; for we here have the exact words; 'even saying to Jerusalem thou shalt be built; for saith the Lord of Cyrus; he shall build my city, and he shall let go my captives.' (Is. xlv, 13.) By comparing Ezra i, 1-4 with vi, 1-5, we learn that he has not given us the full edict as issued by Cyrus; but the full copy having come down to us through Josephus, we find that as much was said about building Jerusalem as the temple. Josephus not only declares that Cyrus 'gave them leave to go back to their own country and to rebuild their city Jerusalem,' but by virtue of that privilege, we find them employed on that very work. (See Ez. iv, 12.) This commandment, therefore, went forth in the first of Cyrus, for Josephus says, Cyrus 'permitted them to have the same honor which they were used to have from their fathers;' and they re-

stored the former worship according to the law of Moses (Ezra iii, 1-6)

"That empty shadow called "a commandment to restore and to build Jerusalem," over which so much ado has been made, is simply this:—Xerxes having "stirred up all the realm of Greece," (Dan. xi, 9) his son, in the seventh year of his reign, making "a release to the provinces" (Esth. ii, 18), granted the Jews the privilege of returning home. (Ezra vii, 7.)

"The next one called a commandment to build the wall that enclosed Jerusalem. Nehemiah expressly says, 'the houses were not builded' (vii, 4),—that is not by him, but by Cyrus about 90 years before; for in the same verse he says, 'the city was large and great,' and without houses there could be no city," as every one knows.—Sealed Book Opened, pp. 52-56.

We will now take an extract from Review Vol. xi, No. 10 in "Synopsis of Present Truth."

"Those who contend for this decree, (the 20th of Artaxerxes, Neh. ii, 1-8), lay much stress on the phrase, 'to build,' as though the literal building of the city, was all that was involved in the prophecy, and this, Nehemiah got permission to perform. But we have already seen that walls and gates were built and broken down previous to his going up. We have also seen that if we are confined to the literal building of the city, the decree of Cyrus has the preference to all others; and this is a sufficient refutation of the idea. But further, we find in Nehemiah vi, 15, that the work of building which he went to perform was all accomplished in fifty-two days; whereas, for the building of the city in the sense of the prophecy, there are allowed seven weeks or forty-nine years."

Here we see our S. D. Adventist brethren have placed a powerful weapon in our hands, with which we can easily demolish their "nicely adjusted system of present truth." 1st. We are told in the above extract, that, "the walls and gates were built and broken down before Nehemiah went up to Jerusalem;" and, 2nd. That "the building of the city, in the sense of the prophecy, consumed 49 years." Now we ask our opponents to furnish us with one text to show that there was any permission given to Ezra, this side of the decree of Cyrus to rebuild the city. Who did rebuild it? We unhesitatingly answer, Cyrus. Again as we are informed that a period of 49 years were consumed in rebuilding Jerusalem, then we would again inquire, When did the 69 weeks commence? S. D. Adventists say, in the 7th of Artaxerxes. But our author, before quoted, informs us that this work was all completed before the 20th of Artaxerxes! 7 taken from 20 leaves 13! Then according to S. D. Adventists this work was all performed in 13 years! But the Bible says seven weeks or 49 years. We would advise our friend of the Review to be careful in the future, to take his sword by the handle, and not by the blade, as he has so evidently done in this instance.

(To be Continued.)

Report from Bro. Case.

BRO. BRINKERHOFF: I sit down to write a few words to you this morning. I have just returned from Pier Cove to this place, which I left one week ago today. On my way I stopped at Ganges and held two meetings: arrived at Pier Cove on the 9th. Found Dr. J. P. Parrish's to be a home for the pilgrim and I pray the Lord's blessing to rest upon that kind family. I held four meetings with

them; there were but few in attendance, but I believe that the truth that was spoken, will yet bring forth fruit to the glory of God. The reason why no more attended the meetings, was an account of prejudice, which had arisen in the minds of some, on account of the immoral and injudicious conduct of leading Advent believers in the adjoining towns. I pray the Lord to forgive all such, and help them to remove all the stumbling blocks out of the way, and live in such a manner before the world, that they shall not bring a reproach upon the cause.

On my return to Casco I found Bro. Wallen still holding meetings, with a good interest. Some I have asked the prayers of Christians, Bro. Wallen is an example to the flock, and is much esteemed here for his work's sake; may the Lord sustain him, and make him the instrument of doing much good. I feel that there is much for the servants of God to do, and but little time to do it in. Lord help thy chosen servants to give a faithful warning, that the blood of souls be not found in our garments.

Yours in hope of everlasting life. H. S. CASE.

Casco, Mich, Jan. 14, 1867.

LATER.

My last letter left me at Casco. I left Casco and returned home; found my family all well.—We made arrangements to hold a meeting of days in company with bro. Wallen. The continual snow storm, together with other things, has greatly hindered the people from coming out to meeting.

Our work was slow and discouraging at first; but bro. Wallen began to visit from house to house, and labour with the people. Soon the prejudices began to give way, and some nine or ten have come out decided for the truth, and more are seeking to know the truth. O praise the Lord for what he is doing among the people here in Bangor. Many are calling for us to come and help them in different places. We have more calls than we can possibly fill. I pray that God will raise up more faithful men free from all unscriptural influences, and fanaticism who will preach the word. O the want of the word of God. The prophet says, "My people perish for lack of knowledge," I wish that people could see and feel this and hold up the word of God. No substitute of erring man will ever feed the church of God, and make it healthy and united. O let us give the flock the sincere milk of the word, that they "may grow thereby up into Christ their living head."

H. S. CASE.

Hartford, Mich. Feb. 4th, 1867.

Report from bro. Kimball.

BRO. BRINKERHOFF: I write favorable for the cause in this place and vicinity. Our meetings are increasing in interest. I have received invitations to hold meetings in Abington, where the visionists hold their

meetings. I would interested some of these families of these families visited us to hold a wife both arose for hearts to the Lord public of his good arose for prayers man and his wife ten years old.

The first meet on the perpetuity next we held to in the gift of his five. Dear Bro. the benefit of pr love for sinners. ly we have had third angel's m convict and con "Cleanse first th the outside will Elder in Abingd dy who had been stead of asking the Lord, asked He hoped she w them to the kin vicinity have be by means of th sabbath truth th the visions and it has been for nunity.

I thank the L are taking, and ers would be gl ridical, and wi Yours for th Hampton, Ct

The truths of and always wil beliefs can be of harmonizin with themse travelling the be the true an by what they or "spiritual them as such, of what they: we find that t teach the sam does not exist sistency, thou with such peo connected wit description. The doctrin them, can, we

meetings. I would say all of those who became interested some time ago in the doctrine of the S. D. Adventists now attend our meetings. Two of these families have opened their doors and invited us to hold meetings in their houses. We have lately by invitation, held meetings at the house of bro. Baker's of Abington. He and his wife both arose for prayers, and both gave their hearts to the Lord and for the first time spoke in public of his goodness and mercy. Eleven others arose for prayers at the same time. This aged man and his wife are more than three score and ten years old.

The first meeting we held at this place we spoke on the perpetuity of the law and sabbath, in our next we held to view the love and mercy of God in the gift of his Son to suffer and die that we might live. Dear bro. as you stated in your last paper the benefit of preaching Christ and his undying love for sinners. I find it to be even so. Formerly we have had too much of the two horned beast, third angel's message, health reform, &c. &c., to convict and convert a sinner. Our Savior says, "Cleanse first the inside of the cup or platter and the outside will be clean also." The young vision Elder in Abington the other day talked with a lady who had been attending his meetings, but instead of asking her if she had given her heart to the Lord, asked her if she had done eating pork! He hoped she would soon give it up and go with them to the kingdom! Some good people in this vicinity have been driven away from the sabbath by means of those visions. After embracing the sabbath truth they have become disgusted with the visions and have given up the whole, and thus it has been for the past twelve years in this community.

I thank the Lord for the course you have, and are taking, and for our good paper, and with others would be glad to have it become a weekly periodical, and will do all I can to sustain it.

Yours for the Bible and Kingdom.  
ASA KIMBALL.  
Hampton, Ct, Jan. 24th 1867.

**CONSISTENCY!**

The truths of God's word are, always have been, and always will be harmonious. Probably our beliefs can be subject to no greater test than that of harmonizing them with the word of God, and with themselves. Sometimes we find while travelling the journey of life, people claiming to be the true and only church of God, proving it by what they call "demonstration of the spirit," or "spiritual gifts," and asking us to accept of them as such, and boasting of their unity, as proof of what they say. But when upon examination we find that their teachers do not believe and teach the same; and we are led to exclaim, "Consistency, thou art a jewel rarely found, and not with such people at all." Many of us have been connected with a people answering to the above description.

The doctrine of the Sanctuary as elucidated by them, can, we think easily be shown to be un-

scriptural; but their theory of it is not taught by all of their expounders to be the same, as we will proceed to show. This doctrine is considered by them to be one of great vital importance, and we would suppose that upon it all would be agreed; but such is not the fact.

In a work published by them entitled "The Prophecy of Daniel, the Four Kingdoms, the Sanctuary and 2300 Days," pp. 98-100 are devoted to proving that the "throne of God is in the first apartment of the heavenly Sanctuary," and they also believe that he was in that apartment up to the tenth day of the seventh month 1844. Says the writer on p. 98, "In vision at Patmos the beloved disciple had a view of the temple of God, the heavenly sanctuary. A door was opened in heaven. This must be the door of the heavenly tabernacle, for it disclosed to John's view the throne of God which was in that temple. It must be the door of the first apartment, for that of the second apartment is not opened until sounding of the seventh angel." Many other supposed arguments in favor of this idea are advanced by the writer on this, and the two following pages. The belief of S. D. Adventists respecting the sounding of the seventh angel and bringing to light their doctrine of the Sanctuary is, that he commenced to sound in 1844, as any one can see by consulting a work published by them called the "Sounding of the Seven Trumpets." But Eld. W. S. Ingraham while preaching at Pilot Grove declared that "the doctrine of the sanctuary was well known before 1844."

In Review Vol. XXIX, No. 4, we have a sermon on "The three Messages of Rev. xiv, 6-18," by D. M. Canright, in which he says (speaking of the coming of Christ to the Ancient of Days to receive a kingdom - Dan. viii, 9-14): "Mark, it is not to the earth, but to the 'Ancient of days, and they brought him near before him.' God does not dwell on the earth, but in the most holy place, or temple, in the heavenly sanctuary." Here are two statements about the same thing diametrically opposed to each other, made by two teachers belonging to the same church which boasts that from Maine to California, all teach the same thing" and as a writer of theirs said in an article in the Review, that they as a church "were led by an infallible guide. It may be so, but if it is, blindness is the medium through which it is seen.

We are led to exclaim (not consistency, but) inconsistency. Reader, be not overcome by the loud hoot of unity, but ask for an explanation of the foregoing contradiction. Unity cannot be expected until the chief shepherd shall appear when there will be one fold, and one shepherd.

M. A. DALBEY.

**Clerical strategy!**

BRO BRINKERHOFF: You are aware that R. F. Andrews was to be here on the 12th. inst. to attend Quarterly Meeting with the Mackford Church. He came according to appointment. You are acquainted with the circumstances of my withdrawal from the S. D. A. Church when you were here. As we expected, my case was referred to Eld. Andrews. But my former brethren had during the interval between my withdrawal and the Quarterly Meeting, used their utmost endeavors to influence my mind, and to gain an influence over

me, whereby I should sympathize with them in their unrighteous course toward my husband. Yes; I say unrighteous course. To condemn a man unheard! and without even a chance for a defence! Oh, shame! "Tell it not in Gath!" And why did they take such a course? You can easily understand why. Simply because the "vision theory" received its death blow from his pen! But thank God darkness is beginning to give way before the light of God's truth. "Thou art weighed in a balance and found wanting," is written upon their boasted structure of "Present Truth," and it must soon crumble to atoms. Eld. Andrews was himself very much opposed to my leaving the Church and tried all his arts to set me against my husband? He even told me that my husband would thrash the ground with me! and other expressions quite as malicious and ungentlemanly. Such a man I consider unworthy the name of a gentleman! Much less a minister of Christ! I have suffered in mind for a few months past more keenly from the wicked course pursued by my former brethren than I ever did from any other cause. There are some individuals connected with the S. D. Adventists that I dearly love. And as the cord is severed that bound our hearts together in sweet bonds of christian love, my heart almost breaks. Dear sisters, I love you still, I blame you not. You shall still occupy a large place in my affections. You could not help it. On a small minority rests this great sin. He that hath done the wrong shall receive for the wrong which he hath done.— Judgment will not long be delayed. The king will soon appear, then we shall know who really are his jewels. O you do not realize on what a slender foundation you build your faith and hope. Thus saith the Lord: Other foundation can no man lay than that which is already laid." Paul says "If I or an angel from Heaven preach any other gospel unto you than that which ye have heard, let him be accursed." I marvel that ye are so soon turned away from the gospel unto another, which is not another. But there are some that would pervert your minds with false theories to draw away disciples after them. Such is any theory based on modern visions or revlitation. I feel truly thankful that I have got out of bondage, that my eyes have been opened to see the deformities of this modern delusion. Brothers! Sisters! Haste! Get you out of this place; for the Lord is about to destroy it! God is still willing to save us. Salvation is still within the reach of all who will seek for it; and Life's unfailing fountain is freely offered without money and without price.

"To him that is athirst will I give to drink of the waters of life freely." Oh, may we all drink. Your sister striving for eternal life.  
MARY B. HAMILTON.  
Mackford, Wis., Jan. 13, 1867.  
Voice of the West, please copy.

EXCELLENT THOUGHT.—The princely-minded Sutton, founder of Charter-houses, used often to repair to a private garden, where he poured forth his prayers to God: "Lord, thou hast given me a large and liberal estate; give me also a heart to make use thereof."

## THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, FEB. 19, '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.

THE Editor is absent this week, having gone to Waterloo to remain away one week, which will account for all imperfections which may appear in this number. D. W. H.

THE article in our last issue on the Sabbath by bro. SNOOK was not designed as affirmative arguments on a discussion pending between bro. S. and one of our exchanges. We copied it from "Review of Springer," without consulting bro. S.

"THE CHRISTIAN" comes to hand changed in form, but not in usefulness, unless it be for the better. We like it much, and know of no periodical we esteem more highly. Bro. Hastings is untiring in his efforts to benefit his fellow-beings. Would to God there were many more like him. May God bless his efforts. We would say to our readers subscribe for it. It will not hurt you, but do you good. It is not sectarian, and will not wound your feelings. It is an open advocate of holiness, and is what it purports to be—CHRISTIAN.

Price, 60 cents per year. Address H. L. HASTINGS, No. 19, Lindall St. Boston, Mass.

WE commenced a series of meetings at this place, Jan. 25th, and continued without intermission till Feb. 16. Bro. SNOOK, NICHOLS, and HOLL assisted in preaching the word. A good interest to hear, was manifested, and although some of the time it was very cold, yet we had a good attendance. The prejudice that visions of the 19th century and other fanatical ideas had created in the minds of the community, has dissipated, and the truth in the eyes of the people is not disgraced with the above things.

The preaching was characterized by an intense desire for more holiness of heart, and higher attainments in the divine life. The church was aroused more to a deep sense of duty, and brought to feel the responsibilities that are resting upon them. FIFTEEN were added to the church organization, and some came out on the sabbath, while a number of others are very much awakened. We trust that great good may be the result. Bro. SNOOK will continue once a week on first day evenings, to lecture on the prophecies, and other subjects of interest.

THE following resolution was unanimously adopted by the S. D. A. church at Wright, Mich., during the recent visit of Eld. James White and wife to said church as published in "Review," present vol. p. 162:

"Resolved, That it is the opinion of this church that persons corrected by the testimonies should not have said testimonies in their possession, in writing, but they should be deposited with the elder or elders of the church of which they are members; and if they wish to read them, to refresh their memory, they should do it at the house of the elder or elders, and not take a copy or part of a copy, or any part whatever of the testimony in writing away with them."

REMARKS: In the name of all that is good, what next? Never have we witnessed a more iniquitous and soul-tyrannizing scheme than the above. Don't talk about the visions of Mrs. E. G. White being good in their tendency. Away with such a thought! Was not the hypocritical covering up and suppressing of that which purports to be the word of God, enough? Or must still lower depths be reached? Are the visions of such weak, puny material that they must now be kept from the commonality? Why not let the poor soul intended to be gulled by them, have the precious treasure in his possession? Ah! the visions may turn and read its author, as many already have done. If the poor soul should forget, he may go and read it, (the vision,) at the place of depositary; but on no account will he be permitted to have a copy. HE MAY MAKE A BAD \*USE OR IT. Yes, he may, when his eyes are opened, read through this soul polluting scheme, and use the vision against its author. More tyrannical than the Papist and none the less bigoted, Wonder why the Lord was not thus careful with the testimonies of the Bible, and keep them thus secluded, and have the people go to some favored spot, and when forgetful, read their duty, but on no account be allowed to take a copy in writing away? Yes; this surpasses anything we have ever heard, O, that we had a thousand tongues! We would cause them all to cry in thunder tones against such iniquity, and help to rescue the captives, and point them to Jesus, but not through the mists of latter-day visions. O, my soul! why, why such doings? The cup will soon be overflowing. O, God, pity the poor captives.

## Appointments.

Providence permitting we will commence a series of meetings at Palestine Iowa, commencing Feb. 22nd, 1867 and continuing as long as the cause may demand.

W. H. BRINKERHOFF,  
J. H. NICHOLS.

## CONFERENCE.

Providence permitting, we will meet with the brethren and friends of the cause of truth in Conference, at Stoughton's corners Hartford Van Buren Co., Mich., on the 22d day of March. A. D. 1867. We earnestly desire to meet the ministering brethren at that time in order to confer in

gard to future labors. Let there be a general rally to the standard of truth. Come in the full and favor of Israel's God. Come with prayerful hearts. Come determined to work in the great cause. The prospect looks cheering before us, and let all redouble their diligence to do the Master's service. Will some bro. meet us at Decatur on Thursday, March 21st?

W. H. BRINKERHOFF.

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