

# THE HOPE OF ISRAEL.

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## THE HOPE OF ISRAEL.

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### GO TO JESUS.

BY EMMA F. ALDRICH.

Go, sinner go, to Christ your friend,  
While mercy's gate stands wide,  
For soon, oh soon, it may be closed,  
And you be left outside;  
Then you will knock, but ah, in vain,  
No more he'll hear thy plea,  
No Savior stands with outstretched arms,  
To sweetly welcome thee.

Go, sinner go, to pay and seek,  
The Savior's smiling face,  
Before he leaves the mercy seat,  
Where now he'll plead thy case;  
For when he comes in clouds of light,  
Too late it then will be,  
If heaven's not gained, then all is lost,  
Lost through eternity.

Haste, sinner haste, delay no more,  
For death may thee o'er take;  
Then in the resurrection morn,  
To shame you will awake;  
Man ne'er can tell, what anguish then,  
Will fill thy aching heart;  
When from the Savior's lips you'll hear  
Your doom, depart, depart.

Haste, sinner haste, secure that home,  
Of purity and truth;  
Where careworn brows no more are seen,  
But blooms eternal youth;  
There sighs and tears will be exchanged,  
For songs and sunny smiles,  
All o'er that blissful, wide domain,  
No tempter there beguiles.  
Marion, Iowa.

### THE MINISTRATION OF CHRIST— WAS IT CHANGED IN 1844?

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

(Concluded.)

[2] But we will notice the period of time occupied in the reign of each successive king, which will give us a correct idea of the date of the Artaxerxes document.

Artaxerxes reigned (after the decree),	25 years.
Darius,	1 "
Artaxerxes,	46 "
Ochus,	21 "
Arogus,	2 "
Darius,	74 "
Alexander,	8 "
Philippe,	7 "
Alexander,	15 "
The Ptolemys,	224 "
Dionysius,	29 "
Cleopatra,	22 "
Augustus,	80 "
Total	431 "

From the above table, it appears that there is an error of twenty-six year in Usher's chronology.

4. The calculations based upon this, are found to be wrong from another consideration, viz.: Our b'n have ever held, and still maintain, that Christ was crucified on Friday, and raised on the first day of the week. But from this point, [the seventh of Artaxerxes,] they make the midst of the week end in A. D. 131. But it is evident that Christ was crucified the next day after the passover, and the astronomical calculations upon which they base their theory, show that in A. D. 31, the moon full on Tuesday, the 27th day of March. The passover was eaten on the evening after the full moon, or the 14th day of the first month. Christ and his disciples ate the passover the evening before the crucifixion [Mark, xiv, 12-16.]; therefore, Christ was crucified on Wednesday, and raised on the Sabbath, three days after.

Now it makes no difference which horn of this dilemma we take, we come in contact with our theory. If we take the position that he was crucified on Friday, and raised on Sunday we are bound to say with Ferguson (on whose calculations we have based our theory, that he was crucified in A. D. 33 and we spoil our application of this prophecy; but if we maintain that he was crucified A. D. 31, (and I believe he was,) then we prove that he was crucified on Wednesday and raised on the Sabbath, and we come full tilt against another point of our theory. [See *Spiritual Gifts*, Vol. I, p. 65.] So we are wrong on one or the other of these points.

We are, all of us well apprised that the Sanctuary subject, as we view it, is one great central pivot to our faith; but are we sure it is scriptural and true?

II. We now leave this department of the subject to inquire at what time our Savior did enter the Holy of Holies.

I believe Christ has always been High Priest, and as such, has ever officiated. I cannot at the present, call to mind a single passage of Scripture referring to Christ as an ordinary priest.

That Christ has ever been a High Priest, I think the scriptures abundantly prove, and as one evidence remark that Christ's people, without distinction of laity or clergy, or sex, are priests; "that they are priests now; and that they will continue to be priests hereafter. Of old already did God say to all who should obey him—ye shall be unto me a kingdom of priests." Isaiah by the inspiration of God, repeated the announcement—ye shall be named the priests of the Lord. Peter, by the same spirit, says to all the scattered household of faith, 'ye are a royal priesthood.' Paul says, 'we have an altar.' John, in the name of the saints, ascribes glory and dominion to him that loved us and washed us from our sins in his own blood, for having 'made us kings and priests unto God.' And of all who have a part in the first resurrection it is written, 'They shall be priests of God and of his Christ.' (*Gospel in Leviticus*.)

Here then, are the common priests, and we rely upon this, itself, as sufficient proof that Christ is our High Priest, and as such, entered upon the ministry long ago.

2. But I wish to show in the second place, that Christ entered upon the duties of his office shortly after his resurrection. Heb. iv, 14. "Seeing then that ye have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." We should suppose that our Savior began his official work as soon as he "passed into the heavens."

Heb. ix, 11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (V, 24.) "For Christ is not entered into the holy places made with hands, which are figures of the true; but into Heaven itself, to appear in the presence of God for us; nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world, but now ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself."

It is evident from the above scriptures,

1. That Christ is a High Priest.
2. That the yearly service of the High Priest typified our Savior's work in Heaven. For our High Priest filled the yearly service type, by one entrance into the Sanctuary.
3. That his passage into heaven, was his induction in the duties peculiar to his office.
4. That this work was completed when he had thus done, and therefore,
5. That there could be no necessity for any fu-

THE HOPE OF ISRAEL.

ture change in his ministrations. That the work of Christ in shedding his blood and passing into Heaven itself, was shadowed forth by the duties of the High Priest on the tenth day of the seventh month, is evident from the several scriptures above referred to, and, as if to silence all cavil, Paul says that he has (by thus offering his blood, and passing into Heaven,) "obtained eternal redemption for us." In v. 11 of the next chapter, the apostle makes this very plain, and in the 12th v. he shows that there can be no change in the ministry, for our High Priest is "forever set down on the right hand of God;" and, as a reason that he will not change his position during probation, it is asserted, "For by one offering he hath perfected forever them that are sanctified."

But I wish to refer to one more passage of scripture, which certainly must forever settle this question. Heb. vi, 19, 20. "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, ~~the~~ WHITHER THE FORERUNNER IS FOR US ENTERED." It is plain then, that Christ entered the second apartment more than 1800 years earlier than we have been taught to believe.

This, brethren, is one great reason why I have been compelled to change my views on some points of faith. As an honest man, I have been compelled to reject that which I solemnly believe to be opposed to the word of God. For electing to believe God's word in preference (as it appears to me,) to counter theories, I, with my brethren have incurred an unaccountable amount of persecution from those whom I had supposed to be scrupulous with regard to their duty to God, and their fellow-men. I once believed as you do; but I am ashamed that I took the matter for granted without investigation.

We have become very much attached to our theory (at least it was the case with me), but theory cannot save us, however well adapted it may be to our peculiar organization. No theory, however much ingenuity may be displayed in the adaptation of its component parts, will be approved of God, unless it is in harmony with his word.

May God help all my brethren to investigate his word, and accept him at what he says, is the prayer of one who now very soon expects deliverance. D. W. HULL.

Forty Questions on Immortality.

1. Who is immortal? Ans. "the King eternal, IMMORTAL, invisible, the ONLY WISE God." 1 Tim. i: 17.
2. Are not all men possessed of immortality? Ans. "The blessed and only Potentate, the King of kings and Lord of lords; who ONLY HATH IMMORTALITY." 1 Tim. i: 16.
3. Are not all men created immortal? Ans. He, ONLY hath IMMORTALITY." 1 Tim. vi: 16.
4. Is there any way by which men may obtain immortality? Ans. "To us are given exceeding great and precious PROMISES that by THESE we might be partakers of the DIVINE NATURE, having escaped the corruption that is in the world through lust." 2 Pet. i: 4.

5. Is this immortality revealed by Plato, or Socrates or by "familiar" rapping "spirits," or in nature,—or is it through Jesus Christ and his gospel? Ans. "By the appearing of our Saviour Jesus Christ, who hath abolished DEATH and hath brought LIFE and IMMORTALITY to light through the GOSPEL." 2 Tim. i: 10.
6. Who has power to bestow immortality upon man? Ans. "The gift of God is ETERNAL life through Jesus Christ our Lord." Rom. vi: 23.
7. Will God give the gift to all persons whatever their works may be? Ans. "God will render to every man according to his deeds." Rom. ii: 6.
8. What will be the portion of those who are contentious, and obey not the truth? Ans. "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." Rom. ii: 8, 9.
9. To whom will God impart immortality? Ans. "To them who by patient continuance in well doing SEEK for glory and honor and IMMORTALITY." Rom. ii: 7.
10. What shall be their reward? Ans. "ETERNAL LIFE." Rom. ii: 7.
11. Upon what conditions may we obtain this blessing? Ans. "Fight the good fight of faith; lay hold on ETERNAL LIFE." 1 Tim. vi: 2.
12. When do men obtain immortality? Is it at death or at the resurrection? Ans. "The dead shall be raised INCORRUPTIBLE." 1 Cor. xv: 52.
13. How shall those who are not dead become incorruptible? Ans. "We shall be changed." 1 Cor. xv: 52.
14. When will this change take place? Ans. "At the last trump." 1 Cor. xv: 52.
15. How suddenly will the change occur? Ans. "In a moment, in the twinkling of an eye; at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." 1 Cor. xv: 52.
16. Will this change be a change of the internal or the external and physical or corruptible man? Ans. "This corruptible must PUT ON INCORRUPTION." 1 Cor. xv: 53.
17. What then becomes immortal? Ans. "This MORTAL must put on IMMORTALITY." 1 Cor. xv: 53.
18. What Scripture will be fulfilled when this corruptible shall have put on incorruption, and this mortal shall have put on immortality? Ans. "Then shall be brought to pass the saying that is written death is swallowed up in VICTORY." 1 Cor. xv, 56. Isa. xxv, 8.
19. Who will be raised from the dead? Ans. "ALL that are in the GRAVES shall hear his voice, and SHALL COME FORTH." John 5: 28, 29.
20. Will the unburied arise? Ans. "The sea gave up the dead which were in it; and death and hell (the grave) delivered up the dead which were in them." Rev. 20: 13.
21. Will different classes of characters arise in the resurrection? Ans. "There shall be a resurrection of the dead BOTH of the JUST and UNJUST." Acts 24: 15.
22. For what purpose will the good be raised? Ans. "They that have done good

- unto the resurrection of LIFE." John 5: 29.
23. To what will others be raised? Ans. "They that have done evil unto the RESURRECTION of DAMNATION." John 5: 29.
24. Will a man's destiny at last be in accordance with his previous life? Ans. "Whosoever a man soweth that shall he also reap." Gal. 6: 7.
25. What will be the portion of the ungodly? Ans. "He that soweth to his flesh shall of the flesh reap CORRUPTION." Gal. 6: 8.
26. What the reward of the saint? Ans. "He that soweth to the spirit shall of the spirit reap life EVERLASTING." Gal. 6: 8.
26. Where now is the Christian's life? Ans. "Your life is hid with Christ in God." Col. 3: 3.
28. How then should we live? Ans. "Let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6: 9.
29. What will be the fate of those who by sowing to the flesh reap corruption? Ans. "These as natural brute beasts, made to be taken and be destroyed, . . . shall UTTERLY PERISH in their own corruption." 2 Pet. 2: 12.
30. Is it possible for man to be utterly destroyed? Ans. "Fear Him which is able to destroy both SOUL and BODY in hell." Matt. 10: 28.
31. What is the wages of sin? Ans. "The wages of sin is death." Rom. 6: 23.
32. Is this death merely a bodily death? Ans. "The SOUL that sinneth IT shall DIE." Ezek. 18: 4.
33. If the wicked turn away from his wickedness and do right what then? Ans. "He shall save his soul ALIVE." Ezek. 18: 27.
34. "When a righteous man turneth away from his righteousness, and committeth iniquities and dieth in them," what shall be his fate? Ans. "FOR his iniquity that he hath done shall he DIE." Ezek. 18: 26.
35. As he first dies in his iniquity and then dies for his iniquity, what must this last death be called? Ans. "THE SECOND DEATH." Rev. 21: 8.
36. What is the result attained by the man who converteth a sinner from the error of his ways? Ans. "He shall save a SOUL from DEATH, and shall hide a multitude of sins." Jas. 5: 20.
37. What then has God placed before us to action? Ans. "I call heaven and earth to record this day against you, that I have set before you life and DEATH, blessing and cursing; therefore choose life that both thou and thy seed may LIVE." Deut. 30: 19.
38. How does God manifest his love to men? Ans. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.
39. What is our Saviour's complaint concerning mankind? Ans. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have LIFE." John 5: 39, 40.
40. What is the command of God to all? Ans. "Cast away from you all transgressions whereby you have transgressed; and make you

a new heart and a new disposition, O house of Israel: and ye shall be in the DEATH of the Lord God; where LIVE YE." Ez. k. 1

To all Concerned have consented to agree to labor my time in Iowa and

THE SANCTUARY

BY THOS  
 "And he said unto a hundred days; then shall he be cast into the sea." Dan. viii, 14.  
 The above is the angel's vision of the sanctuary, and the true sanctuary, and the true sanctuary under foot?" Dan. saw commencing. (V. 4.) "I saw the sanctuary, and northward, and northward, no beasts might stand there any that could be did according to the vision." We learn from v. 19, to Daniel that he might the last end of the in people; "The ram, two horns are the king, 20). And the rough and the great horn of the first king." An plain the other symbol horn that grew out, ed exceeding great; broken without hand were presented to D his two horns, which oped; therefore the at the time Daniel was commanded to stand the vision". (v us see. He commel what powers we the goat, and the h great, and then lea thou up the vision, days" (v. 26); and I astonished at the vi (v. 27). Then we vision had not beer visit of Gabriel. W plained the symbol Daniel could not u to the length of the we are to conclude Daniel again, in o the vision; as he v make him another the very informati see.  
 In the next chap having under the captivity was into the Lord God's plications, with fa

a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the DEATH of him that dieth, saith the Lord God; wherefore turn yourselves and LIVE YE." Ez. k. 18 : 31 32.

[Advent Tract.]

To all Concerned.--I would say that I have consented to again resume my ministerial labors; and will labor during this season--half of my time in Iowa and half in the State of Illinois.

B. F. SNOOK.

THE SANCTUARY AND 2300 DAYS.

BY THOMAS HAMILTON.

"And he said unto me, unto two thousand three hundred days; then shall the Sanctuary be cleansed." Dan. viii, 14.

The above is the answer to the question, "How long shall be the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the Sanctuary and the host to be trodden under foot?" What vision? The vision Daniel saw commencing with the pushing of the ram. (V. 4.) "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." We learn from v. 19, that this vision was given to Daniel (that he might know what should be in the last end of the indignation, concerning his people); "The ram which thou sawest having two horns are the kings of Media and Persia" (v. 20). And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." And the angel goes on to explain the other symbols, and of the remarkable work that grew out of one of the four, and "waxed exceeding great;" which horn continued till broken without hand." When these symbols were presented to Daniel, (v. 3.) this ram with his two horns, which were high, was undeveloped; therefore the measurement cannot begin at the time Daniel first saw them. But Gabriel was commanded to "make this man to understand the vision" (v. 16). Did Gabriel do it? Let us see. He commences his work by telling Daniel what powers were symbolized by the ram, the goat, and the horn that waxed exceeding great, and then leaves him, after saying, "Shut thou up the vision, for it shall be for many days" (v. 26); and Daniel says himself, "I was astonished at the vision, but none understood it" (v. 27). Then we are led to conclude that the vision had not been fully explained at this first visit of Gabriel. What part was it? He had explained the symbols; therefore the part which Daniel could not understand, must have related to the length of the vision--the 2300 days; hence we are to conclude that Gabriel will have to visit Daniel again, in order to make him "understand the vision; as he was commanded to do. Did he make him another visit? Yes; and he gave him the very information he desired. How? Let us see.

In the next chapter we are informed that Daniel having understood by books that the time of the captivity was about expired, "set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ash-

es," and he commences by confessing the sins of his people, and then prays for the cleansing of the sanctuary, where God was wont to manifest himself to his people. "Cause thy face to shine upon thy SANCTUARY that is desolate, for the Lord's sake," (v. 17). "And while I was speaking,--yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me and said, O Daniel, I am now come forth to give thee skill and understanding (vs. 20, 21). That was just what Daniel desired; for the promise had been made in the vision at the beginning, "that the sanctuary should be cleansed;" and the mission of Gabriel on his second visit was to give him skill and understanding in regard to the cleansing of the Sanctuary. Says Gabriel, "I am come to shew thee; for thou art greatly beloved; therefore understand the matter and consider the vision." What vision? The very one he was commanded to make Daniel understand. It is evident that Daniel had been laboring under a mistake in supposing that the Sanctuary was to be cleansed at the end of the seventy years captivity. Gabriel now corrects him in regard to this application of the vision. "Seventy weeks (of years--490 years) are determined (cut off) upon thy people (the Jews), and upon thy holy city [Jerusalem. V. 24]. Cut off from what? Evidently from the 2300 days, the measurement of time given in the vision, reaching to the cleansing of the Sanctuary. If cut off from the 2300 days, they evidently commence with them and constitute a period of 490 years which should be given to the Jews, taken from the first part of the 2300 years which should measure the whole time to the cleansing of the Sanctuary.--490 years were to be taken as the time allotted to the Jews and to Jerusalem before a certain "Prince should come and destroy the city and Sanctuary;" the 2300 days must be prophetic also. Where then do they begin? If 490 years were allotted to the Jews and to their city, then that measurement must reach to the time when "the people of the prince" should come against the city to destroy it. And that measurement must have expired before the threatened curses of the covenant [Deut. xxix, 21,] were confirmed with them by the Roman "prince" for one week [v. 27], or the time allotted them would be infringed upon. Our Lord says: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke xxi, 20. This demonstration marks the time when the time allotted the Jewish nation reached its end. In A. D. 65 the seven years war of the Roman Prince against the Jews commenced. Taking this date as the ending of the 490 years, we will go back to the commencement of this period at B. C. 426, and what do we find there? This brings us to the 12th of Artaxerxes, or the Ahasuerus of Esther; and here we find the "Ram (Persia,) pushing" against Daniel's people. Esther iii, 6-15.

"The nature of the 'pushing' of this 'Ram' may be inferred from another symbol of the same power,--the Medo-Persian 'Bear' [Dan. vii, 5,] which 'had three ribs in the mouth of it, between the teeth of it, and they (these ribs,) said thus unto it, arise, devour much flesh.' These ribs

must represent a relic of some obsolete people, and this relic now in the bear's mouth ready to be crushed; but before being devoured these ribs say to the Medo-Persian Bear, 'Arise, devour much flesh.' This sounds more like a request for unconditional slaughter, than for a war for the subjugation of people, in which case, slaughter is not the object, but only the means to obtain the object in case of a refusal to submit. In the very mouth of the Medo-Persian power, we find according to Josephus, a relic of the Amalekites--Haman and his family--who were enemies of the Jews, and who said to the king, 'Let it be written that they may be destroyed; or, 'Arise, devour much flesh;' or make a mighty push against these people, westward, northward and southward.' The pushing commenced with vigor, and the requisite preparations were made to 'devour much flesh,' or exterminate the Jews in obedience to the request of the 'ribs'; but before the day arrived to blot out the people of God from the earth 'in one day,' the Medo-Persian power changed its mind, and 'did according to his will' [viii, 4,] which was to save God's people, and crush the ribs; for 'Haman, his wife and sons, were all slain.' With this mighty pushing of the Medo-Persian Ram--sending its numerous messengers into 127 provinces, with death-warrants against all of God's people in the year B. C. 426, Daniel's vision begins the measurement of which is 2300 days." Bible Time Examined, pp. 44, 45.

As we have now determined the commencement of the 2300 days, we would inquire, what marks their termination? The cleansing of the Sanctuary. This measurement also reaches to "the last end of the indignation" (v. 19). What is here meant by the phrase "the last end of the indignation?" The reader may see by examining the verse from which the phrase is taken, that it refers to the "end" of the world. [See also Dan. xii, 7, 13.] Then we would inquire, what event in the past marked the termination of this prophetic measurement? Echo answers, what? S. D. Adventists connect the 69 weeks, the 70 weeks, the 62 weeks and the 1 week together and claim that they are all one, and include a measurement of 490 years only, reaching to A. D. 31. They say that "Christ confirmed the covenant with many for one week," and in the "midst of the week he caused the sacrifice and oblation to cease," by the sacrifice of himself. But Gabriel told Daniel that it was the Prince that should destroy the Sanctuary and the city, and he (the Prince that should come,) should also confirm the covenant for one week (7 years war commencing A. D. 65) he (the Prince that should come) should cause the sacrifice and oblation (Jewish rites) to cease; and for the overspreading of abominations he (the prince that should come) should make it (the city) desolate until the consumation, or end. Is this the work our Saviour came to do? No; far from it. He came to seek and to save poor sinners. "He came unto his own, and his own received him not." So the Jews were rejected of God, and were left to be filled with their ways, and to fill up their measure of iniquity.

In our next, we shall inquire into what is meant by cleansing the Sanctuary.

(To be Continued.)

☞ Cease to do evil; learn to do well.

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W. H. BRINKERHOFF, Editor.

THE BLESSED HOPE.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Is. 55:10.

Dear Reader: Will you for a moment contemplate the preceding words, spoken by the Lord through Isaiah the prophet? Look forward with me to that happy period, which I verily believe is not far distant, when this prediction shall be brought to pass; and, although infidels and opposers of God's truth may say that it never be fulfilled, yet the word of our God standeth sure; he has declared and it shall be done; none of his promises have failed in the past, and we know without a doubt, that none will ever fail in the future, of being fulfilled at the appointed time. According to the testimony of our Savior of apostles and prophets, we are very near that glorious event, when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads:" a few more months, or at the longest, years of toil and privation, a few more battles to be fought with the enemy of all righteousness; and then the faithful child of God will go home with joy and gladness; no more to be tossed about upon life's tempestuous sea; no more to suffer anguish, pain, and death; no more to be buffeted by the wicked one; oh no, none of these; but to be where all are happy; "where is raised no note of woe," to be with the good of all ages, from every land, from every clime; to be with Jesus and angels, and to enjoy the smiles of an approving God, throughout the never ending ages of eternity. Oh who would not give up a life of ease and pleasure in this world, that they might gain all this bliss this joy unspeakable; who would not confess Jesus before men; who would not endure the scoffs and frowns of this ungodly world, that they might have life, eternal life in the world to come.

Yet few, comparatively speaking, choose "that good part, which shall never be taken away;" few, like Moses of old, "have respect unto the recompense of reward;" but choose rather "to enjoy the pleasures of sin for a season." Oh, how unwise is their choice; how bitterly will they repent, when summoned to appear before the judgment bar of God, to give an account of the deeds done in the body. When they see the glory of the redeemed, and behold their glittering crowns, which far outshine the noon-day sun, ah, then methinks they will realize the folly of their choice. There they recognize those whose names they here cast out as evil; those they separated from their company; those that wander-

ed as pilgrims through the earth; they will then see them glorified and immortal, reflecting the image of the lovely Jesus, while they themselves who had their good things while here on earth, who rolled in luxury and pride, and refused to bend their stubborn wills to the requirements of their Maker, will weep and lament at their unalterable doom, "and will cry to the rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb." Dear Reader, let us be wise unto salvation. Let us now go to Jesus, and make him our friend, by yielding obedience to all his requirements. Let us give up all the vain pleasures of this world, which afford us but transitory joys. Let us do good to all, as we have opportunity. Let us leave our pleasant homes to relieve the poor and needy; for our Heavenly Father has blessed us with the means let us share with them; while on the other hand, if he has not, we can speak words of comfort, and point them to the Lamb of God. Let us deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present evil world. Let us adorn the doctrine of God our Savior, by a well ordered walk and conversation. Let us live in such a manner that we may be persecuted for righteousness' sake; for the apostle says, "he that will live godly in Christ Jesus shall suffer persecution." Let us bear meekly all the scoffs and sneers that wicked men may heap on us. Let us wear all the christian graces, which are a far more beautiful and attractive adornment, than the richest jewels and pearls of earth. Oh, let us make our peace, calling, and election sure; then, in this life we can enjoy the sweet communion of the Holy Spirit, and have the assurance that the approbation of God rests upon us; and in the world to come, we shall have eternal life. Yes, live on, and on, throughout the ceaseless roll of unending ages. EMMA F. ALDRICH.

Phrenology and the Bible, vs. Inherent Immortality.

It must be admitted that all true science will correspond with revelation, consequently, when we find principles in any science, corresponding with revelation, we may necessarily come to the conclusion that it is a true science; and although we cannot take science to govern the Bible, yet it may serve us very materially in coming to just conclusions of sacred writ. I have long been a believer in the science of Phrenology, but never thought until a few years past, that it would throw any light upon man's condition in death. All phrenologists agree that the brain is the seat of thought, and that certain formations of brain indicate certain traits of character, or mental power. Thus, it is said that the intellectual faculties are located in the frontal region of the head, and that, consequently, persons whose heads are flat, or are sloping back from above the eyebrows, are lacking in intelligence, and also in the moral faculties. Query: if the brain is the organ of thought, or seat of mental action, how can mental action be continued after the brain has become inactive? We should say that it cannot. We have numerous instances on record, where persons have been injured in the brain, and, consequently, that organ was deprived of

its natural action; the result was that all mental action ceased, until the brain was released. This shows that mind is inseparably connected with matter or brain, and cannot be continued beyond its dissolution. Mental action ceases during sound sleep, or at least, the opposite is the exception to the general rule; or if there is mental action during sleep, it is because of imperfect rest; for we may safely say, that rest of body and mind is the natural condition of man in sleep. And why should not the mind be active during sleeping hours? Simply because mind is connected with brain, and the brain is in altogether a different condition during sleep; it being very much contracted, and having but a slight circulation of blood. And here we see the wisdom of God, in creating man as he did. What if man never slept! What if he never was refreshed by nature's sweet restorer! How soon he would fall beneath the power of death! And again, what if the mind was still active while the body was being refreshed in sleep; how soon it would become feeble and degenerate; but God knew that man needed rest of body and mind, consequently, he so formed him, that he could sleep, and thus enjoy both. But, says one, how will these scientific facts correspond with the Bible? We say, they will correspond exactly. Let us go back to the creation of man, as recorded by Moses, in the book of Genesis. Gen. ii, 7.

Here it is stated that God formed man of the dust of the ground. There was nothing entered into his composition but dust. But says one, that was nothing but the man's body; but stop, let us take it as it reads, and throw away preconceived opinions. The record says that God formed man of dust; the man was a body made of dust, by the power of God, but yet there was something else necessary in order that the man might become a living, moving creature; and consequently, God breathed into this man "an immortal soul? No, but the breath of life. Yes, it was a life-giving principle, which God breathed into man, and what was the consequence? Answer: and man (the man made of dust,) became a living soul. Now, if God breathed an immortal soul into this man, his soul must dwell in his nostrils, for it says that "God breathed into his nostrils. But what idea do we gather from this statement; simply this, man lives by breathing; the nostrils are the organs through which he breathes; if you can prevent a man's breathing, you can soon kill him; if you cause the breath of life to leave him entirely, he is a dead man or soul, in the same condition that he [Adam] was in after God made him of dust, and before the breath of life was breathed into him.

Query: Did Adam know anything before the breath of life was breathed into him? Certainly not. Then certainly, when this life-giving principle—this breath of life goes back to God, it leaves man in the same condition he was in before he received it. If we look this account of man's creation square in the face, we shall have to come to the conclusion that man is unconscious after the dissolution of the body, until it is brought to life again, at the resurrection. But did the other inspired writers understand this matter in this light? We think they did, and now to the law and the testimony. Job xiv, 10. "Man dieth, and wasteth away;

what man giveth up? Moments question Some say a part of soul some in heaven; as another are in a kind neither in hell nor heaven (paraphrase Job 7 and rise not (till he be no more: they sleep out of their sleep.) then, that the dead were asleep. But a question in v. 14. "I am always" What men of earth in the dust Job "speaking" of time will I wait speaking of this soul says, "If I wait, Job expected to go to hell, heaven, purgatory, mediate state. The state in which he died and the resurrection of here is, in the new testament. 1 Cor. xv, 51. "We shall not be changed." V. 52, "ed, incorruptible, and And again, (v. 53), "fality." Yes; he expected to get into the language of the Paul, ix, 5. "I shall die, but (distinguish a contrast,) the dead is as plain and positive. The living know nothing. Of other class possess ts. many cannot the dead in sin kill it with the doctrine that they shall die wicked know the righteous. Did mental faculties death? We think your trust in pri whom there is n in that very day ing to this testy man's thoughts the breath of life perish, he cease ny might be br not suffice for not a thinking body, the same rather a result brought together Marion, Iowa "Beware, lest phy and vain de for the rulinen Col. ii, 8. I am always

...man give up the ghost, and where is he? Momentous questions! where is man after death? Some say a part of mankind are in hell, and some in heaven; as soon as they die. Some think they are in a kind of intermediate state, but neither in hell nor heaven; but what says the old patriarch Job? (Job 12.) "Man lieth down, and riseth not (till how long?) till the heavens be no more: they shall not awake, nor be raised out of their sleep." (Job 14.) "Job understood then, that the dead instead of being wide awake, were asleep. But again, he asks a very important question in v. 14, "If a man die, shall he live again?" What a momentous question! A question that none of the philosophers, or wise men of earth in their own wisdom could answer; but Job speaking as he was moved by the holy ghost, could say, "all the days of my appointed time will I wait till my change come." In speaking of this same thing in ch. xvii. 13, he says, "If I wait, shall I see my change? Yes; Job expected to wait in the grave, instead of hell, heaven, purgatory, or some other intermediate state. The grave was the intermediate state in which he expected to remain between death and the resurrection. What this change spoken of here is, is more fully brought to light in the new testament.

1 Cor. xv. 51. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." V. 52. "And the dead shall be raised, incorruptible, and we shall be changed." And again, (v. 53.) "This mortal shall put on immortality." Yes; here was Job and Paul expected to get immortality. Now go with me to the language of the wise man, Solomon.

Ecc. ix. 5. "For the living know that they shall die, but (disjunctive conjunction, showing a contrast) the dead know not anything." This is as plain and positive, as language can make it. The living know something, but the dead know nothing. One class possess knowledge—the other class possess no knowledge whatever. This testimony cannot be spiritualized to say that the dead in sin know not anything; contrasting it with the declaration that the living know that they shall die, would be absurd; for the wicked know that they shall die as well as the righteous. Did David understand that man's mental faculties continued to be exercised in death? We think not. Psa. cxlvi. 3, 4. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth in that very day his thoughts perish." According to this testimony David understood that a man's thoughts did not continue to operate when the breath of life left him; but his thoughts perish, he ceases to think. Much other testimony might be brought from the Bible, but this must suffice for the present. Mind or spirit is not a thinking entity, dwelling inside of the body, the same as we dwell in a house; but is rather a result of life and organization being brought together. M. B. SMITH.

Marion, Iowa.

**A CAUTION.**

"Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8.

I am always sorry to see good men, and espe-

cially our brethren, who are looking for the coming of the L. R. J. fall into the very same error against which the apostle cautions us in the above text. Neither the Savior, nor the apostles, nor the prophets, go to the philosophy of men to prove, or confirm, a single revelation of God. It has long appeared to me a doubtful expedient for us to do so. All the bad effects of changes in times and laws, have to do so to make a show of plausibility in their positions; but it appears to me, that all who receive the holy scriptures as able to make the man of God perfect, thoroughly furnished up to every good work, should be very jealous of resting any position on such foundations. At least permit me to say, I have not a particle of confidence in such proofs. The First-day Adventists have for years resorted to this mode of proof, to fix the chronology of certain events, from whence to date important prophetic periods, to make them harmonize with some theory that the Lord will come in 1843, or 1848. Thus they prove the year of the world, and the day of the week in which the Lord was crucified. Ferguson, a Scotch astronomer, made it come on Friday—Thurman on Thursday! Again, they find years of difference in the period of the world, at which it occurred. Now, I ask, where is the mathematical accuracy of all this?

I maintain that the darkness which attended the crucifixion of the Lord, was not caused by a regular eclipse; and hence it is utterly impossible for any astronomer to reckon backward to it, by the regular motions of the sun and the moon, and the earth. Had it been a regularly occurring eclipse, it would not have been noted by the evangelist as a miraculous interposition of God, the Father, as it undoubtedly is, by putting it with the rending of the temple, and the rocks, and the graves. Again, that darkness lasted three hours, which that of a regular eclipse never does. The darkness of a total eclipse is only partial, like twilight, and that only a short time near the full obscuration.

Again, it was impossible that a regular eclipse of the sun should have occurred at the time of the crucifixion of the Lord; because that event occurred at the time of the Lord's passover, which is fixed by divine appointment to the fourteenth day of the vernal moon, (Exod. xii, 6) that is, at full moon.

I pretend to no great proficiency in astronomy; and if I did, it would be of little avail with many of the readers of the "Hope," to give the astronomical proofs for this last position; but I can give them proofs which are accessible to any household. Take your Almanacs for 1866, and 1867, and compare them with the following table, which I have compiled from them.

**ECLIPSES IN 1866.**

1. A partial eclipse of the sun March 16th. New moon.
2. A total eclipse of the moon March 30th. Full moon.
3. A partial eclipse of the sun April 15th. New moon.

4. A total eclipse of the moon Sept. 24th. Full moon.
5. A partial eclipse of the sun Oct. 8th. New moon.

**ECLIPSES IN 1867.**

1. An annular eclipse of the sun March 6th. New moon.
2. A partial eclipse of the moon May 20th. Full moon.
3. A total eclipse of the sun Aug. 29th. New moon.
4. A partial eclipse of the moon Sept. 13th. Full moon.

These are all the eclipses for the two years. If you could follow the almanacs back to Julius Cæsar, you would find the same uniformity. The sun is never eclipsed by a full moon. How can it be? The moon is never eclipsed when it is at the dark period of its orb. How can it be? To eclipse is to darken; to obscure. What! darken a dark object? or a light one? It is the light one which is eclipsed by the dark one. An eclipse of the sun is caused by the moon coming between the earth and the sun. Do you not watch to see it pass over the sun's disc. Hence it is always when the moon has its dark side toward the earth. A full moon is always caused by the sun shining full upon that side of the moon which is toward the earth; hence, its light side is toward the earth. An eclipse of the moon is caused by the shadow of the earth falling upon the light side of the moon; in other words the earth passes between the sun and the full moon, and we see its shadow pass over, the light moon.

A regular eclipse of the sun at the passover or crucifixion is an impossibility; the darkness must have been miraculous. Brethren stick to your Bibles. The times of God's appointments are noted there; and if we are willing to receive them without a theory of our own, we may find their beginning and ending. "The wise shall understand" (1 Tim. xii, 10.) Why? "The wise in heart will receive commandments" (Prov. 2, 8.) SAMUEL DAVISON.

**RESPONSE TO THE ABOVE.**

We fully agree with Bro. Davison in the above article, on the necessity of stepping carefully.— But there are a few points in which we think he misapprehends the views of those to whom he refers in his article, which we wish to call attention to. He labors in the greater part of his article to show that the supernatural darkening of the sun at the crucifixion was not an eclipse. I believe no astronomer or theologian would disagree with Bro. D. on this point. To show the inaccuracy in astronomical calculations he refers to the different views of several writers, as follows:

"Ferguson a Scotch astronomer made it (the crucifixion) come on Friday. Thurman on Thursday. Again they find years of difference in the period of the world at which it occurred. Now where is the mathematical accuracy of all this?" Here is where I think Bro. Davison misapprehends the point, and in order to make it clear, I shall state the different positions held by these different persons.

1. Ferguson, supposing Christ to have risen the first day of the week, hunted for a period which would answer to that time. Believing that A. D. 30 was too soon, he took as the only alternative, A. D. 33, in which the moon fell on Friday.

2. Thurman supposing Christ must have been Crucified sooner, found a full moon on Thursday, A. D. 30.

We wish one thing to be noted here: i. e. no two astronomers can disagree on what day of the week, or month in any year that the moon became new or full. Ferguson, Thurman, and all other astronomers would agree to a minute on the time the moon filled either in A. D. 30, or 34. But they in common with a large class of religionists have made an error in supposing that Christ was crucified on the day in which the moon filled; whereas the scriptures show that he ate the passover the day before he was crucified. Therefore he was not crucified till the day after the full moon, or the fifteenth day of the first month, which according to Ferguson would make his death come on the Sabbath, and on Friday according to Thurman. But it would not disarrange Thurman's chronology any, and it would probably be more in accordance with facts to claim Wednesday March 28th, A. D. 31 as the time of the crucifixion.

I think the time for commencing the 69 weeks, 62 weeks, and 2300 days are well established in Thurman's Chronology. But there is one point I wish to call the attention of Elders Thurman, Himes, and Sheldon to, and that is the establishment of the beginning of the 1335 days. The evidence that they commence in A. D. 533 is not sufficient in my mind, and if either of the above brethren have any historical evidence on that point, which I have not, I would be glad to see it. If this could be clearly established, it would be conclusively demonstrated in my mind that the resurrection would occur in 1868.

I am well satisfied that the resurrection must take place some time before the public appearance of our Savior. Otherwise I cannot harmonize those two classes of scriptures—one of which speak of his coming as a thief, and the other referring to his coming as a public occurrence.

The last jubilee must sound when the world is 5993 years old let that period occur when it will. I prove this from this consideration. The world was 2563 years old at the first Jubilee. (See Josh. xxii, 4.) From this period to A. M. 5993 would be just 70 Jubilees. We should be grateful for any light that could be thrown on this subject.

D. W. HULL.

**PROCEEDINGS OF THE CONFERENCE HELD AT HARTFORD, MICH., MARCH 22-24.**

Conference assembled according to appointment, at Hartford, Mich., in the school house at Sloughton's corners, on Friday, March 22, at 3 o'clock, P. M. and continued over Sabbath and First-day.

The meeting was opened with prayer by Bro. Wallen.

Dea. E. M. Kibbee was chosen Moderator, and Elder Samuel Everett, Clerk, and the Conference proceeded to transact the following business.

*Resolved*, That we invite Bro. Brinkerhoff, and all others who keep the commandments of God, and are lovers of Jesus, to participate with us in the present Conference.

On motion a committee of three was chosen to prepare business for the Conference, consisting of Brn. Case, Brinkerhoff, and Everett.

On motion, a committee of three was chosen on finance, of Brn. Wallen, Kibbee, and Brinkerhoff.

Brn. Brinkerhoff, Wallen, and others then spoke on the wants of the cause, &c.

Adjourned to 8 o'clock Sunday morning.

March 24, 8 o'clock, A. M.

Met pursuant to adjournment. Prayer by Bro. Brinkerhoff. The committee on business submitted the following report, which was received and the committee discharged.

WHEREAS, We are by the scriptures, satisfied that we are living in the closing probationary scenes of time, therefore,

*Resolved*, That we, as individuals of this conference, will endeavor so to live by the grace of God, that we can show to the world, that we are consistent christians, and that we will do all we can to aid the cause of truth.

WHEREAS, Believing order to be one of Heaven's laws, and having learned by experience in the past, that if we would have the blessing of God and his Holy Spirit to guide us, we must, as churches and individuals, do all things decently and in order; that this may be done, we would recommend to the prayerful consideration of the brethren and sisters of the different churches in connection with us, the following resolutions:

*Resolved*, That while we pray God to raise up more laborers for the harvest field, we should also try to make use of those laborers we now have.

*Resolved* That the expenditures of each church should be accurately kept in a book by the treasurer, so that all the members of each church may know what use has been made of its means.

*Resolved*, That we consider that each church has power to regulate its own affairs, and to watch over its members for their good, and for the honor of the gospel, accountable to said church and to God alone.

*Resolved*, That while we would recommend in the fullest sense a strict adherence to the commandments of God, and obedience to the gospel as a test of membership, yet we trust our brethren will extend the same christian liberty to others, which they would have others extend to them, as to their views of Scripture prophecies, not affecting christian character.

*Resolved*, That a committee of three, consisting of Brn. Everett, Kibbee, and Wallen, be appointed to solicit means to sustain the home missionary work, by which we can send out laborers into the field; and that said committee act as soon as possible, and report through the clerk of this Conference, to the general Conference to be convened at Marion, Iowa, so that they may know what we are doing.

WHEREAS, Believing the "Hope of Israel" to be a medium through which we can freely disseminate what we consider to be truth; and through which we can encourage each other, therefore,

*Resolved*, That we commend it and the Christian Publishing Association, as worthy of our support.

*Resolved*, That a committee of three, consisting of Brn. Everett, Case, and Wallen, be appointed to visit every family favorable to the cause of truth, and solicit means to aid the Publishing Association, and invite them to subscribe for the *Hope of Israel*.

We would recommend to those who have the charge of the different churches, to have their membership so arranged that they can know the standing of each member in said churches.

On motion, Conference was duly adjourned.

E. M. KIBBEE, Moderator.

SAMUEL EVERETT, Clerk.

**THE CONFERENCE MEETING.**

Of the religious services we can say that our Conference was well attended, considering the season of the year and the weather. Our meetings were harmonious, and we trust edifying, and profitable. Sermons were preached by Brethren Brinkerhoff, Case, Wallen, and Everett, to attentive hearers. Bro. Brinkerhoff, from Iowa, was listened to with much interest, and his kind, reasonable, and instructive sermons we trust will not be lost by us. We pray that the church and our young people, and our neighbors may be blessed of God through the meetings of our conference and we desire that our visiting brethren and friends may be followed with God's blessing through Jesus Christ. We look forward to the great meeting when our blessed Saviour will come again and gather all his children into the kingdom of God, where "songs and everlasting joy shall be upon their heads." We long to be there.

SAMUEL EVERETT.

**"A Point Overlooked."**

Under the above caption, in the *Advent Review* of March 5th, appears an article by the Editor, in which he takes exception to an article from our pen in the *Hope*, entitled, "My Lord delayeth his coming," in which we endeavored to show that S. D. Adventists are guilty of this charge. The Editor feeling the force of the application, tries to evade it on a technical point.

He says, "Now we care not what characteristics a person bears in other respects, if he is not beginning to eat and drink with the drunken, he is not one of the evil servants mentioned in the prophecy."

We showed in our article, that they were guilty of the two first charges, viz: saying "my Lord delayeth his coming, and smiting their fellow-servants." This he does not deny; but tries to evade it, by saying that they do not eat and drink with the drunken; hence are not the class spoken of. Let us see: It is a well known fact that this class of individuals have been very exclusive in their views, (and are yet, to a great extent,) refusing in any way to mingle with those who did not believe as they did. Since inaugurating a health institute, they are becoming more liberal in this respect, and now they invite not only their own brethren, but also unbelievers to go to Battle Creek to be doctored. Those

who are diseased, they think, and articles of food become drug classes to get and drinkin be guilty, b drunken. The editor building, & the Lord, b lieve his co be prepared new kind o to blind, an the more o kind of pro If the lea the Lord is as an indu shares, th will some Yes; we s who? It i they may Again, i that is ne coming of the only c are many Jackson, stitute be was of hi If the Ed he would found in are only If the T that the leaders c move w not let t about th been dis claim so a new b future, There f than th ment, a to per which for Chr Our clearly develo oppose argum gards for we do but be and b shine, I ot sa ling th to a r stala soul. r and

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who are diseased in their bodies, have become so, they think by indulging their depraved appetites, and the use of rich, and unwholesome articles of food and drink; or we might say, have become drunken. Here, then, we have the two classes together at the Institute. It is not in eating and drinking that the evil lies, or else all would be guilty, but it is eating and drinking with the drunken.

The editor denies the fact that by erecting new buildings, &c., that they put off the coming of the Lord, but thinks it is evidence that they believe his coming is near, and that they want to be prepared to meet him. This certainly, is a new kind of evidence to us. It may serve to blind, and satisfy a certain class, but we think the more observing will not be satisfied with this kind of proof.

If the leaders in the reform movement believe the Lord is coming soon, why do they hold out as an inducement for their brethren to take shares, the idea that the money thus invested, will some time bring them in a large dividend? Yes; we say, why do they do this, if time is so short? It is not consistent, we care not how much they may try to evade it.

Again, if engaging in the health reform is all that is necessary to prepare the people for the coming of Christ, then S. D. Adventists are not the only ones that will be saved. Spiritualists are many of them strong health reformers. Dr. Jackson, of Dansville N. Y., established an institute before the S. D. Adventists did, for it was of him they took lessons first, as all know. If the Editor had stopped to consider this point, he would not have exulted so much over being found in the ranks of reform, for certainly they are only second at the best.

If the health reform is such an essential part of the Third Angel's Message, is it not strange that the Angel did not even intimate it? If the leaders of this people understood that such a move was to be made among them why did they not let it be known instead of talking so much about the loud cry? It is evident that they have been disappointed in that respect, and now they claim something to be fulfilled first. Putting up a new building is not all they have laid for the future, as the Editor would carry the idea. There is the loud cry to go forth, and more than this, the two-horned beast, or the government, as they call it, has many wonderful things to perform. We might name many things which go to show that they are not now looking for Christ to come. But this is enough.

Our reviewer thinks he can now see pretty clearly on which side the evil servants will be developed. It will be on the side of those who oppose the Health Reform; admitting his own argument to be correct, [which we do not] as regards his own people, it cannot be applied to us for we do not bear the other specifications, and we do not say "my Lord delayeth his coming," but believe that he is near, even at the doors, and believing this, are trying to let our light shine, and our works correspond with our faith, not saying we believe, and at the same time giving the lie to our profession; nor are we opposed to a reform in our mode of living, but would abstain from "fleshly lusts that war against the soul." We believe as strongly as any one, that sinning, as a general thing, are in the habit of

living to eat, instead of eating to live; we should do all to the glory of God our Heavenly Father and ever exhibit the characteristics of his children, being the meek followers of Christ. If we are filled with his love, we will talk about him, though it may be called "blatant hypocrisy," or anything else, by those who would fain crush us beneath their heel. By our words we shall be justified or condemned, for "every idle word we speak, we shall have to give account in the day of judgment." we are not a lover of controversy, and would not, dear Reader, have written this, had we not felt it duty to do so; we would rather see the *Hope* filled with articles of a more practical nature. It is necessary to expose error and vindicate the truth. The Kingdom of heaven will soon be here, and then we shall see eye to eye; meanwhile let us do all we can in the service of God, and see to it that our title is good to the holy city; that we may not be of those who will say, "Lord, have we not prophesied in thy name, and in thy name done many wonderful works, and then hear the sentence, depart from me, ye workers of iniquity, I never knew you."  
J. H. NICHOLS.  
La Porte City, Iowa, Apr. 3 '67.

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. Armstrong.

BELOVED BRN. AND SRs.: With a heart filled with love and gratitude to God, for his unbounded mercy, and matchless love, to unworthy me, I attempt to address a few lines to you through the columns of the *Hope*, and I would here say, that it was not for want of an interest in its pages, that I have not long ere this, given in my feeble testimony on the side of what I believe to be Bible truth. For since the first *Hope* that was published in Marion, my heart's desire and prayer to God has been for the prosperity of the paper and those connected with it. And I believe that God has heard and answered the many earnest petitions that have ascended to a throne of grace, for the advancement of the truths of his holy word. Yes; praise the Lord, truth will triumph.

But while I have been made to rejoice many times at hearing of Brn. and Srs. in different places giving up error and coming out boldly and fearlessly on the truth, taking God's word alone as the rule of our faith and practice. I have also been made sad to read such expressions as the following: "Vision-bound," "bigots," "sectarians," "ungentlemanly," "unworthy of the name of a christian," &c. Now these expressions may be all true, but are they christian-like? Are we like our dear Saviour, who "when he was reviled, reviled not again?" "When he suffered, he threatened not, but committed himself unto him who judges righteously." Would it not

be better for us to manifest more of that meek and quiet spirit which was in our blessed master? I know it is had to receive such treatment as many of us have received from those we have so dearly loved, and those we have looked upon as the children of God, and who still claim to be his chosen people, and say nothing. But we must ever remember what Peter says: "For what glory is it, if ye be buffeted for your faults, ye take it patiently?—But if ye do well, and suffer for it, this is acceptable with God, for even hereunto were ye called." Yes; brethren and sisters, we are called to suffer, and I, for one, rejoice in it; for we have the glorious promise that "if we suffer with Christ, we shall also reign with him."— We expect to hear many things from those we have loved, yea, and from those we still love; but what use in publishing it? What good can, or will result from it? In what way does it honor and glorify our heavenly Father?— These are questions that every one can answer in their own minds before that One who sees and knows the thoughts and intents of the heart. Are we not manifesting the same spirit we condemn in others? Oh, let us think of these things, and let our words and actions show that we have been with Jesus and learned of him; and while we have got a truth that will stand the test and shine brighter and brighter unto the perfect day, let our lives correspond with it. Let us "contend earnestly for the faith that was once delivered to the saints," but let us do it in meekness and in love. I desire to see error met and vanquished by the word of God, and that alone, and it is our duty to be very careful about how we do this, for we may very often by one word or act of ours debar many a good consciencious, but timid christian from ever investigating the solemn, and important truths that are presented through the columns of the *Hope*. We need the wisdom of the serpent blended with the mildness of the dove. Oh let us have more of the soul-stirring truths of God's word—more of the high and lofty experiences of the christian spirit—more of the goodness and love of our heavenly Father—more of what we as a people believe, love and rejoice in, and less of what we don't believe—less of S. D. Adventists and what they say and do. Let us by every word and act of ours show that we are striving to be like Jesus. Let us have that charity that endureth all things—beareth all things. Let us by gentleness and love, but above all, by the ennobling, ennobling truths of God's word, draw our former brn. and sisters to us again in the sweet bonds of christian love. We still love them, and often does our earnest prayer ascend to a throne of grace in their behalf; then let us show it. We believe they are in error, but let truth mighty and strong, brought home to the heart by the sweet influences of the holy spirit, make it manifest.

From your unworthy sister in the blessed hope of soon meeting Jesus. S. E. ARMSTRONG.  
Clarence, Iowa, 12th mo., 16th day, A. M. 5991.

[NOTE.—We highly appreciate the spirit, and fully endorse the sentiment of our sister's communication and commend it to the consideration of all our correspondents. There is alacritous lamentable tendency to the use of harsh expressions, in speaking of those we think have mistreated us, but they are unhallowed weapons, and should never be found in the hands of the christian. Wherein we may have failed in the past to come up to the Bible standard on this point, we will try by the grace of God to amend in future. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Eph. 4: 31, 32.  
H. E. C.]

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, APR. 9, '37

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...

THE P. O. address of J. J. PERKINS, is Hobart, Lake County Ind.

IN our book advertisement we have added two cents to the price of each small tract for postage.

Persons wishing the address of their paper changed, will save us considerable trouble, by giving us the name of the place where it has formerly been sent.

We have struck off the article on the Ministration of Christ which is concluded in this No. of the Hope, in pamphlet form.

Books.—We have received of late, and have for sale, the following books and tracts, which we think should find their way to the library of every family.

Death not Life. By Jacob Blain, Baptist Minister, Buffalo, N. Y. This is a thorough work on the Life and Death question...

The one Gospel, or God's blessing to Abraham. This is a work of 39 pages giving a view of the character of God's everlasting kingdom upon the earth.

The soul of Man, its Nature and Destiny. The Spirit of Man, its Nature and Destiny. Get it and hand it to your neighbors.

What is Truth? This tract is a concordance on the subjects of the Coming of the Lord; the Inheritance of the Saints; Kingdom of God; Gathering of the Twelve Tribes of Israel; State of the Dead; Destiny of the Wicked, and other subjects.

The Israelite Indeed, is a monthly magazine, of 24 pages which comes to us. It is devoted especially to the character of the Kingdom of God, and the interests of Hebrew Christians.

phatals of old. We do not believe the "gospel which was preached to Abraham," ever made void one iota of the law.

The work is worth twice its subscription price. Terms, \$1.00 per year. Address G. R. LIEBERMAN, No. 12, St. George's Place, New York, D. W. H.

Shout! Shout! The Kingdom's Coming!

Now the time is drawing near. When the Savior shall appear. In the heavenly cloud of witnesses confessed; They shall all declare His name.

Over all the North, and South, and East, And together spread His fame. Shout! shout! shout the kingdom's coming!

Soon the nations shall be free, For the time is drawing near. When the Savior shall appear. And the world shall sing the song of Jubilee.

Soon the gospel's joyful sound, Shall be heard the earth around. From the rising to the setting of the sun, Then the scourge of war shall cease.

And a universal peace, Shall abound, till Time its onward course has run. Shout! Shout! Shout! &c.

Hasten, Lord the glorious day, When the Nations all shall say, Up to Zion's hill rejoicing, let us go!

And the tribes of Israel join, With the saints in songs divine. And the World shall Christ the true Messiah

Let the shouts of triumph rise, And re-echo through the skies, Jesus reigns, the great victorious Prince of Peace!

Let the Angels sing again, Peace on earth; good will to men! And the coming kingdom come and never

Shout! Shout! Shout! &c.

Appointments.

CONFERENCE. BRO. GRANMER authorizes us to announce that there will be a Conference in Brandywine (Waverly, Mich), commencing at 1 o'clock, Apr. 19th.

BUSINESS DEPARTMENT.

Business Notes. J. J. Perkins: The money you spoke of, was not in your letter. We send the books however.

RECEIPTS.

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

Samuel Holland, \$3.00, Laura A March, \$1.50, Shares in the Publishing Association. Thomas Hamilton \$2.00.

Books and Tracts For sale at the Office of

The Christian Publishing Association, MARION, IOWA.

Address all orders to W. H. BRINKERHOFF.

The Two-Horned Beast of Rev. xiii, 11-18

The symbol as applied to the United States government UNVEILED, and its hidden deformities brought to light. This symbol identified as the Papacy or Roman Catholic Hierarchy. By W. H. Brinkerhoff. 80 pages. Price, (post-paid) 20 cents.

THE BEAST WITH SEVEN HEADS AND TEN HORNS OF Rev. xii, 3. What does it symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c. This work is deemed to overthrow the foundation of the application of the Prophecy of the Two-horned Beast of Rev. xiii, 11-18, to the United States.

THE MINISTRATION OF CHRIST: WAS IT Changed in 1849? By D. W. Hull. Price, 5c.

DID THE CHURCH OF JESUS CHRIST CONSTITUTE A PART OF THE TWO HORNED BEAST? By W. H. Brinkerhoff. Price, 3 cents.

REVIEW OF W. G. SPRINGER, on the Sabbath and Law of God. By E. M. Snook. Price, Post-paid 15c. An excellent work, and should be extensively circulated.

VISIONS OF E. G. WHITE NOT OF GOD. By E. F. Snook and W. H. Brinkerhoff. Price, 10 cents. Being an examination of their prophecies, utterances, and of a deception used by suppressing portions of them.

DEATH NOT LIFE OR THE DESTRUCTION OF THE WICKED ESTABLISHMENT, and endless misery disproved. By a collection and explanation of all passages on future punishment to which is added a review of Fr. E. Betcher's Conflict of Ages, John Foster's Letters, By Jacob Blain. Price, 10 cents.

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THE ONE GOSPEL, or God's blessing to Abraham. By Joel A. Simons 12 cents.

THE SOUL OF MAN—ITS NATURE AND DESTINY Price 6c. Postage, 2c.

WHAT IS TRUTH? Divine Instruction to the inquirer after truth. Price 3c. Postage, 2c.

BIBLE MEANING OF FOREVER AND EVERLASTING By Jacob Blain, 4 cents.

THE WICKED NOT IMMORTAL. Price, 4 cts.

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

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

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

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

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

THESSALONICA, the moral church, and REASONS FOR HOPE. By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents. Price, Post-paid 30 cents.

SOCIAL HYMNS. Original and Selected. By H. L. Hastings. Price, Post-paid 30 cents.

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

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