

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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H. E. CARVER, PRESIDENT.

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"KINGDOM OF GOD."

They may speak of the splendor and glory of earth, Of the mighty who boast of their name or their birth;

But no theme can delight me on life's rugged road, Like the theme of the prophets "the kingdom of God."

They may tell of the pleasure enjoyed by the great, As they revel at banquets or are honored in state;

But no pleasure can equal that which is bestowed, On those who are heirs of "the kingdom of God."

They may tell us of rulers ascending the throne, Amid glory and grandeur that brilliantly shone;

But a scene far surpassing will soon be enjoyed, When Jehovah shall set up "the kingdom of God."

They may tell of the victor who in triumph is crowned, For his valorous deeds on the battle-stained ground;

But we look for a crown that will not be destroyed, That is promised each heir of "the kingdom of God."

[Watchman.

THE THREE RESURRECTIONS.

AN EXPOSITION.—1 Cor. 15: 22-28.

This passage has been regarded as one of the most difficult. Accordingly, a vast amount of learned criticism has been expended upon it.

And yet no portion of the sacred word can be found more clear in its grammatical construction, more precise in its statements, or determinate in its teachings. This is affirmed of it as it came from the pen of the inspired apostle. The passage in our version is somewhat obscured if not partially perverted. Hence, it has been made to declare what Paul never dreamed of inculcating. Preconceived opinions seem to have been the guide and the rule in most commentaries. How slow of heart to believe all that the prophets have written!

A literal rendering of the text would read thus: "For as by Adam all die, so by Christ all

shall be made alive. But each in his own band; the first fruits, Christ; afterwards they that are of Christ at his appearing; then the last, when he shall deliver the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign until he shall put all enemies under his feet. The last enemy to be abrogated is death. For he hath put all under his feet. But when he saith, all are put under him, it is clear that he is excepted who did put all under him. When therefore, all shall be subdued unto him, then shall the Son also himself be subject unto him that put all under him, that God may be all in all."

In the verse preceding this passage, it is said: "For since by man, death; so, also, by man the resurrection of the dead." Hence, the meaning of what follows is clear. As by Adam all were subjected to death, so by means of Christ all are to be restored to life. It is to be borne in mind that Paul is combating those who denied the possibility of such an event; and in doing so declares this restoration to life to beco-extensive with the ravages of death. All that have died, or shall die, die by means of Adam; so by means of the man Christ Jesus, all such, without exception, are to be restored to life. The same is taught in the Epistle to the Romans. Since, therefore, as by one offence condemnation to death came to all men, so, also, by one obedience a sentence of life came to all men. The parties affected by the offence and the obedience are declared to be the same, all men, the whole race, and that too, without exception. This is clear from the terms used; *cis dikai sin zoes* does not mean justification of life in the sense of forgiveness and acceptance with God, but simply judgment of life, a reversal of the sentence of death. The whole race was subjected to death by means of one man, so by means of one the restoration to life is to be equally extensive. The apostle in the passage before us is hence treating of the resurrection of the dead universally; there is no limitation, and no reason for any.

But to guard against the inference that all must hence be raised to equal dignity, glory, and blessedness, the apostle is careful to state that each and everyone will be raised in his own band, company, or division to which by his character and relations to Christ he properly belongs. To illustrate the subject, he gives us an example drawn from military life, the march of a well-appointed army. First, the commander-in-chief, with his staff after him, in their place and order, one division; then another, the last division. But each and every man in his own company or band. This is obviously the figure used in the passage before us. There can be no doubt, if attention is given to the words as they stand in the Greek text,—in his own order, in his own *tagmal*. *Tagma* means band or company, and *to telos* was used to denote the rear *legions*, or troop. Schrevelius in his Lexicon

quotes a case directly in point. Dr. Hodge concedes this much. He says; "The word *tagma* is properly a concrete term, meaning a band, as of soldiers. If this be insisted upon here, then Paul considers the hosts of those that rise as divided into different cohorts or companies; first Christ, then his people, then the rest of mankind. First the resurrection of Christ, then that of his people, then that of the wicked." But strange to say, he, like Barnes, Henry, and others, opposes this view with great zeal. It cannot be that Paul meant what he so clearly expresses. Preconceived opinions cannot be given up. Hence violence must be done to the passage, though it places the clear-minded apostle in the position of having introduced an example, by way of illustration, utterly inappropriate to his subject. Such was not the manner of Paul.

But why must the plain grammatical construction and meaning of the passage be set aside? Because it is claimed to be clearly in the gospels represented that there is to be hereafter but one resurrection. This is simply an assumption. There is no proof of it. The passage, "Marvel not, for the hour is coming when all they that are in their graves shall hear his voice," and others of a similar nature, merely affirm that all shall be called to life again without any specification as to the time when; whether all shall be raised together or in separate divisions. No matter when, if all are finally raised these words will be fully verified.

Besides, the thing claimed is not only without proof, but against the clearest evidence. It is expressly declared that the dead in Christ shall rise first. Isaiah implies the same. Of the righteous dead, he says, "They shall live, together with my dead body shall they arise; awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. Certainly the wicked cannot be included in this band, for they are to be shut up in prison and not visited till after many days. Christ implies the same. They that are accounted worthy to obtain the world and that resurrection from among the dead are to be equal to the angels, and are to be the children of God. Obviously the wicked are not to be found in this number, but remain in prison till after the many days are passed. While the time intervening between the resurrection of Christ, and that of his people at his appearing, is not specified, yet we now know that it must reach near nineteen hundred years, if not two thousand. But the period to elapse between the resurrection of the righteous dead and the wicked dead, is clearly stated, if language can do it, in the last grand communication of the Son of God himself to man. After witnessing that scene of wonders as presented in the vision, the rising of the holy dead, John expressly declares, This is the first resurrection." And it is added that they not only lived but reigned with Christ a thousand years.

Of the rest of the dead it is declared with equal explicitness that they "lived not again until the thousand years were finished."

One remark here, if this resurrection, as commentators maintain, is to be taken for a moral renovation, for a revival and prevalence of the principles of the martyrs, where then is there a particle of evidence that there is ever to be any resurrection of the dead? That principle of interpretation carried out sweeps all away.

Another reason urged why the passage under consideration must be turned from its legitimate construction and meaning is, that such expositors will have it that *to telos*, the end, the last must mean the end of the world. Now, there is not in the Septuagint, or in the Greek of the New Testament, any such expressions as *to telos tou kosmou*, literally, the end of the world, nor any expression resembling it. There is to be an end of this age, of this dispensation; but no end of the world, properly so-called. Instead, the "earth abideth forever." Of the sun and moon and all stars of light, "He hath established them to be forever; he hath made a decree which shall not pass." It is also affirmed in the most positive terms that no power can break his covenant of day and night, or disannul the ordinances of heaven. Besides, the covenant made with the earth, at the time of the flood was for perpetual generations. At the time of the grand investiture of Christ and his saints with an endless dominion, it is said, all peoples, nations, and languages shall serve and obey him. When the seventh angel sounds, the kingdoms of this world become the kingdom of our Lord; and on the descent of the holy city, a symbol of the risen and glorified saints, the nations of them that are saved are to walk in the light of it, and that forever. This supposed end of the world, or of the race, is hence a dream of Plato and Shakspeare. While the fashion of this world may pass away, the earth abideth evermore.

It is contended also that the word *tagma* cannot be applied to Christ, because he is not a band. But did not many of the saints that slept come out of their graves at the time of his resurrection? And who else were the captives to death, a multitude, as Paul declares, which he led captive when he ascended on high in the midst of angels and received and gave gifts to men? There has hence been one resurrection of the dead in connection with that of Christ. If so, the term is most appropriately applied to him taken in connection with all the facts of the case. It is clear also, that the resurrection of all the dead cannot be contemporaneous; many, a multitude, having already been called from their graves.

Besides, the words used denote the times in a series of events, their order and progress. The following is a parallel case: first, the blade, afterwards the ear, then the full corn in the ear. Now, there would be just as much propriety in separating, then the full corn in the ear, and beginning with a new sentence, as there is in detaching *etia to telos*, then the end, the last, from what precedes, and beginning with it a new period. *Apositi*, first fruits, *opeta*, afterwards, and

afterwards they that are of Christ at his coming. The interval, as we now know, must be nearly nineteen centuries, if not more. Then the last band or company, which is elsewhere declared to be one thousand years after that of his people. Hence, the 23rd and 24th verses constitute one sentence. Separating them into two distinct periods and interpolating a word besides, is putting asunder what God hath joined together. This is done in our version. The word "*cometh*" belongs not to the Greek. Most evident, then, it is, that *etia to telos*, then the last, the end, the procession, is a continuation of the sentence, commencing with the words, "But every man in his own *tagma*," in his own company, and closes the series of times in the progress of the resurrection of the dead.

But the sentence is not yet complete. For *otan, when*, which immediately follows, evidently refers to the time described in the clause preceding it. It is at this period in the march of time, when the rest of the dead shall be raised, and the prisoners visited, and the final judgment had, that Christ will have accomplished the work assigned him at the time of his exaltation. He will then have put down all usurped authority and power, and ended the reign of death. It is then, and not till then, that he restores the other beings and worlds, while he retains that of our race forever. His mediatorial kingdom and reign can never end. "This man Christ Jesus, because he ever liveth, hath an unchangeable priesthood." By purchase the world belongs to him, and he is to rule over it through all ages.

"The government shall be upon his shoulders; of its increase and peace there shall be no end, * * * to establish it with judgment and with justice from henceforth, even forever." The same is affirmed both by Daniel and John. He shall reign the ages of ages. Accordingly, the kingly office of Christ, so far as regards our world and race, can never terminate any more than his priesthood can be changed. Hence it is, and may we not glory in the thought, that the Lord Jesus Christ will ultimately establish his kingdom on earth and commence his everlasting reign over a race redeemed, and that too, for perpetual generations; and consequently, the time is coming when there will be of his subjects a multitude which no man can number.

Hence, in the passage under consideration, these things are clearly taught:

- 1st. That by means of Adam, the whole race were subjected, by a judicial sentence, to death.
- 2nd. That by means of Christ all that die are by a like sentence, reversing the first, to be restored to life.
- 3rd. That the time is coming when the reign of death will cease, and the race forever thereafter freed from its terrors and desolating march.
- 4th. That those who are to be raised are to be separated into two grand divisions, according to their character and relations to the "man Christ Jesus."
- 5th. That the resurrection of the saints will

6th. That the resurrection of the rest of the dead is not to take place till a subsequent period, and though not specified by Paul, is elsewhere declared to be after the millennial reign.

7th. That after this consummation, the Lord Jesus Christ, having fulfilled his commission and put down all enemies, will restore the relationship of other beings to the Father, while he retains that of our race forever.

Before closing, one word in regard to the method adopted to rid this magnificent passage of some of its plain teachings. It is by dismembering what is closely connected, and then resorting to conjecture for their meaning. In this way doubts may be thrown upon proof-texts connected with any subject of doctrine or duty. In this manner the Unitarian deals with the proof-texts that support the great doctrine of the deity of Christ. In the same manner those who deny the doctrine of atonement, the proof-texts by which they are supported. But surely such a method of treating the Scriptures is not handling the word of God in all honesty, simplicity, and truth.

[Prophetic Times]

THE WHEAT AND TARES.

Our Savior taught many great truths by the use of parables, and in the gospel by Matthew (xiii-34) we are told, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." Parables were extremely applicable, when properly understood, to the operation of the truth and the kingdom of God. In the xiii chapter of Matthew from the 24 to the end of the 30 verse is recorded the parable of "the tares of the field." After Christ had spoken it his disciples came to him desiring an explanation of it, which will be found in the same chapter.

We wish merely to call your attention to a few points, and not to give an exposition of the parable at all, as inspiration has already done that for us, and we feel to fully coincide with the explanation given. It will be seen that the wheat and tares grow together until the harvest. The good seed or wheat is the children of true righteousness while the tares represent the children of the wicked one. After the wheat had sprung up, the tares were noticed, and the servants desired to pull them up. But the master said: "Lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest. And in verse 39 "THE HARVEST" is declared to be "the end of the world." We wish you here to particularly notice, 1st., that separation takes place between the righteous and the wicked until the end of the world. Again in verse 30, "and in the time of the harvest (the end of world) I will say to the reapers (the angels, 39.) gather ye together together the tares, and bind them in bundles to be burned." Here notice, 2d., that it is the

in the kingdom. Says Christ; world." Then in verse 40, 41: tares are gathered and burned it be in the end of this world. shall send forth his angels, and them which do iniquity." I the barable clearly identifies the kingdom. And the word of testimony to prove that such if you please to Rev. xi. 15: 'sounded and there were great saying; The kingdoms of this the kingdom of our Lord, an Again chapter v-10: And ha God, kings and priests, and w THE EARREN." Here we think to satisfy the candid mind, the dom of the Son of man is, or earth.

We wish now to compare doosed from the word of God to be the revival of the gift last days, the visions of Mrs. Spiritual Gifts Vol. 1. page 2 show the "Deliverance of the "Soon appeared the great w the Son of man. * * * * * ly snook as the voice of the forth the sleeping saints. T call, and came forth clothed w ity. * * * * * The living s in a moment, in the twinkl caught up with the resurrec er they meet their Lord in t And the saints in the cloud lina. And the chariot rollt ly city." On page 211, und earth desolated," she says. The wicked were d erty were lying upon the fac * * * * * the saints w voice of God, the rage of t was turned upon each othe to be deluged with blood were from one end of the On page 212: "Here is Sata angels through the 1000 y * * * * * Then I sa and the redeemed saints sa saints reigned as kings a and the wicked dead wer * * * * * (213) After the j ed dead was finished, at the Jews left the City, and a t followed him. The saints On page 218, under the head she says: "I then looked, an consumed the wicked, bu and purifying the earth. saw the earth purified. * fal New Earth, with all it nal inheritance of the sair

in the kingdom. Says Christ; "The field is the world." Then in verse 40, 41: "As therefore the harvest is gathered and buried in the fire; so shall they be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Here we see, that the parable clearly identifies this world as the kingdom. And the word of God furnishes other testimony to prove that such is the case. Turn if you please to Rev. xi. 15; "The seventh angel sounded and there were great voices in heaven, saying; *The kingdoms of this world are become the kingdom of our Lord, and of his Christ.*" Again chapter v-10: And hast made us unto our God, kings and priests, and we shall reign on this earth." Here we think is evidence enough to satisfy the candid mind, that, 3rd., The kingdom of the Son of man is, or will be, upon the earth.

We wish now to compare what we have deduced from the word of God, with what claims to be the revival of the gift of prophecy in the last days, the Gifts of Mrs. E. G. White. In *Spiritual Gifts* Vol. 1. page 205-209 inclusive is shown the "Deliverance of the Saints." She says, "Soon appeared the great white cloud. On it sat the Son of man. * * * * The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortal life. * * * The living saints were changed in a moment, in the twinkling of an eye, and caught up with the resurrected ones, and together they met their Lord in the air. * * * And the saints in the cloud cried, Glory, Alleluia. And the chaoi rolled upward to the holy city." On page 211, under the head of "The earth desolated," she says, "I then beheld the earth. The wicked were dead, and their bodies were lying upon the face of the earth. * * * After the saints were delivered by the voice of God, the rage of the wicked multitude was turned upon each other. The earth seemed to be deluged with blood, and dead bodies were from one end of the earth to the other." On page 212: "Here is Satan's home with his evil angels through the 1000 years. * * * * Then I saw thrones and Jesus and the redeemed saints sat upon them, and the saints reigned as kings and priests unto God, and the wicked dead were judged. * * * * (213) After the judgment of the wicked dead was finished, at the end of the 1000 years, Jesus left the City, and a train of the angelic host followed him. The saints also went with him." On page 218, under the head of "The second death," she says "I then looked, and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked and saw the earth purified. * * * * The beautiful New Earth, with all its glory, was the eternal inheritance of the saints." We now see by

the righteous and wicked, takes place 1000 years before the end of the world, while the parable teaches that they are both together until that time. 2nd., That Christ gathers his kingdom (or the people comprising it) out of all things that offend, while the parable declares that he shall gather out of his kingdom all the offensive, thus reversing the order. 3rd., That the kingdom of the Son of man and the reigning of the saints as kings and priests is in heaven, while the scriptures declare it is, or shall be, on the earth. The difference between God's Holy Word and man made theories, is in this case apparent to all. The same word of prophecy declares that in the last days false prophets shall arise. We are undoubtedly in those days. Let us have our belief founded upon the holy scriptures, for we are assured that they are able to make us wise unto salvation. Let us see to it that we be not gathered out and burned, but remain to participate in the everlasting joys of the kingdom of God.

M. A. DALREY.

DECLARATION OF INDEPENDENCE.

All are familiar with the declaration of independence, as drafted by Thomas Jefferson, and published to the world July 4th, 1776; but the following declaration we think of no less importance so far as human welfare is concerned. It was drafted by Dr M. L. Holbrook. Please read with care and adopt.

"WHEREAS, in the course of human events it becomes necessary for man to break off the bad habits which have enslaved him, that he may become independent and entitled to the respect of mankind, regard for his neighbors and friends requires that he should proclaim the reasons for this course.

Bad modes of living have waged cruel warfare against human life. They have shortened its length; they have deteriorated its quality; they have prevented the full and complete development of a very large majority of all born! they have filled the world with invalids, idiots, the insane, idle, sensual, vulgar, and intemperate, and yet they have blinded our eyes to the fact so that we still continue to practise them.

Now THEREFORE we hold these truths to be self-evident: that man was formed for virtue, and not vice; for health, and not sickness; for length of days, and not premature death; for happiness, and not misery.

THEREFORE CONSCIOUS of the rectitude of our intentions, and with the help of the Supreme Ruler of the world, we do hereby publish and declare that we will not longer be held in dominion by our passions, appetites, and propensities, but by our reason and better judgment instead.

AND, FURTHERMORE, we do declare that we will secure for ourselves and for our children the right to as complete a development of both our bodies and minds as it is possible to acquire in the present condition of society.

workshops or homes, abundance of fresh air and sunshine.

We demand abundance of wholesome food and drink for our tables.

We demand that artificial stimulants, such as tobacco, alcohol, wine, beer and ale, shall not be for sale to tempt those who are unable to govern their appetites, or those who are ignorant of their injurious effects.

We demand that our schools shall furnish educational facilities for physical culture, that our children may not grow up with wise heads set on fragile bodies.

We demand that doctors shall not poison us with deadly drugs when we are sick, but teach us the laws of health, and how to keep well, and that we will pay for keeping us strong, rather than for curing our infirmities.

We demand that woman shall be entitled to the same opportunities given to man for acquiring an education; and in addition we demand that woman shall cease from artificial habits, tight lacing, social dissipation, useless lives, and that she shall devote herself to the true duties of womanhood.

We demand that men and women shall seek to prepare themselves for the duties of life, and shall not frivolously fritter away their energies on useless accomplishments.

We demand that parents shall train their children to habits of industry, frugality and temperance.

We demand that farmers shall cease raising hogs and tobacco, and that manufacturers shall make no more wine, cigars or alcohol for any except chemical or mechanical purposes.

AND FURTHERMORE, in order to secure these demands, through which only we can acquire true freedom and independence, we pledge to the world untiring devotion to those principles which underlie them." [Ex

NO GOOD DEED LOST.—Philosophers tell us that since the creation of the world not one single particle of matter has ever been lost. It may have passed into new shapes, it may have floated away in the smoke or vapor, but it is not lost.—It will come back again in the dew-drop or rain, it will spring up in the fibre of the plant, or paint itself in the rose-leaf. Through all its transformations, Providence watches over and directs it still. Even so it is with every holy thought or heavenly desire, or humble aspiration, or generous and self-denying effort. It may escape our observation, we may be unable to follow it, but it is an element of the moral world and it is not lost.

Christians are influenced by the example of Christ. His life and his death were a tree of life. He pitied the wretched and guilty—he relieved the destitute. He lived and died for us. Look at that cross! There is the tree of life, whose leaves are for the healing of the nations.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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TUESDAY, - - - AUG. 27, 1867.

W. H. BRINKERHOFF, Editor.

Causes Produce Effects.

There seems to be a decided preferment at this day for the ideal and fanciful, instead of the reality. Whether this be innate or not, we shall not now pretend to say. One thing is certain, and that is, this tendency is prevalent to an alarming extent. Henry Ward Beecher is creating more excitement over "Norwood," and has more readers, than in all his sermons published in the Independent. Novels and trashy literature, which is well calculated to lead men along in the "broad road of destruction," can be found almost every-where. The "train boy" carries none other, because it sells best; and it would not thus sell, unless the taste demanded it. Let a man pass through the country advertising himself as a humbug, and thousands flock around him. Mighty power, before whose throne millions kneel, and tens of thousands obtain their daily bread!

Last winter a man passed through this place claiming to expose Spiritualism. Many flocked to hear him, knowing that what he performed in the dark would be revealed in the light, and shown to be humbug. Yes, the large meeting-house was filled to overflowing with men, women, and children, who had paid their quarters, knowing they would be humbugged; they went to be humbugged. But were Christians there? Yes, the representatives of many churches were there. This is the tendency all over the world, and we would say to the Christian world "beware." 'Tis the road to death. Thousands are being duped with Spiritualism at this present time. Those who are trying to keep out of its baneful influences are somewhat divided in regard to its causes. Some claim the Devil to be the author of all that is done, and others deny any Satanic agency in the premises, while some others are trying to sift the Satanic from the humbug. Man is quite credulous, and ever ready to follow the leadings of the fanciful, imaginary, or curious. Even in this nineteenth century man is a superstitious being. It clings as a deadly incubus about him.— We recognize some things superhuman in Spiritualism, which we call, upon the author-

ity of Scripture, "spirits of devils;" but that all the silly, trashy, and humbug performances of Spiritualism belong to the Devil, we do not admit. They overshoot the mark, and thus "murder will out," or their pretended wonderful things are brought to light. These would-be reformers are passing through the country with flaming hand-bills bearing the motto "they shall lay their hands on the sick and they shall recover," pretending to heal not only diseases of the body, but also of the mind, attaching great titles to their names, such as Rev., Dr., Psycho-Dynamic, &c. &c. Many claim to perform more miracles than did Jesus of Nazareth, and some hate our blessed Savior, and call him no better than a horse-thief, while others are more seductive, and work with more caution. We know them by their fruits. Spiritualism would never have numbered as many followers as it does, were it not for the fact that it has humbug about it, and the people desire to be humbugged.— Cause and effect is plainly discovered here. The Christian is called upon to watch and to stand manfully against this evil tendency.

The actors in Spiritualism are called "seductive spirits" having "spirits of devils" and "lying spirits." Then beware of them. Let us illustrate. Living illustrations are better than all others. Moses Hull, a noted Spiritualist prophesied that certain ones in this town would, within a certain time renounce their present views and indorse Spiritualism, but wound up by saying that he was under the influence of Wm. Miller, and if it did not come to pass, it was not the first time Wm. Miller had lied. Yes, he could stigmatize that righteous child of God who is sleeping the sleep of death, as a liar; and why not? If they revile the Master, shall the servant escape? Now how to accomplish the fulfillment of this prediction? The first work done was to commence with seductive wiles to alienate feelings that before were harmonious; and with fair speech and lying words endeavored to make a capture. The Lord is mightier than he, therefore he failed. This is their work and this their mission, and connected with they profess to do the marvelous.— Failing in having "living epistles," resort is had to "lying epistles," of which read below a certified statement, copied from our excellent cotemporary, the Marion Register of the 21st inst.

"A FALSEHOOD NAILED."

TO THE CITIZENS OF LINN & JONES COUNTIES, AND THE PUBLIC GENERALLY. I, Edgar W. Akers being duly sworn, make the following statement: Having learned some few weeks ago that a traveling humbug, calling himself Dr. Moses Hull, who had attempted a cure on me for palsy of the left side, with which I had been afflicted for the last seven years, had been stating at An-

amos and Monticello that he had affected a cure on me, &c., induced me to correct the gross falsehood in a certificate which I authorized to be published in all the papers in Linn and Jones counties. Since its publication, my attention has been called to an article published in the Monticello Express, signed by S. Y. Bradstreet of Monticello, who takes the responsibility of rushing to the defense of Rev. Dr. Hull, and denouncing my certificate as a forgery, simply because it was not written and signed by myself; and I now state that said certificate was authorized and directed by me; and I now reiterate that I am not one particle better than I was before this Rev. (!) Dr. (!) Moses Hull laid his immaculate hands upon me. And further, I believe no one knew better than he did, that when he made the statement at Monticello in reference to my cure, that he deliberately lied about it for the purpose of mystifying and deceiving the gullible, and thereby filling his pockets at their expense. I wish further to state that the reason why I did not write the certificate published, and sign my name with my own hand, was simply for the reason that I am a paralytic, and, unfortunately for me, cannot handle a pen at all. And further it is exceedingly mortifying to me to be publicly reminded of my imbecility, by a man of learning, as well as of mental and physical ability. Perhaps a similar misfortune might make him appear as "illiterate" as he makes me in his communication.

[Signed] EDGAR W. AKERS. State of Iowa } SS Subscribed and sworn to by Linn Co. } E. W. Akers before me, August 17, 1867, as witness my hand and notarial seal. I. D. Stephens, Notary Public.

Marion, Linn Co., Iowa, August 17, 1867.

We mourn over such a state of things.— How are the mighty fallen! Only one safe place for the child of God, and that is near the Savior. His followers will not be humbugged. They will inherit eternal life. To obtain this, shun even the appearance of evil.

Questions concerning the Two-horned beast of Rev. xiii.

By Elder John Reed.

Remarks by the Editor.

My 8th objection is, it makes the symbol of the two-horned beast in Rev. xiii. which is evidently a symbol of a civil power, and the symbol of the woman in the xviii chapter to be the same, which cannot be. The things here symbolized cannot be one and the same, any more than the beast with four feet and two horns on its head, and a woman dressed in scarlet can be the same. To me it is evident that the one, the woman, is a symbol of the Papal church, while the ten horned beast that carries her is a symbol of the Roman Empire, identical with the ten-horned beast in Daniel vii., while the two-horned beast symbolizes some other power.

These questions become interesting as we advance, and we hope that good may result therefrom. This question we opine is self-destructive, and will, if it is valid, destroy Dr. Reed's 4th objection, on the identity of the little horn with the ten-horned beast.

Yes, we admit the identity between the two-horned beast and the woman of Chapter xvii., but deny that the two-horned beast is a symbol of a civil power. Why cannot the two-horned beast and the woman represent the same thing? You answer, "the things here symbolized cannot be one and the same any more than the beast

with four feet and a woman dressed. Literally a woman quite different from two horns, and the objection here. I know why such this object. Let us try horn in Dan. vii. the eyes of a man things," while I rise up out of the ten horns." Not and the same any and a mouth, and heads, ten horns, "can be the same ed hard, and pre he supposed the did he not think stood before him Is seen coming t man and a mou Rev. xvii a wo colored beast." symbolized can than a horn th look was more woman dressed yet this brothe is evident that of the Papal c speaking of th horn of Dan. v Bible students power, thus m a "woman dr conclude that objections. V "woman is a the ten horned bol of the Poi not then carr and have the as in chap. x and the ten-l church, or ec quite careful beast does s izes some ot the true What think that the two government i in our work the reader is

CHEERIN Eld. N. S. vor

BROTHER to you. I holding m up to this unite with zed. The work is fa vinced an

with four feet and two horns on its head, and a woman dressed in scarlet can be the same," and a woman with a scarlet dress would be different from a beast with four feet and two horns, and this is the sum of our brother's reasoning. But symbolically we see no reason why such things cannot represent the same object. Let us try Br. R.'s reasoning. A little horn in Dan. vii came up and it had "eyes like the eyes of a man, and a mouth speaking great things," while John saw in Rev. xiii, "a beast came up out of the sea having seven heads and ten horns." Now these symbols "cannot be one and the same any more than a horn that had eyes and a mouth, and a "beast with four legs" seven heads, ten horns, feet of a bear, and mouth of a lion "can be the same," and yet this brother has labored hard, and presented five reasons showing why he supposed them to be the same power. Why should he not think of this "impossibility" which stood before him like a mountain in the way?

We will try this again. In Dan. vii a little horn is seen coming up that had "eyes like the eyes of a man and a mouth speaking great things," and in Rev. xvii a woman is seen "seated upon a scarlet colored beast." Therefore "these things here symbolized cannot be one and the same anymore" than a horn that had eyes as a man and whose look was more stout than his fellows, "and a woman dressed in scarlet can be the same," and yet this brother says in this objection that "it is evident that the one, the woman is a symbol of the Papal church" and in objection 4th. in speaking of the little horn he says: "the little horn of Dan. vii, which all commentators and Bible students agree was a symbol of the Papal power, thus making them identical though one is a "woman dressed in scarlet." We therefore conclude that Bro. R. does not endorse his own objections. We endorse the statement that the "woman is a symbol of the Papal church, while the ten horned beast that carried her is a symbol of the Roman empire" and would ask, Why not then carry out the same idea in Rev. xiii, and have the ten-horned beast which is the same as in chap. xvii represent the Roman empire, and the ten-horned beast represent the Papal church, or ecclesiastical power. Our brother is quite careful not to tell us what the two-horned beast does symbolize but says that it "symbolizes some other power." Come bro. is that having the trumpet give a certain definite sound? What think you? Our reasons for not believing that the two-horned beast represents the civil government of some power may be found in full in our work on the two-horned beast to which the reader is referred.

CHEERING REPORT FROM BRO. SNOOK.
Ed. N. Summerbell's Manifesto in favor of the 7th day Sabbath.

BROTHER BINKERHOFF.—Grace and peace to you. Brother Shortridge and I have been holding meetings here less than a week, and up to this date nine have come forward to unite with us, some of whom are to be baptized. The interest here is very good, and the work is fast spreading. Many others are convinced and are going to unite with us. The

opposition is decidedly demoralized, for we have taken some of their best members. We already have the materials for a good congregation.

The 20th inst. I begin a six days discussion with P. T. Russell the great lion of the tribe of Campbell on the Kingdom and Sabbath questions. We anticipate a good time. Pray that a great victory may result to the truth. Tell the brethren all to be faithful.

I see by the *Cincinnati* (daily) *Gazette* that the celebrated N. Summerbell is out strong in favor of the Sabbath. Here is what he says.

"To the Editor of the *Cincinnati Gazette*:—
Question. Was the Sabbath changed?—
When? and by whom?

"**Reply.** The Romans changed the Sabbath, both in regard to the day and its sacred character.

"Constantine the Great, by law, A. D. 321.
 "And the Council of Orleans, by Edict, A. D. 538.

"The Sabbath was instituted, Gen. ii 2.

"Observed before the law, Ex. xvi. 23.

"Placed in the unchangeable law, Ex. xx. 10.

"Observed by Christ, Mark i. 21.

"Christ is its Lord, Mark ii. 28.

"Called the Lord's day, Rev. i. 10.

"Christ preached on it, (Mark vi. 2.) constantly, (Luke iv. 31.) as was his custom, (Luke iv. 16.)

"Observed by the disciples, Luke xxiii. 56.

"By Gentiles at Antioch, Acts xiii. 42-44.

"Every Sabbath, Acts xv. 21.

"At Philippi, Acts xvi. 13.

"At Thessalonica, as his manner was, Acts xvii. 2.

"At Corinth every Sabbath, Acts xviii. 4.

"Every Sabbath for 18 months, Acts xviii. 11.

"There is no other day ever called the Lord's day in the Bible.

N. SUMMERBELL,
 Pastor Bible Chapel, Cincinnati Ohio.
 B. F. SNOOK.

Will it Pay to Serve the Lord?

In entering upon any business of life, the question naturally rises, will it pay? What am I going to receive? And who are to be my associates? Just so it is in entering upon life's great business—that of preparing for a life in the world to come—for a home in heaven.

Will it pay to serve the Lord? Is it not just as well to enjoy life and all the pleasures it affords? Has not God created his creatures to be happy, and then does he not wish us to enjoy life? Yes, he has made us to be happy, and he will do nothing to prevent our being so, without a good reason for it; and all the unhappiness we suffer is not attributable to God, but to ourselves, and the human family in general, for disobeying his laws, and thus bringing sorrow and death upon us. But notwithstanding man fell from the favor of God, God in his mercy held out inducements to rebellious man for his service; he offered him the chance of regaining his lost happiness by returning to his allegiance and accepting his terms for pardon. These terms be-

ing such as are easily complied with, it will pay to serve the Lord—to come to his requirements, and to finally receive that happiness which is in store for God's faithful servants. And the happiness is not all in store; much of it is to be enjoyed here. By living in his service—in believing on the Saviour we may enjoy that peace of mind which the world cannot give or take away; and in following after righteousness, or in pursuing the ways of right doing, one can enjoy a clear conscience, which brings with it a high sense of honor; and the consciousness that we are doing right will go a great ways toward making us happy. Another enjoyment in the service of the Lord, or the fruit of the Spirit of God, which is vouchsafed to the faithful servant of the Lord, is, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." And the grace of God, or his love shed abroad in the heart, helps to bear the ills of life, for the infirmities of the flesh are many, and many times they would seem insupportable, but for the hope of better times in the life which is to come.

But what is it to enjoy this world, its pleasures, its honors, or even its wealth? These are all transient; the world passeth away and the things thereof. Its pleasures are not real, perfect, or lasting; and when past only leave a vacancy in the mind ever seeking to be filled. Its honors are not certain, and when reached may suddenly fail. The enjoyment of its wealth is only temporary, and may precipitate those who trust in it from high stations in life to lower positions. Would it not be better to give up the world, and seek for never fading pleasures, for the honor of being made "kings and priests to God, and to enjoy the inestimable riches of the kingdom of God? There is a pleasure in sin, but it is only for a season, and it leaves a remorse which this world will not remove. And altho' we may have to suffer somewhat here for the cause of Christ, these sufferings are transient too, "and are not worthy to be compared with the glory which shall be revealed in us."

We are living in a world of sin, and where the enemy of all righteousness beareth rule; temptations to do wrong and to do things to our hurt beset us on every hand; but if we are the children of God, he will give us grace to resist temptation, and will succor us in trial and in time of need, and the influence of the Holy Spirit will aid us to do right and to walk in wisdom's ways. Yes, it will pay to be a Christian. We are told to seek first the kingdom of God and its righteousness, and then all things needful for us shall be given unto us. The Psalmist says: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." And again: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—The child of God can look back to numbers of instances in his experience, of the overruling providence of God. It is the great care of the children of this world to provide for nature's wants, but it is the privilege of the child of God to trust for his bread, and to make the wants of nature only secondary.

The Lord has promised to give eternal life to his subjects who love and serve him. A person must be very miserable indeed to become weary

to death, and to live amid all the pleasures of Paradise, is consoling to the Christian, and encourages him to persevere in the service. In this life we live in pursuit of happiness, whether it be attained or not; but the happiness promised the servant of God is sure to be enjoyed, and will be without alloy. "He is faithful who has promised." Is it not worth striving for, and serving the Lord?

The society of the good—of those who are living not merely for the things of this world, is worth more than the society of the gay, the trifling, and the seekers after present pleasure and wealth. Those who serve the Lord follow after the things that will elevate their characters, and purify them from evil; their conversation is not entirely upon the world, its business and its prospects, but also of things heavenly, and the prospects of eternal life, of the Savior, and the great mercy of God in the salvation of sinners. To associate with Christians will have a good influence upon the mind, and help one to become more like the blessed Master. The associations in the future life, is another worthy consideration. There will be none but the good; Jesus and angels will be there; the patriarchs and prophets, and the blessed of all ages will be there. The associations will be the most desirable. Who would not love such associations and society?

Then if it will pay to be a Christian, enter upon the duties of the service "with full purpose of heart." The Master will not accept a half-hearted work; He requires the whole heart.—"He is faithful who has promised," and "is a rewarder of those who diligently seek him."—The worst reproach the cause suffers is from false professors—those who deny their faith by their works, and thus give occasion for the enemies of the cross of Christ to speak against his name. It is vain to expect to enjoy both worlds, the present and the future; therefore it is wisdom to choose that one, the enjoyment of which will be the greatest, and will cause the most pleasure; and if you choose the future one, and the service of the Lord now, work with a will, for "whatsoever thy hand findeth to do, do it with thy might." But if you choose this world, its pleasures, and the ways of thy heart, remember, "that for all these things, God will bring thee into judgment."

There is a time coming when one smile of an approving God will be of more value than the possession of worlds like this; when the Judge shall call the world to an account for their deeds, he will say to the righteous: "Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." And to such "shall the Sun of righteousness arise with healing in his wings," and they shall inherit life everlasting, and the joys of a never ending eternity.

J. Brinkerhoff.

PRAYER—Prayer draws all the Christian graces into its focus. It draws Charity, with her lovely train; Repentance, with her holy sorrow; Faith, with her elevated eyes; Hope, with her grasped anchor; Beneficence with her open hands; Zeal, looking far and wide to bless; and Humility, looking at home.—*Hannah Moore.*

BY L. N. KRAMER.
Identity of the Horn.

It has been generally supposed that the little horn of Dan. 8th could refer to no other than the Roman kingdom, because it was to subdue and break in pieces all other kingdoms; and being the last universal kingdom, there could be no other great kingdom arise after it. But the present state of the world proves this false.—Though the Roman dominion may continue to the end of all human governments, and though it may be the last universal dominion, yet it does not retain that universality unto the end; for after they had reached the extent of their power, the Mohammedan power arose and proved equal to them in might, wrested all four of the Grecian kingdoms from the hands of the Romans, breaking the power of the prince of the covenant over them; therefore these kingdoms according to the prophecy were brought back again to one dominion under Mohammed. Having arisen out of one of them, he proves a perpetual scourge to them all; for the kingdom of Alexander and his successors remains almost entire under the scourge of the little horn unto this day, which is abundantly proved by the account of various travellers through those countries.

This power has also performed a work concerning the Jews and the holy services of divine appointment committed to them as designated in the book of Daniel, which no other power has ever done. And Israel under the Mohammedan rule has been as the gleanings of grapes or the shaking of an olive tree. And having trampled under foot the people and holy services far longer, has been more signally prospered in it, than any other power that ever laid sacrilegious hands upon holy things. He "practised and prospered."

He was artful in his schemes. His success was a wonder and an astonishment to the world. He scattered among them the prey, spoil, and riches. And in his estate he honored the god of forces, a god whom his fathers knew not.

If the Romans have destroyed the city and the sanctuary, the Mohammedans have trodden them under foot many days. If the Romans have made desolate the hallowed things, the Mohammedans have perpetrated the abomination of desolation for a time, times and nearly an half. If the Romans have come as robbers and taken away their place and nation, the Mohammedans have come as corruptors, corrupting holy things and perverting the services of God. If the Romans have driven the holy people from their city, their homes, and their country, as exiles into all the world, the Mohammedans have kept them there. If the Romans have laid waste their heritages, the Mohammedans have poisoned their land, dried up their fields, and kept barren their country. If the Romans have torn down their holy places, the Mohammedans have reared in its place a false temple. If the Romans have made a desolation of the people, their lands, and their holy things for gain, Mohammedans have given the abominations of desolation by corrupting the

ishing a base system of religion totally at variance with the designs and purposes of God. If the Romans have sinned, the Mohammedans have entered into their sins. If the Romans have done evil deeds, they have sanctioned them. If the Romans have shed the holy blood, their blood will also be required at Mohammedans hands. What the Romans have commenced, the Mohammedans have perfected, and their cup of iniquity will be full when all who have wearied themselves with Jerusalem will be wearied. When inquisition for blood will be required, they will wring them out to the very dregs. They are the cauldron to hold all the insults of all nations against Zion and her God. They are the last to hold Zion in long, dark, and dreary solitude. Truly if Rome be avenged seven fold, this Mohammedan horn seventy and seven.

Can we therefore suppose that the work Mohammedans have executed in Jerusalem, a place where God chose to put his name forever—his work concerning the holy place where God specially met with those who sought him—the people to whom pertain oracles and promises, and the land of Israel given to Abraham and his seed for an everlasting possession, all subjects of so much prophecy should be over looked in the visions of Daniel, which were given to show unto Daniel what should be in the *last end* of the indignation? For about 1230 days the chosen people and their holy services have been trodden under foot by the followers of Mohammed, and can we suppose that all this is overlooked in prophecy? Nay, verily not.

Christian walk Carefully, Danger is near.

Christian Reader, look around you at this time and see if there ever was a time when we should walk as carefully as at the present time; when all the powers of the enemy are thrown in our pathway to intercept or impede our progress; it is that we should walk carefully, relying on him, who

"The rough pathway has trod."

I have heard a great deal said about persecution of late, and have thought who is it that has persecuted the little flock ever since the chief Shepherd was parted from the view of his disciples on Mt. Olivet. Once has infidel France waged persecution on the word of truth and righteousness, but in almost, if not every instance, persecution has come from those who themselves professed to be the followers of Christ. Look over your past life.—What has been the jeers of a frowning world? you could bear them patiently, but have you not felt the keen rebuke of some brother and perhaps felt the sting of malice or words of hatred that came from one you once loved, or perhaps have been called to withstand the opposing influence of some one whom you once took sweet counsel with, but now is turned from your fellowship, to injure you. O, dear brethren and sisters, are we walking as careful-

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.—MAT. 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 Bro. John E. Woods.

BRO. BRINKERHOFF: It is a lonely time with us here, as we have not seen or heard one of the preaching brethren since we were at the Waverly Conference last year; but our hope is in God and we take his word, and rest on his promises, and we find his promise sure. He says: "Where two or three are gathered in my name, there am I in the midst," and we can say of a truth, God is with us as we continue our little prayer meeting each Sabbath at the house of Brother Loveless. There is a small company of good honest souls here, who I believe love God from a true heart. May the Lord lead us. Brethren pray for us, and when the good Lord sees fit to send us help, we hope to grow in strength and in numbers. We have trials without and within; but God will have a tried people, and these trials bring us near to Christ. Oh brethren and sisters, hold up each other's hands while the battle goes on. I want to say a word to my sisters: Dear Sister, remember when the time of prayer comes, and you gather those little ones around the altar, think how sad you would be in a cold stormy night, with your children shut out in the storm; oh hark, hear their little teeth chatter as they cry, "oh mother, open the door, dear mother, open the door," remember, the time is near at hand when the master will shut the door, and no one can open it. In my mind I see my beloved mother stand weeping in the gate, fearing lest I fall in that dreadful storm. Oh mother, stretch out your hand and save your child. Do not leave this for your companion to do, for he has much to bear; he has to carry all the care of preparing food and clothing, and house and home for those little Lambs. Try and lighten his burden, and cheer his lonely hours; and when your cheerful hand has prepared the humble meal, get those little ones quietly seated around the board, while that care-worn companion looks to the fountain of all blessings with his heart filled with gratitude, for the blessing of God to rest upon his little flock; oh then, how sad his heart is when you seem indifferent and cold, and the house is in disorder for the worship of God. Prepare to meet thy God. Your Brother striving for eternal life,
JOHN E. WOODS.

North Brownsville, Mich.

From Bro. Jacob Decker.

DEAR BRO. BRINKERHOFF:—It has now become my full purpose of heart to write to you, as I have not written to you. In the first place, I will give my reason for delaying so long; when the dividing step was taken by you and Bro. Snook between the so-called Adventists, I was doubtful and doubtful, and com-

columns of both papers, as I had both side by side. I examined closely, and slowly for myself, and having God's inspired word to decide thereby, it has now fully become my duty to speak out in written language like this: as I have long since taken the worthy name of our Saviour to follow him in all his teachings, and have said and showed to my God and to the world that I would turn from all sinfulness, and live a godly life whilst here in the world, and therefore it is my duty as well as my privilege to write to you, as I now have fully settled in my mind that you have the truth on all these disputed points, therefore I would gladly take you by the hand as a brother in the Lord. I feel truly glad to-day that you and Bro. Snook did rebel when you did, believing that God is in the work, and that he will vindicate his truths. Dear brethren and sisters, the plan of salvation in God's word is so pointed and plain that we need not err or be mistaken, if we will just take God's word as the man of our counsel, and be governed by it. Let us have a "thus saith the Lord" for our theory, and then we can feel and know that we have the truth.

I am living a lonesome life here, and feel discouraged sometimes, as my family have turned against me for believing these plain Bible truths. The enemy has been at work sowing discord, and popular theories, and commandments of men. We have such teachers in this vicinity, working all the while claiming to be inspired teachers; the greatest difficulty those teachers have, is the fourth commandment, telling the people that it is not binding in this day and age, and we must keep Sunday now as Christians; this they can smooth over and make it look right in the eyes of the people of those who will not investigate the word of God for themselves.

Dear brethren and sisters, we have the plain teachings of our Saviour and the apostles Paul, John, and James; they did not teach the people that Sunday is the Sabbath or Lord's day, as these do in this day and age; but to the contrary, our Saviour forewarned the people that he came not to destroy the law or the prophets; still more positively he says: "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v. 17, 18. Paul in Rom. III 31 asks the question: "Do we then make void the law through faith? God forbid; yea, we establish the law." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James II 10. "And hereby we do know that we know him, if we keep his commandments." John II 3. Also in Revelations we read: "Blessed are they that do his commandments, that they may have a right to the tree of life." I have been tried here by the sects on every hand, and almost in every way to get me to leave these truths and go with them; but I cannot do it, and act and be honest with myself and my God.

Now dear Bro. Brinkerhoff, I want you or Bro. Snook to come here as soon as you can conveniently. We need you here very much; we need a rehearsing of these all important points, as they are run over and misconstrued by the sects. I think there might be some good done here in this neighborhood, and for the especial benefit of my own family. I do not live as near to my God as I should live, or as I would like to live; the reason is partly by my own neglect, and partly for the place I occupy. Dear Brother, I want you to give us a call soon; the old Adventists are all favorable to the present truth, except two or three of them, as far as I know. You, or any other brother can make my house your home as long as you can stay.

JACOB DECKER

ly as we ought? Are we striving to avoid having one of these little ones? shall it be said of us ip that day when the hearts of all men are tried, that we have spoken a word against the Holy One? For Christ said: "Inasmuch as ye have done it unto these little ones, ye have done it unto me." Do we realize the force of Christ's language? I think if we did, we would never try to injure one of the adopted children of the King of Salem.— Who will now strive to reform in this respect, and say that no words but such as shall tend to glorify God shall pass our lips? And when we have done with these things below, may we be gathered where none but those that praise God shall have an entrance there in that holy place. M. E. Y.

Remarkable Fulfillment.

The new style of dress among our S. D. Advent sisters is such a remarkable fulfillment of a night vision or dream had by my wife more than three years ago, I feel a strong inclination to give it to the readers of the Hope. In the spring of 1864 she saw in a dream a company of persons dressed in the style now being adopted by the S. D. Advent church, and was very strongly impressed with the idea that it would become necessary for the church of which she was then a member to adopt such a dress. So forcible was this impression on her mind, that she repeatedly related her dream among the brethren and sisters, not however, with the expectation of seeing it verified. In the summer of 1865, the dream was related to Sister White, with the statement that if such should ever be the case she could go no further with them. In order to relieve her anxiety, Sister White said: "Sister Carver, you need not give yourself the least uneasiness about it. We'll never put it on—we despise it in Battle Creek."

Elder White also stated in answer to a question, that some of the sisters in Battle Creek had made their dresses an inch or two shorter than usual, in which to do their dirty work, but if any one was seen coming, they would scud off up stairs and change, for they would not be seen wearing the short dress.

Notice the following points; 1st., The vision or dream was seen long before the subject was agitated in the church.

2nd., About fifteen months after it was seen Sr. E. G. White and her husband repudiated the dress as being despised in Battle Creek.

3rd., This very style of dress has been adopted and made a part of their message.

In view of these facts, I think all will agree

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THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, AUG. 27, '67

LOCAL ITEMS.

The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper.

READ the article on first page on "the three resurrections."

Eld. N. Summerbell.—The name of Eld. N Summerbell is doubtless familiar to many of our readers, as his debate with Eld. Flood can be found in many of their libraries, in which he boldly, successfully, and in a christian manner refuted the doctrine of the Trinity, as held by Eld. Flood.

The Visions Exposed, or Review of Uriah Smith's Answers to the Visions of E. G. White. By Thomas Hamilton.—The manuscript for this work is in the office, and has been here for some time, but the Association has not had the means at command to publish it.

The Association has not the means now to publish this work, and yet we need it, and "if the Lord will" it shall be published.

The Work before us and its prospects.

The work is still onward. Our friends are beginning to awake. We are thankful for their kind words and love for the work and the Hope.

We have cheering news from Bro. Snook and Shortridge in their work in Indiana. The Lord is blessing. A deep interest is awakened, and a good work is going on.

"DEAR BRO. BRINKERHOFF: Again we send you our little donation for the Christian Publishing Association.

Is not the example worthy of emulation?

Appointments.

CONFERENCE.

There will be a conference held at Alim, eight miles south-west of Kalamazoo, Michigan, commencing on the 13th of September, 1867.

E. EASTON.

BUSINESS DEPARTMENT.

Business Notes.

ELD. B. F. SNOOK—Caleb Brown's paper has been mailed regularly as per your directions.

E. W. WATERS: We cannot furnish back numbers of the Hope, and have to send from the present number.

SOME of our friends have written letters to us which demand an answer. We have delayed till we start on our tour with Bro. Nichols, when we anticipate having time to write.

Communications Received for THE HOPE

(Should any of our correspondents fail to find their communications received, they may know that they were not received.)

God's people mainly in Babylon., Chronology., Short sermon, no. 3., A puzzling question

RECEIPTS

For the HOPE OF ISRAEL.

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

James Cronk, Jacob Decker, Martha A Harris, EACH \$1.50. C P Russell, John E woods, \$2.00 EACH. R R Chapins & Geo Risley \$5.00. Wm & Diantha Ticknor for Sam'l Stone \$1.00. AT THE RATE OF \$3.00 PER YEAR. W J Wilson, \$1.00.

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THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, Aug. 27, 1867.

Vol II.—No. 6

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"KINGDOM OF GOD."

They may speak of the splendor and glory of earth, Of the mighty who boast of their name or their birth;

But no theme can delight me on life's rugged road, Like the theme of the prophets "the kingdom of God."

They may tell of the pleasure enjoyed by the great, As they revel at banquets or are honored in state;

But no pleasure can equal that which is bestowed, On those who are heirs of "the kingdom of God."

They may tell us of rulers ascending the throne, Amid glory and grandeur that brilliantly shone;

But a scene far surpassing will soon be enjoyed, When Jehovah shall set up "the kingdom of God."

They may tell of the victor who in triumph is crowned, For his valorous deeds on the battle-stained ground;

But we look for a crown that will not be destroyed, That is promised each heir of "the kingdom of God."

[Watchman.

THE THREE RESURRECTIONS.

AN EXPOSITION.—1 Cor. 15: 22-28.

This passage has been regarded as one of the most difficult. Accordingly, a vast amount of learned criticism has been expended upon it.

And yet no portion of the sacred word can be found more clear in its grammatical construction, more precise in its statements, or determinate in its teachings. This is affirmed of it as it came from the pen of the inspired apostle. The passage in our version is somewhat obscured if not partially perverted. Hence, it has been made to declare what Paul never dreamed of inculcating. Preconceived opinions seem to have been the guide and the rule in most commentaries. How slow of heart to believe all that the prophets have written!

A literal rendering of the text would read thus: "For as by Adam all die, so by Christ all

shall be made alive. But each in his own band; the first fruits, Christ; afterwards they that are of Christ at his appearing; then the last, when he shall deliver the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign until he shall put all enemies under his feet. The last enemy to be abrogated is death. For he hath put all under his feet. But when he saith, all are put under him, it is clear that he is excepted who did put all under him. When therefore, all shall be subdued unto him, then shall the Son also himself be subject unto him that put all under him, that God may be all in all."

In the verse preceding this passage, it is said: "For since by man, death; so, also, by man the resurrection of the dead." Hence, the meaning of what follows is clear. As by Adam all were subjected to death, so by means of Christ all are to be restored to life. It is to be borne in mind that Paul is combating those who denied the possibility of such an event; and in doing so declares this restoration to life to beco-extensive with the ravages of death. All that have died, or shall die, die by means of Adam; so by means of the man Christ Jesus, all such, without exception, are to be restored to life. The same is taught in the Epistle to the Romans. Since, therefore, as by one offence condemnation to death came to all men, so, also, by one obedience a sentence of life came to all men. The parties affected by the offence and the obedience are declared to be the same, all men, the whole race, and that too, without exception. This is clear from the terms used; *cis dikai sin zoes* does not mean justification of life in the sense of forgiveness and acceptance with God, but simply judgment of life, a reversal of the sentence of death. The whole race was subjected to death by means of one man, so by means of one the restoration to life is to be equally extensive. The apostle in the passage before us is hence treating of the resurrection of the dead universally; there is no limitation, and no reason for any.

But to guard against the inference that all must hence be raised to equal dignity, glory, and blessedness, the apostle is careful to state that each and everyone will be raised in his own band, company, or division to which by his character and relations to Christ he properly belongs. To illustrate the subject, he gives us an example drawn from military life, the march of a well-appointed army. First, the commander-in-chief, with his staff after him, in their place and order, one division; then another, the last division. But each and every man in his own company or band. This is obviously the figure used in the passage before us. There can be no doubt, if attention is given to the words as they stand in the Greek text,—in his own order, in his own *tagmal*. *Tagma* means band or company, and *to telos* was used to denote the rear *legions*, or troop. Schrevelius in his Lexicon

quotes a case directly in point. Dr. Hodge concedes this much. He says; "The word *tagma* is properly a concrete term, meaning a band, as of soldiers. If this be insisted upon here, then Paul considers the hosts of those that rise as divided into different cohorts or companies; first Christ, then his people, then the rest of mankind. First the resurrection of Christ, then that of his people, then that of the wicked." But strange to say, he, like Barnes, Henry, and others, opposes this view with great zeal. It cannot be that Paul meant what he so clearly expresses. Preconceived opinions cannot be given up. Hence violence must be done to the passage, though it places the clear-minded apostle in the position of having introduced an example, by way of illustration, utterly inappropriate to his subject. Such was not the manner of Paul.

But why must the plain grammatical construction and meaning of the passage be set aside? Because it is claimed to be clearly in the gospels represented that there is to be hereafter but one resurrection. This is simply an assumption. There is no proof of it. The passage, "Marvel not, for the hour is coming when all they that are in their graves shall hear his voice," and others of a similar nature, merely affirm that all shall be called to life again without any specification as to the time when; whether all shall be raised together or in separate divisions. No matter when, if all are finally raised these words will be fully verified.

Besides, the thing claimed is not only without proof, but against the clearest evidence. It is expressly declared that the dead in Christ shall rise first. Isaiah implies the same. Of the righteous dead, he says, "They shall live, together with my dead body shall they arise; awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. Certainly the wicked cannot be included in this band, for they are to be shut up in prison and not visited till after many days. Christ implies the same. They that are accounted worthy to obtain the world and that resurrection from among the dead are to be equal to the angels, and are to be the children of God. Obviously the wicked are not to be found in this number, but remain in prison till after the many days are passed. While the time intervening between the resurrection of Christ, and that of his people at his appearing, is not specified, yet we now know that it must reach near nineteen hundred years, if not two thousand. But the period to elapse between the resurrection of the righteous dead and the wicked dead, is clearly stated, if language can do it, in the last grand communication of the Son of God himself to man. After witnessing that scene of wonders as presented in the vision, the rising of the holy dead, John expressly declares, "This is the first resurrection." And it is added that they not only lived but reigned with Christ a thousand years.

Of the rest of the dead it is declared with equal explicitness that they "lived not again until the thousand years were finished."

One remark here, if this resurrection, as commentators maintain, is to be taken for a moral renovation, for a revival and prevalence of the principles of the martyrs, where then is there a particle of evidence that there is ever to be any resurrection of the dead? That principle of interpretation carried out sweeps all away.

Another reason urged why the passage under consideration must be turned from its legitimate construction and meaning is, that such expositors will have it that *to telos*, the end, the last must mean the end of the world. Now, there is not in the Septuagint, or in the Greek of the New Testament, any such expressions as *to telos tou kosmou*, literally, the end of the world, nor any expression resembling it. There is to be an end of this age, of this dispensation; but no end of the world, properly so-called. Instead, the "earth abideth forever." Of the sun and moon and all stars of light, "He hath established them to be forever; he hath made a decree which shall not pass." It is also affirmed in the most positive terms that no power can break his covenant of day and night, or disannul the ordinances of heaven. Besides, the covenant made with the earth, at the time of the flood was for perpetual generations. At the time of the grand investiture of Christ and his saints with an endless dominion, it is said, all peoples, nations, and languages shall serve and obey him. When the seventh angel sounds, the kingdoms of this world become the kingdom of our Lord; and on the descent of the holy city, a symbol of the risen and glorified saints, the nations of them that are saved are to walk in the light of it, and that forever. This supposed end of the world, or of the race, is hence a dream of Plato and Shakspeare.—While the fashion of this world may pass away, the earth abideth evermore.

It is contended also that the word *tagma* cannot be applied to Christ, because he is not a band. But did not many of the saints that slept come out of their graves at the time of his resurrection? And who else were the captives to death, a multitude, as Paul declares, which he led captive when he ascended on high in the midst of angels and received and gave gifts to men? There has hence been one resurrection of the dead in connection with that of Christ. If so, the term is most appropriately applied to him taken in connection with all the facts of the case. It is clear also, that the resurrection of all the dead cannot be contemporaneous; many, a multitude, having already been called from their graves.

Besides, the words used denote the times in a series of events, their order and progress. The following is a parallel case: first, the blade, afterwards the ear, then the full corn in the ear. Now, there would be just as much propriety in separating, then the full corn in the ear, and beginning with a new sentence, as there is in detaching *etia to telos*, then the end, the last, from what precedes, and beginning with it a new period. *Apositi*, first fruits, *opeta*, afterwards, and

afterwards they that are of Christ at his coming. The interval, as we now know, must be nearly nineteen centuries, if not more. Then the last band or company, which is elsewhere declared to be one thousand years after that of his people. Hence, the 23rd and 24th verses constitute one sentence. Separating them into two distinct periods and interpolating a word besides, is putting asunder what God hath joined together. This is done in our version. The word "*cometh*" belongs not to the Greek. Most evident, then, it is, that *etia to telos*, then the last, the end of the is, a continuation of the sentence, procession, is a continuation of the sentence, commencing with the words, "But every man in his own *tagma*," in his own company, and closes the series of times in the progress of the resurrection of the dead.

But the sentence is not yet complete. For *etia to telos*, which immediately follows, evidently refers to the time described in the clause preceding it. It is at this period in the march of time, when the rest of the dead shall be raised, and the prisoners visited, and the final judgment had, that Christ will have accomplished the work assigned him at the time of his exaltation. He will then have put down all usurped authority and power, and ended the reign of death. It is then, and not till then, that he restores the other beings and worlds, while he retains that of our race forever. His mediatorial kingdom and reign can never end. "This man Christ Jesus, because he ever liveth, hath an unchangeable priesthood." By purchase the world belongs to him, and he is to rule over it through all ages.

"The government shall be upon his shoulders; of its increase and peace there shall be no end, * * * to establish it with judgment and with justice from henceforth, even forever." The same is affirmed both by Daniel and John. He shall reign the ages of ages. Accordingly, the kingly office of Christ, so far as regards our world and race, can never terminate any more than his priesthood can be changed. Hence it is, and may we not glory in the thought, that the Lord Jesus Christ will ultimately establish his kingdom on earth and commence his everlasting reign over a race redeemed, and that too, for perpetual generations; and consequently, the time is coming when there will be of his subjects a multitude which no man can number.

Hence, in the passage under consideration, these things are clearly taught:

- 1st. That by means of Adam, the whole race were subjected, by a judicial sentence, to death.
- 2nd. That by means of Christ all that die are by a like sentence, reversing the first, to be restored to life.
- 3rd. That the time is coming when the reign of death will cease, and the race forever thereafter freed from its terrors and desolating march.
- 4th. That those who are to be raised are to be separated into two grand divisions, according to their character and relations to the "man Christ Jesus."
- 5th. That the resurrection of the saints will

6th. That the resurrection of the rest of the dead is not to take place till a subsequent period, and though not specified by Paul, is elsewhere declared to be after the millennium reign.

7th. That after this consummation, the Lord Jesus Christ, having fulfilled his commission and put down all enemies, will restore the relationship of other beings to the Father, while he retains that of our race forever.

Before closing, one word in regard to the method adopted to rid this magnificent passage of some of its plain teachings. It is by dismembering what is closely connected, and then resorting to conjecture for their meaning. In this way doubts may be thrown upon proof-texts connected with any subject of doctrine or duty. In this manner the Unitarian deals with the proof-texts that support the great doctrine of the deity of Christ. In the same manner those who deny the doctrine of atonement, the proof-texts by which they are supported. But surely such a method of treating the Scriptures is not handling the word of God in all honesty, simplicity, and truth.

[Prophetic Times]

THE WHEAT AND TARES.

Our Savior taught many great truths by the use of parables, and in the gospel by Matthew (xiii-34) we are told, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." Parables were extremely applicable, when properly understood, to the operation of the truth and the kingdom of God. In the xiii chapter of Matthew from the 24 to the end of the 30 verse is recorded the parable of "the tares of the field." After Christ had spoken it his disciples came to him desiring an explanation of it, which will be found in the same chapter.

We wish merely to call your attention to a few points, and not to give an exposition of the parable at all, as inspiration has already done that for us, and we feel to fully coincide with the explanation given. It will be seen that the wheat and tares grow together until the harvest. The good seed or wheat is the children of true righteousness while the tares represent the children of the wicked one. After the wheat had sprung up, the tares were noticed, and the servants desired to pull them up. But the master said: "Lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest. And in verse 39 "THE HARVEST" is declared to be "the end of the world." We wish you here to particularly notice, 1st., that separation takes place between the righteous and the wicked until the end of the world. Again in verse 30, "and in the time of the harvest (the end of world) I will say to the reapers (the angels, 39.) gather ye together together the tares, and bind them in bundles to be burned." Here notice, 2d., that it is the

in the kingdom. Says Christ; world." Then in verse 40, 41: tares are gathered and burned it be in the end of this world. shall send forth his angels, and them which do iniquity." I the barable clearly identifies the kingdom. And the word of testimony to prove that such if you please to Rev. xi. 15: 'sounded and there were great saying; The kingdoms of this the kingdom of our Lord, an Again chapter v-10: And ha God, kings and priests, and w THE EARREN." Here we think to satisfy the candid mind, the dom of the Son of man is, or earth.

We wish now to compare doosed from the word of God to be the revival of the gift last days, the visions of Mrs. Spiritual Gifts Vol. 1. page 2 show the "Deliverance of the "Soon appeared the great w the Son of man. * * * * * ly snook as the voice of the forth the sleeping saints. T call, and came forth clothed w ity. * * * * * The living s in a moment, in the twinkl caught up with the resurrec er they meet their Lord in t And the saints in the cloud lina. And the chariot rollt ly city." On page 211, und earth desolated," she says. The wicked were d erty were lying upon the face * * * * * the saints w voice of God, the rage of t was turned upon each other to be deluged with blood were from one end of the On page 212: "Here is Sata angels through the 1000 y * * * * * Then I sa and the redeemed saints sa saints reigned as kings a and the wicked dead wer * * * * * (213) After the j ed dead was finished, at the Jews left the City, and a t followed him. The saints On page 218, under the head she says: "I then looked, an consumed the wicked, bu and purifying the earth. saw the earth purified. * fal New Earth, with all it nal inheritance of the sair

in the kingdom. Says Christ; "The field is the world." Then in verse 40, 41: "As therefore the harvest is gathered and buried in the fire; so shall they be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Here we see, that the parable clearly identifies this world as the kingdom. And the word of God furnishes other testimony to prove that such is the case. Turn if you please to Rev. xi. 15; "The seventh angel sounded and there were great voices in heaven, saying; *The kingdoms of this world are become the kingdom of our Lord, and of his Christ.*" Again chapter v-10: "And hast made us unto our God, kings and priests, and we shall reign on this earth." Here we think is evidence enough to satisfy the candid mind, that, 3rd., The kingdom of the Son of man is, or will be, upon the earth.

We wish now to compare what we have deduced from the word of God, with what claims to be the revival of the gift of prophecy in the last days, the Gifts of Mrs. E. G. White. In *Spiritual Gifts* Vol. 1. page 205-209 inclusive is shown the "Deliverance of the Saints." She says, "Soon appeared the great white cloud. On it sat the Son of man. * * * * The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortal life. * * * The living saints were changed in a moment, in the twinkling of an eye, and caught up with the resurrected ones, and together they met their Lord in the air. * * * And the saints in the cloud cried, Glory, Alleluia. And the chaoi rolled upward to the holy city." On page 211, under the head of "The earth desolated," she says, "I then beheld the earth. The wicked were dead, and their bodies were lying upon the face of the earth. * * * After the saints were delivered by the voice of God, the rage of the wicked multitude was turned upon each other. The earth seemed to be deluged with blood, and dead bodies were from one end of the earth to the other." On page 212: "Here is Satan's home with his evil angels through the 1000 years. * * * * Then I saw thrones and Jesus and the redeemed saints sat upon them, and the saints reigned as kings and priests unto God, and the wicked dead were judged. * * * * (213) After the judgment of the wicked dead was finished, at the end of the 1000 years, Jesus left the City, and a train of the angelic host followed him. The saints also went with him." On page 218, under the head of "The second death," she says "I then looked, and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked and saw the earth purified. * * * * The beautiful New Earth, with all its glory, was the eternal inheritance of the saints." We now see by

the righteous and wicked, takes place 1000 years before the end of the world, while the parable teaches that they are both together until that time. 2nd., That Christ gathers his kingdom (or the people comprising it) out of all things that offend, while the parable declares that he shall gather out of his kingdom all the offensive, thus reversing the order. 3rd., That the kingdom of the Son of man and the reigning of the saints as kings and priests is in heaven, while the scriptures declare it is, or shall be, on the earth. The difference between God's Holy Word and man made theories, is in this case apparent to all. The same word of prophecy declares that in the last days false prophets shall arise. We are undoubtedly in those days. Let us have our belief founded upon the holy scriptures, for we are assured that they are able to make us wise unto salvation. Let us see to it that we be not gathered out and burned, but remain to participate in the everlasting joys of the kingdom of God.

M. A. DALREY.

DECLARATION OF INDEPENDENCE.

All are familiar with the declaration of independence, as drafted by Thomas Jefferson, and published to the world July 4th, 1776; but the following declaration we think of no less importance so far as human welfare is concerned. It was drafted by Dr M. L. Holbrook. Please read with care and adopt.

"WHEREAS, in the course of human events it becomes necessary for man to break off the bad habits which have enslaved him, that he may become independent and entitled to the respect of mankind, regard for his neighbors and friends requires that he should proclaim the reasons for this course.

Bad modes of living have waged cruel warfare against human life. They have shortened its length; they have deteriorated its quality; they have prevented the full and complete development of a very large majority of all born! they have filled the world with invalids, idiots, the insane, idle, sensual, vulgar, and intemperate, and yet they have blinded our eyes to the fact so that we still continue to practise them.

Now THEREFORE we hold these truths to be self-evident: that man was formed for virtue, and not vice; for health, and not sickness; for length of days, and not premature death; for happiness, and not misery.

THEREFORE CONSCIOUS of the rectitude of our intentions, and with the help of the Supreme Ruler of the world, we do hereby publish and declare that we will not longer be held in dominion by our passions, appetites, and propensities, but by our reason and better judgment instead.

AND, FURTHERMORE, we do declare that we will secure for ourselves and for our children the right to as complete a development of both our bodies and minds as it is possible to acquire in the present condition of society.

workshops or homes, abundance of fresh air and sunshine.

We demand abundance of wholesome food and drink for our tables.

We demand that artificial stimulants, such as tobacco, alcohol, wine, beer and ale, shall not be for sale to tempt those who are unable to govern their appetites, or those who are ignorant of their injurious effects.

We demand that our schools shall furnish educational facilities for physical culture, that our children may not grow up with wise heads set on fragile bodies.

We demand that doctors shall not poison us with deadly drugs when we are sick, but teach us the laws of health, and how to keep well, and that we will pay for keeping us strong, rather than for curing our infirmities.

We demand that woman shall be entitled to the same opportunities given to man for acquiring an education; and in addition we demand that woman shall cease from artificial habits, tight lacing, social dissipation, useless lives, and that she shall devote herself to the true duties of womanhood.

We demand that men and women shall seek to prepare themselves for the duties of life, and shall not frivolously fritter away their energies on useless accomplishments.

We demand that parents shall train their children to habits of industry, frugality and temperance.

We demand that farmers shall cease raising hogs and tobacco, and that manufacturers shall make no more wine, cigars or alcohol for any except chemical or mechanical purposes.

AND FURTHERMORE, in order to secure these demands, through which only we can acquire true freedom and independence, we pledge to the world untiring devotion to those principles which underlie them." [Ex

NO GOOD DEED LOST.—Philosophers tell us that since the creation of the world not one single particle of matter has ever been lost. It may have passed into new shapes, it may have floated away in the smoke or vapor, but it is not lost.—It will come back again in the dew-drop or rain, it will spring up in the fibre of the plant, or paint itself in the rose-leaf. Through all its transformations, Providence watches over and directs it still. Even so it is with every holy thought or heavenly desire, or humble aspiration, or generous and self-denying effort. It may escape our observation, we may be unable to follow it, but it is an element of the moral world and it is not lost.

Christians are influenced by the example of Christ. His life and his death were a tree of life. He pitied the wretched and guilty—he relieved the destitute. He lived and died for us. Look at that cross! There is the tree of life, whose leaves are for the healing of the nations.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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TUESDAY, - - - AUG. 27, 1867.

W. H. BRINKERHOFF, Editor.

Causes Produce Effects.

There seems to be a decided preferment at this day for the ideal and fanciful, instead of the reality. Whether this be innate or not, we shall not now pretend to say. One thing is certain, and that is, this tendency is prevalent to an alarming extent. Henry Ward Beecher is creating more excitement over "Norwood," and has more readers, than in all his sermons published in the Independent. Novels and trashy literature, which is well calculated to lead men along in the "broad road of destruction," can be found almost every-where. The "train boy" carries none other, because it sells best; and it would not thus sell, unless the taste demanded it. Let a man pass through the country advertising himself as a humbug, and thousands flock around him. Mighty power, before whose throne millions kneel, and tens of thousands obtain their daily bread!

Last winter a man passed through this place claiming to expose Spiritualism. Many flocked to hear him, knowing that what he performed in the dark would be revealed in the light, and shown to be humbug. Yes, the large meeting-house was filled to overflowing with men, women, and children, who had paid their quarters, knowing they would be humbugged; they went to be humbugged. But were Christians there? Yes, the representatives of many churches were there. This is the tendency all over the world, and we would say to the Christian world "beware." 'Tis the road to death. Thousands are being duped with Spiritualism at this present time. Those who are trying to keep out of its baneful influences are somewhat divided in regard to its causes. Some claim the Devil to be the author of all that is done, and others deny any Satanic agency in the premises, while some others are trying to sift the Satanic from the humbug. Man is quite credulous, and ever ready to follow the leadings of the fanciful, imaginary, or curious. Even in this nineteenth century man is a superstitious being. It clings as a deadly incubus about him.— We recognize some things superhuman in Spiritualism, which we call, upon the author-

ity of Scripture, "spirits of devils;" but that all the silly, trashy, and humbug performances of Spiritualism belong to the Devil, we do not admit. They overshoot the mark, and thus "murder will out," or their pretended wonderful things are brought to light. These would-be reformers are passing through the country with flaming hand-bills bearing the motto "they shall lay their hands on the sick and they shall recover," pretending to heal not only diseases of the body, but also of the mind, attaching great titles to their names, such as Rev., Dr., Psycho-Dynamic, &c. &c. Many claim to perform more miracles than did Jesus of Nazareth, and some hate our blessed Savior, and call him no better than a horse-thief, while others are more seductive, and work with more caution. We know them by their fruits. Spiritualism would never have numbered as many followers as it does, were it not for the fact that it has humbug about it, and the people desire to be humbugged.— Cause and effect is plainly discovered here. The Christian is called upon to watch and to stand manfully against this evil tendency.

The actors in Spiritualism are called "seductive spirits" having "spirits of devils" and "lying spirits." Then beware of them. Let us illustrate. Living illustrations are better than all others. Moses Hull, a noted Spiritualist prophesied that certain ones in this town would, within a certain time renounce their present views and indorse Spiritualism, but wound up by saying that he was under the influence of Wm. Miller, and if it did not come to pass, it was not the first time Wm. Miller had lied. Yes, he could stigmatize that righteous child of God who is sleeping the sleep of death, as a liar; and why not? If they revile the Master, shall the servant escape? Now how to accomplish the fulfillment of this prediction? The first work done was to commence with seductive wiles to alienate feelings that before were harmonious; and with fair speech and lying words endeavored to make a capture. The Lord is mightier than he, therefore he failed. This is their work and this their mission, and connected with they profess to do the marvelous.— Failing in having "living epistles," resort is had to "lying epistles," of which read below a certified statement, copied from our excellent cotemporary, the Marion Register of the 21st inst.

"A FALSEHOOD NAILED."

TO THE CITIZENS OF LINN & JONES COUNTIES, AND THE PUBLIC GENERALLY. I, Edgar W. Akers being duly sworn, make the following statement: Having learned some few weeks ago that a traveling humbug, calling himself Dr. Moses Hull, who had attempted a cure on me for palsy of the left side, with which I had been afflicted for the last seven years, had been stating at An-

amos and Monticello that he had affected a cure on me, &c., induced me to correct the gross falsehood in a certificate which I authorized to be published in all the papers in Linn and Jones counties. Since its publication, my attention has been called to an article published in the Monticello Express, signed by S. Y. Bradstreet of Monticello, who takes the responsibility of rushing to the defense of Rev. Dr. Hull, and denouncing my certificate as a forgery, simply because it was not written and signed by myself; and I now state that said certificate was authorized and directed by me; and I now reiterate that I am not one particle better than I was before this Rev. (!) Dr. (!) Moses Hull laid his immaculate hands upon me. And further, I believe no one knew better than he did, that when he made the statement at Monticello in reference to my cure, that he deliberately lied about it for the purpose of mystifying and deceiving the gullible, and thereby filling his pockets at their expense. I wish further to state that the reason why I did not write the certificate published, and sign my name with my own hand, was simply for the reason that I am a paralytic, and, unfortunately for me, cannot handle a pen at all. And further it is exceedingly mortifying to me to be publicly reminded of my imbecility, by a man of learning, as well as of mental and physical ability. Perhaps a similar misfortune might make him appear as "illiterate" as he makes me in his communication.

[Signed] EDGAR W. AKERS. State of Iowa } SS Subscribed and sworn to by Linn Co. } E. W. Akers before me, August 17, 1867, as witness my hand and notarial seal. I. D. Stephens, Notary Public.

Marion, Linn Co., Iowa, August 17, 1867.

We mourn over such a state of things.— How are the mighty fallen! Only one safe place for the child of God, and that is near the Savior. His followers will not be humbugged. They will inherit eternal life. To obtain this, shun even the appearance of evil.

Questions concerning the Two-horned beast of Rev. xiii.

By Elder John Reed.

Remarks by the Editor.

My 8th objection is, it makes the symbol of the two-horned beast in Rev. xiii. which is evidently a symbol of a civil power, and the symbol of the woman in the xviii chapter to be the same, which cannot be. The things here symbolized cannot be one and the same, any more than the beast with four feet and two horns on its head, and a woman dressed in scarlet can be the same. To me it is evident that the one, the woman, is a symbol of the Papal church, while the ten horned beast that carries her, is a symbol of the Roman Empire, identical with the ten-horned beast in Daniel vii., while the two-horned beast symbolizes some other power.

These questions become interesting as we advance, and we hope that good may result therefrom. This question we opine is self-destructive, and will, if it is valid, destroy Dr. Reed's 4th objection, on the identity of the little horn with the ten-horned beast.

Yes, we admit the identity between the two-horned beast and the woman of Chapter xvii., but deny that the two-horned beast is a symbol of a civil power. Why cannot the two-horned beast and the woman represent the same thing? You answer, "the things here symbolized cannot be one and the same any more than the beast

with four feet and a woman dressed. Literally a woman quite different from two horns, and the objection here. I son why such this object. Let us tr horn in Dan. vii the eyes of a mar things," while J rise up out of the ten horns." No and the same any and a mouth, an heads, ten horns, "can be the same ed hard, and pr he supposed the did he not thin stood before hi Is seen coming t man and a mou Rev. xvii a wo colored beast." symbolized can than a horn th look was more woman dressed yet this brothe is evident that of the Papal c speaking of th horn of Dan. v Bible students power, thus m a "woman dr conclude that objections. V "woman is a the ten horned bol of the Poi not then carr and have the as in chap. x and the ten-l church, or eq quite careful beast does s izes some ot the true What think that the two government i in our work the reader is CHEERIN Eld. N. s vor Brothe to you. I holding m up to this unite with zed. The work is fa vinced an

with four feet and two horns on its head, and a woman dressed in scarlet can be the same," and a woman with a scarlet dress would be different from a beast with four feet and two horns, and this is the sum of our brother's reasoning. But symbolically we see no reason why such things cannot represent the same object. Let us try Br. R.'s reasoning. A little horn in Dan. vii came up and it had "eyes like the eyes of a man, and a mouth speaking great things," while John saw in Rev. xii, "a beast came up out of the sea having seven heads and seven horns." Now these symbols "cannot be one and the same any more than a horn that had eyes and a mouth, and a "beast with four legs" seven heads, ten horns, feet of a bear, and mouth of a lion "can be the same," and yet this brother has laboriously, and presented five reasons showing why he supposed them to be the same power. Why should he not think of this "impossibility" which stood before him like a mountain in the way?

We will try this again. In Dan. vii a little horn is seen coming up that had "eyes like the eyes of a man and a mouth speaking great things," and in Rev. xvii a woman is seen "seated upon a scarlet colored beast." Therefore "these things here symbolized cannot be one and the same anymore" than a horn that had eyes as a man and whose look was more stout than his fellows, "and a woman dressed in scarlet can be the same," and yet this brother says in this objection that "it is evident that the one, the woman is a symbol of the Papal church" and in objection 4th. in speaking of the little horn he says: "the little horn of Dan. vii, which all commentators and Bible students agree was a symbol of the Papal power, thus making them identical though one is a "woman dressed in scarlet." We therefore conclude that Bro. R. does not endorse his own objections. We endorse the statement that the "woman is a symbol of the Papal church, while the ten horned beast that carried her is a symbol of the Roman empire" and would ask, Why not then carry out the same idea in Rev. xiii, and have the ten-horned beast which is the same as in chap. xvii represent the Roman empire, and the ten-horned beast represent the Papal church, or ecclesiastical power. Our brother is quite careful not to tell us what the two-horned beast does symbolize but says that it "symbolizes some other power." Come bro. is that having the trumpet give a certain definite sound? What think you? Our reasons for not believing that the two-horned beast represents the civil government of some power may be found in full in our work on the two-horned beast to which the reader is referred.

CHEERING REPORT FROM BRO. SNOOK.
Ed. N. Summerbell's Manifesto in favor of the 7th day Sabbath.

BROTHER BINKERHOFF.—Grace and peace to you. Brother Shortridge and I have been holding meetings here less than a week, and up to this date nine have come forward to unite with us, some of whom are to be baptized. The interest here is very good, and the work is fast spreading. Many others are convinced and are going to unite with us. The

opposition is decidedly demoralized, for we have taken some of their best members. We already have the materials for a good congregation.

The 20th inst. I begin a six days discussion with P. T. Russell the great lion of the tribe of Campbell on the Kingdom and Sabbath questions. We anticipate a good time. Pray that a great victory may result to the truth. Tell the brethren all to be faithful.

I see by the *Cincinnati* (daily) *Gazette* that the celebrated N. Summerbell is out strong in favor of the Sabbath. Here is what he says.

"To the Editor of the *Cincinnati Gazette*:—
 Question. Was the Sabbath changed?—
 When? and by whom?"

"Reply. The Romans changed the Sabbath, both in regard to the day and its sacred character.

"Constantine the Great, by law, A. D. 321.
 "And the Council of Orleans, by Edict, A. D. 538.

"The Sabbath was instituted, Gen. ii 2.

"Observed before the law, Ex. xvi. 23.

"Placed in the unchangeable law, Ex. xx. 10.

"Observed by Christ, Mark i. 21.

"Christ is its Lord, Mark ii. 28.

"Called the Lord's day, Rev. i. 10.

"Christ preached on it, (Mark vi. 2.) constantly, (Luke iv. 31.) as was his custom, (Luke iv. 16.)

"Observed by the disciples, Luke xxiii. 56.

"By Gentiles at Antioch, Acts xiii. 42-44.

"Every Sabbath, Acts xv. 21.

"At Philippi, Acts xvi. 13.

"At Thessalonica, as his manner was, Acts xvii. 2.

"At Corinth every Sabbath, Acts xviii. 4.

"Every Sabbath for 18 months, Acts xviii. 11.

"There is no other day ever called the Lord's day in the Bible.

N. SUMMERBELL,
 Pastor Bible Chapel, Cincinnati Ohio.
 B. F. SNOOK.

Will it Pay to Serve the Lord?

In entering upon any business of life, the question naturally rises, will it pay? What am I going to receive? And who are to be my associates? Just so it is in entering upon life's great business—that of preparing for a life in the world to come—for a home in heaven.

Will it pay to serve the Lord? Is it not just as well to enjoy life and all the pleasures it affords? Has not God created his creatures to be happy, and then does he not wish us to enjoy life? Yes, he has made us to be happy, and he will do nothing to prevent our being so, without a good reason for it; and all the unhappiness we suffer is not attributable to God, but to ourselves, and the human family in general, for disobeying his laws, and thus bringing sorrow and death upon us. But notwithstanding man fell from the favor of God, God in his mercy held out inducements to rebellious man for his service; he offered him the chance of regaining his lost happiness by returning to his allegiance and accepting his terms for pardon. These terms be-

ing such as are easily complied with, it will pay to serve the Lord—to come to his requirements, and to finally receive that happiness which is in store for God's faithful servants. And the happiness is not all in store; much of it is to be enjoyed here. By living in his service—in believing on the Saviour we may enjoy that peace of mind which the world cannot give or take away; and in following after righteousness, or in pursuing the ways of right doing, one can enjoy a clear conscience, which brings with it a high sense of honor; and the consciousness that we are doing right will go a great ways toward making us happy. Another enjoyment in the service of the Lord, or the fruit of the Spirit of God, which is vouchsafed to the faithful servant of the Lord, is, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." And the grace of God, or his love shed abroad in the heart, helps to bear the ills of life, for the infirmities of the flesh are many, and many times they would seem insupportable, but for the hope of better times in the life which is to come.

But what is it to enjoy this world, its pleasures, its honors, or even its wealth? These are all transient; the world passeth away and the things thereof. Its pleasures are not real, perfect, or lasting; and when past only leave a vacancy in the mind ever seeking to be filled. Its honors are not certain, and when reached may suddenly fail. The enjoyment of its wealth is only temporary, and may precipitate those who trust in it from high stations in life to lower positions. Would it not be better to give up the world, and seek for never fading pleasures, for the honor of being made "kings and priests to God, and to enjoy the inestimable riches of the kingdom of God? There is a pleasure in sin, but it is only for a season, and it leaves a remorse which this world will not remove. And altho' we may have to suffer somewhat here for the cause of Christ, these sufferings are transient too, "and are not worthy to be compared with the glory which shall be revealed in us."

We are living in a world of sin, and where the enemy of all righteousness beareth rule; temptations to do wrong and to do things to our hurt beset us on every hand; but if we are the children of God, he will give us grace to resist temptation, and will succor us in trial and in time of need, and the influence of the Holy Spirit will aid us to do right and to walk in wisdom's ways. Yes, it will pay to be a Christian. We are told to seek first the kingdom of God and its righteousness, and then all things needful for us shall be given unto us. The Psalmist says: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." And again: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—The child of God can look back to numbers of instances in his experience, of the overruling providence of God. It is the great care of the children of this world to provide for nature's wants, but it is the privilege of the child of God to trust for his bread, and to make the wants of nature only secondary.

The Lord has promised to give eternal life to his subjects who love and serve him. A person must be very miserable indeed to become weary

...to his death, and to live amid all the pleasures of Paradise, is consoling to the Christian, and encourages him to persevere in the service. In this life we live in pursuit of happiness, whether it be attained or not; but the happiness promised the servant of God is sure to be enjoyed, and will be without alloy. "He is faithful who has promised." Is it not worth striving for, and serving the Lord?

The society of the good—of those who are living not merely for the things of this world, is worth more than the society of the gay, the trifling, and the seekers after present pleasure and wealth. Those who serve the Lord follow after the things that will elevate their characters, and purify them from evil; their conversation is not entirely upon the world, its business and its prospects, but also of things heavenly, and the prospects of eternal life, of the Savior, and the great mercy of God in the salvation of sinners. To associate with Christians will have a good influence upon the mind, and help one to become more like the blessed Master. The associations in the future life, is another worthy consideration. There will be none but the good; Jesus and angels will be there; the patriarchs and prophets, and the blessed of all ages will be there. The associations will be the most desirable. Who would not love such associations and society?

Then if it will pay to be a Christian, enter upon the duties of the service "with full purpose of heart." The Master will not accept a half-hearted work; He requires the whole heart.—"He is faithful who has promised," and "is a rewarder of those who diligently seek him." The worst reproach the cause suffers is from false professors—those who deny their faith by their works, and thus give occasion for the enemies of the cross of Christ to speak against his name. It is vain to expect to enjoy both worlds, the present and the future; therefore it is wisdom to choose that one, the enjoyment of which will be the greatest, and will cause the most pleasure; and if you choose the future one, and the service of the Lord now, work with a will, for "whatsoever thy hand findeth to do, do it with thy might." But if you choose this world, its pleasures, and the ways of thy heart, remember, "that for all these things, God will bring thee into judgment."

There is a time coming when one smile of an approving God will be of more value than the possession of worlds like this; when the Judge shall call the world to an account for their deeds, he will say to the righteous: "Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." And to such "shall the Sun of righteousness arise with healing in his wings," and they shall inherit life everlasting, and the joys of a never ending eternity.

J. Brinkerhoff.

PRAYER—Prayer draws all the Christian graces into its focus. It draws Charity, with her lovely train; Repentance, with her holy sorrow; Faith, with her elevated eyes; Hope, with her grasped anchor; Beneficence with her open hands; Zeal, looking far and wide to bless; and Humility, looking at home.—*Hannah Moore.*

BY L. N. KRAMER.
Identity of the Horn.

It has been generally supposed that the little horn of Dan. 8th could refer to no other than the Roman kingdom, because it was to subdue and break in pieces all other kingdoms; and being the last universal kingdom, there could be no other great kingdom arise after it. But the present state of the world proves this false.—Though the Roman dominion may continue to the end of all human governments, and though it may be the last universal dominion, yet it does not retain that universality unto the end; for after they had reached the extent of their power, the Mohammedan power arose and proved equal to them in might, wrested all four of the Grecian kingdoms from the hands of the Romans, breaking the power of the prince of the covenant over them; therefore these kingdoms according to the prophecy were brought back again to one dominion under Mohammed. Having arisen out of one of them, he proves a perpetual scourge to them all; for the kingdom of Alexander and his successors remains almost entire under the scourge of the little horn unto this day, which is abundantly proved by the account of various travellers through those countries.

This power has also performed a work concerning the Jews and the holy services of divine appointment committed to them as designated in the book of Daniel, which no other power has ever done. And Israel under the Mohammedan rule has been as the gleanings of grapes or the shaking of an olive tree. And having trampled under foot the people and holy services far longer, has been more signally prospered in it, than any other power that ever laid sacrilegious hands upon holy things. He "practised and prospered."

He was artful in his schemes. His success was a wonder and an astonishment to the world. He scattered among them the prey, spoil, and riches. And in his estate he honored the god of forces, a god whom his fathers knew not.

If the Romans have destroyed the city and the sanctuary, the Mohammedans have trodden them under foot many days. If the Romans have made desolate the hallowed things, the Mohammedans have perpetrated the abomination of desolation for a time, times and nearly an half. If the Romans have come as robbers and taken away their place and nation, the Mohammedans have come as corruptors, corrupting holy things and perverting the services of God. If the Romans have driven the holy people from their city, their homes, and their country, as exiles into all the world, the Mohammedans have kept them there. If the Romans have laid waste their heritages, the Mohammedans have poisoned their land, dried up their fields, and kept barren their country. If the Romans have torn down their holy places, the Mohammedans have reared in its place a false temple. If the Romans have made a desolation of the people, their lands, and their holy things for gain, Mohammedans have given the abominations of desolation by corrupting the

...ishing a base system of religion totally at variance with the designs and purposes of God. If the Romans have sinned, the Mohammedans have entered into their sins. If the Romans have done evil deeds, they have sanctioned them. If the Romans have shed the holy blood, their blood will also be required at Mohammedans hands. What the Romans have commenced, the Mohammedans have perfected, and their cup of iniquity will be full when all who have wearied themselves with Jerusalem will be wearied. When inquisition for blood will be required, they will wring them out to the very dregs. They are the cauldron to hold all the insults of all nations against Zion and her God. They are the last to hold Zion in long, dark, and dreary solitude. Truly if Rome be avenged seven fold, this Mohammedan horn seventy and seven.

Can we therefore suppose that the work Mohammedans have executed in Jerusalem, a place where God chose to put his name forever—his work concerning the holy place where God specially met with those who sought him—the people to whom pertain oracles and promises, and the land of Israel given to Abraham and his seed for an everlasting possession, all subjects of so much prophecy should be over looked in the visions of Daniel, which were given to show unto Daniel what should be in the *last end* of the indignation? For about 1230 days the chosen people and their holy services have been trodden under foot by the followers of Mohammed, and can we suppose that all this is overlooked in prophecy? Nay, verily not.

Christian walk Carefully, Danger is near.

Christian Reader, look around you at this time and see if there ever was a time when we should walk as carefully as at the present time; when all the powers of the enemy are thrown in our pathway to intercept or impede our progress; it is that we should walk carefully, relying on him, who

"The rough pathway has trod."

I have heard a great deal said about persecution of late, and have thought who is it that has persecuted the little flock ever since the chief Shepherd was parted from the view of his disciples on Mt. Olivet. Once has infidel France waged persecution on the word of truth and righteousness, but in almost, if not every instance, persecution has come from those who themselves professed to be the followers of Christ. Look over your past life.—What has been the jeers of a frowning world? you could bear them patiently, but have you not felt the keen rebuke of some brother and perhaps felt the sting of malice or words of hatred that came from one you once loved, or perhaps have been called to withstand the opposing influence of some one whom you once took sweet counsel with, but now is turned from your fellowship, to injure you. O, dear brethren and sisters, are we walking as careful-

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.—MAT. 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 Bro. John E. Woods.

BRO. BRINKERHOFF: It is a lonely time with us here, as we have not seen or heard one of the preaching brethren since we were at the Waverly Conference last year; but our hope is in God and we take his word, and rest on his promises, and we find his promise sure. He says: "Where two or three are gathered in my name, there am I in the midst," and we can say of a truth, God is with us as we continue our little prayer meeting each Sabbath at the house of Brother Loveless. There is a small company of good honest souls here, who I believe love God from a true heart. May the Lord lead us. Brethren pray for us, and when the good Lord sees fit to send us help, we hope to grow in strength and in numbers. We have trials without and within; but God will have a tried people, and these trials bring us near to Christ. Oh brethren and sisters, hold up each other's hands while the battle goes on. I want to say a word to my sisters: Dear Sister, remember when the time of prayer comes, and you gather those little ones around the altar, think how sad you would be in a cold stormy night, with your children shut out in the storm; oh hark, hear their little teeth chatter as they cry, "oh mother, open the door, dear mother, open the door," remember, the time is near at hand when the master will shut the door, and no one can open it. In my mind I see my beloved mother stand weeping in the gate, fearing lest I fall in that dreadful storm. Oh mother, stretch out your hand and save your child. Do not leave this for your companion to do, for he has much to bear; he has to carry all the care of preparing food and clothing, and house and home for those little Lambs. Try and lighten his burden, and cheer his lonely hours; and when your cheerful hand has prepared the humble meal, get those little ones quietly seated around the board, while that care-worn companion looks to the fountain of all blessings with his heart filled with gratitude, for the blessing of God to rest upon his little flock; oh then, how sad his heart is when you seem indifferent and cold, and the house is in disorder for the worship of God. Prepare to meet thy God. Your Brother striving for eternal life,
JOHN E. WOODS.

North Brownsville, Mich.

From Bro. Jacob Decker.

DEAR BRO. BRINKERHOFF:—It has now become my full purpose of heart to write to you, as I have not written to you. In the first place, I will give my reason for delaying so long; when the dividing step was taken by you and Bro. Snook between the so-called Adventists, I was doubtful and doubtful, and com-

columns of both papers, as I had both side by side. I examined closely, and slowly for myself, and having God's inspired word to decide thereby, it has now fully become my duty to speak out in written language like this: as I have long since taken the worthy name of our Saviour to follow him in all his teachings, and have said and showed to my God and to the world that I would turn from all sinfulness, and live a godly life whilst here in the world, and therefore it is my duty as well as my privilege to write to you, as I now have fully settled in my mind that you have the truth on all these disputed points, therefore I would gladly take you by the hand as a brother in the Lord. I feel truly glad to-day that you and Bro. Snook did rebel when you did, believing that God is in the work, and that he will vindicate his truths. Dear brethren and sisters, the plan of salvation in God's word is so pointed and plain that we need not err or be mistaken, if we will just take God's word as the man of our counsel, and be governed by it. Let us have a "thus saith the Lord" for our theory, and then we can feel and know that we have the truth.

I am living a lonesome life here, and feel discouraged sometimes, as my family have turned against me for believing these plain Bible truths. The enemy has been at work sowing discord, and popular theories, and commandments of men. We have such teachers in this vicinity, working all the while claiming to be inspired teachers; the greatest difficulty those teachers have, is the fourth commandment, telling the people that it is not binding in this day and age, and we must keep Sunday now as Christians; this they can smooth over and make it look right in the eyes of the people of those who will not investigate the word of God for themselves.

Dear brethren and sisters, we have the plain teachings of our Saviour and the apostles Paul, John, and James; they did not teach the people that Sunday is the Sabbath or Lord's day, as these do in this day and age; but to the contrary, our Saviour forewarned the people that he came not to destroy the law or the prophets; still more positively he says: "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v. 17, 18. Paul in Rom. II 31 asks the question: "Do we then make void the law through faith? God forbid; yea, we establish the law." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James II 10. "And hereby we do know that we know him, if we keep his commandments." John II 3. Also in Revelations we read: "Blessed are they that do his commandments, that they may have a right to the tree of life." I have been tried here by the sects on every hand, and almost in every way to get me to leave these truths and go with them; but I cannot do it, and act and be honest with myself and my God.

Now dear Bro. Brinkerhoff, I want you or Bro. Snook to come here as soon as you can conveniently. We need you here very much; we need a rehearsing of these all important points, as they are run over and misconstrued by the sects. I think there might be some good done here in this neighborhood, and for the especial benefit of my own family. I do not live as near to my God as I should live, or as I would like to live; the reason is partly by my own neglect, and partly for the place I occupy. Dear Brother, I want you to give us a call soon; the old Adventists are all favorable to the present truth, except two or three of them, as far as I know. You, or any other brother can make my house your home as long as you can stay.

JACOB DECKER

ly as we ought? Are we striving to avoid having one of these little ones? shall it be said of us ip that day when the hearts of all men are tried, that we have spoken a word against the Holy One? For Christ said: "Inasmuch as ye have done it unto these little ones, ye have done it unto me." Do we realize the force of Christ's language? I think if we did, we would never try to injure one of the adopted children of the King of Salem.— Who will now strive to reform in this respect, and say that no words but such as shall tend to glorify God shall pass our lips? And when we have done with these things below, may we be gathered where none but those that praise God shall have an entrance there in that holy place. M. E. Y.

Remarkable Fulfillment.

The new style of dress among our S. D. Advent sisters is such a remarkable fulfillment of a night vision or dream had by my wife more than three years ago, I feel a strong inclination to give it to the readers of the Hope. In the spring of 1864 she saw in a dream a company of persons dressed in the style now being adopted by the S. D. Advent church, and was very strongly impressed with the idea that it would become necessary for the church of which she was then a member to adopt such a dress. So forcible was this impression on her mind, that she repeatedly related her dream among the brethren and sisters, not however, with the expectation of seeing it verified. In the summer of 1865, the dream was related to Sister White, with the statement that if such should ever be the case she could go no further with them. In order to relieve her anxiety, Sister White said: "Sister Carver, you need not give yourself the least uneasiness about it. We'll never put it on—we despise it in Battle Creek."

Elder White also stated in answer to a question, that some of the sisters in Battle Creek had made their dresses an inch or two shorter than usual, in which to do their dirty work, but if any one was seen coming, they would scud off up stairs and change, for they would not be seen wearing the short dress.

Notice the following points; 1st., The vision or dream was seen long before the subject was agitated in the church.

2nd., About fifteen months after it was seen Sr. E. G. White and her husband repudiated the dress as being despised in Battle Creek.

3rd., This very style of dress has been adopted and made a part of their message.

In view of these facts, I think all will agree

totally at the disposal of God. Mohammedan's of the Romans mentioned them, they blood, their Mohammedans commenced, the and their cup of have wearied I be wearied required, they dregs. They suits of all na. They are the; and dreary venged seven-enty and sev-

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THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, AUG. 27, '67

LOCAL ITEMS.

The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper.

READ the article on first page on "the three resurrections."

Eld. N. Summerbell.—The name of Eld. N Summerbell is doubtless familiar to many of our readers, as his debate with Eld. Flood can be found in many of their libraries, in which he boldly, successfully, and in a christian manner refuted the doctrine of the Trinity, as held by Eld. Flood.

The Visions Exposed, or Review of Uriah Smith's Answers to the Visions of E. G. White. By Thomas Hamilton.—The manuscript for this work is in the office, and has been here for some time, but the Association has not had the means at command to publish it.

The Association has not the means now to publish this work, and yet we need it, and "if the Lord will" it shall be published. We will publish it on our own individual responsibility, that is we will become responsible for the money necessary to publish it.

The Work before us and its prospects.

The work is still onward. Our friends are beginning to awake. We are thankful for their kind words and love for the work and the Hope. We desire to be entirely identified with the work before us.

We have cheering news from Bro. Snook and Shortridge in their work in Indiana. The Lord is blessing. A deep interest is awakened, and a good work is going on.

"DEAR BRO. BRINKERHOFF: Again we send you our little donation for the Christian Publishing Association. Wm. Ticknor, Deborah Ticknor, Diantha Ticknor, each \$1.00.

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Appointments.

CONFERENCE.

There will be a conference held at Alim, eight miles south-west of Kalamazoo, Michigan, commencing on the 13th of September, 1867.

E. EASTON.

BUSINESS DEPARTMENT.

Business Notes.

ELD. B. F. SNOOK—Caleb Brown's paper has been mailed regularly as per your directions.—The trouble must be in the mails.

E. W. WATERS: We cannot furnish back numbers of the Hope, and have to send from the present number. We credit R R Chapin and Geo. Risley \$2.50 each.

SOME of our friends have written letters to us which demand an answer. We have delayed till we start on our tour with Bro. Nichols, when we anticipate having time to write.

Communications Received for THE HOPE

(Should any of our correspondents fail to find their communications received, they may know that they were not received.)

God's people mainly in Babylon., Chronology., Short sermon, no. 3., A puzzling question

RECEIPTS

For the HOPE OF ISRAEL.

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

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