

# 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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### EXHORTATION TO THE CHRISTIAN.

Christian, are you growing weary  
In the straight and narrow way,  
In the path that leads to glory,  
And to everlasting day?

Christian, think of thy Savior,—  
He, who all thy sorrows bore;  
How he prayed the Father for thee,  
That thy faith might not give o'er.

Christian, arise, gird on thy armor,  
Fight the battles of the Lord;  
He, who promised life eternal,  
Will support you by his word.

Grow not weary, though there's darkness  
All around thy pathway here;  
Soon you'll come to the brightness,  
That is beautiful and clear.

Christian, though there's pain and sorrow,  
While we travel here below;  
Yet there is a coming morrow,  
When we shall no sorrow know.

Christian, though death now is with us,  
And the loved ones pass away,  
Yet we have a hope within us,  
That they'll arise in bright array.

Christian, lo! the day is dawning,—  
Day by prophets long foretold;  
O, be faithful to thy calling,  
Till thou walk the streets of gold.

There Christ will lead thee to the fountains,  
Where the living waters flow;  
To the tree of life that's growing,  
As it did in years ago.

Marion, Iowa.

### The World should not be the Object of our Affections.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii. 15.

We perceive in this language, two great subjects brought to view, which are diametrically opposed to each other, yet each claiming the right to man's affections; namely: God, and the world with its contents.

Perhaps there is no other source of evil so well calculated to captivate the affections of man, as the fascinating influences of the world; hence, the warning against it is pointed and clear, putting it beyond the possibility of being misunder-

stood. "For if any man love the world, the love of the Father is not in him."

When the Devil tempted our Savior, he failed in the first two temptations. Then "he taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them," (Matt. iv. 8,) and offered to give them all to him, if he would fall down and worship him. The Devil evidently considered that the glory of the world was a greater temptation, than either of the two preceding temptations, or he would not have presented it after failing on the others, and he evidently considered it the greatest temptation that could be offered, from the fact that when he failed on this, he presented no other. He had exhausted his resources, and Christ was found proof against temptation.

Methinks I hear some one say, "The world is already Christ's; hence it would have been useless for him to fall down and worship the Devil in order to obtain it. When Christ came he set up his kingdom upon earth." If that view be correct, then the Devil was guilty of very great folly in presenting it for a temptation; for it would have been no temptation at all.

Let us examine the subject for a few moments: perhaps we may get some light on it. The Devil is called a Prince. In Eph. ii. 2, he is called, "Prince of the power of the air." In John xiv. 30, he is called, "Prince of this world." Also, in John xii. 31; and Xvi. 11. Webster says a Prince is a sovereign or ruler, "who holds of a superior,"—that is, his authority is by permission of a superior. Hence, the Devil is ruler of this world, by permission of God. "Well," says one, "I thought that God was ruler of the world." He is the supreme ruler of the world. Dan. iv. 17. "The Most High ruleth in the kingdom of men." See also vs. 25, 32. He has made the world, and all things within it. He has separated the light from the darkness, and the water from the dry land; he has ordained the sun moon and stars in their course; hung the earth upon nothing, and established laws for the government of the Universe. No one has been able to successfully contest his right to control them. He has never abandoned the right to govern the world, though the exercise of that right, to some extent has been usurped by the Devil.

When the Lord created man, he gave him "dominion over every living thing that moveth upon the earth" (Gen. i. 28), and "planted a garden in Eden, in which grew every tree that was pleasant to the sight, and good for food," only reserving one tree from him, which he forbade him from eating of. Thus man became a free agent: that is, good and evil were placed before him with the power of doing either. The Devil, seeing this, took advantage of the circumstances, and succeeded in getting man to render obedience to him instead of God, in which act man acknowledged the Devil to be his superior, and sovereign, instead of God. He rebelled against

God, and God forsook him. The devil having swindled man out of his inheritance, thus became the possessor of the world, in man's stead. He has usurped the kingdom of this world, and "ruleth in the hearts of the children of disobedience." Eph. ii. 2. The earth was cursed for man's sake. Gen. iii. 17. He became a dying creature, and has continued so up to the present time. The Devil thus became a usurper of God's dominions by persuading his loyal subjects to rebel against him. Would God submit to having his subjects and dominion taken from him in that manner? No! he promised immediately that the seed of the woman should bruise the serpent's head.

Man had rebelled against his Maker—God would not force him to become his subject again. He willingly abandoned God for the Devil, and if ever he returns, it must be a voluntary act.—Nay; he CANNOT return, for having sinned he is unable to wash his guilty stains away. He stands justly condemned before God,—a sinner and rebel. Ah! dark and gloomy prospect! for there is no eye to pity, no arm to save. "Then said I, Lo, I come, in the volume of the book it written of me, I delight to do thy will, O, my God." Psa. xl. 7, 8. Yes, it is spoken by the mouth of all the holy prophets, that the Son of God will come to redeem a rebel world, to bring about terms of reconciliation, whereby God may be "just, and the justifier of him that believeth in Jesus." Rom. iii. 26.

Christ has come according to promise,—he has come to restore his lost kingdom. God has made him a prince. Dan. ix. 25. He has promised that "all people, nations and languages should serve him, and that his kingdom shall be an everlasting kingdom, which shall not pass away." Dan. vii. 14. He has come, and the Devil ("according to the determinate counsel and foreknowledge of God,") has slain him: but in this sacrifice, he has a world's redemption. He has "brought life and immortality to light" (2 Tim. i. 10), and opened up for us "a new and living way through the veil, that is to say his flesh." Heb. x. 20. Here Christ has commenced the work of redemption, but not completed it. He has merely opened the way, whereby guilty man may return in allegiance to his maker.

As already remarked, man's transgression was a voluntary act: his restoration must also be voluntary. Christ has made an offering for the sins of a rebellious world, which the insulted Majesty of the heavens has accepted, and now offers to pardon every guilty rebel, who will repent of his sins, abandon the service of the Devil, accept of Jesus as their mediator, and walk in obedience to God.

Why did not God come and destroy the wicked world? He did once, and only saved eight souls alive, but the Devil was not destroyed; consequently, he continued the work of rebellion, and soon succeeded in corrupting the new world. The earth and atmosphere were cursed on his ac-

count. The morals of the world are corrupted. He influences the hearts of men to do wickedly continually. He forms the customs, the fashions, the enterprises, the glory and the religion of the world. Yes; the Devil is a preacher. He undertook to preach to Christ, but he commanded the Devil to get behind him. Alas! how few there who follow his example. He preaches peace, peace, and prophecies of good times to come. Makes each of his congregations think they are right, and all the rest wrong. He inflates their vanity and gratifies their pride, alienates their affections from God, creates a love for money, for display, and for honor.

With the world thus gorgeously arrayed, he causes it to pass before them with all its glories and pleasures. How few resist the temptation! The lust of the flesh, the lust of the eye, and the pride of life, are excited. How few remember that "they are not of the Father, but of the world."

Thus, we see the world in rebellion against God, and in the service of Satan. Every thing in it is cursed with the blight of sin. Then how timely and appropriate the warning, "Love not the world, neither the things that are in it." How can the Christian love the interests and pleasures of this world, when they are all in rebellion?

During the late rebellion against our government, there were many who professed to be Union men that loved the society, the badges, the uniforms, the flags, and the money of rebels. Their professions would scarcely convince any reasonable man that they were loyal. Yet, how much better evidence do professors show for their faith to God, when we see them delighting in the associations, aping the fashions, rejoicing in the pleasures, seeking the honors, and striving for the treasures of this world? They are still moved by the spirit of rebellion,—they love the wages of sin rather than the wages of righteousness.

Our Savior says, "Where your treasure is, there will your heart be also." Then the heart and treasure are in the same place. My dear reader, would it not be well to pause a moment, until you settle the question, whether your heart and treasure are in heaven, or upon earth? whether you love the kingdom of God more than this world? If not, "the love of the Father is not within you." Christ now calls upon "all men every where to repent." The kingdoms of this world will not always stand. That call will not always be extended. God has given the world a probationary time to return in. That time has nearly expired: then will come "the day in which our Savior has appointed to judge the world." Then will he come to this rebellious world again, and those who have said, "They will not have him to reign in, nor rule over them, he destroy." And not only the guilty rebels will he destroy, but the Devil himself, (1 John iii. 8.) Then will the kingdom be restored to him "whose right it is." (Ezek. xxi. 27.) Then will it be said, "the kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and forever." (Rev. xi. 15.) Then

"Sickness and sorrow, pain and death,  
Are felt and feared no more."

Then will the earth and its surviving inhabitants be restored to their primeval purity, and God will reign without a rival. Then will we love the things of the world, when they become the things of God. But now they are all corrupted by the Devil, and in loving them now, we love that which is opposed to God. "Neither should we be conformed to the image of the world, but be transformed into the image of Christ by the renewing of our minds."

**THE SANCTUARY.—ITS CLEANSING.**

BY THOMAS HAMILTON.

[Concluded.]

We now proceed to examine some of the arguments of our S. D. Adventist friends:

1. "The Sanctuary of the first covenant ends with that covenant." ("Four Kingdoms," p. 67.) What was the "first covenant?" The writer undoubtedly refers to the covenant made with the Hebrews, or the Jewish dispensation. But did it end with that dispensation? Yes! But when did the first covenant end? S. D. Adventists say in A. D. 34. They say that the Messiah was cut off in the midst of the last week of the seventy. But let us examine the prophecy of Dan. ix. 24: "Seventy weeks are determined upon thy people and the city of thy sanctuary; that sin may be restrained, and transgression have an end; that iniquity may be expiated, and an everlasting righteousness be brought in; that visions and prophecies may be sealed up, and the Holy of Holies anointed." (Moubigant's Translation.) This translation is endorsed by S. D. Adventists. ("Four Kingdoms," p. 69.) But the prophet goes on further: "And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the Sanctuary." (V. 26.) Then the seventy weeks must reach down to the time that the people (Romans) of the prince (Titus) should come to destroy the city and the Sanctuary. "And he [the Roman Prince,] shall confirm the covenant [of curses, Deut. xxix. 30.] with many for one week [seven years—from A. D. 65, to 72]. And in the midst of the week [A. D. 70] he [the Roman prince] shall cause the sacrifice and oblation [Jewish rites] to cease." v. 27.—Here then is where the Sanctuary of the first covenant ended—A. D. 65, and not at the cross. But the carnal ordinances connected with the Jewish Sanctuary, were to last only till the time of reformation, and were "nailed to the cross." The rending of the veil of the temple," showed that God no longer accepted its services. But the Jews had not yet filled up the cup of their iniquity; they were yet to shed the blood of the martyrs of Jesus, and were to reject formally the gospel of the kingdom. We see also that the work of the Jewish High Priest, on the day of atonement, or solemn expiation, which was made only once a year, was a type or shadow, of the great atonement upon the cross; for as a type or shadow must reach its antitype, or substance, so

when the time arrived, Christ came, "an High Priest of good things to come," the typical atonement met its antitype in the great sacrifice upon the cross, at which time Jesus our great High Priest "by his own blood, entered once for all into the holy places [Greek,—Haggion], obtaining eternal redemption." Then we see clearly that our Great High Priest performed the work at the commencement of the Christian dispensation; and not in 1344 as claimed by S. D. Adventists. What was Paul's faith in regard to this matter? We will let him answer, himself. "Having therefore brethren boldness to enter into the holiest by the blood of Jesus by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith." Heb. x. 19, 22. How is it a new way, Paul? "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest while the first tabernacle was yet standing." Heb. ix. 8. How did the Holy Ghost signify this? By the typical work of the Jewish High Priest, on the day of atonement. Then we arrive at the unavoidable conclusion that the way into the holiest of all, was laid open by the work of our Great High Priest, which is the "new and living way," before quoted. Again, if S. D. Adventists are right on this question, then the ceremonial law remained in force until 1844; for a shadow must reach its substance in every case, or it is not a type.—Consistency is a rare jewel.

Having succeeded in showing what is not truth on this question, we will now endeavor to show what truth is. The heavenly Sanctuary is not meant here, as every one can see; for the place of God's throne has never been east down. Then it has reference to the earthly Sanctuary which was desolate—the temple at Jerusalem. "The Sanctuary [place of worship], and the most worshippers." The temple had been destroyed and was still lying desolate at the time Daniel saw the vision. It was about to be rebuilt, which was shadowed by Zerubbabel; yet its former glory was never restored, for it lacked the five principal things which had formerly invested it with glory; viz: the ark and the mercy seat, the divine presence, or visible glory, the holy fire on the altar, the Urim and Thummim, and the spirit of prophecy. So we see that the Lord never manifested himself to his people as formerly. The sanctuary therefore has never been fully cleansed (justified,—narg.) in the full sense of the prophecy.

In what condition has it lain ever since? Let facts answer. It has never been fully restored. Hear the prophet Jeremiah: "How is the gold become dim! How is the most fine gold changed! The stones of the SANCTUARY are poured out in the top of every street." Lam. iv. 1. "For the sins of her prophets, and the iniquities of the priests, that have shed the blood of the just, in the midst of her, they have wandered as blind men in the streets, THEY HAVE POLLUTED THEMSELVES WITH BLOOD, so that men could not touch their garments, they cried unto them, depart ye; it is unclean, depart, depart, touch not. The anger of the Lord hath divided them; he will no more regard them." Vs. 13-16.

Here we discover the nature of its uncleanness. They had polluted themselves with blood. How was it to be cleansed? "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." The sun and the moon shall be darkened, and the stars shall with-

draw their shining Zion, and utter his strength of the Lord shall be known that I am thy Zion, my holy mountain, and thou shalt be any more. "forever, and Jerusalem; for I will not be cleansed, for I will be holy, and thou shalt be any more."

The foregoing New Jerusalem, I gaged over passed days there shall be house of the Lord there over the Ca the New Jerusalem nowise enter it [THAT DETLETH,] that heaven is to scriptures are on has so long laid stored.

But when will 2800 days, "when upon Jerusalem, and take away all her judges as at the beginning called the city of Isa. i. 25. Has t will he do it? stand upon the xiv.) "But who lig? and who sh he is like a reful and he shall sit a and he shall stir theas gold and the Lord an offer the offering of J unto the Lord, a former years." tary be cleansed let God be true,

**THE AMERI**

Mr James P. Evening Journal March 11, 1867  
"My first visit American colon accounts in vari England in rega have been of a cl tion throughout and, our Secreta an agent to com uniation into th ony. This agen the Magazine, N ger with me fro ified for the wo pany with Mr. l Mr. Adams, the preach in the

draw their shining. The Lord shall roar out of Zion, and utter his voice from Jerusalem; and 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 Zion, my holy mountain; THEN SHALL JERUSALEM BE HOLY, and there shall no stranger pass through her any more. \* \* \* But Judah shall dwell forever, and Jerusalem from generation to generation; FOR I WILL CLEANSE THEIR BLOOD that I have not cleansed, for the Lord dwelleth in Zion." Joel iii. 13-17, 20, 21. See also, Isa. iv. 3-4.

The foregoing language cannot refer to the New Jerusalem, for that city has never been polluted with innocent blood. Neither have strangers ever passed through. Again, "And in that day there shall be no more THE CANAANITE in the house of the Lord of hosts," Zech. xiv. 21. Was there ever the CANAANITE in the Lord's house in the New Jerusalem above? "And there shall in no wise enter it [the New Jerusalem] ANY THING THAT DETYLETH." How absurd then, the idea that heaven is to be cleansed! How plain the scriptures are on this point that Jerusalem, that has so long laid desolate is to be cleansed and restored.

But when will it be done? At the end of the 2300 days, "when the Lord shall turn his hand upon Jerusalem, and purge away all her dross, and take away all her tin; and he will restore all her judges as at the first, and her counsellors as at the beginning; afterward Jerusalem shall be called the city of righteousness, the faithful city," Isa. i. 25. Has this ever been done? No! When will he do it? In the day "when his feet shall stand upon the Mount of Olives." (See Zech. xiv.) "But who may abide the day of his coming; and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall purify as the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. iii. 2-4. Then will the Sanctuary be cleansed, or justified. How plain. Yea, let God be true, but every man a liar.

#### THE AMERICAN COLONY AT JAFFA.

Mr James P. Sanford writes to the "Chicago Evening Journal" under date of Jaffa, Palestine, March 11, 1867:

"My first visit after arriving here was to the American colony recently located in Jaffa. The accounts in various newspapers of America and England in regard to the conditions of this colony, have been of a character to attract much attention throughout the civilized world. Mr Seward, our Secretary of State has recently appointed an agent to come here, and make a thorough examination into the affairs and prospect of the colony. This agent (Rev. Mr. Bidwell, of the Eclectic Magazine, New York) was a fellow-passenger with me from Egypt. He seems well qualified for the work he has undertaken. In company with Mr. Bidwell and others I called upon Mr. Adams, the President of the colony, heard him preach in the evening, and learned enough of the situation and prospects of the people to justify a brief article in regard to them, and the strange

opinions which have led so many to leave the land of their birth and emigrate to the far-off country.

"The colony numbers about 100 persons old and young. The majority of the members express themselves entirely satisfied with their situation and prospects. But a very respectable minority are in favor of returning to America. At a meeting last night a vote was taken by Mr. Bidwell on two questions: '1st. Are you satisfied in regard to your situation here? The vote was unanimous except one in the affirmative. 2d. Do you wish to return? All voted no but one. The exception was a pale-faced and decidedly intellectual-looking woman. She in accents sad and plaintive said, 'I wish to go home to America.' I confess the word home sounded strangely sweet to me and my sympathies were decidedly with the lone voter. Mr. Adams and all with whom I have conversed are of the opinion that the colony will be a success. Religiously they believe that Christ's Government will be established in Palestine, and that the whole land will enjoy a prosperity and glory unparalleled in history. They say that they have had an abundance to eat and drink during their sojourn here and now have about 300 acres under cultivation which bids fair to produce a large yield of corn, wheat potatoes, and the necessaries of life. Four adults and seven children have died since the colony settled here.

"The colony have built quite a number of houses having brought the lumber all the way from Maine. A three-story hotel is now being erected in the village and is well under way. All the members speak in the highest terms of the kindness of the Turks and Arabs to them, and in very strong terms of the unkindness and unfairness of the American Vice-Consul at Jaffa."

#### Is Christianity a Leveling Principle?

BROTHERS AND SISTERS who read the *Hope*: I believe the affirmative of the above inquiry.—How can it be otherwise, if there is a true fraternal sympathy pervading all the "flock of God?" Do not understand me to mean by "leveling that a community of goods should be the test of Christianity: because I do not believe so; for there are many of God's children, that in pecuniary matters would be injured by having at their command, more of worldly goods than sufficient for current needs.

I simply mean that the spirit of Christ will lead all who cherish that spirit—intelligently—to wish and strive that every member of Christ's body (the church) shall possess all the necessities and comforts of life that the most opulent should provide themselves with. That is, the poorest of the flock should have just such clothing, and securities against the inclemencies of weather etc., as will promote the highest degree of efficiency for good which is attainable by them; and the wealthiest should allow themselves *no more*—no more expensive houses, no more expensive furniture, no more expensive wardrobes, no more luxurious tables, (food or drink) than the economy of power for good—of efficiency in

their Master's service requires.—Christ himself, being an ever present witness ("the poor ye have always with you")—and the "friendship of the world which is enmity to God," totally disregarded.

But some of the well-to-do brethren, and pains-taking, economising sisters, will suggest, that many of the poor, cannot be trusted with the comforts of life, "because they would waste and destroy needlessly good clothes, besides being made vain thereby; and would make themselves sick by over indulgence in good food, if we should supply them." This objection to the "leveling principle," would be more pertinent, did the "modest apparel," commended by St. Paul (1 Tim. ii. 9.) tend very strongly to varnish sentiments of pride, or vanity in the wearer.—And I am confident that those "little ones" who believe in Christ, and have *not* been educated to proper habits of economy in the care of their clothing; could be thus educated far better, and more certainly, by those who *adopted Paul's standard of dress*, than by those who followed the world.

And as to the *misuse* of good food, I apprehend very little danger would arise on that account, was the example of Christ and his apostles adhered to, in regard to simplicity, as well as the example of godly men of a more ancient period. (See Matt. xv. 34, and Dan. i. 12.) It is very probable that "means" would fail, should Christ's professed followers attempt to level all the poor of the flock up to the standard of worldly fashions, and display, and to the demands of abnormal appetites; but make the leveling conform to the standard of Christian principles, Christian precept and example, as given us by inspiration of God, and I feel the utmost assurance that "manifold more in this present time," would be secured, as well as a "treasure in heaven, where no thief approacheth, neither moth corrupteth." E. P. GORF.

#### THE BIBLE.

Some writer gives the following analysis of the Book of Books the Bible:

It is a book of laws it shows the right and wrong.

It is a book of wisdom that makes the foolish wise.

It is a book of truth which detects all human errors.

It is a book of life and shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published.

It contains the most remote antiquities the most remarkable events and wonderful occurrences.

It is a code of laws.

It is a perfect body of divinity.

It is an unequalled narrative.

It is a book of travels.

It is a book of voyages.

It is a book of the best covenant ever made—the best creed ever written.

It is the best will ever executed: the best testament ever signed.

It is the young man's best companion.

It is the school boy's instructor.

It is the learned man's masterpiece.

It is the ignorant man's dictionary, and every man's directory.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord. Ps. i. 1.

## THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

### A SUGGESTION.

DEAR BRETHREN AND SISTERS: The first volume of the *Hope* has nearly come to a close, and consequently the time for the renewal of our subscription has come, at least for those who have only paid for one volume. The *Hope* has survived thus far, although some of its enemies predicted its downfall in less than six months. We do not make any boast of this, but give God all the praise.

That there have been trials and difficulties to meet by its Editor and officers of the Publishing Association we have no doubt, as we could not reasonably expect otherwise. Nor can we reasonably expect but that there will be some difficulties to be met in the future, but we believe the Lord designs the *Hope* to live if we will only all of us do our duty.

If we will do this, there will be many difficulties avoided arising from pecuniary embarrassment. The Lord is able to sustain his own cause, and the instruments by which it is advanced, and although we believe the *Hope* to be one of those instruments, yet we do not suppose the Lord is going to rain down paper and ink to print it with, or money to sustain its editor and printers. The Lord works by means, and He designs to use his people as the medium through which the necessary means shall come. And now the question arises, Shall we allow the Lord to use us as the agents by which to sustain the *Hope*? There are undoubtedly some, who have been withholding means since it commenced to be published here, fearing that it would prove a failure, who would be willing to aid if they could know that it is established upon a firm basis. To such we would say, we believe the *Hope* has now gained a reputation that will warrant them in giving it all the aid in their power. It must be self-evident to every subscriber of the *Hope* that its subscription list is comparatively small, and that consequently there is the more need of its friends aiding it liberally, as it costs a great deal more in proportion to publish a paper for a few subscribers than for a greater number.

We propose to renew our subscription immediately for the coming year at \$3.00 per year, and propose further that every brother

and sister who wishes to have the *Hope* sustained to do the same or even more, as some undoubtedly will. Further than this, we propose to give our pledge for doubling our stock in the Publishing Association, to be paid as soon as Jan. 1st. 1868, or sooner, and propose that each stockholder do the same, and those who have not taken any shares in the Association, to do so immediately. It seems strange that the cause of Him who owns all things, and who has the power to give and the power to withhold, should suffer for lack of means.

Brethren and Sisters, let us trust the Lord a little more for the necessary property to sustain His cause. The old saying that, "where there is a will there is a way," is true in this case. Let us remember that in union there is strength. Let us therefore all take hold of this matter in earnest that God may be glorified and his cause advanced.

M. B. SMITH.

### Tour in Michigan.

Apr. 10th. Raining to day, so that we could not go to Waverly. Improved the time in visiting br. and sr. Cronk.

Apr. 11th. Father Fabun conveyed us to Waverly, distance 23 miles. The roads were very muddy except a short distance in the pine woods where the foliage is so thick the rays of sunshine cannot penetrate, there we had ice and snow. Passed over some dreary country. Stopped for dinner at br. Waits, and after resting a short time started again, and near nightfall drove up to the hospitable home of father Strong's. We were glad to find a resting place, and are thankful for kind friends.

Apr. 12th. In the afternoon went to bro. Goble's. This was our home one year ago when in Waverly. In the evening commenced a series of meetings which continued during the next week till the conference.

We had a very good time in tarrying with this people. The friends gave us good attention while we presented Bible truths for their consideration. We pray God to bless the truth spoken in the salvation of sinners. We find that we are fast wearing out, with the duties that are devolving upon us.

On Wednesday evening Apr. 17th we had the pleasure of meeting for the first time br. Cranmer. We long had been anxious to meet this brother. We formed to us a happy acquaintance, and we hope one of benefit.—We find in bro. C. a kind and affectionate christian, and much loved by his brethren.

On Friday the brethren began to assemble for the conference, and by night a goodly num-

ber had congregated from different places.—We addressed a large congregation in the evening. Sabbath morning bro. Cranmer spoke to the large audience assembled from Heb. xii, 12. The sermon was excellent and timely; "meat in due season." We feasted upon it. After the discourse we had a good social meeting, but we were compelled to leave before it closed on the account of ill health. In the evening bro. Watkins preached, and as the room was densely filled the air in the house soon became impure, causing a faintness to attack us and we were compelled again to leave, thus losing bro. W's discourse which we regretted. O, for the time to come when there will be no sickness or pain. We went to the home of bro. and sr. Whelpleya. May the Lord reward them for their kindness. They and sr. Kemp watched over us while our head was racked with pain, and did all they could to alleviate it.

Apr. 21st. Sunday. Feel some refreshed, and at 9 o'clock A. M. attended the conference and at 11 spoke to a large congregation on definite time and the ending of the twenty three hundred days of Dan. viii 14. Meeting again in the evening which closed the public services of the conference. It was a good place, and we enjoyed the meetings very much notwithstanding our bodily infirmities. We obtained quite a number of subscribers for the *Hope*, and several pledges of shares for the Association.

Apr. 22nd. This morning bro. Strong carried us to bro. Goble's. May the Lord reward bro. and sr. Strong for their hospitalities.—Bro. and sr. Goble accompanied us to Lawton station, where we were to take the cars for home. As we cannot get away until midnight, we spent the time in visiting with bro. Nash. Here the time passed pleasantly, and as we clasped the hand of sisters Goble and Nash and at the depot of brethren Goble and Nash, we felt that we were bidding adieu to dear friends.

Apr. 24th. Arrived safe at home this morning. Learned that my parents were dangerously sick, 12 miles from Marion. Hastened to where they were and found indications favorable for their recovery.

We look back upon our visit to Michigan and pray God to bless our feeble efforts to the advancement of the cause of truth.—Should the way open we shall be happy to visit Michigan during the summer or fall.

FAITH, hope, charity; these three:  
The greatest of these is Charity.  
Charity is the bond of perfectness.  
Charity covereth a multitude of sins.  
Charity doth not behave itself unseemly.

### Report from

At Keithsburg we had a living interest exists in great subjects of salvation decided to keep the communion with us. We have just Fairfield. First-day Christian Church. The attendees seemed to manifest I was sorry not to see all I fear they were detained. Some may be very have had a spiritual healing, which generally at time. I hope our brethren must awake and go they will be lost. Manifestly over their salvation sinners. May God pity to get out into the sun! Zion might arise, and salvation.

I now go to Sandyville Fairfield, Iowa, Apr.

### THE DAILY SACRIFICE

What is referred to in Upon this, there are think Pagan sacrifice worship; and others; Jews under the law. question is, which, if we will not, at this time, whether the work not to be in our translation opinion the word sacrifice gives the proper sense a "daily" of some kind what else can it be, sacrifice?

I. Is it Pagan sacrifice?

We think not, for the

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Report from Bro. Snook.

At Keithsburg we had very good meetings. A living interest exists there, to hear on the great subjects of salvation. On Sunday one decided to keep the commandments, and united with us. We have just closed our meetings in Fairfield. First-day we occupied the Christian Church. The attendance was good, and the people seemed to manifest a very good interest. I was sorry not to see all the brethren present. I fear they were detained by sickness in the family. Some may be very weak spiritually,—may have had a spiritual headache, or pain in the side, which generally attacks just before meeting time. I hope our brethren may soon realize that they must *awake* and go to work for God, or else they will be lost. Many of them act more indifferently over their salvation, than even do some sinners. May God pity all such, and help them to get out into the sunlight of his favor. O, that Zion might arise, and put on the garments of salvation.

I now go to Sandyville. B. F. SNOOK.  
Fairfield, Iowa, April 29, 1867.

From the Voice of the West.

"THE DAILY SACRIFICE." [Dan 8:12.]

What is referred to in the above prophecy?—Upon this, there are various opinions. Some think Pagan sacrifices; some, true Christian worship; and others, the daily sacrifices of the Jews under the law. All cannot be right. The question is, which, if either, is the right view? We will not, at this time, enter into the discussion, whether the word "sacrifice" ought or ought not to be in our translation of the Bible. In our opinion the word supplied by the translators gives the proper sense of the passage: "there is a 'daily' of some kind that is 'taken away' and what else can it be, but a 'daily' or continual sacrifice?"

I. Is it Pagan sacrifice?

We think not, for the following reasons:

1. The daily was connected with the sanctuary from which it was taken away abolished, discontinued. Now I wish to know if the offerings of Paganism to their *thirty thousand* gods were all sacrificed upon *one* altar, in *one* place, and in *one* particular sanctuary? If so, the daily may refer to Paganism. If not, one of the pillars of that theory is broken. It is not necessary for me to prove that the sanctuaries or temples of the Pagans were numerous. No one will question it. The power that takes away the daily casts down the place [not places] of his sanctuary. (Dan. 8:11.) "Shall destroy the city and the sanctuary [not sanctuaries]." (Dan. 9:26.) shall pollute the sanctuary of strength." (Dan. 11:31.)

From the foregoing it appears that the daily had but *one* sanctuary; the sanctuary but *one* city or place; and that the daily, the sanctuary, and the city were all destroyed together. Can any one prove the above facts to be true with regard to the overthrow of Paganism? Yet this must be done to prove to my mind that the daily is Paganism.

2. The sanctuary that was "cast down," "polluted," "trodden under foot," "destroyed," "cleansed," "justified." Its being polluted presupposes that it was, once pure; it was

called the "holy place." Were Pagan temples ever holy? could they be polluted? and are they to be cleansed at the end of the days? Such must be the case, if the daily is Paganism!

3. The daily was taken away in consequence of transgression. "And the host was given over for [or because of] the transgression against the daily [margin]." (Dan. 8:12.) "When the transgressors are come to the full" (Dan. 8:23), then this power shall stand up to take away the daily, cast down the sanctuary, and the host to be given over to him.

"Where there is no law there is no transgression." What law did Paganism transgress, that brought upon them the destruction of their idolatry? When it is shown that there was a law given to regulate the daily of Paganism, and they transgressed that law, and were overthrown in consequence, one very strong objection to that view will be removed from my mind; until then I cannot believe that the "daily" is Paganism in any sense whatever.

4. If the "daily" is Paganism, the power that takes it away is the Papacy: consequently, the little horns of Daniel 7 and 8, must be *one and the same*. And here I am met with an insurmountable difficulty, viz: the "little horn" of Daniel 7 came up out of the fourth beast after its division into *TEX* kingdoms: and the little horn of Daniel 8 comes out of the third beast after its division into four kingdoms. I leave this for those who believe that the power that took away the daily was the Papacy, to reconcile. Until they do it, there cannot blame me if I reject their theory as unsound.

5. The work of taking away the daily, and "casting down the sanctuary," must take place within the *limits of the seventy weeks*. (Dan. 9:24-27.) There are certain things to be accomplished within the seventy weeks, among which are the following: "to finish the transgression" which is the cause of the taking away of the daily "to make an end of sins," or, sin-offering—daily sacrifices, to "destroy the city and the sanctuary," and to "cause the sacrifice and oblation to cease."

Now if Paganism was taken away before A. D. 71, then it may be the "daily" referred to in the prophecy. Was it so taken away? If not I cannot believe it is the "daily" referred to in Daniel.

II. Was the daily true Christian worship?

The third, fourth, and fifth objections against Paganism being the daily presented in the foregoing bear with equal force against the view that the daily is true Christian worship. But there is one other objection which I consider unanswered and unanswerable. It is this: If true Christian worship was taken away, then it follows that there was not a *single true Christian left in the world!* Christians and Christianity are extinct! The world without light—without salt—and the Lord without a seed to serve him! Who can believe a theory that drives one to such conclusions? Can any argument based on such premises be sound? I cannot believe it. I dare not believe it; much less dare I teach it. Other objections might be urged but the above must suffice for the present.

III. Was the daily the sacrifice enjoyed under the law of Moses?

I think so; and will give reasons:

1. The Jewish sacrifices were called daily offerings. "Thou shalt offer *every day* a bullock for a sin-offering." (Ex. 29:23.) "Two lambs of the first year, *day by day continually*." (v. 33.) "A *continued* burnt offering throughout your generation." (v. 48.) "Those sacrifices which they offer year by year continually," (Heb. 10:2.) "And every priest standeth *daily* ministering and offering oftimes the same sacrifices." (v. 11.) The above statements of Scripture are sufficient to establish the fact that the Jewish offerings were emphatically the daily sacrifice. When the advocate of the view that Paganism is the daily or that the true Christian worship is the daily will produce *one single text* of Scripture to prove that either is ever the daily sacrifice they will have taken the first step toward proving their position. The Scriptures do so denominate the sacrifice under the law. We ought therefore to follow the Scriptures.

2. The Jewish daily sacrifice was taken away according to the conditions of the prophecy. (1) From the sanctuary. That the daily was connected with the sanctuary of the Jews there is little room for doubt. "He shall take away the daily and the place of his sanctuary shall be cast down." (Dan. 8:17.) "They shall pollute the sanctuary of strength and shall take away the daily." (Dan. 11:31.) The daily then it will be seen by the foregoing statements in the prophecy was inseparably connected with the sanctuary so that the taking away the one was the desolating the other. (2) The daily was taken away by the power that should destroy the city and sanctuary of Daniel's people. And in the midst (or last half) of the week he shall cause the sacrifice to cease. (Dan. 9:27.) (3) The Jewish daily sacrifice was taken away within the *time* specified in the prophecy, viz: seventy weeks. "Seventy weeks are determined [or decreed] upon thy people," &c., to "make an end of sins," or sin-offerings, &c. In the last half of the last week of the seventy he shall cause it to cease. So that any exposition that locates the taking away the daily this side the expiration of the seventy weeks is not in accordance with the facts as stated in the prophecy or history. (4) It was taken away by reason of transgression. "When the transgressors are come to the full." (Dan. 8:23.) "To finish the transgression." (Dan. 8:24.) Now mark the transgression must be finished within the limits of the seventy weeks and Daniel's people as a nation, their city and sanctuary destroyed and as a matter of course the daily sacrifice taken away, abolished. During the siege of Jerusalem by Titus when the Jews were divided into seditious factions and warring against each other even within the limits of the holy place Josephus says:

"Accordingly, these men rushed upon these holy places in their armor that were otherwise unapproachable and that while their hands were warm with the blood of their own people which they had shed: nay, they proceeded to such great transgression that the very same indignation which Jews would naturally have against Romans, had they been guilty of such abuses against them, the Romans now had against Jews for their impity in regard to their own religious customs." [Wars, b. 6, c. 2, s. 3.]

Very much more of like import might be

quoted from this writer and others as well as the Scriptures to show that it was because of their transgressions that the daily was taken their city and sanctuary destroyed. We have not space.

3. The facts of history prove that the Jewish daily sacrifice was taken away in accordance with the prophecy.

Titus had heard that the daily sacrifice was now intermitted from want of persons to make the offerings: \* \* \* the peaceful temple with its marble courts and gilded pinnacles assumed the appearance of a warlike citadel. Its courts were strewn with the dead—men with swords reeking with the blood of the enemy, or even of their countrymen, rushed to and fro along the holy place, even the Holy of Holies. Even the Roman soldiers, it is said, shuddered at the profanation. [Milman's Hist. of the Jews, vol. 3, pp. 46, 47.]

Titus had been informed, that on that very day, which was the seventeenth day of Panemus [Tamuz], the sacrifice called the daily sacrifice had failed, and had not been offered to God for want of men to offer it. [Wars; p. 6, c. 2, s. 1.]

4. The power that takes away the daily shall pollute the sanctuary of strength. Do history and prophecy agree here also? Let us see:

"The whole Roman army entered the sacred precincts and pitched their standards among the smoking ruins they offered sacrifices for the victory and with loud acclamations saluted Titus as emperor." [Milman's, Hist. vol. 3, p. 47.]

"And now the Romans upon the flight of the seditious into the city, and upon the burning of the holy house itself and of all the buildings around about it, brought their ensigns and set them over against the eastern gate, and there did they offer sacrifices to them, and there did they make Titus imperator with the greatest acclamations of joy." [Wars, p. 6, c. 6, s. 1.]

Tertullian says that the entire religion of the Roman camp consisted in worshipping the ensigns, swearing by the ensigns before all the gods. Thus we see that the facts of the prophecy, and history both demonstrate that the daily is the Jewish daily sacrifice.

In my next I shall show that the little horn of Daniel 8 which took away the daily was Pagan Rome. S. J. RONEY.

#### The Two-horned Beast of Rev. xiii.

BRO. BRUNKERHOFF: You take the position that the two-horned beast of Rev. xiii, is a symbol of the Roman Catholic or Papal Hierarchy, and Elder White of Battle Creek takes the position that it symbolizes the United States government. Now I think you both wrong for the following reasons.

First, The two-horned beast comes up out of the earth, (v. 11) but the first beast arose out of the sea. The earth is one locality and the sea is another, therefore they cannot be the same.

Second. The beast ascended up out of the bottomless pit, (Rev. xvii, 8;) also out of the earth, (Rev. xiii, 11) therefore the pit must be in the earth, and as neither the U. S. nor the Papal Hierarchy was ever in the pit, therefore neither of them can be the two-horned beast of Rev. xiii.

Third. The beast continues a short space, (Rev. xvii, 10) but the Papal Hierarchy has continued 1260 years, hence it cannot be the two-horned beast.

Fourth. The Imperial was the sixth head in John's day, and the Papal power follows on after the Imperial for 1260 years, and is yet in existence, and as the two-horned beast is the eighth head and is of the seven, therefore it cannot be the Papal Hierarchy.

Fifth. The two-horned beast and the wilful king of Dan. xi, 36 is the same, and do exist at the time of the end, (v. 40) "and he shall plant the tabernacle of his palace between the seas in the glorious holy mountain," which the Papal Hierarchy has never done, therefore it cannot be the same.

Sixth. The beast is cast alive into the lake of fire, (Rev. xix, 20.) and with him the false prophet, also making only two that is cast alive at the coming of Christ; but to say it is the Papal Hierarchy which consists of millions of people, proves too much, and it would prove that the wicked had immortal souls, for the fowls eat the flesh of the wicked; (Rev. xix, 20.) Therefore the Papal Hierarchy cannot be the two-horned beast of Rev. xiii, for it would prove that the wicked had immortal souls. Please publish the above, and explain, if you can do so.

Yours for truth,  
A. SPENCE.  
Windsor, California, Jan. 13 1867.

[NOTE:—We designed to answer this letter sooner, and intended taking it with us on our Michigan tour; but did not, and hence the delay.]

#### REMARKS.

We would have been much more pleased dear bro. if in your remarks you had taken a position in regard to what the two-horned beast does designate; then in answering your objections we might be able to drive at your theory; as it is, we can only answer your objections. I do not admire your method of reasoning in your objections. You assume that such and such things are so; that is, you give us your *ipse dixit*; but no evidence to sustain it. Now if this is proof you can sustain any position you may be pleased to make.

Truth is what we want for,  
"We want the truth on every point,  
We want it too to practice by."

Answer to obj. 1st. We do not believe that the first beast of Rev. xiii and the two-horned beast is the same. The first beast is represented as carrying the "harlot woman" or Roman catholic Church (Rev. xvii, 3), and hence the beast cannot be that church as it would be carrying itself. What power sustained or carried the catholic church? The civil power of Rome. Therefore the first beast is not the Catholic church but the one that the two horned beast exercised all the power of. This then is no objection against us.

Answer to obj. 2nd. You here class the

beast of Rev. xvii, 8, and of Rev. xiii, 11, as the same; but don't you see that your first obj. destroys your position here? You there stated that "they cannot be the same." This beast that is the eighth (v. 8,) John "saw" in verse 3, and it is the one that carried the "woman," or the first beast of chap. xiii. Thus your argument fails. You destroyed it.

Your argument on the "bottomless pit," will not sustain itself. The beast that came up out of the pit must symbolize some earthly kingdom, [unless you have a system of interpretation that we never heard of] and it has operated on the earth and as he comes up commences on the earth. In Rev. ix, 2, the "bottomless pit" was opened and Mahometanism arose as most expositors contend, and it certainly commenced on the earth, and in v. 11 the angel of the pit is named and supposed to be the first king under Mahometan rule, and this was on the earth.

The bottomless pit may then fitly symbolize transactions on the earth. But as the two-horned beast is not the eighth beast, your argument on the "bottomless pit" don't reach it, and hence obj. No. 2, weighs nothing against us.

Answer to obj. 3rd. Are you going to identify the two-horned beast with all the beast of Revelation?

In obj. 2nd, you had him the same as the "eighth" head, and now you identify him as the "seventh," as the head of v. 10 is the seventh beast or form of government. To show that this obj. is a nullity we need only say that this beast of v. 10 is a part of the first beast, while the two-horned beast is "another beast" working in the "presence" of the first beast. Five heads or form of governments had passed away before John's time, viz. Kings, Consuls, Dictators, Decemvirs, and Military tribunes. The head in John's day was the Imperial, and the next form or seventh head was the Exarchate of Ravenna which "continued but a short space." Now all this refers to the first-beast and not to the two-horned beast; hence the beast of v. 10 is not the two-horned beast.

Answer to obj. 4th. I am glad that you commit yourself on the head of the beast, symbolizing forms of government of the Roman power.

How did you ascertain that the Papal follows on after the Imperial? The Imperial passed away in A. D. 476 as all historians testify. Did the Papal then commence? You say no. We have already shown that the eighth head is not the two-horned beast and need not multiply words here. Now Bro. as you admit the seven heads to be forms of government for Rome, is not the eighth which is

of the so. What Rome? since the seventh went the eighth head is a Rome, and as the "tw" "exercise" it [see Rev. 3], is the "exerciser" same as the thing "ex

Answer to obj. 5th. have ascertained that and the wilful king of we certainly are at a as you did not inform But catholicism is the end" or till Chris by reading 2 Thess. 1 obj. loses its force.

Answer to obj. 6th. are self destroying. ken and cast alive in same that the false des before and the on an "image" made to chap. xiii, you will with seven heads an also seen in chap. 3 seated upon it. The b government of Rom bolize a single indiv is identified as the performed the same the same power. 7

dividual, but like t of millions of subje ment, "But to say which consists of n much," would like argument you migh

Your idea that t tality is surely far We learn 1st in are invited to "the 2d. In v. 19, a for a battle is give ated. The beast 1-11.

3d. The result v. 20. "The beas his accomplice or c et when wrought t cast into the lake ple these symbols cast into the lake led the "Remnar

4th. These at feast upon; for it were filled with t No difficulty h Praying that C yours truly.

of the seven" also a form of government for Rome? What form is it? or has Rome since the seventh went down, been for hundreds of years without any government? As the eighth head is a form of government for Rome, and as the two-horned beast was to "exercise" it [see Rev. xiii. 12, and Rev. xvii. 3], is the "exerciser" [two-horned-beast] the same as the thing "exercised"? [eighth head.]

Answer to obj. 5th. By what means you have ascertained that the "two-horned beast, and the wilful king of Dan. xi. 36, is the same," we certainly are at a loss to conjecture, and as you did not inform us, we are in the dark. But catholicism is to last till the time of the end" or till Christ comes, as may be seen by reading 2 Thess. 2 chapter, and thus this obj. loses its force.

Answer to obj. 6th. Your arguments here are self destroying. The beast that was taken and cast alive into the lake of fire is the same that the false prophet wrought miracles before and the one that had a "mark," and an "image" made to it. By an examination of chap. xiii, you will find this to be the beast with seven heads and ten horns, and which is also seen in chap. xvii, with the harlot woman seated upon it. The beast is a symbol of the civil government of Rome. This beast cannot symbolize a single individual. The false prophet is identified as the two horned beast by its performed the same kind of work, and before the same power. This cannot refer to an individual, but like the first-beast is composed of millions of subjects, and hence your statement, "But to say it is the Papal hierarchy which consists of millions of people, proves to much," would likewise destroy any legitimate argument you might endeavor to make.

Your idea that my position teaches immortality is surely far fetched.

We learn 1st in chap. xix. 17 that the fowls are invited to "the supper of the great God."

2d. In v. 19, a description of a preparation for a battle is given, and the character, delineated. The beast is the same as in chap. xiii. 1-11.

3d. The result of the conflict is stated in v. 20. "The beast is taken" and with him his accomplice or confederate the "false prophet which wrought miracles before him," they are cast into the lake of fire; but some of the people these symbols characterized escaped being cast into the lake of fire, and in v. 21, are called the "Remnant."

4th. These are the ones the fowls in v. 18, feast upon; for it is said "And all the fowls were filled with their flesh."

No difficulty here dear brother. Praying that God may bless you, we remain yours truly, Ed

**A Correction Acknowledged.**

To D. W. H.: Dear Brother—I frankly acknowledge your correction of a misapprehension of mine, contained in "A CAUTION," published in No. 22. I have never doubted the ability of Astronomers to calculate eclipses, as the fact of nine instances given in that article shows. My misapprehension occurred in this way, viz: I knew there is a current opinion, that the sun was eclipsed at the crucifixion of the Lord. More than twenty years ago, I heard a popular preacher say—"Wm. Ferguson has proved that the Savior was crucified on Friday." The process was not given, but the impression made upon the audience, was that he had proved that an eclipse of the sun occurred at that time. I have met with the same thing in other instances.— This was the position I undertook to combat. I never had Ferguson's works, so could not examine to verify, or deny; and although we have had Thurman some three years, having no taste for astronomical studies, I took his statement under the same impression as that of Ferguson's, and being quite sure that neither statement was according to Bible facts, I ignored the whole thing. My position is, that astronomy can never determine the time of the crucifixion; or of the first, or of the second advent of the Lord. Accepting the apostle's counsel (Rom. iii. 4) as including all sorts of men, ministers, astronomers and printers, their demonstrations never weigh as much as a feather in my estimation, against a plain fact of revelation.

Permit me to say further, that although I accept your correction, it does not move me, the breadth of a hair of my head from my position. There are never less than two, and may be five eclipses of the sun in one year, and Mr. Thurman says, "That my tables are more correct than Ferguson's, is proven from the fact that they make all known eclipses on undisputed ground, according to the express language of the historian, WHICH IS NO SON." And again, "For the sake of coming absolutely to Prof. Hudson's rule, I have concluded to CORRECT MY TABLES." Where, then is the mathematical accuracy? Now for such as the crucifixion, and the resurrection of Christ, and the prophetic times of the first and the second advents, I want for a basis, something that does not need corrections.

As the moon falls at least twelve times in a year, it is obvious, that it must occur on any given day of the week once in seven years; and as there is a well-known discrepancy of six years in the reckonings of chronologists, there can be no certainty of any particular event happening in a given year, because the moon falls on the day assigned to it; and when that reckoning comes in collision with plain statements of holy scripture, I reject it with bathing.

Mr. Thurman, himself, has shown by plain historical facts, that the death of Herod the Great, was certainly four years before the vulgar era, A. D., and Matt. ii. 16, shows that the birth of the holy child, Jesus, was two years before that event; so that instead of reckoning A. D. from A. U. C. 753, it should have been from A. D. from 747, so that the crucifixion of Christ could not have been either in the year 30, A. D., or in the year 34, A. D. My own settled opinion has been for years past, that it was in the year A. D. 27, when he was 33 years of age. S. DAVISON

**Spiritual Gifts.**

I have just received the "Hope of Israel," and my heart was made to rejoice, while reading the article headed "Spiritual Gifts" by Dr. Gray. I must say that it is good. I think it is founded upon Bible truth. I believe that the gifts were given to confirm the word of God. If they were given to confirm the word in the apostles' day, why not now? O, says the objector, "it is confirmed already." But those signs were to confirm what the apostles preached to that generation. What they done is no evidence to me; if I believe the

work of God, I will believe that the apostles did perform signs and wonders; if I do not, I will not believe that they did perform signs or wonders. The word of God is an evidence to me, or in other words, confirms to me that the apostles did perform those signs or miracles instead of those signs confirming the word to me.

"But," says the skeptic, "I don't believe that the apostles ever performed miracles." Why?—"Because I don't believe the Bible is inspiration. I believe it to be false, or in other words, it is a book of contradictions." In this case of the skeptic, he must believe the word of God in order to believe that the apostles ever performed any signs or wonders. Instead of signs confirming the word to them, you see very readily in this case, it is just the reverse. Those signs would be confirmed by the word, and not the word by those signs. Those signs performed about eighteen hundred years ago to that generation, do not confirm the word to this present generation. This skeptical or infidel generation needs the word confirmed to them. How? By signs and wonders. If there ever was a generation that needed the word confirmed to them, it is this generation. There are so many religious denominations, and all of them claiming to prove their doctrine from the book called the Bible, that men are led to say, "The Bible is like an old fiddle; you can play any tune on it you wish," as much as to say the Bible is untrue; therefore, I hope that I shall see the day when God will confirm his truth with signs and wonders.

I verily believe that the day is fast approximating, when God will endow his people with the holy spirit, as described in Luke xiv. 23, where God sends out the third class of servants into the highways and hedges, and compel them to come in, that his house may be filled. This compelling power is evidently the demonstration of the spirit.

JAMES WATKINS,

Hartford Center, Mich.

**OBITUARIES.**

BRO DRINKERHOFF? I write to inform you that my husband, Charles Pitts is dead. He died April 23d, 1867, aged 80 years 6 months and 14 days. His disease was quick consumption.— He had been inclining that way for some time. He was a firm believer in no life out of Christ, was a lover and constant reader of God's holy word, endeavored to keep all of God's holy commandments—the sabbath day not accepted. The 13th day of April, (Roman time,) which was the 14th day of the First month (God's time), in the evening he partook of the emblems of Christ's broken body and shed blood, believing that "as oft as we eat this bread, and drink this cup, we do shew forth the Lord's death till he come."— This was five days before his death. He longed to go, and wondered that life held out so long. He believed and embraced the Second Advent doctrine in 1843, and has ever held on to the promises of God, that Jesus should come, and that his coming was near, though there have been so many shipwrecks of faith, so many errors, and so many departures from the truth. I bless God that he sleeps in hope, and in Jesus resurrection, and the Life; and only a little while will he sleep, for he that is to come will come, and not tarry.

Your sister hoping and waiting for the glorious resurrection, when death shall be swallowed up in victory through our Lord Jesus Christ.

POLLY G. PARRIS, Fredericksburg, Chickasaw Co., Iowa.

**THE HOPE OF ISRAEL.**

MARION, IOWA, TUESDAY, MAY 21, '67

**LOCAL ITEMS.**

**THE** Editor of the *Hope* does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther

**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 *Young Pilgrim*, is published semi-monthly by the Advent Christian Publication Society. It is designed for children and is well calculated not only to instruct, but also to interest them.—It is full of pictures which illustrate the subject and conveys ideas to the youthful mind, better than any other method. We would advise our readers to obtain a copy for their children. Price, 50 cts. per annum. Address "*Young Pilgrim*," Boston Mass.

**ONE** more number finishes the first [present series] of the *Hope*. Quite a large number of our subscribers are in arrears for the present volume. Such will find a ✕ on their paper. We hope they will favor us immediately with the amount due, as we need the money. If any are circumstanced so that it is impossible for them to pay for the paper, and if they would like to have it, if they will only send us notice of the same, we will gladly send to all such.

**Book Notice.**—Some days ago, we received from an old acquaintance in Union Co., Iowa, a copy of an Essay on the immortality of the Soul written by Archibald Robbins, Pastor of the Afton Baptist Church, with the request that we answer it in the *Hope*; also that we retract our position on the nature of man. Owing to a press of matter, our answer is deferred till the next No. In order to cause us to retract, we shall have to see something stronger, both in evidence and argument before we think of such a thing. Such Essays are only convincing arguments to us, of the weakness of our opponents on this question.

**Letter Writing.**—Some of our correspondents are sending letters of inquiry, to know "why bro. Brinkerhoff don't write" to them? They want to know "what is the matter?" "If he is offended at them?" "Why don't he write?"

Ans. Brethren, were we possessed with a dual being, so that one part could rest while the other part was working, we might find time and strength to write many more letters than we now do. Give us a little breathing spell, or we shall soon be placed where we cannot write.—Come and see the pile of letters that are yet unanswered! "Offended at you?" No! We love you all, and if this love is reciprocated, write to us as often as you choose, and we will answer as often as we can.

We invite a careful perusal of the piece entitled "A Suggestion," from the pen of bro. Smith. It is to the point, and manifests the kind of spirit that denotes a zeal worthy of the cause in which it is engaged. We heartily sanction his suggestions to the friends of the cause. Bro. Smith is in earnest. How many have a heart to reciprocate bro. S.'s spirit?

**Appointments.**

**ASSOCIATION MEETING.**

The first annual meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, June 7th, 1867, at 10 o'clock A. M.

The object of this meeting is for the purpose of electing a President, Vice President, Secretary, Treasurer and Editor for the ensuing year, and for the transaction of such other business as may come up for consideration. Those who cannot come, can send in their ballots to the Secretary, or vote by proxy. Each share of \$5.00 entitles the holder to one vote. Let there be a general attendance.

W. H. BRINKERHOFF,  
Secretary,

**CONFERENCE.**

Providence permitting there will be a Conference meeting at Hartford, Van Buren Co., Mich., commencing Friday, June 14th, 1867.—Let there be a general rally of the friends of the cause of truth.

By order of the brethren.

W. H. BRINKERHOFF.

N. B. Will Bro. James Watkins act as Agent for the Publishing Association, and aid us in getting means for the Publishing Department.

W. H. B.

**BUSINESS DEPARTMENT.**

**RECEIPTS**

**For the HOPE OF ISRAEL.**

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

F P James 1,50; same [for T L Love] 1,50; Richard Murphey 1,50; Isaac Long 1,50; Wm Conklin 1,50; John B McKee 1,50; M B Smith 3,00; Abijah Thayer 1,50.

**Received on Shares in the C. P. Association**

J D Clark 3,00; James Whitehall 2,00; F P James 5,00; Richard Murphey 1,00.

**Donations.**

Lover of Truth, \$5.00.  
Nancy Caldwell, 1.00.

**Pledges of Shares to the C. P. Association.**

F P James, 5,00; Richard Murphey 10,00; Charles Murphey 2,50; James B Murphey 50c; John B Murphey 50c; Eunice James 50c.

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**Home Missionary Fund.**

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**Pledges to the Home Missionary Fund.**

F P James 5,00; R E Caviness 5,00; Richard Murphey 10,00; Charles Murphey 2,50; Eunice James 1,00; James and John Murphey 1,00.

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