

# THE HOPE OF ISRAEL.

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

Present Series.

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## THE HOPE OF ISRAEL.

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### SUBMISSION.

BY EMMA F. ALDRICH.

How sweet to bow to God's commands,  
In the bright morn of life;  
Give all into our maker's hands,  
And shun the way of strife.

Well pleased must God our Father be,  
That we in days of youth;  
Should seek his precepts to obey,  
And love the ways of truth.

The smiles of Him who reigns on high,  
Will ever rest on us;  
If in our daily lives we try  
To conquer ev'ry lust.

No joys of earth can be compared,  
With those the young do know;  
When they the hope of life have shared,  
Letting earth's honors go.

The Savior with his mighty hand,  
Will safely guide us home,  
To the bright shores of that good land,  
And storms will never come.

Then let us make our early choice,  
The road with dangers rife;  
Then at his coming we'll rejoice,  
And have eternal life.

## THE KINGDOM OF GOD, DELINEATED.

Article No. IV.

BY ELD. S. DAVISON.

THE KINGDOM OF GOD DETERMINES THE CHARACTER AND DESTINIES OF ALL NATIONS.

This important truth may be seen in every phase of human history: God himself has announced it by the mouth of all his holy prophets: thus he said to Jeremiah (i, 10), "See I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy; and to throw down; and to build, and to plant."

Although the confusion of tongues answered the purpose for which it was inflicted, viz.: to divide the families of men in the earth, that the whole

earth might be peopled; it did not wholly defeat the purpose of men to form a government of their own. The descendants of Cush, the first born of Ham as they were first in this Babel rebellion against God's government, so they are specially pointed out as leaders in the same project after the defeat of their first undertaking. They preferred to govern themselves rather than submit to the government of God, and although the history of the other families in this respect at that time, is not specially given, their subsequent history shows that the mania for self-government rapidly spread and continues to this day.

Between the building of Babel and the calling of Abram, there were four generations; and about one hundred and forty years. The builders of Babel were grandsons of Noah, in whose days God divided the earth unto their several families. (See Gen. x, 5, 32, and Dent. xxxii, 8.) Their project in building Babel was, therefore, an act of open and unavowed rebellion against the kingdom of God! God had in an especial manner divided the earth between them as families and commanded them to multiply and fill the earth, but they said "Let us build us a tower and acity, and let us a name, lest we be scattered in the earth." This, therefore was the sin which brought the anger of God upon them, to overthrow their project. Yet, after this, they persisted; in the land of Shinar, Nimrod and his successors built Babel and Erech, and Accad, and Calneh; and in the land of Asshur (or Assyria), Nineveh, and its streets, Calah, and Resen.—(See Gen. x, 11, marginal rendering, and Boothrod's notes.) All these were seats of government, and as they were built in rebellion against God's kingdom, they led to idolatry, and thus the first human governments were in open hostility to the kingdom of God, and with few exceptions they have continued so to the present day. The rise and spread of these kingdoms of men, brought the kingdom of God into imminent peril; there was again danger that all the families that feared God would be swallowed up by this growing rebellion: and as before the flood, all the godly of the earth be exterminated: but God had said unto Noah, "With thee will I establish my covenant." The earth must therefore be peopled with a godly seed, and be the dominion of righteous men, for the word of the Lord can never fail. Heaven and earth may pass away, as they did in the deluge, but the word of the Lord will not fail. To raise up a godly seed, the Lord God called Abram out of Ur, of the Chaldees, i. e. out of Mesopotamia: and said unto him, "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." This, then,

was the design of God, in the calling of Abram, viz., to perpetuate his kingdom in the earth! No trifling, capricious object; but a link in the great and grand project that God has purposed from the beginning of the world, viz.: the establishment of a kingdom of righteous men, over the whole earth forever!

From that day to this, stands out clearly the great purpose of God, to establish his kingdom in all the earth; and the kingdoms of men as rivals claiming the right to self-government, and thereby rejecting the kingdom of God. Which shall prosper? which shall ultimately get the victory? Faith in God can determine! Abram believed God and he went out of Mesopotamia, not knowing whither he was going, but believing that God was able to accomplish all that he had promised. What was Babel, and Erech, and Accad, and Calah, in the land of Shinar? or Nineveh and Calah, and Resen in the land of Asshur? "By faith he looked for a city which hath foundations, which will endure forever whose builder and maker will be God," and the promised seed of the woman, the ruler thereof. And such has been the faith of those who have Abraham's faith unto this day. This view of the subject, illuminates the whole history of God's dealings with the nations of the whole earth, and throws a halo of glory over all the pages of prophecy.

"When the most High divided to the nations their inheritance, when he separated the sons of Adam he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." Dent. xxxii, 8. Israel is the first chosen nation of all the nations of the earth. Of them comes the Anointed One, who is to rule all nations. Their inheritance, therefore is central one; and from thence will go forth the word of the Lord, that is to rule all nations.

When the people of Israel said unto Samuel the prophet, "Make us a king like unto the nations," the thing displeased Samuel, and he said, "The Lord was your king." Israel transgressed in this thing, and incurred the anger of the Lord as well as the displeasure of Samuel. It was doing as the nations had done before them—rejecting the promise of God, and contemning his dominion of the earth. Israel's rebellion in this thing was a striking exemplification of the sin of the first nations of men. They were all children of Noah, and his sons, to whom God had said, "And you, be ye fruitful, and multiply and replenish the earth." "And I, behold I establish my covenant with you, and your seed after you." Gen ix, 9. Not one of the heathen governments of men was an institution of God. It was only when they had rejected the kingdom of God, that he gave them up to the determination of naughty and ambitious men, who, and their successors had sought to rule the earth without God; and as they acquired power, disputed each other's possessions which God divided unto them. What is this, but rebellion against God?

It is on this ground all the prophet of God; have foretold their utter and entire overthrow, when the kingdom of God shall be set up in power. Their idolatries, their aggravated sins and iniquities, are the result of casting off the kingdom of God; and their persistence in the claim of self-government whether by monarchs of their own choice, or by rulers periodically chosen by the people, necessitates the rejection of the Kingdom of God upon the Earth. It is in this condition they are contemplated by the second Psalm, "Why do the heathen rage, and the people of the earth imagine a vain thing? The kings of the earth set themselves; and the rulers thereof take counsel together against the Lord, and against his anointed; saying, Let us break their bands assunder and cast their cords from us. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure; yet have I set my King upon my holy hill of Zion." It is upon this ground the twenty-fifth of Jeremiah, pronounces the utter destruction of all the Kingdoms of the world; which are upon the face of the earth." Jer. 25 to 33, and Daniel's prophecy of a stone hurled from the mountain top crushing the Kingdoms represented by the iron the brass, the silver, and the gold to powder; so that like chaff of the summer threshing floor which the wind driveth away, there is no place found for them after the Kingdom of God is established upon the earth. And thus Jesus Christ says, "upon whomsoever this stone shall fall, it shall grind him to powder."

There is no escape from it, Israel is the first chosen nation. The kingdom of God comes out of them, "out of Judah shall come the corner, the nail, the battle bow and the appointer of tribute also." Zech. x. 4. This is Queen Elizabeth's version. Our version reads, "the oppressors together." Commentators tell us, the original word is of extensive import and implies an exacter of taxes. The same things are foretold by Isaiah xli 14.—"Be not afraid thou little worm Jacob and those despised Israel; for I will help thee, saith the Lord, and the holy One of Israel, thy redeemer. Behold, I will make thee a threshing cart and a new flail that thou mayest thresh and grind the mountains, and bring the hills to powder." See also Isaiah lx, 10. Queen's version.

It is in vain to mistify all these prophecies of the kingdom of God coming by the kingdom of Israel, and all the nations of the earth subjected to them. "Salvation is of the Jews," said the Messiah to the woman of Samaria. In all the prophets the name of the kingdom, or nation, or country, or people of which they speak, is specifically given; None are left mystical and uncertain. Our geographies are not more certain and definite than the prophecies. The kingdom of the Chaldees, the Medes and Persians and the Greeks are mentioned by name; and the fourth kingdom which was not known by name with its ten divisions which had neither name nor existence in Daniel's day are so graphically described, that after their appearance, we know of no believer in prophecy, who doubts their identity. They are accomplished facts existing in our day, and so will be the gathering of Israel, the establishment of the kingdom of God in their midst, and the overthrow of the kingdoms of men.

Let us accept the prophecy, and look for the

kingdom. "In the days of THESE KINGS shall the God of Heaven set up a kingdom which shall never be destroyed." The rise of the four kingdoms is an accomplished fact. History records it. The empire of Rome, the fourth kingdom, has been divided, ten kingdoms have appeared, the little horn that came up among them has run its appointed times; his dominion is taken away; the temporal power of the Pope is gone. These kingdoms that remain are the acknowledged rulers of the world. What other phase they may yet put on, we do not know, but we do know that "In the days of Daniel's kingdoms,—the fourth of these kings,"—the last remains of the fourth of these kings,—the Kingdom of God will be set up, and break in pieces and consume all these kingdoms represented by the iron, the brass, the silver and the gold.

#### "THE COMMANDMENT TO RESTORE, AND TO REBUILD JERUSALEM."

BY THOMAS HAMILTON.

(Continued.)

"Unto Messiah the Prince." Dan. ix, 25.

Seventh Day Adventists claim that the 69 weeks commence at B. C. 457, and end at A. D. 26 with the baptism of our Lord by John, assigning as a reason for this claim that Christ was not anointed till his baptism. But did his baptism constitute him the ANOINTED, or the Christ? We answer: No, for he was born the Anointed, 'or the Christ.' "Unto you is born this day in the city of David a Savior, which is Christ (MESSIAH) the Lord." (Luke ii. 11). The phrase, "UNTO MESSIAH," is explicit, and means the same as unto Christ," in the following text; "From the carrying away unto Babylon, UNTO CHRIST, are fourteen generations." (Matt. i, 17), which measurement the preceding verses terminate when Christ was born. Then if the fourteen generations, "which reach unto Christ," ended at the birth of Jesus, it follows that the 69 weeks which reach "unto MESSIAH," or Christ, must also have ended at his birth. Here we drive a nail in a sure place, which makes it impossible to commence the 69 weeks with B. C. 457. But notwithstanding all the positive evidence adduced to prove that Cyrus gave this commandment and that consequently, there were only 483 (69 weeks) years from the first of Cyrus to the birth of Christ, some have been presumptuous enough to deny that the restoring Jerusalem was included in the decree of Cyrus, simply because Ezra omitted to record the whole matter and only mentioned the TEMPLE. Such forget that God had said of Cyrus, "He shall build my city;" and overlook the fact that a commandment to do a certain work must precede the work itself; and, also disregard the historic record of Josephus concerning the decree of Cyrus, "I have given leave to as many of the Jews that dwell in my country as please to return to their own country and to REBUILD THEIR CITY, and to build the temple." (Ant. B. 11, C. 1, S. 3.) Josephus states, "He gave them leave to go back to their own country and to REBUILD THEIR CITY JERUSALEM. (Ant. B. 11, C. 1, S. 2.) Furthermore; during the reign of that Artaxerxes who preceded Darius (Cyrus' son) the work on the temple was postponed "unto the second year of

the reign of Darius king of Babylon," under the following order! "Give ye now commandment to cause these men to cease and that the city be not builded UNTIL ANOTHER COMMANDMENT shall be given from me (Ezra 4. 21). The connection shows what part of the city they were building namely; THE TEMPLE; but "ANOTHER COMMANDMENT" presupposes a preceding one. Who, with this fact in view, can deny that a previous commandment to build Jerusalem had been given by Cyrus, and that one part of the work, the completion of the temple, was going on after his death, and perhaps also, an enlargement of the city? But when the work was resumed by "another commandment," it was not only work on the TEMPLE but a mere reinforcement of Cyrus' decree by subsequent order of his successors in order to execute Cyrus' commandment." (See Ezra v, 9—17 vi, 1—3, 14) Bible time examined P. 113—115) But our opponents tell us that the houses were not built, and to prove their position refer us to Neh. vii, 41. But this is a rank perversion of the truth; for in the preceding verse we are informed that they appointed "WATCHES of the inhabitants of Jerusalem every one in his watch and every one to be OVER AGAINST HIS OWN HOUSE; which is positive truth that the houses had already been built. Again: If there were no houses in Jerusalem, where did the vast multitude reside that went up from the captivity with Zerubbabel about 90 years before? How many went up with Zerubbabel? Answer: 42360 besides servants and maids of whom there were 7337, which amounts to nearly 50,000. And yet no houses in the city to live in! Preposterous!

But the most ridiculous evasion of plain Bible truth which we have to notice, is the claim of S. D. Adventists as set forth by J. N. Andrews. Hear him: "The commandment of the God of Heaven for the restoration and building of Jerusalem was clothed with the legal authority of the Persian empire and MADE THE LAW OR COMMANDMENT of that empire by the successive edicts of three different Monarchs CYRUS, DARIUS and ARTAXERXES." (Andrews on Com. p. 17) according to the above view, we are led to conclude that when God called Cyrus by name he meant a line of Persian kings, or a Dynasty; which would be most shocking. For when God definitely designated Cyrus by name, years before he was born, he said of him: (1) "I have even called THE NAME (2) FORMED THESE from the womb (Query: WERE ALL THE PERSIAN KINGS BORN OF ONE MOTHER?) (3) Open before HIM the two leaves of the gates." (4) "HE shall build my city." Where has God ever called any Persian king Cyrus except Cyrus himself? No where! When God says of a man, I have even called THEE by thy name, what right have we to dispute it? and when God says of the same man, "HE SHALL BUILD MY CITY," what object can we have in denying unless it be to save a theory that must fall unless we can manage to impeach or evade Jehovah's own statement? (Bible time examined).

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As we have succeeded in locating the going forth of the commandment in the first of Cyrus we shall now undertake to give the true chronology as we have proposed, based on God's unerring word and confirmed by the science of astronomy. And in so doing we shall make use of Thurman's chronology, which we adopt as our own. But the inquiry might arise; is the chronology of Thurman reliable? We will test it and see. "Ptolemy's canon makes 538 years from the first of Cyrus to the beginning of the Christian era, or 533 to the birth of Christ, B. C. 5; whereas Thurman makes only 488 year to the Christian era or 483, to the birth of Christ B. C. 5, a difference of 50 years. Which is correct? As there can be no mistake, as to what commandment is meant (Dan ix. 25); and as we have abundantly proved that no other commandment was ever given to restore and rebuild Jerusalem but that of Cyrus; and as that went forth in the first year of his reign; (Ezra i. 1.) it is positive proof that Thurman's chronology gives the true length of time from the first of Cyrus to the birth of Christ; for 69 weeks equals 483 prophetic days or years. This ought to settle the matter.

As we have before shown that eclipses claimed in support of Ptolemy canon, never occurred at the time specified, we have here also shown that this boasted "incontestable canon" is alike opposed to inspiration! But perhaps some one may inquire if Thurman is a competent astronomer? Ptolemy, as we have before stated, was an Egyptian astronomer of the second century and of an imperfect school. Those who still cling to his canon are not aware perhaps that his chief error has been found to consist in his counting the full length of the reigns of various kings who reigned a part of the time cotemporary with his predecessors and by this means bringing confusion into the chronology of our world which should be harmonious. Astronomy like all other sciences has steadily advanced and in this age of light has made rapid strides, as has been demonstrated by the falling stars of Nov. last. Mr Thurman discovered that it was a difficult matter to arrange tables with sufficient precision to accurately compute ancient eclipses, owing to the acceleration of the moon's motion. He corrected Ferguson's tables by the use of modern discoveries in the science of astronomy, and then tested them to see if they would make certain eclipses on record in the past. Finding no discrepancy, he proceeded to compute those ancient eclipses relied upon in support of Ptolemy's canon, and found that the canon not only lacked the support of astronomy but was fairly overthrown by it. We will now hear Proof. Hudson, on astronomical tables.

"All astronomers say, we must not prove the eclipses by the tables, but the tables by the eclipses. This is the received doctrine of the relation of tables to all eclipses given us in history generally reliable. It follows that if the tables do not make them accurately, so much the worse for the tables, if an eclipse is recorded as accurately and credi-

bly as reliable historical events generally, then it becomes a standard, and the tables will come nearer and nearer to it, as they become more and more accurate."

The above position, is undoubtedly correct, where reliable and unperverted history is used, such as a record from an eyewitness of an eclipse. Such was Ptolemy himself, whom we shall bring as a witness to prove the incorrectness of his own chronology, by an eclipse of the moon "at Alexandria," March 6, A. D. 136, about 1730 years ago. (To be Continued.)

Report from Bro. Sheffield.

BRO. BRINKERHOFF:

As it is always pleasant to me to hear from those of like precious faith, I thought I would not be out of place to drop a line to the "lonely ones," thro' the columns of the *Hope*, respecting what I saw and heard while in company with Bro. E. W. Shortridge at Knoxville and elsewhere.

Dec. 8th. On this Sabbath morning as myself and family went to Bro. Davidson's for a brief Sabbath meeting as our custom is, although our congregation is composed of but our two families, I was a agreeably surprised to find Bro. Shortridge there. I went with Bro. S. to Knoxville arrived there on the evening after sixth day Dec 14th. We attended meetings on Sabbath 15th, at the S. D. Advents but as no liberty was offered during the meeting we took the privilege after the meeting was closed to speak a few words concerning the Kingdom of God. On first day and evening and on the evening after the second day Bro. S. preached in the Court House to a small congregation that varied from 20, to 60, on the subject of the Kingdom of God and the changing of his times and laws. On Fourth day, I left him at Albia from thence he returned home to Keithsburg, and myself to Centerville.

On Third day Jan. 1, 1867, again met with Bro. S. at his home near Keithsburg; found him surrounded by about 30 Sabbath keepers, the result of precept and example from him; had the privilege while there of speaking to a crowded house of anxious and attentive listeners on the subject of the coming Kingdom and its glories. The debate held at Keithsburg on the Sabbath question by Bro. Snook and Shortridge against Eld. Fisk and Lucas, is telling heavily in favor of the Sabbath in that community. While I was there one man came to Bro. S. and in my presence earnestly entreated him to come to his place and preach these things. He also received a letter from a bro. in Palestine Iowa urging him to come and renew their former acquaintance as he now no longer feared his influence, as he had become satisfied that all was not right with the Battle Creek platform as they had added plank after plank till it looked dangerous to him. At Pleasant Grove found four lonely sisters observing the Sabbath of the Lord. One bro. and sister at New London these I believe are all the fruits of Bro. S's labors; was told at London that Bro. S. preached once while here as he went to Centerville on the Sabbath and the whole town has been one continued scene of excitement ever since.

From your brother in the hope of Israel.  
E. S. SHEFFIELD.  
Centerville, Iowa, Feb. 3, 1867.

THE SABBATH.

Sweet day of rest, I love thee,  
Thou holy Sabbath day;  
My Father hath ordained thee,  
To cheer my weary way.  
Thou art a heavenly treasure  
Of Eden's happy days,  
The boon of my Creator,  
I'll spend thee in his praise.

I'll sing of my Redeemer,—  
Thy gracious Lord, and mine—  
Beyond the rolling river;  
The sinful stream of time.  
There's rest for the weary,  
When sin shall be no more,  
And we arrive in glory,  
Or Canaan's happy shore.

Then on, new moons and Sabbaths.  
Well gather round His throne,  
While golden harps are ringing,  
With music yet unknown.  
While hallelujahs rolling,  
The glorious theme prolong;  
Hosannahs,—loud hosannahs,  
Unto our God belong.

LESLIE PINKERTON.

Marion, Iowa.

The Scoffer Silenced.

An infidel from Louisiana saw, in a steambot on the Mississippi, a minister whom he heard deliver a discourse on infidelity. Gathering his associate to the table, he began to tell hard things about religious people, the Bible and its ministers. The minister said nothing.

At length the infidel came up, and suddenly slapping him on the shoulder, said,—

"Old fellow what do you think of these things?"

"Do you see the beautiful landscape?"

"Yes."

"If you were to send out a dove he would pass over it, see and delight in all that is beautiful as lovely; but if you were to send out a buzzard, he would see nothing to fix his attention, unless he could find some rotten carcass, loathsome to a other animals; on it he would light and gloat with exquisite pleasure."

"Do you mean to compare me to a buzzard?"

"I made no allusion to you."

The disciple of Tom Paine walked off in confusion and was called Buzzard the rest of the passage. [Sic]

The Pennsylvania Legislature is at a loss to know what to do about allowing Philadelphia street cars to run on Sunday. The question is certainly an important one on the score of convenience, especially to church goers. If it is consistent with the Christian idea of the Sabbath country people to "harness up" and ride to church why should it not be for city people to go to work from service in public conveyance.

CONSCIENCE writes in silence what it would one day audibly read, perhaps to your confusion, confusion, and distress.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

Visit to Waterloo, Iowa.

Feb. 12. Left the busy cares of the office, and wended our way toward Waterloo, Iowa. Arrived safely, through the kind providence of God. We hardly knew whether we should meet a welcome, as some please to call us "Rebels," because we acknowledge no leader but Jesus, nor drink down visions and some other matters. We felt however that our heavenly Father would provide for us. So leaving the depot, we hastened to the home of bro. and sr. Barbee. We say "bro. and sr." because here we have ever found kindness, hospitality, and an earnest desire for our comfort, that we shall certainly be granted the privilege of saying bro. and sr. We were made welcome. In the evening bro. and sr. Jackson came over, and we spent a short time in earnest, but sociable, and to us very agreeable conversation concerning God's prophetic Word. We love to talk and reason with persons, when we can all feel free, with no pet theory to bind us down; and we found that spirit manifested among this people, which betokens a child of God.

Feb. 13. Spent the day at bro. and sr. Jackson's. Enjoyed myself very much. Had more conversation, and social exchange of views.

Feb. 14. This is a world of disappointment! O when will the time come that we shall know of no disappointments? Bro. Glover was to have come into the city and carry a load out to his house, that we might have a friendly visit with him at his home. We waited several hours, and he not coming, we visited a creek between us and our object point, and lo! it was running wild over the bottom land. Thus we were compelled to forego the pleasure of a visit we had doted on much. But all things are for the best. Feb. 14th and 15th, spent in town.

On Sabbath, the 16th, talked to those who assembled at bro. Jackson's and had, to us at least, a profitable season.

On First-day the 17th, we intended to lecture in La Porte city but could not well get there, and then attended a meeting of the Disciples in Waterloo, and were kindly invited to preach for them, which we accepted, as we have resolved never to let one opportunity slip of testifying of the love of the Savior. We were then solicited to speak again at night, which we also complied with. Had an attentive congregation, and we hope that the cause of God may be advanced thereby. We remember them kindly, also some others that we formed an acquaintance with at that time.

On Monday we started for home, and as we bid them farewell, we received a kind invitation to come again. We hope in the Providence of God to do so.

To Eld. J. H. Waggoner.

DEAR BRO.—As you are of the opinion that there are some who are honest that are connected with the Iowa rebellion (as some are pleased to term the efforts made in this State to cast aside error and stand stiffly for the truth), and as we hope you may consider us among that number, and hoping that your only desire and aim is to do good, will you be so kind as to answer through the columns of the Hope, some few points which have arisen on our mind since reading your revised work on spiritualism. There are some things which look so inconsistent in it when taken in connection with your other views that I am at a great loss to understand them. The columns of the Hope are freely opened to you to make plain these seeming inconsistencies, notwithstanding the Review is not to us. Should we have the privilege of seeing you when in Mich., we would be happy to tell you more than we can now write. But we will bide our time, for the Judge of all the earth will do right. But to the points under consideration:

1st. As you understand that "very soon the growing popularity of this delusion will carry it into the very heart of both church and state," and thus Spiritualism become the ruling ism of the day, by what means will this class become so tyrannical and self-righteous as to make the image of the beast, and cause individuals to be killed for disobeying its mandates. You know such is not the tendency of Spiritualism.

2d. You say "Spiritualism loves popularity, but hates the Bible and its institutions, therefore it may well be expected to favor Sunday-keeping, and oppose the keeping of the Sabbath in obedience to God's commandments." We ask, 1st. If Spiritualists oppose the Bible, by what means will they favor Sunday keeping? Do not those who keep Sunday, think they have a reason in the Bible for it? 2nd. If the Bible is rejected, what will induce them to hit upon any one day? Would not your assertion have looked a little better with some evidence?

3d. You say, "It is true that Spiritualists denounce all law, and offer freedom from restraint; but the natural tendency of this is to subvert government, and to introduce a state of anarchy which is certain to cause a disregard of all rights."

If Spiritualists denounce all law, how make a Sunday law? That would be part of the all law, would it not? If Spiritualism "is certain to cause a disregard of all rights," by what means in your system will the rights of Sunday-keepers be so strictly guarded as to imprison, and attempt to kill men for not keeping that day? If "whatever is, is right," won't it be right in the estimation of Spiritualists, to keep the seventh day, or first day, or no day at all? Again, a small particle of evidence would have made your statement look a little less inconsistent.

4th. On p. 40 of your work, you commence a chapter with the title "They deny God," and quote a large number of Spiritualists as proof of your statement. Now granting that you have proved your statement good, will you be so accommodating as to inform us, by what means a class who acknowledge no God will so move as to make laws of a religious nature, the penalty

of which will be death? Worship a God, when they acknowledge no God? Why, bro. Waggoner!!

5th. On p. 45, the title of a chapter reads, "They deny Christ," and you quote from the Telegraph, Truth Seeker, Dr. Weiss, A. J. Davis, and a large number more in proof of the title above. Yes; one-half of your witnesses proved it conclusively; but, Query: What reason do Sunday-keepers offer in keeping that day? Answer: That "Jesus arose on that day." Now as they do not endorse this Jesus, but call him an "impostor," don't it sound quite odd to talk about keeping a day so strictly in commemoration of an impostor, so to cause men to be put to death for not obeying it? Bro. W., do tell us all about this!

6th. On p. 55, you say, "They deny the Resurrection," and you use the following language: "They so completely ignore the doctrine, that they seldom speak of it, except with the most contemptuous expressions." Let me ask, As Sunday laws must be passed according to your theory, having such severe penalties, that if no complied with, the violator will suffer extreme anguish; and as spiritualists are the ones to do this work, won't you tell us how they can operate with Sunday laws, when they "speak of the resurrection with the most contemptuous expressions," as Sunday is based on a resurrection from the dead?

7th. On p. 64, you say, "They deny human accountability, and punishment for sin." Please to tell us how they will get to the other extreme, and have so much "human accountability and punishment for sin," as to pass severe enactments about Sunday-keeping, so as to keep people from sinning, when they have no "punishment for sin!"

8th. On p. 71, you say, "They deny the plainest principles of morality." You have made a statement on the same page, which we must quote, as it is so expressive: "Men who deny the Bible, who deny God, who deny Christ, will, in general acknowledge some principles of right—some rules of morality to which they are ready to admit all should conform. This is the work of the law written in the heart; more generally acknowledged than any written revelation that ever was given. In all ages it has been the same. No considerable body of people, especially of those claiming the advantages of civilization, have ever denied this except the Spiritualists of the present time. If we do not make good this charge by sufficient proofs, we stand ready to be impeached."

Now, sir, you can find principles of morality in all classes with the exception of "Spiritualists of the present time," and yet you are to have this class so exceedingly moral as to far exceed the religionists of the present time, that penalties of imprisonment and death are to be inflicted upon the violators of Sunday, which is not now the case with those who you admit possess some morality. We are astonished at you.

Much more we might offer, but space will not permit. Now, dear bro., do let us hear from you this matter. Praying that we may be led into all truth, we subscribe ourselves,

Yours in hope of Life,

W. H. B.

NEW It is astonishing to see what arguments are used in order to sustain the view that they often have a few examples to lay before the reader. No 13 on the 1335 days article on that subject.

For the benefit of two arguments on 1335 days ended paragraph. Blessed is he that stands three hundred not such as to be in possession of those. But he that waits for the special blessing of Sunday laws, when they "speak of the resurrection with the most contemptuous expressions," as Sunday is based on a resurrection from the dead?

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W. H. B.

NEW ARGUMENTS.

It is astonishing to see to what lengths men will go, and what arguments they will sometimes use in order to sustain a daring theory. In their reckless zeal they often betray a willingness even to wrest and pervert the Scriptures of truth. We have a few examples of this kind which we wish to lay before the readers of the *HOPE*. In *REVIEW* vol. xxvii. No 13 the Editor offers some remarks on the 1335 days which were drawn out by our article on that subject, which he refused to publish.

For the benefit of the honest, we will notice one or two arguments in said remarks to prove that the 1335 days ended in 1844. In second column second paragraph, he says "Again the promise, 'Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days' is not such as to necessarily carry forward the termination of those days to the resurrection." Blessed is he that waiteth? This surely refer to the living. The blessing then is (for them) not for the dead. But at the resurrection they (the living) receive no special blessing above the righteous dead. In deed upon this latter class there is a blessing pronounced at that time. "Blessed and holy is he that hath part in the first resurrection and we are told that we which are alive and remain, shall not prevent, or go before or have precedence of, in any respect them who are asleep. The blessing then, upon the living at the end of the 1335 days must refer to a period prior to the resurrection." This argument will doubtless be conclusive and satisfactory, to the readers of the *Review* generally. They will drink it down with a relish as a part of **PRES-ENT TRUTH**. But although it may be satisfactory to others, it will not answer our purpose. The reasoning is unsound, gotten to the very core; as we will now proceed to show by applying the rule of interpretation as here laid down to other scriptures. We read in Luke xii. 37. 38. "Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself and make them to sit down to meat and will come forth and serve them. And if he shall come in the second watch, or come in the third watch and find them so, blessed are those servants." Again (v. 43), "Blessed is that servant whom his Lord when he cometh shall find so doing (giving meet in due season). Here, then is a blessing promised to all such as are found faithful at their posts when the Lord comes.

Now for the rule: "As this blessing is for the dead it must refer to a period prior to the resurrection." Reader what think you of such argument? We are at a loss to know whether to attribute such reasoning to an astonishing lack of perception on the part of the Editor of the *REVIEW* or a willfulness to pervert such plain and positive testimony to save a crumbling theory. It is upon the strength of such arguments that we are required to believe that the 1335 days not only ended in 1844, but the promised blessing was then

received; and since that time Daniel has been standing in his lot. But again our reviewer very gravely informs us that it is at the end of the 2300 instead of the 1335 days that Daniel is to stand in his lot. A wonderful discovery!! We have always been simple enough to suppose that when the Angel told Daniel to "go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days," that he meant the 1335, the period last mentioned instead of the 2300 a period not once brought to view in the whole chapter. But we cannot stop to express our astonishment at this new discovery as we have one of more recent date to look at. In *REVIEW* vol. xxviii, No 5, under the heading "The Vision . . . Objections Answered," we find a labored effort to prove that the vision which speaks of the Saints leaving the cities and villages in the time of trouble and associating together in companies, and living in the most solitary places, does not clash with the Saviors teachings in Luke xvii. 34-36 as follows, "I tell you in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left." In order to make it appear that this testimony does not conflict with the teachings of visions, it must be so construed as to harmonize with what the visions teach. Hence, we are informed that the generally received views of this scriptures for over 1800 years is erroneous; and that the separation takes place prior to the coming of Christ. A marvelous discovery truly!! Who ever heard of such a thing! We claim to be living in a time when light and knowledge is increasing. But if we accept such expositions as the above we soon shall be in total darkness. No one unless they have a theory to serve and are hard pressed for argument would ever think of applying the separation brought to view in Luke xvii. 34-36 to any time prior to the advent. We wish to examine this scripture a few moments together with the context; commencing with verse 14. "For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven so shall also the Son of man be in his day. But first he must suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day sold, they planted, they builded; but the same day Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. In that day (when the Son of Man is revealed), he which shall be upon the house top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife

Whosoever shall seek to save his life shall lose it; and whosoever shall loose his life, shall preserve it. I tell you in that night, (What night? Ans. WHEN THE SON OF MAN IS REVEALED,) there shall be two men in one field: the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left. (When? IN THE DAY WHEN THE SON OF MAN IS REVEALED.) Two men shall be in the field; the one shall be taken and the other left. At what time? Verse 30. tells us it is in the day when the Son of Man is revealed." Do we believe the Son of God? If so, let us not come at his word. But when he tells us that a separation will take place between the righteous and the wicked, and plainly declares that it will be in the day WHEN THE SON OF MAN IS REVEALED, let us believe it, and not try to apply it somewhere else. We think it would be far better to frankly acknowledge that the teaching of the visions conflict with the Bible instead of wresting the Scriptures so as to make them agree with the visions.

W. H. BALL,

Washington, N. H.

Voice of the West, please copy.

Future Punishment.

There has been a great change in the views of the professed Christian sects, within the last twenty or thirty years on the subject of future punishment.

It was once preached that future punishment would be external or literal. In this age, there is but little said on the subject, and when it is spoken of, it is said to be internal or spiritual; that is, the compunctions of a guilty conscience.

This subject was brought to my mind, by a conversation, which I had with a prominent member of the M. E. Church in which he took the above position. This view has been, and is still gaining ground among the so-called orthodox churches; but are they progressing in truth in this respect? or are they "turning away their ears from the truth, and turning unto fables?" (2 Tim. iv. 4.) We wish to treat this subject briefly under the following heads:

1. There will be a future punishment of the wicked beyond this life.
2. That future punishment is not simply the compunctions of a guilty conscience; but
3. It will be external or literal.

Job says (ch. xxi. 7), "Why do the wicked live, become old, yea, are mighty in power?" and then continues to say (vs. 30), "That the wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath. That day was future in Job's day, and is still future, as we shall prove from Peter's testimony. He says that the Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished." 2 Pet. ii. 9. As my space is limited, I will refer the reader to a few texts of scripture on this part of my subject, which he can read from the Bible. Acts xvii. 30, 31; 2 Cor. v. 10; Acts xxiv. 25; Heb. ix. 27, 28; Rom. ii. 12-16. These texts of scripture prove as conclusively as language can make it, that men who continue in sin through this

life, shall be punished beyond the resurrection.  
 2. This punishment is not the compunctions of conscience. Men have compunctions of conscience in this life, for sin; but the Bible does not say this is punishment for sin, but on the other hand, that some continue in sin until their consciences are seared as with a hot iron, (1 Tim. iv, 2) and according to this, if compunction of conscience is the penalty of sin, then the longer men continue in sin, and the more they sin the less punishment they have, which is contrary to the scripture that says that every one shall be punished according to the deeds done in the body. In Eph. iv, 19, the apostle gives us to understand what he means by this phrase: "Who being past feeling," &c.

3d. Future punishment will be literal. If I prove this, of course I disprove the doctrine that remorse of conscience is the punishment for sin. In Mal. iv, 1, we read that the "day cometh that shall burn as an oven," and that then the "wicked shall be burned up root and branch." In v. 3, we are told what the result of this will be; that "the wicked shall be ashes under the soles of the feet of the righteous."

This day is brought to light in 2 Peter iii, 7.—Here, he says that this earth in its present form, "is reserved unto fire, against the day of judgment and perdition of ungodly men;" and in vs. 10, he says that "the elements shall melt with fervent heat, and the earth also." Malachi says, "it shall burn as an oven," and burn up the wicked. How perfectly they harmonize together. Again Peter says (ch. ii, 6), "that God turned the cities of Sodom and Gomorrah into ashes making them an ensample unto those that after should live ungodly." In the account of the destruction of these cities, and their inhabitants, it is said that fire and brimstone was rained from heaven upon them, and just so sure as this was literal, just so sure will the punishment of the wicked in the future be literal, for it is said to be an "ensample to those who should after live ungodly." In Rev. xx, 9, we have corresponding testimony. John says, in speaking of the wicked, that he saw "fire come down from God, out of heaven and devour them." This fire, then became a great lake; and in vs. 15, he says, "and whosoever was not found written in the book of life, was cast into the lake of fire. This is the second death." Reader, may we be prepared to escape this death, (from which there is no resurrection,) and receive the gift of eternal life, through Jesus Christ our Lord. Amen.

M. B. SMITH.

Marion, Iowa.

HOME.

We all know the meaning of the word home and what makes it so pleasant. It is the place of our abode, and the friends we love are there. When we have been a long journey and yet almost home, we think of seeing friends and having rest. Our home in this world is not our eternal home. Our friends may die, fire may burn our dwellings, or winds may destroy them. But those that love and obey God in this life have the promise of a home in the heavens. We read of a city of pure gold like unto clear glass where they have no need of light of the sun or moon for the glory of God and our Savior is the light of it. In that beautiful place Jesus has gone to

prepare a home for all that love him. It will be but a little while before he will come again and gather his people from all nations and take them to dwell with him who died for us that we through him might have eternal life.

"At home with Jesus! He who went before,  
 For his own people mansions to prepare;  
 The soul's deep longings stilled its conflict o'er,  
 All rest and blessedness with Jesus there.  
 What house like this can this wide world afford?  
 So shall we be forever with the Lord."  
 M. T.

LETTER DEPARTMENT.

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

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

From Sr. Russell.

DEAR BRO. BRINKERHOFF:—I deem it proper to inform the brethren and sisters through your paper, that I have been investigating lately the visions of E. G. White; also, our theory of the Messages and two-horned beast, and find them entirely false. I am in full sympathy with you, and approve of the Bible truths you presented to us while here, and of your christian, gentlemanly course while in this place.

I have endured many severe trials and persecutions since you left; principally in consequence of rejecting some miserable absurdities. Those vision-bound bigoted sectarians have turned a cold shoulder toward me, and think I cannot escape the plagues. Why? Because I cannot endorse the visions. O, why have I been duped and imposed upon so long a time in this enlightened land.

Give me the Bible for my creed and let me obey the kind instructions presented there by our dear Savior and I shall not fear. O, it is the desire of my heart to live near the Lord, and keep all his holy precepts, that I may at last meet all my dear brethren and sisters in the kingdom. There will be no persecutions there.

Yours for the truth.  
 HANNAH E. RUSSELL.  
 Mackford, Green Lake Co., Wis.

From Sr. Harris.

DEAR BROTHERS AND SISTERS IN CHRIST:—As I cannot attend your meetings, I esteem it a great privilege to send in my testimony through the *Hope*. I am trying to serve God in spirit, and in truth. I have never given up trying to keep God's commandments, but I have been spiritually dead, and I thank God, he has aroused me to a true sense of my danger and enabled me to double my diligence. My hope is in him who delighteth in mercy. Oh, that we may all see the great necessity of living a spiritual life; for "to be carnally minded is death," but to be spiritually minded is life eternal. I am thankful that I ever heard the glad news of the soon coming of our Lord. It comforts my aching heart in afflictions; for "I know that my Redeemer lives and that he shall stand at the latter day upon the earth," and the dead in Christ shall rise; then "we who are alive and remain, shall be caught up with them to meet the Lord in the

air, and so shall we ever be with the Lord." O blessed thought! O, glorious day! when shall lose its power and our last enemy shall yield up his captives to the king of saints, and vanquished quit the field. Then the heavens and the earth that now are, shall pass away with a great noise;" and there shall "be a new heaven and new earth wherein dwelleth righteousness." And "there shall be no more death there neither sorrow nor crying."

"Our mourning is all at an end,  
 When raised by the life-giving word,  
 We see the new city descend,  
 Prepared as a bride for her Lord.  
 The city so holy and clean,  
 No sorrow can breathe in its air,  
 No gloom of affliction or sin,  
 No shadow of evil is there."

Brothers and sisters I want a home in the new earth with you. I want to be found among the waiting ones when Jesus comes. Pray for me, that I may come off more than conqueror through him who hath loved us.

MARTHA HARRIS.

Otsego, Mich., Feb. 1, 1867.

From Bro. Hamilton.

[We take the liberty of publishing the following letter from bro. Hamilton. It exhibits the state of thing in and around Mackford, Wis. Ed.]

DEAR BRO. BRINKERHOFF:—I have concluded to sit down once more and write a few lines to you confidentially. Our intercourse with you during the few days which you passed with us, has endeared you in our remembrance and we desire to perpetuate an acquaintance so agreeable. Your able expose of the visions and other absurd theories of S. D. Adventists, has resulted in much good here, and at Marquette. You remember the young man that was at our house, who was interested in your lectures (Patrick Managan); this young man belonged to the S. D. Advent church in Mackford until last Sabbath when he and sr. Russell withdrew. The S. D. Advent church, at the time we united with it numbered about 35 in good standing. Now there are only 8 reliable members in this vicinity! a fair specimen of the growth of S. D. Adventists in our State. If the increase in other States will compare with ours, how long think you, will it be before the *Message will go with "a loud cry"*? This "vision" "health-reform" movement, has collapsed in this vicinity, and all connected with it have become a hiss and a by-word throughout the community.

Quite a sensation occurred at the S. D. Advent church last Sabbath, at which meeting the individuals above referred to, withdrew. Myself and wife were present at this meeting. A great effort was made by these visionists present, which reminded me of the worshippers of Baal (1 Kings xviii, 26), "They called on the name of Baal from morning even until noon, saying, O, Baal hear us. But there was no voice, nor any that answered." At the close of the meeting, Sr. Russell arose and notified the church that she wished to withdraw, giving her reasons:

"1st. She could not believe the visions of Mrs. White. 2nd. The church have upheld her husband in his wrong course (*pounding and bruising his wife!*) and 3d. For taking an unrighteous course with her." The elder, bro Baker denied that the church had upheld Russell. But Sr. Russell could have substantiated the charge if she had been permitted. But she was told by

the elder to keep silent. The professor there was present that is dead out to the visions! Bro. Baker, the church, and the church, and shall outside of their further development meeting.

You will see in the headed "The ker. The statement have turned their aniting with the those truths which a base misrep "truths," we opt Messages, as apboasts of Rev. x We firmly belie If bro. Baker, o such an ardent tioned FRUIT to the rescue, a points. Will I cannot meet th word. "Come Lord."

"The worl 'Twill do A large es Who buy!

Mackford,

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the elder to keep still. "On the side of the oppressor there was power." Abuse is the portion that is dealt out to all who dare stand out against the visions! Bro. Mangan also arose, and stated to the church, that he now withdrew from the church, and should henceforth consider himself outside of their organization. We look for further developments at the next quarterly meeting.

You will see in the last *Review*, (No. 12) an article headed "The cause at Mackford," by B. Baker. The statement that "A few of our members have turned their backs to the cause, and are uniting with the rebellious ones in Iowa to oppose those truths which we as a people, hold dear," is a base misrepresentation. What are those "truths," we oppose? E. G. White's visions, the Messiahs, as applied by S. D. Adventists, and the boasts of Rev. xiii, and the Sanctuary question. We firmly believe every Bible truth, but reject all modern revelations, or man-made creeds. If bro. Baker, or any other "vision-lover," has such an ardent attachment to the above mentioned TRUTHS (falsely so-called), let him come to the rescue, as we are ready to discuss these points. Will they do it? No; verily! They cannot meet the cutting truths of God's unerring word. "Come, let us reason together saith the Lord."

"The worth of truth no tongue can tell,  
"Twill do to buy, but not to sell;  
A large estate that soul has got,  
Who buys the truth, and sells it not."

THOMAS HAMILTON.

Mackford, Wis., March 2, 1877.

From Sr. Pitts.

BRO. BRINKERHOFF:—I have just received the *Hope* for Feb. 19th. I was struck with the resolution of the church at Wright, Mich., who are controlled by James and E. G. White. I hardly thought that after so much had been said about the visions being not of God, that they would come out so boldly on the side of Papacy; for was it not the sin of the mother of harlots in keeping the word from the people? Now as long as they hold the visions as the word of God, are they not equally as guilty? Bless God, it is too late in our day, to hide the word of God in a corner. Luther's pen, that tickled the ears of the lion at Rome, has begotten too many little pens, that will never hold their peace while error lifts her head. But above all, God's messengers are running to and fro, and knowledge is increasing; and the man of God, that takes God's word as the man of his counsel, is able to investigate everything that shall arise to exalt itself above the word of God, and to "Prove all things, and hold fast that which is good." I am not disappointed that they took such a position, for they dare not put the visions, (or testimony as they call it,) into the crucibles of God, for fear that it might be dross; so I think. Do they not know, that pure gold sustains no loss by the refiner's fire? They should know that it shines more bright; so with God's truth,—it never loses by investigation. When I first embraced the truth of God, on the Sabbath, or Law of God, I had the visions offered me, but I saw no necessity for visions, and I told the one that offered them, that I had the Bible, and that was sufficient,

so I did not look into them. After a while the book of visions, or "Experience and Views of Ellen G. White," was given to me, while attending a Conference at Albion, Wis. I read them, but thought but little about them, till I understood that some of the church had tried members by them. I then began to investigate them, and try them by the Bible, and I soon found that their object was to set up a standard how the members should believe the scriptures.

The first thing that opened my eyes, was the last twelve lines in the book, it reads thus: "I recommend to you, dear reader, the word of God, as the rule of your faith, and practice. By that word are we to be judged. God has in that word, promised to give visions in the LAST DAYS; not for a new rule of faith; but for the comfort of His people, and to correct those that err from Bible truth," &c. I then said, if I must be corrected by the visions, they must be above the word of God; for the word declares that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, &c., that the man of God may be perfect, thoroughly furnished unto all good works." I am satisfied with the furniture that God has furnished in his word. That little sentence, "correct those that err from Bible truth," is calculated to bring the Bible to the visions, and not the visions to the Bible, and it is to draw disciples after them; so I feel. You know, my brother, that there is no set more sectarian, than those who hold up the *Review*.

In the first preaching of the S. D. A. people, they would have nothing to do with the government of the United States, or the protestant churches; it was Babylon to hold to either, or any organized body. Now where are they? Fallen, if the organized churches are fallen; for they are just as much connected with the government as any other organized body. They have organized and have their property insured by companies holding their charters from the United States government; and as for persecution, they can go as far as the laws of this free land will let them; and if one comes out from them, or departs from evil, he maketh himself a prey. I do believe, that God is making their folly to appear before all men, and though they in one sense say, "We are rich and increased in goods, and have need of nothing," they know not that they are miserable, and poor, and blind and naked; for every one that exalts himself above God or his word, is all of that. I do hope and pray, that God will rend every snare, break every trammel and yoke and let all of his honest children go free. I think that some are holden in their organization, as a man would hold a bird of prey; while he held him fast, the bird would not hurt him; but he knew the moment he let go his hold the powerful talons of the bird would be buried in his flesh. So in one sense, he did not hold the bird, for the bird held him, and through fear he held on.

We should rejoice if some of the preachers would come this way and preach the truth as it is in Jesus.

May the Lord prosper the *Hope*, and give it a wide circulation.

Your sister hoping for life, when the life-giver comes.  
POLLY G. PITTS.  
Fredericksburg, Chickasaw Co., Iowa.

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THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, MAR. 12, '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 were glad to hear from the friends at Marquette, and vicinity, and that God was blessing them. We linger often, in imagination fond, as we look back to the happy moments we spent while there. We want to go up that way again.

The paper is unavoidably delayed one week on the account of the press of labor in getting out the work on the two horned beast. As we wanted to have the work with us on our tour in Michigan we concluded it best to delay the paper a little. But we will do all we can.

WE failed to get to our appointment at Palestine owing to the dreadful state of the roads, bridges being gone, &c. Trust that the friends there may be visited soon. Hope they will continue to investigate. Let no man bind you with shackles that will prevent you from acting freely with regard to what is truth.

ALL communications addressed to the Hope and intended for publication, must be accompanied with the author's real name in order to insure insertion in the paper. We have received a piece of poetry which contains many good sentiments, but as we have not the writer's name, we cannot publish it. Give us your name, and if you do not wish it to appear in print, we will withhold it.

News containing good cheer comes to us from several directions, which we will publish in due time. Bonds were not made to hold the truth. It will snap the fetters, and go free.—Quite a number of our former brethren are becoming tired of things visionary, and are seeking after the truth. May God bless them in their efforts to be free. In the mean time let us all redouble our efforts to do good, both by holy living and by our means.

An Apology.—Some time ago a letter came to this office containing a confession from O. S. Winslow of Wisconsin. Said confession was sent to us while up to Wisconsin, and was lost. We intended to publish it. This man concluded that visions of Mrs. E. G. White were not of God, and stopped at our house a considerable length of time. But he concluded again that the visions

were of God, and wished to make a recantation. We are sorry the mail failed to give us the letter that we might do him the service he demanded, for he wanted the Review to copy it. We are sorry from another consideration. He is now engaged in preaching the Messages and Visions in Iowa, and a bro. writes to us that he is playing sad havoc with what said O. S. Winslow calls "the truth." We insert this, that no one may accuse him of now belonging to the "REBELS."

Another Book Notice.

"Light is breaking forth from the skies," that is from S. D. Adventist's skies. Testimony No 11, containing visions of Mrs. E. G. White is now published and ready for the market. Having been threatened quite severely some time ago, with the idea that the Lord had shown terrible things to Mrs. White, while in vision concerning us, so we felt somewhat curious to know what the Lord had shown to her that she had not known hitherto. We therefore purchased one, as we knew that if the vision was to come in a private, or written state to us, it would be deposited with the elder, and we could not get it unless we used a little LAWYER in reference to it. We examined closely, but could not discover anything relating to us in general. But we made some discoveries therein which we purpose to notice. We shall not charge anything for the publication of the same notwithstanding it is important.

The first discovery made was that one object of this testimony was "that some do not seem to understand what I have written," and now an effort will be made to doctor it up. This is inference to the dress of females. A contention had arisen among the brotherhood, and this is to settle it.—It is not whether the sisters should dress at all; neither is in reference to whether they should dress like men, but in the language of the prophets, "The principle difference in the minds of many is in regard to the length of the dress.—Some will have it that 'the top of the boot,' has reference to the top of such boots as are usually worn by men, which reach nearly to the knee." others again contended that the dress was to reach to the top of such boots as ladies usually wear. So much trouble arose among "this household" in reference to the length of the dress, that the Lord had to come and settle it through vision. The matter is now settled, for Mrs. White says, "But by the top of the boot, I designed to be understood, the top of the boot or gaiter shoe, usually worn by women." Reader is it not disgusting to attribute such a silly mess to the Lord? and it so important that he must make Mrs. White a media to talk through on this ridiculous matter? The God of the Bible, is not such a character as this. Yet this people are fascinated with this silly stuff, and "love to have it so."

No. 2. Next, hoops gets a small dose and some complaint made about perverting her private conversations on this matter. Our advice would be

to hold private conversations with no one, and then you will not contradict your visions.

No. 3. In stating in reference to the character of their ministers she says, "I saw that before the work of God can make any decided progress, ministers must be converted." Many of us will testify to the truth of the above, for we have seen these ministers act as unconverted men act. Hope that the department that covers Iowa's fair soil will be benefited thereby.

No. 4. In reference to Conference meetings she says, "Conference meetings have amounted to nothing lasting. Those who attend meetings carry their spirit of enterprise with them. Ministers and people frequently bring their merchandise to these large gatherings, and the truths spoken from the desk, fail to impress the heart."

We'll, "let him that is not guilty cast the first stone." What about the wickedness of themselves, that Eld. J. White and wife used to carry around with them, and sell, (make merchandise) for from fifty cents to one dollar per picture?

These are a few of the items discovered in this testimony. These visions will be read with ten times more avidity than the Bible, for as Eld. Sanborn said, "These visions have ten times less contradictions in them than the Bible." We close with

"O, give me my Bible, the statutes of heaven."

Appointments.

CONFERENCE.

Providence permitting, we will meet with the brethren and friends of the cause of truth in Conference, at Stoughton's corner 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 regard to future labors. Let there be a general rally to the standard of truth. Come in the fear and favor of Israel's God. Come with prayerful hearts. Come determined to work in the good 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.

BUSINESS DEPARTMENT.

RECEIPTS

For the HOPE OF ISRAEL.

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

Miner Allen 50c; Wm Bates 50c; Ellen Baker 50c; L D Benedict 1,00; S P Cooper 1,50; D Fox 1,50; D Ticknor (for E DeGarmo) 50c; Day Townsend 1,50; S G Cottrell 75c.

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