

Andrew G. ...

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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An Appeal for the "Hope of Israel."

In behalf of the "Hope" we come pleading,
As none but a true friend will do;
A lover of truth interceding
For aid in a cause that is true.

How oft you've been cheered by its pages,
As light has been brought to your view;
Though some loved its truths in past ages,
They still are much better than new.

The teachers of old did not shun to
Declare the whole counsel of God;
So we in like manner are wont to
Follow on in the old beaten road.

We've tried in our work to give healthy,
As well as good nourishing food;
Our patrons are not of the wealthy,
In treasures of vanishing good.

But richer by far is the treasure,
Which God in his kindness can give;
To those who esteem it a pleasure,
To help our small paper to live.

From north, east, and west they are calling,
For the standard of truth to be raised;
While error before truth is falling,
The God of all glory be praised.

Who'll aid in the work of uniting
The children of God into one?
To such we would come now inviting,
To further the work that's begun.

Let's give up all vain worldly pleasures:
And strive with our means to do well:
Let's lend to the Lord and have treasures,
When he in his kingdom shall dwell.

M. T. K

Marion, Iowa.

THE MINISTRATION OF CHRIST.-- WAS IT CHANGED IN 1844?

A Letter to the brethren of the S. D. Adventist Church.

DEAR BRETHREN AND SISTERS:—My heart is often drawn out after you. The attachment which I formed for you, when we associated together, I cannot, if I would tear assunder

yet. God knows, in my heart, I yet love you and desire your association; but there are barriers between us (through no fault of mine,) which hold us assunder. You will not accept my company any farther.

As a body of people, we have held views which have kept us entirely shut in from farther investigation. We have supposed that it was not possible that we should be wrong, and hence, were beyond the reach of the admonition of the Apostle, which exhorts us to "Prove yourselves whether you be in the faith."

We have claimed (and I have been as strenuous as many others) that as we had more truth than any body else, we had no need of any farther investigation. If a doctrine or theory came from a point which we denominated, "Head Quarters," we might receive it (not investigate it, for that had been done for us, before it was sent out); but unless it had this brand of genuineness, we paid but very little attention to it, although it might have been brought to us by an angel from Heaven.—While it was very generous in our friends at "head-quarters," to prove our theory for us, I am not sure that it would not have been a wiser course for us to have examined every point for ourselves.

As a class of people, I solemnly think we have been too prescriptive. Assuming that antagonistic principle cannot *all* be correct, and knowing that we had some truths which others had not, we have almost taken it for granted that we are not possibly in error on any point; and whilst the papist claims that his church *never can err*, we claim that ours *never has*.

We read of a class of people who will claim salvation on account of their works: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" (Matt. vii, 22)—That class of people who approach the Lord in that day, will point to their works as evidence that they were (perhaps exclusively,) the children of God. And you will notice that a few of the same characteristics and peculiarities that distinguish them, do now distinguish us; but notwithstanding, they will be disconsolably self-deceived. And now, O my dear brethren, will you think me cruel, if I hint at the possibility of ourselves being that class of people? I do not say that we are, and I am

not sure that we are not. But from the confidence we have in ourselves, it would not be strange if we should urge that there was some mistake in the heavenly records with regard to our case, and we should point to our good deeds as evidence on that point. The very possibility of ourselves being the subjects of such calamitous deceptions, should persuade us to review our theory. We have nothing to loose by such investigation even if we are right.

But I had almost forgotten the subject which I had in mind when I first took up my pen. I have a few thoughts to offer on our view of the Sanctuary, which I can almost promise that after you have read them, you will stand just as I do on that subject. That the ark is in the Sanctuary in Heaven, I have not a doubt; but the particular point to which I object, is the view that Christ passed from the first to the second apartment in 1844.—We, as a people, have long held this view, and when it was first promulgated, it was claimed that our high priest entered there, with the breast-plate on, engraven on which were the names of all pardoned sinners, and hence after that time there was no chance for salvation. This theory was once known as the "shut door doctrine." Believing that we are, and have been the special objects of divine favor, and therefore it is scarcely possible that we should have erred in the past, it is not without some reluctance that we confess that we erred on this point. Indeed I believe there have been some efforts made to cover up this error. If we have been mistaken on one point, what security have we for infallibility on other points?

The arguments used to support this peculiar point of our faith (change of administration in 1844) are as follows: The seventy weeks of Dan. ix, 25, commence with the "going forth of the commandment," which is claimed to be found in a decree of Artaxerxes issued in the seventh year of his reign, and that the 2,300 days commence at the same point of time. According to Ushers chronology this was B. C. 457; and will therefore take us down to A. D. 1844, where it is claimed the prophecy met its fulfillment by the entry of Jesus our High Priest into the second apartment of the Sanctuary.

This view is not only set forth in our works on prophecies, but it has been amply confirmed by vision. In *Spiritual Gifts* Vol. I, p. 158,

where an attempt is made to explain the mistake of 1844, the author says:

"Jesus has risen up and shut the door of the Holy place of the heavenly Sanctuary, and has opened a door into the Most Holy place, and has entered in to cleanse the Sanctuary."

Again, on the same page we find the following:

"It was then shown what did take place in heaven in the year 1844, as revealed in 1844. I saw that at the manifestation of Jesus in the Holy place of heaven, and the door of that apartment, a great darkness settled upon those who had believed that they had rejected the messages of Christ's coming, and they lost sight of him. Jesus then clothed himself with precious garments. From the bottom of his robe was a ball of a pearl, a creature, a bell and a pomegranate. He had descended from his shoulders a broad plate of curious work. And as he moved it glittered like diamonds, magnifying letters which looked like NAMES WRITTEN ON BRASS. They were the NAMES OF THE GREAT. After he was fully attired, with something upon his head which looked like a crown, angels surrounded him and in a flaming chariot he passed within the second veil."

Again on p. 162, I read as follows:

"As the priests in the earthly Sanctuary entered in the Most Holy once a year to cleanse the Sanctuary, Jesus entered the Most Holy of the heavenly, at the end of the 2300 days of Dan. viii. in 1844, to make a final atonement for us. He was to be purified by his meditation, and to cleanse the Sanctuary."

Dear brethren, such was my love for, and faith in those "testimonies," that if it had been possible, I would have believed our S. D. Adventist brethren were wrong in point of faith, and yet the "testimonies" were true; but when I came to examine, I found that all these errors were supported by the "visions;" and hence I was left in a dilemma,—either to reject the Bible and believe the visions, or reject the visions and believe the Bible. I loved the visions, I thought as well as any of you, but I did not prefer them to my Bible. I trust this is the case with you. In this instance, however, you with me will be compelled to reject one or the other; for the scriptures are against this view, as we shall now see.

I. The first objection we have to offer is that admitting Usher to be right in his chronology, the wrong period is given for the commencement of the seventy weeks. As before observed, we commence the seventy weeks with the 7th year of Artaxerxes' reign; but to this view, I offer the following objections:

1. The 7th of Artaxerxes was more than seventy years after the captivity, whereas, it was to be just seventy years. Jer. xxv, 11, 12. "And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years; and it shall come to pass when seventy years are accomplished that I will punish the king of Babylon, and that nation saith the Lord, for their iniquity, and the land of the Chaldeans

*It will be noticed that the vision from which the above extracts are taken appears to be given in support of the shift of 1844.

and make it a perpetual desolation." Mark, the seventy years were to be accomplished (not part of them) at Persia, but all of them at Babylon. Jer. xxix, 10. "For thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you and perform all my good word toward you in causing you to return to this place." I fail to see how any person can make this prophecy apply fifty-seven years after the time given by Jeremiah. Note, this commandment was to go forth after 70 years were accomplished at Babylon, and there can be no other proper time for commencing it.—We, as a people have ever claimed that prophecy must meet its fulfillment in every particular; but here is one important particular, which does not meet its fulfillment till fifty-seven years (according to Usher, seventy-nine years) after its appointment. But

2. Artaxerxes was the wrong man, even if he had lived at the right time. For it was Cyrus that was to give the commandment. Is. xlix, 28. "That saith of Cyrus, he is my shepherd, and I shall perform all my pleasure; even saying to Jerusalem thou shalt be built, and to the temple thy foundation shall be laid." There has been an effort made to dodge the force of this prophecy, by saying it was the Lord that said this; but I appeal to you brethren, as honest men and women, can such a construction as this be placed upon this scripture? "That saith of Cyrus he shall build my city, even saying to Jerusalem, 'thou shalt be built,' and to the temple thy foundation shall be laid." Now brethren, let me ask if such a construction would have ever been thought of, if we had not a pet theory at stake? And, if we are always to take such liberties with God's word, where in the name of all that is sacred, are we to land? When I see ministers thus handling the word of God deceitfully, I fear that they have not a proper view of their high station, and responsible position as ambassadors for Christ. But Ezra forever puts a quietus on this point by stating that the word of the Lord was fulfilled in the proclamation of Cyrus. Ez. i, 1. "Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom and put it in writing," &c.

But it is claimed that the proclamation of Cyrus did not embrace all that was contemplated in the prophecy. If it did not, the word of the Lord was not fulfilled; for there was no other proper time or person to give this commandment. But "the Lord stirred up the spirit of Cyrus" to fulfill this prophecy and now to deny its fulfillment at this time, after the Lord had made this effort for this purpose, is but little less than rank infidelity.

Ezra omits a part of this commandment, but Josephus does not. [Ant. b. xi. c. i. s. 3.] "I have given leave to many of the Jews that dwell in my country, as please to return to their own country and to build their city and to build the temple of God at Jerusalem, on the same place where it was before." As further evidence of this, we find them at this very work of rebuilding the city by virtue of this decree (Ezra, iv. 12). The prophecy here met its literal fulfillment; they were not only permitted to rebuild the city and temple, but to restore the furniture carried away by the king of Babylon. [See Jos. Ant. b. x. c. i. s. 3.]

3. But even admitting that the commandment given by Artaxerxes was the right one, it was at the wrong time to reach 1844 with 2308 days; for there are objections from two directions against Usher's chronology.

[1.] Usher commences the seventy years captivity in the 4th year of Jehoiakim's reign, whereas Ezekiel has it commence seven years before that time. Ezek. xl, 1. "In the fifth and twentieth year of our captivity, . . . in the fourteenth year after the city was smitten," &c. Here it is plain that the twenty-fifth year of the captivity, was "fourteen years after the city was smitten," which makes the captivity commence eleven years before the smiting of the city. The city was smitten the 11th year of Zedekiah's reign. (2 Kings, xxv, 1-4; 2 Chron. xxxvi, 17; Jer. xxxix, 2.) Zedekiah commenced to reign at the end of Jehoiakim's three months' reign, and the first year of the captivity (2 Kings, xxiv, 8, 15)—Jehoiakim reigned eleven years; but Usher commences the captivity in his fourth year whilst Ezekiel commences the captivity at the close of his reign. So there is a difference of seven years between Ezekiel and Usher. This would correct Usher so that the periods would close in A. D. 1837. That all may have a clear view of this point, we give Usher and Ezekiel side by side.

USHER.	EZEKIEL.
Jehoiakim, 7	Zedekiah, 11
Jehoiachin, 0 3 m.	After the city was smitten, 14
Zedekiah, 11	—
City smitten, 14	25
—	32

Here we are brought to the dilemma of either acknowledging the vision at the expense of Ezekiel's testimony, or accept Ezekiel and discard Usher's chronology, and the visions that support it. It becomes us that we should bear some pains on this subject, for we have staked our all upon it; and if it is incorrect, the sooner we abandon it, the better.

D. W. HULL.

Concluded in No. 22.

"Every word of God is pure: he is a shield unto them that put their trust in him." Solomon.

THE COMMANDMENT AND TO REBUILD JERUSALEM

BY THOMAS HAMILTON

(Concluded.)

An eclipse of the moon at 6 A. D. 136. Ptolemy saw it and made a record of it. He computed the middle time to be about two hours after midnight; half its diameter on the north. The eclipse that occurred 1730 years previously described by an astronomer, self an eye witness. This celestial phenomenon of the moon at the astronomer of the present tables, adapted to the eclipses; for it is well known could not make so remote an eye, and tables that will make them as to be very nearly adjusted to them, as to be very nearly eclipses more remote." We Thurnam on this eclipse: "An eclipse within 14 seconds of quantity eclipsed, which Ptolemy to have discovered, have fairly passed the test. As to time, my tables come and 5 seconds, which being might be allowed to pass, being absolutely to Prof. Hudson's tables to correct the tables one degree from the moon's and 5 seconds and forty mean distance from the latitude of the moon's latitude in each degree gives us Prof. Hudson's tables, signing and sealing them." "We at first thought to comply with Hudson's tables, but some of our other celestial tables, we discover this alteration make them correct; so we thank him."

"The next highest tribunal that can be brought, is the time when Ptolemy was 0-1-2. A. D. 134. The observed by Ptolemy, he said its middle time to have been before midnight." Without alteration, my tables make four minutes, and fifty-six seconds, with the correction thirty-two seconds of the quantity eclipsed. My tables tested by Prof. Hudson's tables, as a standard, declare some nearer and nearer to require means of Prof. Hudson's, we may now with g

THE COMMANDMENT TO RESTORE, AND TO REBUILD JERUSALEM.

BY THOMAS HAMILTON.

(concluded.)

An eclipse of the moon at Alexandria, March 6 A. D. 136, Ptolemy saw this eclipse himself and made a record of it. He says: "We have computed the middle time to have been 4 equinoctial hours after midnight; and it was eclipsed half its diameter on the north." "Now he is an eclipse that occurred 1730 years ago, and is minutely described by an astronomer, who was himself an eye witness. This eclipse is of great value to the astronomer of the present time; for it enables him to test the accuracy of astronomical tables, adapted to the comparison of ancient eclipses; for it is well known that incorrect tables could not make so remote an eclipse with accuracy; and tables that will make this eclipse correctly, must be so nearly adjusted to the moon's acceleration, as to be very nearly correct in making eclipses more remote." We will now hear Mr. Thurman on this eclipse: "My tables make it eclipse within 14 seconds of a degree, as to the quantity eclipsed, which being too small for Ptolemy to have discovered, we think the tables have fairly passed the test rule of Prof. Hudson. As to time, my tables come within 11 minutes and 5 seconds, which being so slight an error, might be all used to pass; yet for the sake of coming absolutely to Prof. Hudson's rule, I have enclosed to correct the tables. I therefore deduct one degree from the moon's mean anomaly, and add two minutes and forty seconds to the moon's mean distance from the node, which reducing the moon's latitude in eclipse, 15 seconds of a degree gives us Prof. Hudson's signature to my tables, signing and sealing them as strictly correct." "We at first thought that this alteration (to comply with Hudson's rule) would throw us out of some of our other eclipses; but having examined them, we discover that our tables with this alteration make them all the more exactly correct; so we thank him for this."

"The next highest tribunal, before which our tables can be brought, is the next eclipse nearest the time when Ptolemy wrote, which occurred Oct. 2, A. D. 134. This, also, was carefully observed by Ptolemy, he says: 'we have computed its middle time to have been one equinoctial hour before midnight.' Without the above mentioned alteration, my tables make this eclipse one hour, four minutes, and fifty-six seconds before midnight; with the correction, they make it within thirty-two seconds of the time given by Ptolemy, and within thirty-three seconds of a degree of the quantity eclipsed. My tables have now been tested by Prof. Hudson's rule, who, having given us a standard, declares that the tables will come nearer and nearer to it, as they are made more and more accurate.' Having fully met the requirements of Prof. Hudson's rule and standard, we may now with great confidence use them

in computing those eclipses which prove the correctness of Bible Chronology." Ferguson's tables miss the time of the eclipse of A. D. 136, by 29 minutes and 7 seconds, and eclipse only about 44 digits. This is so far from the standard that they must be set aside as condemned."

So much for the correctness of Thurman's tables. The reader has already discovered that those astronomical calculations claimed as the basis of the Chronology of Ptolemy, are the results of computations made with tables that will not stand the test. TABLES TESTED BY ECLIPSES PERSONALLY WITNESSED BY PTOLEMY, CONDEMN PTOLEMY'S CAUTION. (SEE BIBLE TIME EXAMINED PP 77-79.)

We have another argument to present, which is this; the going forth of the commandment could not have been as late as the 7th of Artaxerxes; for the captivity commenced on the 10th of the fifth month, B. C. 588, which was the 8th of Nebuchadnezzar. (2 Kings 24, 12) and ended with the first of Cyrus B. C. 488, (Ezra, 1, 1) which makes just 70 years; and the Lord had declared that their captivity should be just 70 years long. (See Jer. 27: 22, and 29: 10) Now if the commandment went forth in the 7th of Artaxerxes, the captivity must have been 127 years long for according to the true chronology, the 7th of Artaxerxes was B. C. 431. The eclipse of the moon in the 7th of Cambyzes, as recorded by Ptolemy, as claimed to have occurred in B. C. 523, (SEE SYNOPSIS OF PRESENT TRUTH IN REVIEW VOL. XI, No. 10), is erroneously calculated. The true chronology of the event is March 14th B. C. 479. This effectually removes the foundation of this "Nicely adjusted system", for S. D. Adventists base their whole chain of prophetic periods upon this one eclipse of the moon. (See SYNOPSIS OF PRESENT TRUTH before referred to.)

Now if we have succeeded in divesting this subject of the obscurity and darkness which has been thrown around it, we are prepared to see the fallacy of starting the 69 weeks, or 2300 days at B. C. 457, as is done by S. D. Adventists, or of endorsing the idea of J. N. Andrews, that the commandment went forth somewhere between the first of Cyrus, and the 7th of Artaxerxes, and no where in particular, as he says: "the commandment for the restoration and building of Jerusalem, was clothed with the legal authority of the Persian empire by the successive edicts of THREE DIFFERENT MONARCHS, Cyrus, Darius, and Artaxerxes. (See the com. to restore and build Jerusalem, by J. N. Andrews, P. 17). How much time intervened between the first of Cyrus, and the 7th of Artaxerxes? Ans. 57 years. Then we must conclude from the foregoing statement that the commandment was 57 years in going forth! or somewhere within that time and nowhere in particular! Such logic will not do! We want the truth on a subject of such importance. And we have. As we have before shown, we have a heaven-given link in chronology reaching from the first of Cyrus, B. C. 488, to Christ (Messiah the Prince), B. C. 5. Our opponents may therefore settle in their minds

that, 69 weeks or 483 years is Heaven's own chronology from the first of Cyrus to Messiah's birth.

The more this subject is examined the plainer it will appear. Or as Eld. W. Sheldon has said; "The more this truth is scoured the brighter it looks. It will stand the test of critics, infidels and bigots." Should we not rather seek to learn what truth is, than to try to make it appear what it is not?

But perhaps some will inquire why we place the birth of Christ at B. C. 5? To such we say that we are informed in Matt. ii, 1, that, "Jesus was born in the days of Herod the king." This was Herod the great. And by an eclipse that marked his death, it has been astronomically demonstrated that his death occurred in B. C. 4. The birth of Christ was prior to Herod's death for it was this Herod that caused the children to be put to death, as recorded in Matt. ii. Therefore the birth of Christ must have been as early as B. C. 5; as some time must have elapsed between Christ's birth and Herod's death, as recorded by Matthew. If therefore Christ was born B. C. 5, and the 69 weeks, terminated at his birth, we have a scriptural measurement, establishing the fact that B. C. 488 was the time when the commandment went forth. What can be plainer than this? If we count the reign of different kings from Cyrus to the birth of Christ (omitting the time some of them reigned in concert with their predecessors) we have just 483 years as the true historic measurement. Thus the Bible and history agree; and all is harmonious. We can now understand why so many mistakes have been made on the time question. Simply because men have relied on a defective chronology. But the angel informed Daniel that "knowledge should be increased," and it has been increased wonderfully. The science of astronomy has at last unfolded the book of the world's chronology; and it is no longer a sealed book. Says the angel to Daniel; "But the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." (Dan. 12: 10).

Dear readers: Now is the time when 'is promised is being verified. Although "the words (visions of Daniel) were closed up and sealed till the time of the end," yet the promise is: "The wise shall understand." And the fact of the words (relating to time) being unsealed at this time is positive evidence that we are living in the time of the end. How solemn the thought! What startling events are about to burst upon our world! How important that we have a correct faith! Then let us call no man Father; for one is our Father even God." Lord help us to discern the signs of the times.

In our next, we shall take up the subject of the Sanctuary and 2300 days of Daniel 8th, and shall show that the exposition of the vision as given by S. D. Adventists is opposed to the Bible, history and common sense.

Real holiness has love for its essence, humility for its clothing, the good of others as its employment, and the honor of God.

THE HORN OF ABRAHAM

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W. H. BRINKERHOFF, Editor.

Conciliating Statements.

In the Review and Herald of March 12, we find an editorial animadverting in severe terms upon an article that appeared in a late No. of the Hope, under the heading, "What is the matter?" which the Herald calls a "gross misrepresentation." In his remarks, the editor makes an attempt to harmonize, and gloss over, the discrepancies between the statement of Mrs. E. G. White in her report of their visit to Iowa in the summer of '65, and the facts in the case; to aid which Eld. Loughborough comes forward with his certificate of facts in case.

Now it may seem like temerity in us to brave the thunders that may be hurled at us from the modern vaticum at Battle Creek; yet, undismayed, we intend to persevere in exposing error, and wrong, and shall proceed to apply the dissecting knife to the article of March 12th, and show that it sustains the charge of a contradiction between Eld. White and wife, and a falsification of facts on the part of Mrs. White.

First, we call attention to Eld. White's letter to Eld. Brinkerhoff, in which he regards Eld. Snook as being in rebellion. This it will be seen was written in Wisconsin, seventeen days before the conference at Pilot Grove.

Confirmatory of this, we would state that at the same time Elder White wrote to Elder Snook, informing him also, of what he knew; and stating that his (Elder Snook's) case would be considered at the conference.— This all occurred while Elder and Mrs. White were in Wisconsin, and proves that it had been decided to place Eld. Snook on trial before the conference, for rebellion; and this intention would doubtless have been carried out, if the majority of those assembled at Pilot Grove had not at that time been in sympathy with Eld. Snook.

But in Eld. Loughborough's certificate we are furnished with additional proof on this very point; for he says that the next sabbath was spent at Princeville, Ill., where a letter was received containing more evidences of Snook's rebellion. Here, then we find that while in Wisconsin, Eld. White had sufficient evidences in his hands, to designate Eld. Snook's course as rebellion, and to cite him to trial for the same; and then on his way to conference, there is a further accumulation of evidence in the same direction. And yet in her report of this very matter, Mrs. White tells us, that she "had NO KNOWLEDGE of the rebellion of Eld. SNOOK and Brinkerhoff," and first heard of the rebellion, only a few hours before she met its leaders face to face in the meeting house.

The editor of the Review may quibble and pettolog as much as he pleases about the construction

of her report, but he cannot cover up the fact that she did not state the exact truth in it. If she had said, "We had no knowledge of the rebellion of Eld. Brinkerhoff till a few hours before we met him in the meeting house," it would have been strictly true; or if she had said, "We had no idea of the extent of the extent of the rebellion," it would undoubtedly have been true, but the exact and carefully prepared language of the report, had an object that we intend to expose.

We now call attention to a statement of facts, as brought out in Eld. Loughborough's report, in regard to the motives that induced the calling of the conference at that time, and Elder White and wife's visit to Iowa. Eld. L. says,

"It was decided by the Gen. Con. Committee, that it would be best to have the western conferences in the spring. It had been thought that one or more of the Gen. Con. Committee should attend all the conferences. As bro. White and myself were already in the west, it was deemed advisable to attend to it immediately."

Again he says, "Immediately after their (Eld. and Mrs. White's) arrival, the matter was talked over concerning the propriety of having the western conferences in the spring, and of having what would be held that spring immediately, as bro. White and myself were already in the west."

He then goes on and states, that the appointment was sent to the office for publication before they had the least hint from Eld. Ingraham of Eld. Snook's rebellion. From this we learn that the appointment of that conference, and the visit of Eld. White and wife to Iowa at that time, was a matter of expediency, and exclusively the work of the Gen. Con. Committee, and not a word about Mrs. White having any agency in the matter,—a circumstance Eld. Loughborough would not have been slow to mention, if any such had transpired. With these facts before us we turn again to her "report":

"WE FELT it to be our duty to visit Iowa before returning to Michigan. We had no knowledge of the rebellion of Elders Snook and Brinkerhoff, but we FELT that there was a work for us to do in that state."

Here we find two diverse and conflicting statements as to the prompting motives that led to that visit. Eld. Loughborough claiming it as a mere work of expediency on the part of the Gen. Con. Committee, and Mrs. White asserting that her impressions led to it; "WE FELT" &c.— Which of these claims is the true one, for both cannot be true. We accept Eld. L.'s statement, which is further confirmed by Eld. White's statement made publicly here in Iowa, viz.: when he and Mrs. White left Battle Creek for Wisconsin, at the urgent request of Eld. Ingraham, they had no idea of coming to Iowa, but while riding on the cars the thought about changing the time of the conference suggested itself to his mind, and after revolving it over and over, he immediately on arriving at Monroe called the preachers together on Friday afternoon, held a consultation, decided and sent off the notice to the office before the sabbath, and before Eld. Ingraham had mentioned the cause of his trouble. Elder White did not mention his wife as having any thing to do with the matter; neither does Eld. L. in his late certificate; hence it is settled that she had nothing to do with it.

Is it necessary that we should say any more to expose the motive that prompted that item in

Mrs. White's report? It is well known that she claims divine inspiration, and the ability to prophesy of future events. Here was a great rebellion inaugurated in Iowa; and if the impression should become general that it was a matter entirely unknown to her before it transpired, it would damage her reputation as a prophetess; while on the other hand, if the church could be made to believe that she had an impression of something wrong here in Iowa, if that impression was of a very vague nature, it would make capital for her claims as a prophetess; hence, suppressing the facts in the case, she sends forth for the perusal of the thousands of readers of the Review, a report calculated to create the false impression that her visit to Iowa, was the result of following out divinely inspired feelings.

We hope the editor of the Review will not renew his charge of our trying to "make some scandal stick on the character of Mrs. White." It is not us that have done it. We are only dealing with the facts in the case, and Eld. Loughborough's certificate only seems to reveal the dark features of that report more clearly.

In conclusion, we would say, we entertain no malice toward Mrs. White personally, but when persons by force of circumstances, or their own efforts, are brought out prominently before the public as leaders of a party, or sect, they must expect their actions and words to be closely watched, and criticised, and this is all right; and especially is it right in regard to those who claim to be divinely inspired leaders of God's people—their words, and actions, should all harmonise with truth on every point. Whether there is such a harmony in the case before us, we leave for our readers to judge.

H. E. CARVER.

FULFILLMENT OF PROPHECY.

No. II.

The Saviour says, speaking of Judea and the Jews; "For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled," Luke xxi, 24. Now when we read the History of the Roman war we find that Jerusalem was destroyed by the Roman army under Titus and the sufferings of the Jews at that time were terrible in the extreme. Their cup of misery and destruction seemed filled to the overflowing and they have been compelled to drink it to the dregs. But was this a fulfillment of the above prediction? Most absurdly: no one that believes any part of the Bible will dispute but what that prediction has had a literal fulfillment by these events. Well, what then of the next prediction? "And there shall be signs in the sun, and in the moon, and in the stars; upon the earth distress of nations with perplexity; the sea and the waves roaring, mens hearts failing them for fear and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, they look up and lift up your heads; for your redemption draweth nigh." What are the things that

begin to do to look up in the sun, supernatur tores tell u darkness fa fore we do affection o can ever k it is "blac all visible sate? M know whi the predi day time shur out f I doubtu refer to t Second And the Several dark day the moon day, stat blood, as Third, the stars big tree d shaken c I have sired th be lung ejector ell in N ed in N herefor counted this pil wrouch persud counted could i ments i take pl but the ition which r mo atting nder ad th abdu Ray deny to in mind first, ment with ealy ity fo singl earth y. R appe risin rise

to come to pass when we are commanded to look up and lift our heads? Ans.: First, signs in the sun. Well, some tell us that there was a supernatural dark day in May 1780. But objectors tell us that we are unable to trace that darkness farther than our own atmosphere; therefore we do not know that it was caused by any affection of the sun. But I would ask how we can ever know by looking at the sun itself, when it is "black as sackcloth of hair," would it be at all visible to the inhabitants of earth in such a state? Most certainly not. Then how can we know when this prediction is fulfilled but by the prediction of an unnatural darkness in the day time by the light of the sun being entirely shut out from the earth for the time being. And I doubt not the "signs of the sun," of Luke xxiv 25 and the state of the sun described in Rev. vi. 12, refer to the same event.

Second. "And in the moon," Luke xxiv 25. And the moon became as blood." Rev. vi. 12. Several witnesses that testify concerning the dark day also testify of the peculiar appearance of the moon on the evening succeeding the dark day, stating that it looked like one vast ball of blood, as in the words of the Revelator it became as blood.

Third. "And in the stars." Luke xxi. 25. "And the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." Rev. vi. 13.

I have before shown that an event has transpired that cannot be fully described but by using the language of the Prophet; but we are met by objectors that it was not stars, but meteors that fell in Nov. 1833, and that the same scene recurred in Nov. 1866, but in other parts of the earth, therefore it is not a fulfillment but is now accounted for on scientific principles. It was on this principle of accounting for the wonders wrought by Moses in Egypt that the magicians persuaded Pharaoh that these things could be accounted for on scientific principles because they could imitate some of them with their enchantments and how frequently we hear the remark at the present day that important changes that take place among the nations of the earth are but the natural course of events and thus the prediction of the Prophets, Messiah and his apostles which are declared to be signs of the time in which we live and the forerunner of events of far more importance than themselves viz.: The setting up of the everlasting kingdom of God under the immediate supervision of the Messiah and that this kingdom after it is established shall subdue all the nations of the earth.

But these objections are not only intended to deny the fulfillment, but they are also calculated to invalidate the prediction themselves to the mind of all that entertain the objections because, first, it is argued that these things are not a fulfillment, because these things are in accordance with natural laws. Second, it can never be literally fulfilled, because it is a natural impossibility for the stars to fall to the earth as they are singly many of them much larger than the earth itself therefore this is a natural impossibility.

But the Prophets speak of these things as they appear, the same as we now speak of the sun rising and setting, as though the sun did actually rise and set, and when we see small lights glide

swiftly towards the earth, we almost invariably speak of them either as falling stars or shooting stars; hence these prophetic declarations that were made about eighteen hundred years ago, describe perfectly, events that have transpired in this, the day and age in which we live, whereof many of us have been eye-witnesses.

Fourth. "The powers of heavens shall be shaken." Luke xxiv 26. "And the heavens departed as a scroll when it is rolled together." Rev. vi. 14. There is some variety of opinion on these two passages of Scripture. Some supposing them to refer to two distinct and separate events while others consider them to be parallel passages. Be this as it may, it is evident at least to me that the shaking of the power of heaven is an event that precedes the coming of the Son of man it is doubtless yet in the future, but must also be literally fulfilled. Different opinions are existing in regard to what is here meant by the power of heaven, some claiming that the nations of the earth are what is here called the power of heaven, while some think it refers to the sun, moon and stars, because it is said that they are the ordinances of the day and night and further as the Creator said in the beginning that the greater light was to rule the day, and the lesser to rule the night, and as they are declared to be in the firmament of heaven, they are therefore very appropriately called the powers of heaven.

E. S. SHEFFIELD

What Shall be the Bond of our Union.

DEAR BRETHREN:

We have taken up our pen to invite you to a social brotherly conversation on the subject of christian union. It is not our intention to introduce, or advocate the introduction of a creed, upon which to build up another sectarian organization, nor even to bring out and urge our views on the various points that may be introduced in this conversation. We shall not even attempt to observe any great degree of order or system in our remarks, but wish to talk freely of matters and things existing among us at the present time, just as those matters present themselves to our mind; and we invite our brethren, who love the Lord enough to keep his commandments and the faith of Jesus, to respond to our remarks, and to state as frankly and freely how they view this matter. It is not our design, in this, to push our self forward as a leader of the Lord's people. There is but one competent leader of the Lord's hosts, and that is Jesus; and the children of God, all standing upon one common level, as followers of the Lamb, instead of striving to be leaders, or to "lord it over God's heritage", should "stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. i. 27.

With these considerations bearing upon our mind, we call attention to the fact, that there are diverse opinions amongst us, in regard to some of the views that are agitating the religious world.

In regard to the coming of our Lord, there are some of us who think that the definite time of that event is revealed in the Bible, whilst others think differently. Amongst those who believe in definite time, some look for the Lord's coming in 1868, whilst others do not expect that event for a number of years yet, thus showing

a diversity of views on this point. Now, can brethren thus situated hold each other in christian fellowship? They can, and do. But we could not do so, if either class should make their views on this point absolutely essential to such fellowship. If we should attempt to establish a creed on this point, it would necessarily separate brethren and sisters, who on the essential points of a true christian life and character, are in union. This is exemplified in the partial alienation of feeling and division of efforts, existing between those who have adopted the theory of 1867 and that of 1868, as the time of the Lord's coming. Would it be right for us to give the cold shoulder to a brother, who thinks he has evidence that our Lord will come this year or next? Surely it would not; neither can we believe it right to hold a brother at arms length, if he cannot see the force of the testimony in favor of the Lord's speedy coming, as we think we see it; provided his life and conduct shows that he loves the Lord, and would love to have him come. Shall we take the ground that it is absolutely essential to salvation to understand the periods of time as brought to view in the prophetic writings? If we take such grounds, and make that an article in our creed, it would destroy the hope of thousands of sincere christians, who have not the time to devote, nor the capacity to grasp the evidence on this point, for all are not *Tarmins*. Then, if a brother expresses the hope of the Lord's coming in 1868, we say to him, brother, we hope you may not be disappointed; for we long for the Lord's coming, and if a brother says he expects it will be ten, twenty, or more years before that event, we express the hope that he may be mistaken in his calculations, and that deliverance will come sooner than he expects, and thus uniting in our love for the Lord's coming, and striving for a preparation for that grand and glorious event, the crowning event of the gospel dispensation, we can go hand in hand towards the kingdom of God. Whilst stating the case thus, we would not for a moment undervalue the importance of prophetic time. The periods were placed in the word of God for some purpose, and we would not attempt to hinder its full and free investigation, but whilst doing so, let us have due respect for each other's feelings and rights in the premises and all will be well.

There is another subject on which there is some diversity of opinion, viz.: the specific character of the future age. We all agree in expecting the setting up of the kingdom of God as the next great event in the drama of this world. We all agree that the kingdom is to be set up on the earth; that Jesus the Son of Mary—the Son of God, will be the king of that age; that those who are his followers, or disciples in the gospel dispensation will be made immortal, and glorified in that kingdom, and that if we reject the terms of salvation as offered to us in the gospel, we can have no hope of acceptance with God in that kingdom. Here then, on the main and essential points in which we are more immediately interested, we are in union, in faith and hope. Some of us, however, believe that in the next dispensation, a portion, if not the majority of the Jewish people on earth at the Lord's coming, will find acceptance with him, and also, multitudes of the gentiles; whilst oth-

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ers are of the opinion that probation will close at the Lord's coming. Now is there sufficient difference of views among us to justify a withdrawal of our sympathy from each other? I think not, for these reasons. Those of us who hold to probation in the future age, freely admit that that probation is not promised to those who hear and reject the terms of the gospel, and as we are not the subjects of that probation, faith in that doctrine is not essentially necessary to our salvation, and hence should not be made a test of christian fellowship.

On the other hand, those of us who believe that probation ends at the appearing of Christ, should not work ourselves into such a state of excitement on this subject, as to disfellowship a brother for believing that our Lord, in his glorious kingdom, will still be gracious to penitent sinners, for the idea in itself is certainly not very repugnant to the christian mind, and when not misapplied, will certainly do no harm.

It would certainly be imprudent to promise probation in the age to come, to those who are privileged to hear the gospel, because it would destroy much of the force of the gospel call; but while we should all strive together for the gospel blessings of immortality and eternal life at the appearing of our Lord, we should also bear with one another's peculiarities, when those peculiarities do not stand in the way of a well-developed christian character and spirit. May the Lord guide us in all our ways to his honor and glory.

Another point on which there is some difference is in regard to the "gifts of the spirit." While some believe that the gifts of the spirit, as developed in miraculous power in the apostolic age, was mostly confined to that age, there are others who hold that they were intended to be perpetuated throughout the gospel dispensation. We do not see enough in this to justify the separation of brethren, and whilst we would earnestly caution our brethren who believe the gifts ended with the apostles, of the danger of carrying their views to such an extreme, as to "quench the Holy Spirit" in their own hearts, (1st Thess. v, 19.) we would also remind our brethren who believe otherwise, that the same doctrine of the perpetuity of spiritual gifts, as developed in miraculous power, has been advocated, and its possession claimed, by almost every phase of apostate christianity, from the old Roman harlot, down to its latest development. Besides Romanism with its system of miraculous powers, we might profitably contemplate Swedenborgianism, Shakerism, Mormonism, and other isms, all based upon the claim of spiritual gifts and miraculous powers of the Holy Spirit, and yet no two of them believing alike, and instead of acting in harmony, as they would if they were all moved by the special workings of the holy spirit, they have set up diverse and conflicting interests and organizations, and instead of the gifts bringing them to the unity of the faith, we see each class having their spiritual manifestations in harmony with diverse systems. Such considerations as these, together with the wonderful and bewitching manifestations of "Spiritualism", should make us cautious on this point, whilst at the same time we should confidently trust in the living God, and plead for the influence of His holy spirit to lead us into all truth and to impress those truths upon our

hearts, that we may be sanctified thereby. This is the privilege and duty of every child of God; and, if in doing this, it may please the Lord to manifest more of the gifts of the spirit to some, than to others, let not the more favored ones boast over, or condemn their brethren, neither let these latter envy their brethren, but rejoice, because the greater operations of God's holy spirit on the heart, the greater will be our attainments in grace, and as a necessary consequence, we shall develop in our lives, in a higher degree, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, for these are the legitimate "fruits" of the spirit, and where these fruits do not appear, we have reason to fear that we "have not the spirit of Christ". See Gal. v, 19, 23. Let us all therefore seek earnestly for more of this spirit of God, and we shall all be better men and women.

The are differences of opinion among us in other matters; for instance: on the application of some of the prophecies, some applying them one way, and some another. Now how shall we get aong with this matter? Shall any of us set up our individual views on these minor points, and require our brethren to adopt our views, as a standard of fellowship? This would never do, for it would scatter us into fragments, or else, giving up our individuality, we should, like our S. D. Advent brethren, become a fossilized, sectarian body. To illustrate: they hold a view of the "Two-horned beast," that is manifestly erroneous, and yet make the belief of that "flow an essential part of "present truth", and hence, essential to salvation. We believe that we have the truth on this subject, but shall we follow their course, stifle investigation, and require all to "adopt our views"? God forbid; we say to all investigate, search for yourselves, and if you find what you consider a better application of the prophecy than any yet given, adopt it.

It will be perceived from what we have said that we believe a person may be child of God and believe in the Lord's coming at a definite time, and that soon; and also that he may be a christian and not be a believer in a definite time, for that event and we believe no one will deny the correctness of this position, for believers in definite time will hardly claim that they alone constitute the children of God, and if others may be the children of God, then they have no right to raise that question as a means of separating christians.

We do not design to strike against investigation; far from it; but we would earnestly caution our brethren to do so in such a way as to leave the mind and conscience of each and all free to act on such an important subject, and so in regard to other points of difference; let each have due respect for his brother's rights and feelings and there will be no cause of division of sympathy and action among us, but as a band of brethren beloved, we can press our way towards the kingdom of God.

As our bond of union, then let us each and all aim at holiness of heart and life by cheerful and willing obedience to those principles that constitute the foundation of christianity. May the Lord aid and guide us to his own glory is our prayer.

H. E. CARVER.

Those who follow Christ shall reign with him.

THE KINGDOM OF GOD, DELINEATED.

Article No. V.

BY ELD. S. DAVISON.

ALL THE KINGDOMS OF THE WORLD ARE IMPROVED AND WARNED OF APPROACHING DESTRUCTION IN THE INTEREST OF THE KINGDOM OF GOD.

There is nothing else in divine revelation so reluctantly received by public men, as that the kingdoms and other governments of men, are not legitimate, and God approved. Their existence and sway is world-wide. Their history reaches back to the earliest times of human records; and some of them for effect, have invented fabulous stories of hoary antiquity, reaching up to times long prior to the creation of the world. Indeed the first great rival rulers of the earliest kingdoms done all in their power to conceal the true date of their kingdoms from the people, that their early imbecility might not be known. Men cannot easily believe that institutions so venerable for age, wealth, power, and grandeur, are not divinely given. To foster such superstitious veneration for ruling power, some royal personages gave out reports that they were demigods—half men and half gods, i.e. although born of human parents, their souls were the offspring of gods: hence a superior race of men to govern the life of the

All the holy prophets of God received the writings of Moses as inspired accounts of creation, and the first ages of the world; hence they knew the vanity and wickedness of all such pretences, and without any reserve spoke of the kings of the nations and their kingdoms as profane, impious, peish and transient. They knew that all the families of men were from one common stock, and of one nature, and that God had divided the earth unto them according to their families, and that his covenanted purpose, is to people the earth with righteous men on whom he will pour out all the blessings of life and immortality. They knew that all the first kingdoms of men began with ugly men, in unbelief of God's promises, and in rebellion against his government, and that God only suffered them for a time, to try the principles of men, that he might take out of all the families of the earth, a people whom he would account worthy of his kingdom and glory. They knew that God had covenanted with their great ancestor, Abraham, to give him a seed in whom all the families of the earth should be blessed—not as now, amid sorrows, and afflictions; but with riches, and honor, and long life; and that ultimately, "all the wicked will God destroy from the earth." Ps. cxlv, 20. Their own faith in the promises of God's everlasting kingdom was sufficient to embolden them to reprove and warn the nations around them, of their approaching perdition.— But they were called of God to do so, in the most solemn manner, and to designate them by name, so that although, God in anger gave his people Israel up to their invaders, they had little occasion for triumphs, seeing that their own destruction was foretold, with the restoration of Israel. Thus the prophet Joel, who appears to have been one of the first to announce the overthrow of Israel by the judgments of the Lord, foretells with it their recovery in the latter days: and says,

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THE HOPE OF ISRAEL.

"Behold, in those days, and in that time, when I shall bring again the captivity of Judah, and Jerusalem, I will also gather all the gentiles, and cause them to come into the valley of Jehosaphat, and I will plead with them there, for my people, and my heritage Israel, which they have scattered amongst the nations, and I have parted my land."

"Let the heathen arise and come up to the valley of Jehosaphat; for there will I sit to judge all nations round about. Put in your scythes, for the harvest is ripe. Come ye, and descend, for the wine-press is full, the presses overflow; for their wickedness is multiplied. O, people, people, come into the valley of final judgment: for the day of the Lord is at hand, in the valley of final judgment. The sun and moon shall be darkened, and the stars shall withhold their light: for the Lord shall war out of Sion, and out of Jerusalem shall he give his voice, the heavens and the earth shall shake; but the Lord shall be the hope of his people and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Sion, my holy mountain. Then shall Jerusalem be holy, and ye shall no strangers pass through her any more. In that day shall the mountains drop with sweet wine, and the hills shall flow with milk, and the rivers of Judah shall run with water, and a fountain shall come out of the house of the Lord, and shall water the valley of Sion." (See Num. xxxiii, 49.)

Egypt shall be waste, and Edom shall be a waste wilderness, for the injuries done to the den of Judah; because they have shed innocent blood in their land. But Judah shall dwell forever, and Jerusalem from generation to generation. I will cleanse the blood of them that I have not cleansed, and the Lord dwelleth in Sion. Snow of no composition more graphic than

How finely is the forbearance of God to the oppressing Kingdoms exhibited in contrast with their final judgment! How eminent and enviable is the portion of Judah and Jerusalem, when the harvest and the vintage of the world's wrath comes upon the guilty and corruptions, who have contemned and afflicted it. All this is in the future of the Kingdom of Israel, who prophesied at the time of carrying away of the ten tribes by the king of Assyria, when the princes of Babylon, and Syria, and most of the surrounding kingdoms confederate with him against Israel, armed with special messages to those nations by name, called a burden. The burden of the land of Babylon, Palestina, Moab, Damascus, the land of Tirhaka beyond the water of Euphrates, Egypt, Dama, Arabia, Tyre, Tharsis, Sidon—these were the chief nations in the world's day; but it was not enough to specify them; the spirit of the Lord carries him forward to nations not then come, and to nations then unknown, and he says: "Behold the Lord maketh the earth empty, he turneth it upside down, and scattereth abroad the inhabitants thereof; the priest shall be as the people and the ruler as the servant, the mistress like the maid, the seller like the buyer, he that lendeth upon usury like him that borroweth upon usury, and the creditor as the debtor. The land shall be waste, and utterly spoiled; for so the Lord hath spoken. The earth is sorry and consumeth

away; the world is feeble and perisheth; the proud people of the earth are come to nought.—The earth also is become unprofitable under the inhabitants thereof, which have transgressed the laws, changed the ordinance, and broken the everlasting covenant. Therefore hath the curse consumed the earth; and they that dwell therein are fallen into trespass, wherefore the inhabitants of the earth are perished with drought, and few men are left behind."

"Fearfulness, the pit, and the snare are upon thee, O thou that dwellest upon the earth. It will come to pass, that whosoever escapeth the fearful noise, shall fall into the pit, and he that cometh up out of the pit, shall be taken with the snare; for the windows from on high are open, and the foundations of the earth are moved.—The earth is utterly broken down; the earth hath a sore ruin; the earth quaketh exceedingly; the earth shall reel to and fro like a drunkard, and shall be moved like a tent; and the iniquity thereof shall be heavy upon it; it shall fall and not rise again. And in that day shall the Lord visit the host abominable that is on high, and the kings of the world that are upon the earth. And they shall be gathered together as they that be in prison, and they shall be shut up in ward, and after many days shall they be visited. The moon shall be dashed, and the sun assumed, when the Lord of hosts shall reign in Mount Sion, and in Jerusalem with worship, and in the sight of such as shall be of his counsel."

I have given the queen's version of 1575, A. D., because however quaint this version may appear to modern tastes, no reader of the English language can fail to understand it; and there are many readers of the common version, who do not know that such an awful prediction of judgment upon all the kingdoms of the world exists! The common opinion of these prophecies is, that they are all in the past, and hence but little attention is given to them! But the prophet expressly says these things shall come to pass when "the Lord of hosts shall reign on Mount Sion, and in Jerusalem with worship, (or as the common version has it "gloriously,") and before such as shall be of his counsel." This determines it to be an unfulfilled prophecy; for since Isaac's day the Lord has not reigned in Sion, nor in Jerusalem in the manner here foretold. From the prophet's day, desolation followed desolation, in all Israel and Judah were wholly removed from the holy land, and it became a reproach as it is at this day.

But why these messages to the nations and kingdoms of men? What but to show that though these nations were suffered to spoil Israel, and ruin the people God had chosen for his own nation, his kingdom would go on, and in the end he will triumph over all his foes. Israel will be restored; and all the kingdoms of the world clean broken down.

Of all the prophecies of the ancient prophets of the Lord, there is none that more specifically declares the purpose of God to overthrow the kingdoms of the world, "because they have transgressed his laws, changed the ordinance, broken the everlasting covenant." It is plain that if God had given no laws for the race of men, had no ordinances for them to observe, had made no covenant with the race, these charges could not be against them. But here they are plainly affirmed, and judgment upon all the kingdoms of the world predicated upon them!

What a strong delusion must that be that closes the eyes of all the world to these things.

EDITOR HOPE OF ISRAEL: Dear Sir:—

I have always supposed that the value of Christian associations, and also of religious periodicals, consisted chiefly in making a daily visit to the advantages of truth and knowledge as might be possessed by any individual of the community so associating.—through a free and fraternal interchange of opinions and knowledge on all subjects

worthy of a christian's time and thought to examine. For this reason I crave permission to address a distant Bro. through the columns of the "Hope". BROTHER A. KIMBALL (of Hampton Ct.)

Please permit me to cite your attention to one phrase in yours to this paper dated 24th of last month.

The phrase alluded to, "HEALTH REFORM," I suppose you designedly placed in bad company—that is! with other errors. And as I have witnessed its having been thus associated by others of our Brethren, I feel it duty to protest against such associations of the phrase in question as tending to bring into disrepute some of the most important christian virtues, as enjoined by the apostle. (2d Pet. iii, 6) and by his master. (Mat. xvi, 24)

I have heard much said about the "Third angel's message," &c., &c., which I deemed to be simply a garnering of chaff; but I have tried to treat those thus occupied with christian kindness and forbearance; because they held some important and essential truths, as I apprehended, and hoped the cultivation of those truths would sooner or later lead them to supersede the "mint, anise and cummin," by "judgment, and the love of God." Doubtless, you are aware that different individuals, having a different class of experiences, qualified by widely varying circumstances of education and native character are led to widely varying estimates of the same truths—as wide sometimes as the whole distance between truth and falsehood. Thus, while "Health reform," in my view, embraces all, and practically enforces all that the apostle implies by "temperance," and that his master implies by *self-denial*, as alluded to in the above quotations, you have thought it only worthy to be classed with visionary theorizings about the two-horned beast, &c. You may say, that "it is certainly a suspicious commendation of health reform principles, to have them so prominently paraded by designing or visionary men." Brother, do designing and visionary professors of christianity, make you disgusted with the teachings of Christ? If a new phase of sectarianism is to hope for any substantial degree of success in this age of knowledge and of thought, there must be something superior to chaff, to bait the "substantial" birds with.

I understand CHRISTIANITY, to be a system of continuous reforms from the first feeble germ that implies the "babe in Christ," to the aged soldier, who has "fought a good fight and has kept the faith," and "like a shock of corn fully ripe," ready to be garnered in the store-house of God, to wait the rewards of "that day."

And as *intemperance*, in its most virulent types, now leads and nurtures all the darkest and most degrading sins of our country and age, so *health reform* principles, as the only live, christian exemplification of *temperance* (in the apostle's sense) must be sedulously cherished by those christians who would stand against the corruptions of a generation so depraved, physically and morally, as the one now, just assuming the activities of the world. Your allusion to Matt. xxiii, 26, I am unable to understand, as being to subjects with which you connect it. Will you not be so kind as to enlighten us, on the application of that scripture as there used by you. As I remain, Yours for the truth of God. E. P. GORF.

Marion, Iowa, Feb. 22, 1867.

THE HOPE OF ISRAEL

THE HOPE OF ISRAEL

MARION, IOWA, TUESDAY, MAR. 26, '07.

LOCAL ITEMS

OUR friends will please observe that we cannot use Eastern State Bank Notes, as they are not current with us.

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 left on the 19th inst., for Michigan, where he will remain as long as the interest may demand. D. W. H.

"Two-Horned Beast."—We would call the attention of the brethren to the resolutions passed at our last conference in relation to the pamphlet just published on this subject. The conference voted to sustain the Association, in publishing and scattering this work among our S. D. Advent brethren. This ought to be done immediately; and we invite our brethren and all interested to aid us in so doing. This can be done by each one purchasing from one, to five or ten dollars worth, and distributing them among their own acquaintances or by sending us the names of such as they wish to place the book before, and we will do it for them; or those who may wish to help pay the cost of the book and leave it to us to distribute the work can do so, and we will act to the best of our judgment. The work we consider valuable. We believe it to be a correct exposition of prophecy, and as contrasted with the S. D. Adventist's views, its beauty and harmony is as clearly portrayed, as is the bright bow of promise upon the dark storm-cloud. Believing this, we wish to see it widely distributed. Now brethren act freely and speedily in this matter. H. E. C.

Discussion on the Kingdom Question.—A copy of the above work was sent to bro Brinkerhoff by Eld. J. M. Stephenson, one of the parties, —Eld. P. T. Russell, of the Disciples being the other. By request I have read the work. Eld Russell affirms his old proposition that the kingdom of God spoken of in Dan. ii, 44, was set up on the day of pentecost. I am frank in saying that he done the best for his side that can be done, but I must say, that bro. Stephenson met him him fairly at every relevant point, and most successfully refuted his positions. Besides, bro. S. affirmed that the kingdom is yet future, to be set up after Christ comes the second time. His arguments are good, clear, logical, and truthful. —To meet of them, Russell paid little, or no attention, which can only be accounted for, by the fact that he was notable to meet them. In short this work is a masterpiece on the kingdom question

and delightfully unfolds and brings to view the glories of the coming reign of Christ. It should be read by ALL. Price, 50c. For sale at this office. B. F. Snook.

When our Master was on earth, He went about doing good. No employment can be more dignified, or more honorable, for no other has ever been recommended to us by such an example. Whether our lot is cast in city or country, we can never want opportunity for doing good to others. He himself said, "The poor ye have always with you, and whatsoever ye will ye may do them good;" thus throwing the responsibility entirely upon us. And then to encourage us tell us, "Me ye have not always but inasmuch as ye have done it to one of the least of these, ye have done it unto me."—"He that giveth to the poor lendeth to the Lord and he will repay it." Blessed promise! whether it be food or money, or clothing; a night watch by a sick bed; a kind turn to the overburden; a word of encouragement to the fainting; a kindly reproof to the erring; he will repay it. And his promises are not like men's, often made without due consideration of what is implied in them, and liable to fail for want of ability or will to perform them. But they all are yea and amen. He will repay.—[Sel.]

Appointments.

CONFERENCE.

BRO. CRANMER authorizes us to announce that there will be a Conference in Branlywine, Waverly, Mich., commencing at 1 o'clock, Apr. 19th. It is hoped there will be a general turnout. No preventing providence, bro Brinkerhoff will be there. D. W. H.

BUSINESS DEPARTMENT

Business Notes.

Eld. Davison: We send you your paper regularly. There must be some trouble with the mails. We now send as per directions.

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