

# 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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### GIVE UP THE WORLD.

BY EMMA F. ALDRICH.

Give up the world with all its charms,  
Thou weary burdened one;  
Cast far away its honors all,  
And crown that might be won:  
Seek rather now to suffer with  
The people of thy God,  
And by and by receive thy crown,  
With all the rich reward.  
Remember if thou hast it now,  
Thine it will not be then—  
Oh, choose not now to wear the crown,  
To please the sons of men.

Too long you've thirsted for its fame,  
Too long have striven hard,  
To immortalize your worthless name,  
By deeds which pleased not God:  
Then love no more this world's applause,  
Accomplishments and show,  
But love the honors of thy God:  
The joys he will bestow,  
When in the New Jerusalem,  
Thy weary feet shall rest,  
From all the turmoils of this life,  
Forever with the blest.

Go seek the lost and perishing;—  
The suffering ones of earth;—  
The poor degraded wretched ones,—  
The ones of lowly birth.  
The Savior's saying standeth sure,  
"That inasmuch as ye  
Have done it to the least of these,  
Ye have done it to me."  
Then he will say: "Ye blessed come,  
Ye children of my God,  
Come home, come home, it is enough,  
For you have kept my word."

Marion Iowa.  
Remember thy Creator, in the days of thy youth,  
Ere the evil days befall thee, give heed unto  
God's truth;  
For 't is he who hath created thee, and formed  
thee by his power,  
Forget not thy Creator, in life's bright sunny  
hour.

### Perpetuity of God's Law.

AN EXTRACT FROM "REVIEW OF SPRINGER."

PROPOSITION.—The Scriptures teach that God's law of ten commandments is binding on all men.

LAW is a rule of action; a rule of direction; that which governs of has a tendency to rule. Webster says, "Moral law: a law which prescribes to men their religious & social duties; in other words, their duties to God and to each other. The moral law is summarily contained in the decalogue, or ten commandments, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

Arg. 1. *The necessity for this law.* Man is a moral agent; has the capacity to do right or wrong and is therefore a subject of laws. He sustains the relation of creature to his Creator and of brother and fellow-creature to his fellow-man. In order to his happiness it is necessary that he lives near to his God. Moral law requires him thus to live. Hence, conformity to this law is indispensably necessary to man's happiness. Therefore as long as it is necessary for man to live in intimate nearness to God moral law will be needed. This law is also necessary for the protection of man in the enjoyment of his natural and inalienable rights which God hath given him; therefore the necessity for moral law will be perpetual with the nature of man.

Arg. 2. *Its nature.* It is moral having its origin in man's relation to God and to his fellow-men.

1. The first four precepts have respect to natural duties which man owes to his God. He is our Creator; and by creation we are his. This relation demands (1.) That we love him supremely. (2.) That we spend all of our time in his service. (3.) That we speak of his name only in the most reverential and affectionate manner. (4.) That we reverence, his INSTITUTIONS and use them only as he has given us privilege and direction.

On this relation is based the first four commandments; therefore before they can be abolished this relation out of which they grow, must be destroyed. But it can never be destroyed while man is the creature of God; therefore these commandments will be binding equally long.

2. The last six have respect to the duties which men owe to each other. (1.) All men are creatures of the same Creator. (2.) Are brethren of the same Father. (3.) Possess the same natural rights. These relations demands (a) That they love each other. (b) Treat each other with brotherly kindness. (c) That they respect and protect each other's rights. On these relations the last six commandments are based and out of them they grow; therefore they will be as perpetual as

the immutable relations which gave birth to their existence.

Arg. 3. *Obedience to this law preserves innocence.* Innocence signifies in a moral sense, "freedom from crime, sin or guilt." Web. Innocence is opposed to guilt. Innocence is the natural state of man. Obedience to the law of God preserves his innocence and keeps him near his Creator. In disobedience he loses his innocence and becomes guilty; becomes a sinner. Enoch was innocent, because he walked with God; obeyed his law. Gen. v. 24. Little children are innocent, because they have never sinned. Matt. xviii, 1-6. Men are not innocent, but guilty, because they have sinned against the law, 1 John iii, 4; Rom. iii, 23. Therefore we conclude, 1. That if man had always obeyed the moral law he would have been innocent. 2. If all would yet obey, they would be innocent; that is if they would begin at innocence, and continue from their youth up.

Arg. 4. *It is a standard of right and wrong.* David says: "The statutes of the Lord are men." Ps. xix, 8. "All thy commandments are righteous-ness." Ps. cxix, 172. The principles of right are ever the same; they change not. God's law contained the principles of righteousness in David's time; therefore it is yet the same. He who obeys it is righteous; he who disobeys it is a sinner. 1 John iii, 9.

Arg. 5. *It is the law for man's moral government.* 1. In the first age of the world God says, "Abraham obeyed my voice & kept my charge, my commandments, my statutes and my laws." Gen. xxvi, 5. 2. In the second age Inspiration says, "Let us hear the conclusion of the whole matter; Fear God and keep his commandments; for this is the whole duty of man." Eccl. xii, 13. 3. In the third age Jesus says, "If thou wilt enter into life, keep the commandments." Matt. xix, 17. And John says, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John v, 2, 3.

Arg. 6. *Its violation is sin.* 1 John iii, 4. "For sin is the transgression of the law." Query.—Could its violation be sin if it were abolished? It could not. Therefore we conclude that as sin is the transgression of the law and not of the Gospel and as by the law is [the knowledge of sin and not be the gospel that the law must of necessity binding.

Arg. 7. *It demanded an atonement.* "If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done," &c., (Lev. iv, 2)

the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him."—Verse 26. Hence where there was no sin, there was no necessity for an atonement. Query.—What law made the atonement? Not the moral for its violation made the atonement necessary; but the ceremonial. But if the moral law had been obeyed no atonement would have been necessary for the ceremonial law. Therefore, if man had obeyed God, Christ need not have died to atone for his sins. But man sinned, hence Christ died to save him from his sins, to make an atonement for him. Matt. i, 21; xxvi, 28; 1 Cor. xv, 1—4. But if this law could have been abolished, man could have been saved without an atonement. For the law being destroyed its curse would also be destroyed; and hence there would have been no necessity for the death of Christ. If God could have taken his law back, and saved his Son from dying, would he not have done it? He certainly would. But this he could not do without overthrowing his own moral government. If he could not, his Son could not; therefore Christ in his death did not abolish the law, but sanctioned its binding obligation by suffering for man's sins.

Arg. 8. *The doctrine of repentance.* Repentance signifies a turning away from sin. 2 Cor. vii, 10. Repentance is a condition of salvation. If however man is not a sinner, he need not repent for Christ came not to call the righteous, but sinners to repentance. Matt. ix, 13. Therefore if the law is abolished, there can be no repentance; but if the law is binding, sinners are commanded to repent. The doctrine of repentance, therefore stands upon the existence of the law, and falls with its abolition.

Arg. 9. *The gospel of salvation.* The word "gospel in its common acceptation means, "good news." The gospel is a remedial system: a system of salvation. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." Rom. i, 16. The sinner is lost and cannot save himself; hence God in mercy has made provisions in the gospel for his salvation. But who needs salvation? The sinner. Who is a sinner? The transgressor of the law. But if the law is abolished, how then? It is not binding, and it is not sin to transgress it. Therefore if the law is abolished there are now no sinners, and no sinners only need the gospel, it follows that the gospel is now useless, and is not needed by any man living. Hence the utility of the gospel stands with the perpetuity of the law, and its utility with its abolition. But the fact that the gospel is a remedy is evidence that there is a disease which it is designed to heal. That disease is sin; and sin is the transgression of that law; therefore the law is binding.

Arg. 10. *The teaching of Christ.* "Think not that I am come to destroy (abolish abrogate, kill, wipe out) the law of the prophets; I am not to destroy (abolish), but to fulfill (to ratify, verify) I say unto you Till heaven and earth be just or one tittle shall in no wise pass from till all (both law and prophets) be fulfilled

Whoever therefore shall break one of these commandments and shall teach men so he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Matt. v, 17—19. "If thou wilt enter into life, keep the commandments. Chap. xix, 17. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

From these scriptures we conclude, 1. That those who keep the commandments, and teach others to do so shall have the esteem of God. 2. Those who break any of his commandments and teach others to do so, are the "ministers of sin." 3. All those who obey his commandments have the promise of eternal life and of an entrance into the ever-blessed city of God. The law must therefore be binding.

Arg. 11. *The teaching of the Apostles.* "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. The phrase "make void" in this text is from the Greek word KATARGEO which Greenfield defines 'abolish.' It is so translated in 1 Cor. iii. This text, translated as in other places, would correctly read Do we abolish the law through faith? God forbid. This forever settles this question, and should stop the mouth of every antinomian.—"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. vii, 7. "Wherefore the law is holy and the commandment holy, and just, and good." Verse 14. "For I delight in the law of God after the inward man." Verse 23. "So then with the mind I myself serve the law of God." Verse 25. "Circumcision is nothing, and uncircumcision is nothing but the keeping of the commandments of God is SOMETHING."—Whiting's Trans 1 Cor. vii, 16. "If ye fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well. But if ye have respect unto persons, ye commit sin, and are convinced of the law, as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he [that law—margin] that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James ii, 8—11. "Honor thy father and mother, which is the first commandment with promise." Eph. vi, 2. "For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John v, 3. Those scriptures are sufficiently explicit without comment.

Arg. 12. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. The ark contained the ten commandments. Ex. xl, 20; Deut. x, 5. God's ark is now in his temple in heaven, and yet contains his law or covenant.

Arg. 13. *The New Testament recognizes and sanctions the existence of the law of the Sabbath.*

"Wherefore it is lawful to do well on the Sabbath-day." Matt. xii, 12. That which is lawful is according to an existing law. But no deed or act can be according to the law unless there is a law to which it conforms. Luke xxiii, 56 is a substantial proof of this. "And they returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment."

Having now proved by the most unanswerable arguments that God's law is perpetual in its obligations, we will in the next place show that its obligations rest upon all responsible men.

1. The relations of all men to God and to each other are the same. The moral obligations growing out of these relations are the same. Therefore these obligations are binding on all men.

2. (1) None are sinners but transgressors of the law. (2) None have transgressed the law but those on whom it is binding. (3) All are sinners; all have sinned. Rom. iii, 23. (4) Therefore the law is binding on all.

3. (1) No man can sin unless the law is binding on him. (2) All men have sinned. Rom. iii, 9, 22; Gal. iii, 22 (3) Therefore the law is binding on all. Rom. iii, 19.

4. (1) Sinners and not the righteous, can repent. Matt. ix, 13. (2) None are sinners but those under the law. Rom. iii, 19. (3) All are commanded to repent. Acts xvii, 30. (4) Therefore all are under the law; all can repent.

5. (1) Sinners only are commanded to repent. (2) None are sinners but those under the law. [3] If the Jew only is under the law, then he only is commanded to repent.

6. [1] None but sinners need salvation. [2] None are sinners but those under the law. [3] The whole world is under the law. [4] Therefore all are sinners; all need salvation.

7. [1] None but sinners need salvation. [2] None are sinners but those under the law. [3] If the Jew only is under the law, then he only is a sinner; he only needs salvation.

8. [1] Christ died for sinners only. [2] All are sinners. [3] Therefore Christ died for all.

9. But if Christ died only for sinners, and the Jew only is a sinner, then Christ died only for the Jew.

These reasons show sufficiently plain that the law is binding on all men.

**Christ not Silent**

Christ is not silent upon earth. He that has an ear for his voice hears it in a variety of ways in every place. Witnessing for himself and his cause, he speaks at one time in obvious judgments which he inflicts upon his foes; and at another, in tangible blessings and answers to prayers with which he favors his friends. He speaks in the Sabbath rest of soul which those enjoy who trust in him, as well as by the want of peace, the distressing care and fear of death which are the lot of the ungodly. He speaks by the surprising confirmations which science in its progress is often involuntarily obliged to afford his word, as well as by the manifold signs of the times which manifest nothing but a literal fulfillment of his prophecies.

Christian you, and it is eternal religious on you not know heart testify your highest command an he prayer-meet presence, ex o: three the ment? An the world o commune v meet and b Can you st which meet supplies of Christian li knowledge, social praye active, vigor deliberately prayer-me godly in hi life, and w ment are w influence o world, and not answer willing to has any rig supply of come the d influences but it cann which has spiritual g Christian i sacred and prayer-me her heave God; and this, so far as; by yo the people Christian own soul- you are gi ard of ph thoughtle are placin which say to wait on coming co and many are compe liberate, the sembl simply be longer yo Is it not s live! so re

**Do I go to Prayer-meeting?**

Christian reader, we address this inquiry to you, and it is one which relates to your present and eternal welfare, your spiritual growth and religious enjoyment. Do you believe it? Do you not know it? The experience of your own heart testifies to the truth of what we say, and your highest interest and dearest hopes demand an honest and faithful answer. In the prayer-meeting, you have the promise of Christ's presence, even though there should be but two or three there. Do you want a stronger inducement? Are you unwilling to turn aside from the world one hour during a whole week, to commune with that Savior who has promised to meet and bless all who assemble in his name? Can you stem the tide of worldly influence which meets you at every step, without daily supplies of grace? Can you get along in your Christian life, growing in grace and spiritual knowledge, without the influence of the weekly social prayer-meeting? No. You cannot be an active, vigorous, growing Christian while you deliberately and habitually neglect the house of prayer. Your thoughts, feelings and affections will become worldly, and they will control your life—destroying your Christian character and influence and real spiritual enjoyment. You cannot point to a single Christian in all your acquaintance, that neglects habitually the weekly prayer-meeting, who is spiritual in his thoughts godly in his conversation, and devotional in his life, and whose influence and Christian enjoyment are what they should be. And what is the influence of such upon the church, upon the world, and upon their own families? We need not answer this question: for no one who is unwilling to meet with the people of God in prayer has any right to expect his blessing—that daily supply of grace which will enable him to overcome the depravity of his own heart and the influences of the world. His life may be moral, but it cannot be spiritual: for he neglects that which has been in every age the great means of spiritual growth, of religious enjoyment and Christian influence. Take from the Church the sacred and elevating influence of the weekly prayer-meeting, and you destroy her vitality, her heavenly-mindedness, her aspirations for God; and yet, are you not attempting to do this, so far as your influence will go, when you say, by your example, that you will not meet the people of God in the house of prayer? Yes, Christian friend, you are not only robbing your own soul of spiritual strength and comfort, but you are giving your influence to lower the standard of piety in the church, to increase the thoughtless indifference of the world, and you are placing before your own family an example which says to them that you find it a vain thing to wait on God. Can you thus live without becoming cold, formal and worldly—and yet you and many who profess to be living for Christ, are compelled to admit that you are strangers in the house of prayer. And for this willful, deliberate, neglect of known duty you have not the semblance of an excuse. You stay away simply because you have no heart to go, and the longer you stay the less you will feel like going. Is it not so? Why, then, will you continue to live so reckless of duty—so dead to your highest

interests? Is there no thought which can reach your heart—no obligation of duty to your own soul, to the church and world that can move you to a faithful discharge of duty? Look at the members of the church, with which you are connected—how cold, how lifeless, and how negligent of the prayer-meeting? Are you not among the number of those who stay away?

**BITTERNESS.**

“Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice, and be ye kind one to another, tender-hearted forgiving one another, even as God for Christ's sake hath forgiven you.” Eph. iv, 31, 32.

As we feel to some extent the necessity of contributing our mite, however little that may be, we are required to improve according to the talent we have received. If so, we that have the one or two talents will be found just as guilty, when the Master comes, as those who have the four or five talents if we have not improved according to our ability. We may be weak—the truth is strong, and the word of God is powerful. We can't tell what sentence will impart strength and encouragement to the heart of some honest individual.

While reading the above quoted scripture, my mind was impressed with the importance of the language therein brought to view; as we learn (in 2 Tim. iii, 16, 17.) “that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” We conclude that there is certain specifications in the language of the text which should characterize the people of God; especially now in these days; “for there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.” Tit. i, 10, 11.

In the first place, we are told to “let all bitterness, wrath, and anger, and clamor, and evil speaking be put away from us.” What a necessary work for Christians! “Oh, yes,” says one, “It is very important that all should be free from these evil dispositions; but I have long since freed myself from all these defects.” But hold on, let me entreat you to examine yourself again. Perhaps there may be some of those traits lingering about you and me yet. If so, there is a work for us to do—a work peculiar to each individual. While we are in possession of these evil traits we are not prepared to receive those graces brought to view in the last verse of scripture we quoted at the commencement of this article. So soon as we become rid of these bitter qualities which properly speaking belong only to the old man of sin, we are then prepared to receive those virtues or graces which alone belong to the new man as brought to view in sacred writ, which (man) we declare by our profession we have put on. Those graces must follow the Christian, which are a forgiving spirit, a heart of love, (more ready to pity than to condemn,) a soul full of compassion and tenderness, “forgiving one another as God for Christ's sake forgave us.” We are told to “examine ourselves

whether we be in the faith.” We are also told that we are “first to take the beam out of our own eyes, that we may see clearly to pluck the mote out of our brother's eye,

Brethren and sisters, let us one and all be careful always praying for the assisting grace of God to help us to overcome our sinful nature and to watch over each other in love and gentleness.—Let me say to you brethren, for encouragement, I rejoice in the light of truth and for the hope, we have set before us. I can but praise the name of my dear Savior, when I can hear voices raising up all over Iowa, some in Wisconsin, some in Michigan, some in Illinois, some in Missouri, and some in one place, and some in another declaring we are “coming up to the help of the Lord against the mighty.” I for one am determined as for me and my house, we will serve the Lord, and to those who have not forsaken the right way through the darkest hours of trial, though cast off by former brethren, I commend you for that degree of fidelity, and steadfastness you have maintained, though you have been disfellowshipped by those whom you once esteemed as friends and saints. Struggle on a little while longer; the prize will soon be in sight. While I appropriate your steadfastness I can but grieve and mourn over my own unfaithfulness, and unworthiness. I desire to live more humble in time to come, that I may make amends for past wrongs. May I have the prayer of God's dear children, and may we all solve in this unfriendly world, that the characteristics brought to view in the last part of the text, may be read in our daily life: that others seeing that we believe what we profess, may be brought into the fold of Christ, and made to rejoice in hope of the glory of God, and the soon coming kingdom of his dear Son. “Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God.” 1 Jno. iv, 7.

A. B. HANNER.

**NOBLE ANSWER OF A MARTYR.**—“Do you love your wife and your children, and will you not recant for all these?” said an Inquisitor, in time of the Netherlands persecution, to a poor schoolmaster who had been arrested for Bible-reading. “God knows,” answered the poor schoolmaster, “that were the earth a globe of gold, and the stars all pearls, and they my own, I would give them all to have my wife and children with me, though I must live on bread and water, and in bondage; yet neither for life, nor wife, nor earth, nor stars, can I renounce Jesus, my redeemer.” Was the heart of the Inquisitor touched? No! He only racked his victim till he died.

**ADHERING TO CHRIST.**—A Christian friend visiting a good man under great distress and afflicting dispensations, which he bore with such patient and composed resignation as to make his friend wonder and admire if, inquired how he was enabled so to comfort himself? The good man said, “The distress I am under, is indeed severe; but I find it lightens the stroke very much, to creep near him who handles the rod.” adding, “where else, save in the religion of Christ, could such a sufferer find such a support.”

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THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."
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W. H. BRINKERHOFF, Editor.

TOUR IN WISCONSIN.

Dec. 19th. Held a meeting to day with the friends of the cause, at which time we considered the necessity of placing the brethren in a situation where they can attend to the ordinances of the Lord's house. The brethren assembled, unanimously selected br. John Noble as their Elder, and he was accordingly set apart for that office by prayer. We think the friends acted wisely in their choice. Br. Noble has the cause at heart, and if he leans at all times on the "Strong tower" and "Rock of defense," the church must prosper. He was formerly deacon in the S. D. Advent church, but on account of positions being taken that he did not deem scriptural, he was accordingly left out. Immediately after the services we repaired to the edge of the lake, upon whose bank the quiet village lies, and there buried in baptism the son of br. and sr. Tickner, who we pray may ever prove an honor to his parents, an ornament to the church, and a blessing to community. All of this family with the exception of the youngest have made a public profession of the truths of the gospel, and we earnestly pray that the day may soon dawn when she too, will unreservedly yield herself a child to God.—Stopping over night at br. and sr. Inglis where we spent the evening very agreeably. Br. Inglis carried us in the morning to br. Mackeys. He has our sincere thanks for the many acts of kindness shown us.

Dec. 20th. Spent the day at bro. Mackeys in talking about the good things concerning the kingdom. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God." Yes God hath revealed them to us by his Spirit.

Dec. 21st. Started in company with br. and sr. Mackey for Mackford. The weather quite cold. Again found a comfortable home with br. and sr. Hamilton.

Dec. 22. Sabbath. Not feeling very well we did not attend any meeting to day. We are glad to enjoy a day of rest and quiet, and we can say with Jesus, "The Sabbath was made for man, and not man for the Sabbath."

Dec. 23d. Held two meetings to day, and a good degree of interest was manifested. The errors in doctrine of our S. D. Advent brethren were here carefully examined, and the communitarianism thereon. We can but mourn that there should be so much sectarianism. O, how cruel are its fetters; how terrible its influence; how it destroys the true spirit of christianity.—

May God have mercy upon those who are under its influence. We here bid br. and sr. Hamilton farewell. We felt sad to part so soon with them but this is a world of sorrow. We hope to meet them in the "better land." Stopped over night at the home of a friend, the family who by their kindness made us feel that we were among our Father's family.

Dec. 24th. Arose at 2 o'clock a. m., and were soon on our way to Brandon, distant ten miles, accompanied by Br. Watts. May God abundantly bless this dear family. We are to day homeward bound. Stopped in the afternoon at at Milwaukee. We here met Moses Hull whose kind hospitality and that of his family we enjoyed while in the city. Purchased while here some printing fixtures for the office.

Dec. 27. Arrived safe at home, thankful to God for his protecting care of the family during our absence. God is good, and his mercies are over all his works. The next morning found us at our post in the office, determined to work with renewed energy and courage in behalf of the cause of truth.

Dec. 29th. Met with the church at Marion. A happy season to us, as we are much endeared to the dear brethren and sisters of Marion.

In connection with the duties of the office, we are now engaged in getting out a book on the Two-horned beast of Rev. xiii. We are preparing this work with great care. All who are indoctrinated with the idea that it applies to the United States should obtain a copy as soon as possible, for if facts can convince them, it will work an effectual cure in relieving them from that view.

THE COMMANDMENT TO RESTORE, AND TO REBUILD JERUSALEM.

BY THOMAS HAMILTON.

The position of S. D. Adventists in regard to the prophetic periods given in Dan. viii, and ix, making the starting point at B. C. 447, and ending in 1844 A. D., is not in harmony with the Bible, or with facts, as we shall endeavor to show. Wm. C. Thurman in his work, "The Sealed Book of Daniel Opened," effectually upsets the theory heretofore taught by S. D. Adventists, that the 2300 days commence with the seventh of Artaxerxes. Hear Mr. Thurman:—"The commandment as given by the Lord God of heaven, through his Shepherd Cyrus, 'even saying to Jerusalem thou shalt be built,' was the only one ever given to restore and build Jerusalem. Since the Lord hath declared, saying, 'Cyrus shall perform all my pleasure [concerning the commandment to build Jerusalem,] even saying to Jerusalem thou shalt be built,' (Isa. xlv, 23,) we can commence the sixty-nine weeks from the going forth of a commandment as given by no king under heaven save that of Cyrus." (See Thurman's Chronology p. 121.) Now hear Eld. J. N. Andrews: "The commandment of Cyrus does not authorize the rebuilding of Jerusalem. (See Andrews on The Com. to Restore and Rebuild Jerusalem, p. 6.) Now hear the word of the Lord: "After seventy years be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place" (Jer. xxix, 10); "And Cyrus shall perform all my pleasure: even saying to Jerusa-

lem, Thou shalt be built; and to the Temple, Thy foundations shall be laid." (Isa. xlv, 23.) But did the edict of Cyrus authorize the rebuilding of the city? Let us see. "When Cyrus read this, having an earnest desire to fulfill what was so written, he called for the most eminent Jews that were in Babylon, and gave them leave to go back to their own country, and to rebuild their city Jerusalem." (Josephus' Ant. b. xi, c. 1, Sec. 2.) See note to the above, as follows: "This leave to build Jerusalem, Sec. 2 & 3, and the epistle of Cyrus to Sisinnus and Sathrabuzanes to the same purpose, were most unfortunately omitted in all our copies but this best and ately omitted in all our copies but this best and completest copy of Josephus, and by such omission the famous prophecy of Is. xlv, 23, where Cyrus is informed that God said of, or to Cyrus, 'He is my Shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple Thy foundation shall be laid,' could not hitherto be demonstrated from the sacred history to have been completely fulfilled, I mean as to that part of it which concerned his giving leave, or commission for rebuilding the city." But we will here insert for the benefit of our readers that part of the epistle of Cyrus to "Sisinnus and Sathrabuzanes" which has a bearing on our argument:—"King Cyrus to Sisinnus and Sathrabuzanes, sendeth greeting: I have given leave to as many of the Jews that dwell in my country, and to rebuild their city, and to build the temple of God at Jerusalem, on the same place where it was before." (Ant. b. xi, c. 1, s. 3.) Says J. N. Andrews: "The commandment of the God of Heaven for the restoration and building of Jerusalem, was clothed with legal authority of the Persian empire, and made the law or commandment of that empire by the successive edicts of three different monarchs!—(p. 18.) But what says the prophet? "That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built. (Isa. xlv, 23.) Andrews says, "It is not Cyrus, but the Lord that Isaiah represents as saying to Jerusalem, Thou shalt be built!" But let us carefully examine this text:—"That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built." In this sentence, the relative that relates to God. Then God says of Cyrus, "He is my Shepherd, and he (Cyrus) shall perform all my pleasure." How shall Cyrus perform all God's pleasure? He shall say to Jerusalem, "Thou shalt be built." The word "even," in this sentence, is a word of euphony, and is here used to make "saying" emphatic.—"Saying," tells how Cyrus shall perform God's pleasure. "Saying to Jerusalem, Thou shalt be built." Then it is Cyrus that is represented as saying to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid."

It is very strange that those who set themselves up as masters in Israel, should, rather than admit the incorrectness of their position, pervert the plain teaching of the sacred page? "We unto them that put light for darkness, and darkness for light!" But we are not much surprised after all; for a theory having for its basis "Modern visions," or revelations like that of "S. D. Adventists, must be infallible if the visions are from God; therefore we need not marvel that such ed-

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to the Temple (Isa. xlv, 28) to rebuild Jerusalem. When Cyrus saw the fulfillment of what was written in the prophets, he and the Jews left them and returned to their own country. Ant. b. xi, c. 2 & 3, and Sec. 2 & 3, and most uniform in this best and by such om. xlv, 28, where, if, or to Cyrus perform all my am, Thou shalt foundation shall e demonstration been completely of it which commission for here insert for art of the epist. buzanes" which "King Cyrus to deg's, greeting: the Jews that ill their city, and usalem, on the (Ant. b. xi, c. 2) The command the restoration othed with legal and made the pire by the suc it monarchs? "That shall id shall perform ersalem, Thou Andrews says at Isaiah repre- Thou shalt be mine this text: Shepherd, and en saying to Je- n this sentence. Then God says nd he (Cyrus) How shall Cy- He shall say t." The word rd of euphony, "emphatic- perform God's, Thou shalt is represented shall be built, ation shall be

sorts are made to travel around the plain testimony of both sacred and profane history. Says Uriah Smith: "The Present Truth is a nicely adjusted system, and harmonious; remove a plank, we draw a bolt and the whole structure is precipitated in ruins?" This is true in one sense. Their whole system is built upon the truth or falsity of their expositions of prophecies, of the Sanctuary, and the 2500 days of Daniel viii. And is it our intention to remove a very important "plank" from this system of "Present Truth" in our examination of the question now before us. By the foregoing testimony, we see that J. N. Andrews contradicts the God of Heaven, as well as Josephus. God had said that Cyrus should build his city Jerusalem, and Andrews said Cyrus should not! Which shall we believe? the God of Heaven, or J. N. Andrews? We say, "Let God be true, but every man a liar!"

Eld. J. N. Andrews says, "It took three successive edicts, by three different monarchs, Cyrus, Darius and Artaxerxes to constitute it 'the commandment,'" and that Darius or Artaxerxes performed the most essential part of that "pleasure" of the Lord which he declared should be performed by Cyrus. Darius only prohibited the adversaries of the Jews from hindering them in the work which Cyrus had granted them the privilege of performing. "Let the work of this house of God alone." (Ezra vi, 7.) What appears like a commandment to restore and build Jerusalem in this? Nothing, surely. The edict is said to be that of Artaxerxes in the seventh year of his reign. There is nothing in this having even the appearance of a "commandment to restore and build Jerusalem," far be it; for Ezra says himself that "the king granted him all of his request. Ezra vii, 6. Jerusalem had been rebuilding long before. If not, where did those people dwell who went up from Babylon with Zerubbabel seventy-nine years before, (according to the chronology in our bibles.)? See Ezra, i, & ii.

Then we have proved that the "Commandment to restore and to rebuild Jerusalem," went forth in the first year of Cyrus, and nowhere else. Then what becomes of the theory of S. D. Adventists, that the "going forth of the commandment," took place in the seventh of Artaxerxes? Let S. D. Adventists answer. We pause for a reply.

Hear the word of the Lord: "I have raised him (Cyrus) up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward saith the Lord of hosts." (Is. xlv, 13.) Did he do it? We answer, He did.

(To be Continued.)

THE KINGDOM OF GOD, DELINEATED.

Article No. II.

BY ELD. S. DAVISON.

THE DOMINION OF GOD OVER THE EARTH IS VERIFIED BY GOD'S ORIGINAL INSTITUTIONS.

According to the Mosaic account of the creation, God has from the beginning of the world proceeded as a sovereign proprietor, a prince, a lawgiver, a ruler. This is evidently the design of the established order of nature, and the order of society. The first is established with specific

times, which are as unalterable as the gravitation of matter and the revolutions of planetary orbs. The creation of the world and all things therein, is said to have been done in six days; and each day's process is particularly given, and the day enumerated, and on the seventh day the whole is completed by the appointment of a day of sacred rest, the completion of a septenary cycle of time; and be it observed, that we have never met with any reason for this diurnal and septenary order of creation, but that of the appointment of a weekly sabbath; an institution inseparably connected with God's moral government of the world. The order of society follows next, and a very specific account is given of the order in which man was made. Adam was first formed, then Eve; but this account did not suffice: the Lord God brought Eve to Adam, and he is represented as receiving her at the creator's hand, with a special stipulation, viz.: "This is bone of my bone, and flesh of my flesh; she shall be called woman; i. e. the female of man; or wife. And thus the institution of marriage was first given; for it is added, "Therefore—i. e. for this cause—shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh." These latter words, were not Adam's words; but the words of the Creator, the Lord God; for so the Lord Jesus Christ quoted them. Matt. xix, 5. Here then are two governmental institutions given to man at the beginning of the race, and most certainly intended for all time while under the same orders of nature; for in like manner the Saviour says of the Sabbath, "The Sabbath was made for man," i. e. for the race of men.—Mark ii, 27. Thus the Lord God assumed the government of the world from the beginning.

The same great truth, viz.: God's dominion of the world appears in the disposition of man's times of labor, as well as of rest, and society.—We are told that "the Lord God planted a garden, \* \* \* and there he put the man whom he had formed; that he "put him there to dress and to keep it." It would appear, then, that the best fruits of the earth did not spring up everywhere spontaneously. To plant a garden always supposes an improvement in advance of natural production. This matter is further illustrated by observing what the Lord God said to man, when he pronounced his blessing upon him; he said, "Be fruitful, and multiply, and replenish the earth, and subdue it." Taken in connection with the planting and occupying of the garden, what less can it import, than that the business of man from the first, was to continue to make gardens, as the race should multiply, until the earth should be filled, and all cultivated. And, indeed, God has so affirmed by the prophet Isaiah. ch. xlv, 18. "Thus saith the Lord that created the heavens: God himself that formed the earth, and made it: he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." We cannot see how a plainer declaration of purpose respecting the creation can be made, than is made in the above declaration.—It contains three counts; viz.: 1st. The Lord affirms that he created the heavens, and formed the earth. 2nd. He made it not in vain, it is by him established, it is to be inhabited. 3d. God himself affirms this! The name God is the high-

est term of sovereignty. By this he affirms that he is the ruler, and that his purpose shall stand. Men and devils combined, cannot frustrate his ultimate purpose. He has purposed, and it will ultimately come to pass. All the earth will be filled with his glory. The beauties and luxuries of the garden of Eden, will yet bloom over the whole earth. Then the transgressors shall be cut off from it; but the righteous shall inherit it forever. Of course, to compass this purpose, God must continue to govern the world.

Again: man's prerogatives and privileges were all defined and specified from the beginning. God gave man "dominion over the fishes of the sea, the fowls of the air, and over every living thing that moveth upon the earth." But man over man, beyond marital and parental authority, the former during the life of the parties; and the latter from birth to manhood; God gave none. That belongs rightfully to himself alone. But the prerogatives and privileges of man were limited by special regulation. "God said, Behold I have given you every herb bearing seed which is upon the face of the earth, and every tree on the which there is the fruit of a tree yielding seed; to you it shall be for meat." So likewise of the trees of the garden which God planted. "The Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die!" Will my readers observe that with all these defined prerogatives, sovereign proprietorship and rule is affirmed! "The Lord God commanded man!" a distinct claim of authority and rule is made with all these conferred prerogatives and privileges. Man had not these prerogatives and privileges by virtue of being. He is God's creature, and all his prerogatives and privileges are conferred ones! This is the doctrine of the holy scriptures throughout; and to us, there is nothing appears more impious in the pretences of the one monarch power, in a kingdom of the earth, than the claim of personal, or individual or associated sovereignty in the populace of a nation.—And be it observed there is no such thing as relinquishing original personal rights for the benefits of society! Man was created under an original sovereignty; he owes fealty to it and always has, and always must, as long as the race endures. All the race were from the first, put under social institutions; and all attempts at government independent of God's sovereignty, all assumptions of original rights, irrespective of what God has conferred, are acts of rebellion against him. All men, the ruled and the rulers, are by the original obligations of the race, the subjects of God's government of the world, and under the bounds of his original institutions.

Holy scripture shows that these divinely appointed ORIGINAL INSTITUTIONS are confirmed by subsequent dispensations. Thus we are told that "God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them with the earth. \* \* \* But with thee will I establish my covenant."—He does not here say I will make a covenant with thee! But he speaks of one then in exist-

who set them up, rather than position, pervage? "Wo man, and darkness surprised affeasis "Modern of S. D. Advvisions are from tel that such of

ence, to be confirmed to Noah and his posterity. As there is no recorded specifications of a covenant with the race preceding this, we are forced to the conclusion that the first institutions to the race were given after the manner of a covenant. God said unto man do this and ye shall live, disobey and ye shall die. Accordingly God testifies to Noah saying, "Thee have I seen righteous before me in this generation." In this account we have the world condemned for violence and corruption; or, in other words for lawlessness; and one good man justified and saved for his righteousness; in other words for his obedience to divine institutions. Thus 1 John iii, 7, says, "He that doeth righteousness is righteous." So far as we know, righteousness is always predicated upon obedience to authoritative institutions. Even the righteousness of faith, is seen in a believing obedience to divine institutions. See James ii, 17-27.

When God adopted the seed of Israel for his peculiar people, rejecting the other nations of the earth as corrupt, he comes down among them, in visible symbols, and proclaims a code of laws, which affirms, as a first item his supreme sovereignty, and in the following, the perpetuity of every original institution given to the race: the sabbath, marriage, the separate rights of the family compact, by which he affirmed his original sovereignty of the earth. As it respects the dispensation under the teaching of the Law of God, surely none can dispute the continuance of God's dominion of the world, for the Creator, the same God that gave man the original institutions of society, attested the divine sonship of Jesus of Nazareth, and publicly authorized him as divine teacher of men; saying, "This is my beloved son, hear ye him." And when we find this divine teacher asserting the original authority of the sabbath of the Creator, and the inviolability of the original institution of marriage, the two institutions in which all the precepts of the law are based, it is in vain to dispute the perpetuity of the kingdom of God upon the earth.

In view of these things we may affirm confidently that no government of men has been more distinctly affirmed; none more sacredly guarded by statutory provision, than the government of God over this world.

#### Report from Bro. Everett.

DEAR BRO. BRINKERHOFF:

I am requested to give an account of our Conference. Christian brn. living in Crawford met in Hartford at the house of Elder Samuel Everett. Held our meetings for public worship at the school house near by.

In our meetings for business, we record the following acts:

Deacon E. M. Kibbe was chosen Moderator, and Samuel Everett Clerk.

We deem it expedient to record that we fellowship as ministers of the gospel among us, our brethren H. S. Case, Newton Wallen, and Samuel Everett; and we cordially recommend them to the people with whom they may be called to labor in the Lord.

Moved, That the brethren and sisters who feel it their duty to help provide for the wants of the families of brn. Case and Wallen while they are

in the field laboring the present winter, give their pledges to be paid when called for:

E. M. Kibbe \$5; Ellen Kibbe \$5; Lucinda K. Everett \$10; Isaac Catt \$5; Sylvester Young \$10; (paid) R. W. Hastings \$10; Azur Hawks \$10; (paid) K. St. John \$5 (to be paid in lumber); Samuel Everett \$10; Jehiel Drake \$5 (to be paid in hauling wood); James Robin \$5; (C. P. Russel writes that he will pay \$5 or \$10 in the spring.)

Thus, you see that our brethren are striving together for the faith of the gospel. Brn. Case and Wallen are making arrangements to go on their preaching tour about the second week in January. They will go with the earnest prayers of all the brethren and sisters. Our conference has been one of deep interest. We have felt that God is with us. We have sympathized and prayed and rejoiced together. We have felt the fellowship of the spirit, the comfort of love. "Bless the Lord, for he is good for his mercy endureth forever."

Our congregations have been generally attentive though not large. Some of our meetings have been peculiarly solemn, melting seasons. Some backsliders have been restored, and we think two or three families will be added to us in the Lord. Sermons were preached to us on "The Ble and Hope," "The Gospel of the Kingdom," "The Signs of the near Coming of Christ," "Repentance and Baptism," &c. In a word, we endeavored to build each other up in our most holy faith, to stir each other up to love and good works, and to be ready for the coming of our blessed Savior. We heard the wish expressed that you could have been with us. We esteem you in love for your works' sake. We were quite disappointed that you did not come to our conference; though we will not judge you for turning your course. We hope you was directed by heavenly wisdom, and we pray that you may be blessed in your labors of love, wherever the Lord calls. We intend to sustain the Hope, and we will try to introduce it into all our families.

E. M. KIBBE, Moderator,  
SAMUEL EVERETT, Clerk.

Jan. 3, 1867.

DEAR BRO. BRINKERHOFF:

Brn. Case and Wallen think as I do, that you had better begin your labors in Mich. here, at Hartford. There is a state of things here, which encourages us to labor for God. We pray that your labors may be blessed here. In New Casco, where bro Wallen is pastor, you must visit and labor some. I hope you will write me in season to give notice for you before you come. I am your brother in the Lord,

SAMUEL EVERETT.

[NOTE.—We think it would be well to commence meetings at Hartford, and would suggest that a conference meeting be appointed at that time. We cannot tell just what time we can come, but if the brethren think our suggestion a good one, and will inform us in relation to it and then leave us to specify the time, we will gladly do so. We want to meet as many of the brethren as possible. So many are calling us in Iowa that we almost ought to stay, but we think present duty calls us to Michigan. May God bless his people. ED.]

#### Report from Bro. Case.

BRO. BRINKERHOFF:

I thought that I would write to you, as I have a few moments to spare. I am once more in the field trying to proclaim the great truths that cluster around, and bear upon us the the near approach of our Lord's coming. Our late conference at Hartford, you have had an account of, from bro. Everett before this time, I suppose. It was then decided that bro. Newton Wallen and myself should take the field, and try to do what we could, for the cause of the Lord, and when the call was made for means to aid in the support of our families, the brn. responded nobly and raised and pledged the sum of \$85.00. We continued our meetings one week after the conference closed. Quite a number embraced the truth. I left on the first of Jan, '67, to wander where the Lord may direct. We went to Casco, and visited the church in that place. This church was raised up through our labors last winter, and has been much blessed by the faithful labors of bro. Wallen.

I found in the church of Casco, that they were well united and trying to live out the truths of the gospel; and they seemed to have life and enjoy the spirit and power of God. I spoke the word four times to them, and parted on the 6th, to attend my appointment in this place, feeling thankful that there is one little church in the town of Casco that is trying to live out the commandments of God and the gospel or faith of Jesus. Held a meeting last evening in this place, and have another this evening. The people have ears to hear. I leave to-morrow for Pier Cove, and shall tarry as long as it shall be duty. Bro. Wallen will meet me at Pier Cove, unless the interest is too great to leave his own neighborhood. The Lord is at work, and faithful men of God are needed all over the land to set forth before the people the great truth of the Sabbath, and Advent of our blessed Lord, that the scattered and torn flock may be comforted, and ready to hail the coming of Jesus with joy. Our trials for the last few months have been severe, but the Lord has sent relief, and we feel that freedom is ours, once more to enjoy. May the Lord bless, and lead out a people, that will believe and be guided by the word. O, that men would take the word of God, and be counseled thereby. Yours in the blessed hope of eternal life.

H. S. CASE.

Ganges, Mich., Jan. 7th, 1867.

GOD IN ALL.—That we may always be kept from a complaining spirit about what is, let us endeavor to see God's hand in all events; and that we may not be anxious as to what shall be, let us endeavor to see all event in God's hands. Then, if we are rich, we shall have God in all; and if poor, we shall have all in God.

Be not satisfied with merely being on the Lord's side, but be zealous for God and godliness.

He who worships at the shrine of TRUTH, cannot be bigoted.

If you love truth, be not afraid to investigate.

Beware how you trifle with duty.

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**ADMONITION.**

Turn, sinner turn,  
For-ake thy ways of sin,  
And hasten now, to learn  
God's ways, and walk therein.

For, if you tarry longer,  
Your risk is very great:  
As time is swiftly passing,  
Then turn, ere it is too late.

And thou much care-worn pilgrim,  
Take courage by the way:  
For Jesus soon is coming;  
He will not long delay.

Then should your task seem hard,  
Let not your head droop down;  
For soon you'll reap a rich reward—  
That bright, that glittering crown.

JOHN NICHOLS.

La Porte City, Iowa.

"I WAS MISTAKEN."—A lively writer has said, "I was mistaken," are the three hardest words to pronounce in the English language." Yet it seems but acknowledging that we were wiser than we were before to see our error, and humbler than we were before to own it. But so it is; and Goldsmith observes, that Frederick the Great did himself more honor by his own letter to his Senate, stating that he had just lost a great battle by his own fault, than by all the victories he had won. Perhaps our greatest perfection here is not to escape imperfections, but to see and acknowledge and lament and correct them.

**LETTER DEPARTMENT.**

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

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

**From Sr. Young.**

BRETHREN AND SISTERS scattered in the lonely places of a wicked world: This evening I sit down to pen a few lines to you. God is yet the hope of his people, and they that trust in him shall inherit a better land than this old earth in its present condition.

A few of God's chosen one, met here in Hartford Dec 21st, and went to work to labor for the union of all that would dwell in union and contend for the peaceable fruits of the spirit, and to bring others to see the beauties that cluster around the truths of God's word, and to persuade them to seek a crown of life. Some poor wanderers who had been forsaken by the professed followers of Christ until they had almost yielded to despair were constrained by the love that the brethren manifested toward them to again identify themselves with God's people, and seek earnestly for pardon at the hands of God.

Our hearts were cheered when the HOPE brought the welcome words that bro Brinkerhoff would try to meet the waiting ones in Mich. to

arouse them on the near approach of the great head of the church to release his mourning children from an unfriendly world and form them in one perfect church. Then, and not until then, will there be a perfect church. O, dear brethren and sisters, do we manifest the spirit of Christ in all our intercourse with others around us? May God help us to labor in love and charity with our brethren that it may never be said of us that our coldness and indifference in others' welfare and eternal salvation may cause them to have an indifference themselves, and at last be led to say, "others care not for me, and I cannot move any farther in this great work." Let us feel an interest in each other's welfare and salvation, and give a cup of cold water to Christ's disciples and we shall receive a reward, and a crown of eternal life. Pray for us here in Hartford. The promise is, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

MARY YOUNG.

Hartford Mich.

**From Sr. Shurtz.**

BRO. BRINKERHOFF: I feel myself too poor to pay for the HOPE, and I feel that it is a friend to keep my feet in that straight, and narrow path. I had to part with my dear husband last October, and he sleeps in Jesus, I am trying to submit to the will of my Lord, looking for I am soon to take us both home where we will part no more. I am left with five children.

Yours in hope of eternal life,

NANCY SHURTZ.

Linton Mills, Ohio.

**From Bro. Day.**

MY DEAR BRO. BRINKERHOFF: Through the mercies and goodness of our God, we have lived to the commencement of another New Year. Yes, the year 1867 has made its appearance. The year to which many of the Advent people look for the glorious advent of Christ, our Messiah, and that I think not without some show of evidence. Although, my mind is rather more favorably impressed with the expositions of bro. Thurman and by consequence, '68. O, my dear bro. what a glorious and sublime thought: that our dearest friend, he who has bought us with his own blood is coming! and coming so soon! for we have the assurance by the voice of inspiration, that when Christ who is our life shall appear, then shall ye appear with him in glory." O how glad I am, my dear bro. to learn through our dear little HOPE, that you preach Christ and his love to the people, as you go from place to place. O, yes; my dear bro, you will find this far better than to preach Ellen G. White, or any other modern impostor. Yes; Christ is the only name given under heaven and among men whereby we must be saved.

This was the great offence, of my compgnion and myself while we were with the S. D. Advent church. We would continually thank God that Christ was introduced into the plan of redemption,

and also that he was soon coming to take his weary, worn and tried people home; and for this we were continually looked upon with suspicion, and of course were treated as others of the same class have been, but when they found that I doubted the inspiration of the visions, all was over, as to my going with the message any farther under their sanction. I was then required by vision to give up my judgment to the church (E. G. W.) in order; to go with them. This broke the spell by which I had been bound in fear for years. O, how thankful I am that ever I broke loose from this man-tearing and man worshipping influence; and how I pity from my very heart, those honest souls who would be glad to know and practice the truth, but are bound by this unholy influence. But I am really astonished at times, to think good, honest, and intelligent christian brethren can be kept so long under this influence when they must see the failing of those visions, although the visions are some like the pagan oracles, and Bro. Newton says of the pagan oracles: "The Pagan Oracles were purposely worded in such a manner, that if they failed in one sense, they would hold good in another, though directly to the contrary." And now my dear bro., of the Publishing Association, especially; I thank the good Lord with all my heart that you have been brought from under this influence, where you can preach the whole truth as it is in Christ Jesus, and that you have a mind to help others, and may God, by his grace, help you in turning men from the error of their ways to shine as stars in the kingdom of Christ.

Enclosed please find \$1.50, and I would here say if the paper can be published weekly, I will pay \$5.00 per year.

Thy bro, hoping for life at the coming of the life giver,  
J. C. DAY,  
South Ashburnham, Mass.

**From Sr. Porter.**

BRO. BRINKERHOFF: I feel it a duty and a privilege to communicate a few lines to the dear brethren and sisters scattered abroad. I do feel to rejoice in God my savior, for his love and tender mercies unto me in sparing my unprofitable life to this present hour. I feel that we are living in perilous times when iniquities abound and the love of many are waxing cold. O, it pains my heart to see so many who were so alive for the truth, and zealous for the cause of God, turn away from the truth, and forsake the right way, following the ways of Baalam the son of Bozar, who loved the wages of unrighteousness. O, let us be diligent and make our peace, calling and election sure. Brethren and sisters let us not be discouraged, but we'll watch and pray, lest we fall into temptation. O, let us be up and doing that we may have the wedding garment on, and be able to stand when Jesus comes.

Your unworthy sister, hoping for eternal life  
BETSEY ANN PORTER.  
New Casco, Mich.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JAN. 22, '67 LOCAL ITEMS.

OUR friends will please observe that we cannot use Eastern State Bank Notes, as they are not current with us. In making remittances please send "National Currency," "Greenbacks" or "Scrip."

IN WRITING, state distinctly, Post-office County and State. We are receiving communications in which the writers do not state where they live, and if the post-mark on the envelope is indistinct, we are unable to comply with directions.

FATHER DAVISON is giving us a series of articles, on the subject of the kingdom. 'Tis a good subject, and truth is being elucidated. Read with care.

We invite the attention of the reader to the article from the pen of bro. Hamilton, on the "Command to restore, and to rebuild Jerusalem." It is worthy of careful study: We are glad he is taking up this question, as we need it examined.

To Father Everett, and the brethren in Michigan:—Brethren, If the notice of your conference at Hartford reached this office it was by some means overlooked. We are sorry and would gladly have published it for you. Send notices of meetings and we shall be happy to give publicity through the paper.

We wish all the Ministering brethren to act specially as agents for us in getting subscribers for the HOPE, and pledges and donations to sustain the Association. The Association needs your co-operation. Send in your reports of meetings as we are all interested in knowing what you are doing. Write articles for the paper.

THE Prophetic Watchman, and Herald of the Kingdom, has received a new dress for 1867, and presents a very neat appearance. We think it a decided improvement. It is now issued weekly. It has also changed its locality from Harvard Ill., to Indianapolis Ind. J. M. Stephenson Editor. Terms, \$3.00 per annum in advance. Address J. M. Stephenson, Indianapolis, Ind.

We have received a supply of a small work, written by Mrs. L. K. EVERETT on the the "Restitution." It is written in poetic style, and contains the following subjects; viz: "The Fall;" "The World before the Flood;" "Noah;" "The Flood;" "Earth doomed to Fire;" "The World like Sodom;" "Christ's Coming Foretold;" "The first Advent;" "The glorious Appearing;" "The time of Christ's Coming;" "The Signs of Christ's Coming;" "Moral Signs;" "Spiritualism;" "The last great War;" "Resurrection;" "The Christian's Hope;" "Earth Restored;" "New Heavens and Earth, Price, 10 cents.

To the brethren in Michigan.—Will you make arrangements for our contemplated visit to your State. We shall have so many places to visit in the spring that we cannot spend any unnecessary time.

We wish to call the attention of the brethren at large in relation to having a conference meeting. The Association will necessarily have to meet in the spring, and had we not better have a conference then? We mean, by this, to have the brethren from different states meet together, and with concert of action, work for the best good of the cause. We do not mean by this to have a triumphant papacy of a committee of three or more to domineer over the rest. We firmly believe that each congregation has the right and privilege to manage its own affairs, but we are also decidedly in favor of co-operation among brethren. Shall we have a conference at that time? and where shall it be? Shall it be held in Wisconsin Iowa, or somewhere else? And where shall the meeting of the Association be held? Both ought to be held together. Marion is ever ready and desirous to have the meetings here. Brethren speak out in this matter.

What is the Matter?

"We felt it to be our duty to visit Iowa before returning to Michigan. We had no knowledge of the rebellion of Elders Snook and Brinkerhoff, but we felt that there was a work for us to do in that State. On our way to Pilot Grove, Iowa, we first heard of the rebellion, which was only a few hours before we met its leaders face to face in the meeting-house."—E. G. WHITE in Review Vol. xxvii No. 12.

This writer says, that they only knew "a few hours before they met the leaders face to face," about the rebellion. This may be so; but we have a few serious things to offer.

1. S. D. A. ministers sent to Iowa, have been peddling the idea that Mrs. White saw this "rebellion" two or three years ago; and one of these ministers claims to have a relic, in the shape of an envelope in his carpet-bag which originally contained the knowledge in regard to the rebellion that was then future; but the document had fled. (That envelope ought to be photographed and sent around.) Now if this knowledge was obtained, years ago, how could the above statement be true, about seeing it years ago? Both cannot be true.

2. We now present a letter written to us by Eld. James White, which places the statement made by his wife in rather a peculiar position.

"MONROE, June 13. BRO. BRINKERHOFF: We are pained at the evidences in our hands of bro. Snook's rebellion. See appointment in this week's Review for Pilot Grove. I hope there will be a full delegation from all the church. Be sure and be present. In haste. JAMES WHITE.

This was directed to us at Lisbon Iowa, and dated June 13. Mrs. White met the leaders on the 30th of June at Pilot Grove. Subtract June 13 from June 30 and we find a remainder of SEVENTEEN DAYS. This multiplied by 24 the number of hours in a day gives us FOUR HUNDRED AND EIGHT hours. What meaneth all this? Now which is true, Eld. White or his companion?

Dear reader, do not wonder that we can not be duped by these things any longer.

Appointments.

There will be a protracted meeting held in the Advent chapel, Marion, Iowa, commencing Friday evening Jan. 25th, and continuing as long as the good of the cause of truth may demand. Ministers from abroad may be expected. Let there be a general rally.

Books and Tracts For sale at the Office of

The Christian Publishing Association, MARION, IOWA. Address all orders to W. H. BRINKERHOFF.

- RESTITUTION, By Mrs. L. K. Everett, Price, 10 cents. THE PROPHETIC TIME QUESTION; or Bible Times Examined, by William Sheldon. Price, 25 cents. THE KING OF GLORY SOON TO BE REVEALED FROM HEAVEN, by William Sheldon. Price, 10 cents. AN INQUIRY.—Do the Scriptures teach that God's people will know the time of the Second Coming of our Lord, Price 5 cents. THE BEAST WITH SEVEN HEADS AND TEN HORNS of Revelations xiii, 1-8. What does it symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 11-15, to the United States.

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

A REPUTATION OF THE PRINCIPAL CLAIM OF SUNDAY KEEPING as DIVINE AUTHORITY; By R. Hicks, Price, 10 cents. REVIEW OF W. G. SPRINGER on the Sabbath, and Law of God By B. F. Snook. Price, Post paid 15 cents. An excellent work, and should be extensively circulated.

INDICATION OF THE TRUE SABBATH: By J. W. Moore. Post paid 15 cents.

VISIONS OF E. G. WHITE NOT OF GOD By B. F. Snook and W. H. Brinkerhoff. Price, 10 cents. Being an examination of their contradictions, untruths, and all deceits used by suppressing portions of them.

THESSALONICA, the model church, and REASONS FOR THE HOPE: By H. L. Hastings' Cloth, \$1.00. Paper, 50 cents.

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

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

SPIRITUALISM UNVEILED, and shown to be the work of demons; By Miles Grant. Price Post paid, 15 cents.

TESTAMENTS OF THE REVISED TRANSLATION: By the American Bible Union. 6,35.

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