

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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A WORLD TO COME.

They say there is a "world to come"
More fair and bright than this,
Where storm and night are never known,
But all is calm and peace;
That hill and plain to either shore
Are spread with changeless green,
And never 'mid its lonely bowers
A fading flower is seen.

They say that world is beautiful,
Too fair for mortal eyes;
That one eternal, glorious day
Is on its soft blue skies;
And through the long, bright summer year
Gay birds of starry wings
Are fluttering through the balmy air,
And always sweetly sing.

And living streams, as crystal clear,
In tanelful murmurs flow,
And trees whose leaves the nations heal
Beside those waters grow
And they are like the angels made
Who gain that blissful shore,
And never sigh or weep again—
And they can "die no more."

And all the goodly things it bears
They say for all are free;
That every ear its music hears,
And all its beauty see,
There none in lonely exile pine,
Or strangers weary roam:
One family they gather there,
Within one happy home.

A glorious city, too, is there—
It needs not eve's pale lights,
Nor yet the sun's bright golden ray
Gleams from its dazzling heights;
But open is there whose smile is light,
And glory decks his brow,
While willing nations 'round his throne
In love's sweet homage bow.

But, oh! they say that none shall dwell
In that fair "world to come"
But they, the pure and lowly ones
Who here as pilgrims roam;
That only those who now endure
In meekness, grief, and shame
Shall enter through its gates of pearl
The New Jerusalem!

Review of Preble on the Two Covenants.

BY D. W. HULL.

(Continued.)

Having shown this covenant to be in the future, we come to notice some of its conditions. After all, all the difference we can find between the two covenants is one is established on better promises than the other. Heb. viii. 6. The conditions seem to be the same. That all may be able to compare the two covenants, we place them side by side:

OLD COVENANT.

1st Condition.—"Obey my voice and keep my covenant." Ex. xix. 8.

2d Condition.—"Ye shall be a peculiar treasure unto me, and ye shall be a kingdom of priests, an holy nation." Ex. xix. 6.

NEW COVENANT.

1st Condition.—"All shall know me." They shall be my people." Heb. viii. 10. "They shall walk in my statutes and keep mine ordinances, and do them." Ezek. xi. 20; xxxvi. 27.

2d Condition.—"I will be merciful to their unrighteousness, and their iniquities will I remember no more." Heb. viii. 12. "I will multiply the fruit of the tree and the increase of the field, that ye shall receive no more reproach of famine among the heathen." Ezek. xxxvi. 30.

A covenant may be broken on the part of one party, and a new covenant may be entered into embracing the same conditions as the first. Such is the case with the new covenant. It is faulty from the consideration that it is broken. But he will renew that covenant, and base it on better promises. When that new covenant is instituted, it will be found that the sabbath will not be least among its commandments.

The covenant, which the author of the *First day Sabbath* argues for, as a code of laws for the use of the Gentiles, is a very indistinct, uncertain and indefinite code of laws. Thus writes Eld. P. concerning it:

"We have no particular code of laws in the New Testament (as were written in the Old Testament), for keeping the Sabbath." P. 84.

On p. 324 we are told that the two covenants are the Old and New Testaments. It is a very strange position that the New Testament is the new covenant, and that it takes the place of the ten commandments, and yet there is "no particular code of laws for keeping the Sabbath," in it. As he takes the position that men will be saved in the new dispensation, and as they have "no particular code of laws for keeping the Sabbath," we may safely conclude that there is no such thing as "falling from grace" after all. His "First day Sabbath clearly proved," turns out to be an institution which may be altered or changed to suit the caprice of any fanatic who

may claim to have the law of God written upon his heart.

It seems to me that it is a very uncertain piece of business for us to attempt to keep the new covenant, when we are all along subjected to doubts concerning what it teaches. We are glad the Elder is frank enough to admit that there is no other law in the Bible contrary to the one that has been engraven on stone. But then he claims that he has a law written in his mind by the spirit of God, which is directly contrary to the law of God; therefore, the law of God must have been done away, to give place to this law. Paul said that the law was spiritual, but he was carnal, "sold under sin." Rom. vii. 14. If the Elder could only take as humble a view of the subject as the great apostle to the Gentiles, I doubt whether he would be found advocating at the expense of God's holy law, a theory adapted to his peculiar organization.

If my short experience, I have met a great many that appeal from the word of God, to their minds and feelings. When I embraced the doctrines of the mortality of man and the near advent of the Messiah, my former brethren could meet all my Bible reasons for changing my views by their feelings, and finally they said the natural man could not discern the things of the spirit. I have often since come in contact with individuals who, on points of difference, have appealed from the Bible to their feelings (prejudices). Such persons pass along with the delusive expectation that they can make their own coin, and it will be current at the bank of heaven. I dare say, Eld. P. has met many just such individuals; but what was written on their minds did not weigh a feather towards changing his views in the great principles laid down in the word of God.

Spiritualists are ever appealing to "the great within" for a "revelation" and a law, which they claim is "superior to anything written in books." When the Elder claims that I must appeal from my Bible to a law which he says he has written in his heart, I must beg his pardon, for I read that "the heart is deceitful above all things." Jer. xvii. 9.

But then this code of laws which the Elder says is written on the heart, appears to be very vague and indefinite, if we may credit the above extract. James says the law of God is a mirror which reflects our characters (James i. 23-25). So then it appears we can make no mistake concerning our duty; but when we come to the new covenant, we learn that there is "no particular code of laws written with ink for keeping the Sabbath."

We have followed him clear through his review of Bro. Smith, to see what he would do with the charge made, concerning his covenant, that "there is no law in the New Testament to forbid our making graven images and bowing down to them;" but this appears to be one of the laws "not written with ink." On p. 355 he says:

"All the commandments are written in our hearts in this dispensation—the sabbath—that is the first day sabbath and also the commandment which forbids idolatry."

Bro. P. places his reviewers in rather a peculiar position: he has privilege to make free use of what scripture he pleases, and when this falls him, he has liberty to resort to the law of his mind, which he expects us to receive as the umpire which is to decide the orthodoxy, or heterodoxy of anything he cannot settle by the Bible. As we cannot read the law written in his mind, and as that written in the minds of others conflicts with the one he has, we have no way of arguing the point with him.

We believe, however, if the Elder had scripture to support his position, he would gladly use it. The avidity with which he has grasped for anything which could be converted into even an apology for evidence, has well illustrated the old adage, "Drowning men grasp at straws." Had he have had evidence to prove that the New Covenant was different from the old, only in change of days, how gladly would he have used it. Finding no such evidence, he spends his energies in trying to prove the first day of the week is written in the heart. But not being satisfied with this effort, he hunts up some musty Catholic productions, which are termed the "writings of the Fathers," remarkable for standing on all sides of all subjects, and brings them forward as witnesses against the Sabbath of the Lord. A number of these witnesses are found in the Apocrypha to the New Testament—a Catholic production, which seems to have been forged for the purpose of settling the trinity question. That Barnabas, the companion of St. Paul, may have written a letter is possible; but that all that is attributed to him in the epistle going by his name, is exceedingly apocryphal, and before the Elder stakes too much on him and the other Fathers, we would advise him to settle the trinity question with them, and tell us whether he believes the hyena is "neither male nor female;" whether when our Savior was a boy, he made mud birds, which made him "very sick" at the time of our Savior's sojourn in Hell came from overloading his stomach? He might while he is at it, give us his opinion concerning the propriety of our Savior's turning those boys who were so unfortunate as to disagree with him into brutes.

Such dear reader, is the character of the witnesses for first day observance.

THE THREE ANGELS OF REV. XIV. 6-12
What do they symbolize?

By THOMAS HAMILTON.

(Concluded.)

"THE THIRD ANGEL'S MESSAGE."

We have before shown that Rome—Christian Rome is the Babylon of the Apocalypse, and that the early Reformers gave the Second Message, "Babylon is fallen." Peter Waldo, for instance, preached wherever he went, that "the Pope was Antichrist; that mass was an abomination, that the host was an idol, and that purgatory was a fable." These proceedings of Waldo and his associates occasioned the origin of the inquisition,

and protestants were hunted out, and handed over to the secular power. Here commenced the conflict between the "beast and his image" on the one side, and they who kept the "commandments of God, and the faith of Jesus," on the other. Hence, the necessity of the warning message of the third angel.

We are told in Rev. xiii. 15, that the "two-horned beast had power to cause that as many as honored as would not worship the image of the beast should be killed." How strikingly we see this fulfilled in the history of the inquisition.—Hear the historian:

"About the year 1244 their [the inquisitor's] power was further increased by the emperor Frederic II, who declared himself the protector and friend of all inquisitors, and published two cruel edicts, viz: that heretics who continued obstinate should be burnt; and that all who recanted should be imprisoned for life. When the inquisitors have taken umbrage against an innocent person, all expedients are used to facilitate his condemnation; false oaths and testimonies are employed to prove the accused guilty; and all laws and institutions are sacrificed to the bigoted revenge of Papacy. On the examination, if the accused remain silent, such tortures are ordered as will either make them speak, or kill them, and they are solemnly exhorted to take an oath of their confession of faith. This brings them to the test; ~~and~~ THEY MUST EITHER SWEAR THEY ARE ROMAN CATHOLICS, or acknowledge they are not. After a person is condemned, he is either severely whipped, violently exhorted to take an oath, or sentenced to death; and in either the galleys, or sentenced to death, and brought to the Castle of Prague; while the estates of those who were absent were confiscated, themselves made outlaws, and their names fixed upon a gallows as a mark of public ignominy."—Fox's Book of Martyrs, pp. 144, 148, 173.

Who can fail to see the work of the two horned beast in the foregoing extracts? "And that no man might buy or sell." The protestants were outraged; they were deprived of all their rights; hence they could neither buy nor sell.

V. 12. "Here is the patience of the saints;" that is, the trial of their faith and patience; for no where on earth have the faith and patience of the saints been put to a severer test than under the Roman persecutions. "Who keep the commandments of God." (Revised translation.) Here the church is encouraged to constancy in obeying the commands of God, and evincing the meek faith of the gospel of Jesus. "And the faith of Jesus." Faith in Christ and all the teachings of the gospel. But says the S. D. Adventist, "The faith of Jesus and the testimony of Jesus are synonymous terms, and the angel told John in Rev. xix. 10, that the 'testimony of Jesus is the spirit of prophecy' therefore the S. D. Advent people are the people to whom this message applies, because they alone keep all the commandments of God, and have the testimony of Jesus, or the gift of prophecy in the church, manifested through Sr. E. G. White." By this method of reasoning our S. D. Advent friends necessarily make themselves the remnant or only true church, while all other churches are only nominal, that is in name only, not real. But we inquire, what is meant by the testimony of Jesus? The declaration of the angel to John is that "the testimony of Jesus is the spirit of prophecy."—The word spirit in this sentence, is translated from the Greek word *pneuma*, which occurs in the New Testament 385 times, and is rendered

ghost, spirit, wind and life. It is never rendered gift, which should have been the case in this instance, if the position taken by S. D. Adventists is true. Thus this argument must fall to the ground. The true meaning of the language here used, is that this angel, and John, and their fellow-servants, were all engaged in the same work—that of bearing their testimony to Jesus; and that there was but one being whom it was proper to worship; and that the design of prophecy is to bear testimony to Jesus. The prophets all amine the prophecies of the coming ONE.—Indeed the testimony of Jesus is the life or soul of the prophecies. Says the Savior, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." What scriptures of the Old Testament, testify of him? The prophecies. See Luke xxiv. 27, 41; Acts x. 43; 1 Peter i. 10, 11.

Reader, this claim of inspiration among S. D. Adventists, is only one form of "lo, here," and "lo there," which abound in these last days.—Other persons have arisen at different times making the same pretensions: as the Swedenborgians, the Shakers, and the Mormons. The Savior has said, "Go not after them."

The subject which we have been investigating, the Third Angel's Message, as taught by S. D. Adventists, we have found utterly devoid of truth. Its basis is the visions of Mrs. White.—She says:

"I was shown that the Health Reform is a part of the Third Angel's Message, and is just as closely connected with this message as the arm and hand with the human body."—Testimony No. 11, p. 41.

Now we inquire, if "the Health Reform is so closely connected with the Third Angel's Message, why was it not shown to John? What does John say of the Third Angel?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

Here nothing is said of food, clothing, or health; but simply a warning against worshipping the beast in connection with his image and mark.—How then can Sr. White make it a part of the Message? This is an important question; for if Sr. White tells the truth, the third angel failed to deliver the most important part of his message. The truth is, Sr. White herself has added this Health Reform to this Message. Dear reader, if men and women assume to handle the sacred page after this manner, they ought to be stoned by every friend of Bible truth. For their poison is more fatal than the deadly Upas.

A few friendly Remarks upon Samuel Crouce's Thoughts on the Chronology of the Bible.

DEAR BROTHER: I am interested in your scheme of Bible Chronology, as published in the Hope, Vol. II., No. 7; because I think the septennial feature of it is the correct one. I think that when God said, "Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years," he intended that time should be enumerated from the begin-

ning; and when he made the a week of days, he intended it a recurring type of all time: six a rest to follow; for this is the ment, Heb. iv. 1-12. "Therefore a rest to the people of G may say, WHEN will it be? H apostasy, there had been no order of time; but that apostasy to change times and laws," a over them to this time, has co so that it requires much study unravel and correctly arrange have gone over the world, acc order, so as to know what I result of your scheme of Chro from the right one; yet I thin riving at it, is not the one gi writings; and most of your ite which we always want in a m importance. Permit me to p ist. There is no evidence that ever reckoned 365 days to a ye nation before Julius Cæsar intr Roman Calendar, some sixty I they regulated their solar ye It is certain that Moses reckon the month in giving an accou of the deluge; for he says: "I of the 2nd month, to the 17t month, was 150 days." Gen. v Their mourning months were Num. xx. 29, & Deut. xxxiv. ing months of the Medes and the same number of days. D iv. 11.

All students of prophecy, so mit the "time, times, and for the prevailing of the "little in Dan. vii 25, and xii. 7, are the forty and two months of; 5; and these also are the equ of Rev. xi 3, and xii. 6; and t three years and a half, whi that from Moses to John, the oned 390 days to their years.

It was the Roman power— combinations, that changed th ing. This is further apparen 74360 equals 2520, equally di giving one-half of the prophe tiles to the Papal power; an all the historians of these pe years will not cover the perio ple of Israel occupied the la Paul says, God gave them ju 450 years until Samuel the 1 20; and Ezekiel was comma regal sin of Israel 390 days, a Judah, 40 more, which makes es only to the captivity of Ma of Babylon; and there was te stored reign of Manasseh; t of Josiah; and of Jehoiakim of Jerusalem went into Bal making in all more than 960 cupied the land of Canaan un count. A careful computa the Kings of Israel and Juda books of the Kings, fully est ness of the times given in t I would gladly receive yo was sustained by Bible test would like to see something Yours waiting THE END,

ing; and when he made the first enumeration a week of days, he intended it as a perpetually recurring type of all time: six days of labor, and a rest to follow; for this is the apostle's argument, Heb. iv. 1-12. "There remaineth therefore a rest to the people of God." Surely we may say, *when will it be?* Had there been no apostasy, there had been no confusion in the order of time; but that apostasy that "thinketh to change times and laws," and has prevailed over them to this time, has confused the subject so that it requires much study and patience to unravel and correctly arrange the times that have gone over the world, according to prophetic order, so as to know what is to follow. The result of your scheme of Chronology is not far from the right one; yet I think your mode of arriving at it, is not the one given in the sacred writings; and most of your items lack the proofs which we always want in a matter of so much importance. Permit me to point them out.—1st. There is no evidence that any sacred writer ever reckoned 365 days to a year; nor any other nation before Julius Cæsar introduced it into the Roman Calendar, some sixty years before A. D. They regulated their solar year by intercalaries. It is certain that Moses reckoned thirty days to the month in giving an account of the duration of the deluge; for he says: "From the 17th day of the 2nd month, to the 17th day of the 7th month, was 150 days." Gen. vii. 11, 24; viii. 3, 4. Their mourning months were of the same length. Num. xx. 29, & Deut. xxxiv. 8. The prohibiting months of the Medes and Persians were of the same number of days. Dan. vi. 7, 12; Esth. iv. 11.

All students of prophecy, so far as I know, admit the "time, times, and the dividing of time" for the prevailing of the "little horns" mentioned in Dan. vii. 25, and xii. 7, are terms parallel to the forty and two months of Rev. xi. 2, and xiii. 5; and these also are the equals of the 1290 days of Rev. xi. 3, and xii. 6; and these also equal to three years and a half, which makes it plain that from Moses to John, the sacred writers reckoned 360 days to their years.

It was the Roman power—the mystery of abominations, that changed this mode of reckoning. This is further apparent by the fact that 360 equals 2520, equally divided makes 1290, giving one-half of the prophetic times of the Gentiles to the Papal power; and this is verified by all the historians of these powers. Again: 890 years will not cover the period in which the people of Israel occupied the land of Canaan; for Paul says, God gave them judges by the space of 450 years until Samuel the prophet. Acts xiii. 20; and Ezekiel was commanded to lament the regal sin of Israel 390 days, and the same sin of Judah, 40 more, which makes 430, and this reaches only to the captivity of Manasseh by the king of Babylon; and there was to add to this, the restored reign of Manasseh; the reign of Amon; of Josiah; and of Jehoiakim, before the people of Jerusalem went into Babylonian captivity; making in all more than 960 years that they occupied the land of Canaan under the Mosaic covenant. A careful computation of the reigns of the kings of Israel and Judah, as given in the books of the Kings, fully establishes the correctness of the times given in the sixth of Ezekiel.

I would gladly receive your Chronology, if it was sustained by Bible testimony. As it is I would like to see something more reliable.

Yours waiting THE END, S. DAVISON,

ADVICE TO A MOURNER.

A mourner, pale, bent o'er the tomb,
While fast his tears were falling;
And as to heaven he raised his eyes,—
"My brother," he was calling.

A sage chanced to pass by that way,
And asked for whom he was grieving;
"One," he replied, "whom I loved not
Sufficiently while living."

"But whose inestimable worth,
With grief I now am feeling;
Such grief, my friend, you know not of,
As through my heart is stealing."

"What wouldst thou do were he restored,"
The sage asked not sapinely?
He thus replied, "I'd ne'er offend,
Nor speak to him unkindly."

"But ever I would try to show,
My friendship true and real,
Could he but come to my embrace—
But ah, 'tis all ideal."

The sage then said, "Waste not thy time,
In useless grief and sorrow,
But try from thine affliction sad,
A lesson good to borrow."

"If thou hast friends go cherish them,
No pain their hearts e'er giving,
Remembering they will one day die,
For death comes to all living."
EMMA F. ALDRICH.

Marion, Iowa.

THE COMING STRUGGLE.

The New York Tribune, in an article on the state of Europe, intimates that at no very distant day a general European war must take place, which will involve the whole eastern world. The present condition of things causes great fear among bankers and capitalists generally, and they conclude that next spring, at furthest, will witness a great European war. Specie accumulates in the great depositories of the old world, while business stagnates and labor is threatened with a dull winter; the general aspect looks bad. The nations have been and are preparing for war. Greece is eager for the fray, and Russia is about ready, but will hardly strike till another winter shall have passed. That she is resolutely, steadfastly preparing for it, is plain enough. Her sale of Walrusia to our Government, in exchange for which, partly, we let her have seven iron-clads, are to be delivered to her on the other side of the Atlantic ocean.

Russia is arming to the teeth; the world will hear from her in due time, and whenever war shall break out many nations will desire her success, and will no doubt join themselves to her. Says one writer, "If there be no intermeddling, Russia will drive the Turkish flag out of Europe in the course of two campaigns." But Austria and France are known to look with jealousy on any extension of Russian power southward, and it is wisely supposed that the recent meeting of their two Emperors at Salzburg had reference to this matter. Suppose, then, that Napoleon and Francis Joseph should unite in saying to Alexander, "You must not cross the Danube; we cannot allow you to seize Constantinople—what then?"

Prussia, to-day the most formidable military power of Europe, is understood to be in secret alliance with Russia, and ready to say whenever the occasion shall be presented, "If Russia is

assailed from the West, her quarrel is mine."—And should France actually throw her sword into the scale, it is even hoped that Italy will make common cause with Prussia and Russia. In that case the war will be practically one between the Mohammedan allied with the Catholic, and the non-Catholic powers. Spain will be in sympathy with France and Austria, though unable to render them any assistance. England leans to the Turkish side, but will not engage in the war. Denmark may be drawn into the French alliance, in the hope of recovering her lost German provinces. Sweden will remain neutral.—On the whole, the parties will be pretty equally matched.

Thus the thing stands, and in a moment the least friction may set the whole thing in motion. The final hour is at hand when the angry nations shall go forth to the mighty conflict of ages. The moments in which we live are fraught with eternal consequences, upon which hang a few short years, perhaps months, when the die of human destiny will be cast forever; when he that is holy will be holy still, and he that is filthy will be filthy still; when those who are ready will go in to the marriage supper of the Lamb, Christ is about to be clothed in a vesture dipped in blood. His name is called the Word of God, and the armies in heaven will follow him upon white horses clothed in linen white and clean; and out of the mouth of him who is called the Word of God goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, "King of kings, and Lord of lords."

Thus while the nations are engaged in war, virtually against the Lamb, Christ and the saints will be the conquerors in the end, and they shall take the fifth universal government, which is God's everlasting kingdom upon the earth, and it shall stand forever.

"And peace shall smile from shore to shore,
And nations shall learn war no more."
[Crisis.]

WHO RULES.

Fashion rules the world; and a most tyrannical mistress she is—compelling people to submit to the most inconvenient things imaginable for her sake.

She pinches our feet with tight shoes, or chokes us with a tight neckerchief, or squeezes the breath out of our body by tight lacing.

She makes people sit up by night, when they ought to be in bed; and keeps them in bed in the morning, when they ought to be up and doing.

She makes it vulgar to wait on one's self, and genteel to lie idle and useless.

She makes people visit when they had rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasures and interrupts our business.

She compels people to dress gaily, whether upon their own property or that of others, whether agreeable to the word of God or the dictates of pride.

She ruins health and produces sickness, destroys life, and occasions premature death.

She makes fools of parents, invalids of children, and servants of all.

She is a tormentor of conscience, a despoiler of morality, and an enemy of religion; and no one can be her companion and enjoy either.

She is a despot on the highest grade, full of intrigue and cunning, and yet husbands, wives, mothers, sons, daughters, and servants, black and white, have voluntarily become her obedient subjects and slaves, and vie with one another to see who will be the most obsequious.

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THE HOPE OF ISRAEL

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TUESDAY, OCT. 22, 1867.

W. H. BRINKERHOFF, Editor.

Jottings by the Way No. 2.

At the time of our last writing we were at Palmyra, a small village in Warren Co, about seven miles north of Sandvile. According to appointment we commenced meetings on Thursday evening, September 27th, continuing every evening, and once in the day time on First day until October 1st, giving in all six discourses, one on practical religion, showing that it is suited to the wants of humanity, and calculated to make men and women better in this world, and fit and prepare them for a home in God's everlasting kingdom. It matters not how much religion we may profess to have unless we bear the characteristics of the children of God, and manifest the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, Gal. 5: 22-23) it will not benefit us in the least.

We then took up the subject of the nature of man, showing his mortality; that if he would have immortality, he must get it through Christ, who hath brought life and immortality to light through the gospel; we then took up the subject of the resurrection, showing its importance, and hat it will be at that time, and not before, that the children of God will have immortality. We also took up the subject of the saints inheritance, holding up the idea that this earth in its purified state will be the final abode of the people of God. The attendance was good; a good interest was manifested throughout; quite a number expressing themselves satisfied that we have the truth upon these points. As the time of our stay here had expired, we could not take up the subject of the Sabbath and Law, although the people were anxious to have us do so, and earnestly requested us to return at some future time, and give a full course of lectures. We may in the providence of God do so. This is a somewhat new field, there having been but little advent preaching done here. We trust the seed sown may bring forth fruit to the honor and glory of God. We would here say that during our stay at Palmyra, we made our home at Bro and Sister Sutton's, where our wants were provided for. May God bless them, help them to live out the truths of his word, and reward them in his kingdom.

Oct. 3rd. Returned to Sandvile. Commenced meeting in the evening. Remained here until the evening of First day. The subjects presented were the Saints Inheritance, Second coming of Christ, the basis of Sunday keeping examined, and its sandy foundation exposed. On

Sabbath we had the privilege of meeting with Bro. Davison and Bro. Shortridge. In the evening Bro. S. preached for us on the Law of God. The attendance most of the time was good, and would have been large had it not been for a certain class of individuals who made their presence disagreeable by indulging in the use of intoxicating drinks, thus destroying the body and mind, and rendering themselves unfit for the society of the more respectable part of community. Especially should the place of religious worship be freed from such things. Aside from this the interest to hear was good, and the people of this vicinity are more favorable to the truth when held up before them in its purity without the rubbish which has been attached to it in former days. We have some good brethren here, who are no longer disposed to be bound down by sectarianism, but think the Bible is a sufficient rule of faith and practice. May God help them to adorn their profession by a godly walk and conversation.

On Monday morning, Oct. 7th, we started for Marion, where we arrived safely on Thursday, the 10th, feeling thankful to our kind heavenly Father for his care over us during our absence from home for nearly six weeks, in which time we traveled about four hundred miles with horse and buggy, held 21 meetings, visited a number of scattered brethren, &c. Our object has been to do good, and disseminate light and truth. We leave the result with God.

J. H. NICHOLS. W. H. BRINKERHOFF. Marion, Iowa, Oct. 13th. 1867.

Our Visit at Soda, Berrien Co., Mich.

On the 11th of August, accompanied by my wife's father, we went to visit an aged man of seventy-five years. We had sent an appointment before us to preach on the following day at the schoolhouse near his place. Having arrived at the old man's house, we were cordially received, and heartily welcomed. We had a friendly visit with him, and found him to be a man of excellent understanding and judgment. We discussed many Bible subjects with him, and he agreed with us upon the most of them. However, when we introduced the great and grand subject—the Sabbath of the Lord our God, he was not so ready to agree with us upon that; but we labored to show him that the Sabbath is still as binding as ever upon mankind; and while we were showing him the distinction between the law of Moses and the law of God, he at once saw that but one of these laws was done away in Christ, and that it must have been the law of Moses, and not the law of God. He expressed a determination to seek to know the truth. He said he had long been looking for the people of God, but had failed to find them. He seemed to be longing for a band of brethren in whom he could confide, and who would be a help to him in his declining years.

Next morning we met for worship according to appointment. There was quite a goodly number out to hear us. We spoke upon the signs of Christ's coming. The congregation was very attentive, and seemed to give heed to the solemn

truths of God's word, as they were portrayed before them. The meetings closed; we left another appointment, and met the same congregation again in three weeks. We spoke upon the Law. They were still attentive. We have hope of doing good among them. We distributed a few numbers of the Hope, and solicited subscribers, but have obtained none as yet.

We shall meet them Sunday, Sept. 22nd. We earnestly hope and trust that the Lord will bless our efforts, and much good may be done in his name of Jesus. O, may God wake up his servants to a realizing sense of their responsibility, for indeed "the harvest is plenteous, but the laborers are few," and Jesus is just at the door. Truly what is done, must be done quickly. R. E. HORTON.

Coloma, Berrien Co., Mich.

Doctrines of the Sunday-keepers.

MR. EDITOR: Numerous conversations, discussions, and publications of Sunday-keepers have enabled me to obtain a knowledge of their contradictory, antioiblical and untenable doctrines. Some of their doctrines may be found in the following

SUNDAY-KEEPERS CREED.

- 1. Sunday is the Sabbath.
2. Sunday is not the Sabbath, but the Lord's day.
3. The first day of the week is the Sabbath and the Lord's day when John was in the spirit, although John did not say so.
4. The seventh day sabbath was abolished when Christ rose on the first day of the week, and the first day sabbath was then instituted.
5. Sunday is not the first day, but the seventh day of the week.
6. We do not know whether Sunday is the first or seventh day of the week.
7. We cannot keep the Sabbath, because the sun rises and sets at different times in different parts of the world.
8. It makes no difference what day we keep as the Sabbath, if we keep one of the seven days of every week, although the Lord said, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work" and although "the Lord blessed the Sabbath day and hallowed it."
9. If one day of the week is more holy than another, it is the seventh; but all days are alike.
10. Christ and his apostles did not command that any day of the week should be observed as the Sabbath, but we ought to keep Sunday because the church has appointed that day as the Sabbath, and because the laws of the land demand its observance.
11. The seventh day Sabbath was given as a sign unto the children of Israel, but not unto the Gentiles, although the Lord said unto Israel that the stranger within their gates should keep it.
12. The law of God was changed, whereby the seventh day Sabbath was abolished, and the first day Sabbath appointed instead, although Jesus said, "think not that I am come to destroy the law or the prophets: I am come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled."

- 13. We cannot "be justified by the law;" therefore we need no law.
14. As "the law was our schoolmaster to Christ," the sabbath was abolished when Christ came.
15. As we are to be found in Christ, our own righteousness, which is should not observe the seventh day sabbath.
16. Paul did not teach the observance of the seventh day Sabbath, therefore he did not serve it.
17. Although Paul did not teach the observance of the first-day sabbath, yet he served it.
18. Although the observance of the Sabbath is not commanded in the Bible, yet it is our duty to observe it.
19. Although the Lord said, "the Sabbath of the Lord thy God thou shalt keep," yet on the first day he should work, and on the first day he should work, and we should regard it as the Sabbath of the Lord.
20. Although the Lord rested day and sanctified it, yet we may work on the first day and sanctify it.
21. Although the Lord said, "thou shalt keep," yet we need not keep the sabbaths which men have made.
22. Although the Lord said, "Israel shall keep the Sabbath (and observe it throughout their generations, perpetual covenant)" (Ex. xxxi. 16), children of Israel, nor the gentiles serve this "perpetual covenant, end of their generations has not come."
23. Although the Lord said that day is a Sabbath of rest, holy to day it shall be observed for a sign, yet we need not obey this of God, but we may observe another of that which God commanded.
24. Although we are commanded to conform to this world, and the observance of Sunday is a doctrine of Antichrist, yet we should conform to it.
25. Although the Lord commanded the Sabbath should be observed for a sign, yet it was a carnal command part of the law of Moses which was abolished when Christ came.
26. The commandment to observe Sunday was a part of that law which was given to bring us unto Christ, and a part of that code of laws whereby "thou shalt have no other gods," "thou shalt not kill, thou shalt not commit adultery," &c.
27. Although we are commanded to observe the Sabbath, and to deny ourselves, we are not required to cease from the observance of the Sabbath on Sunday.
28. Although the Bible teaches that we have a right to commence at any time, we do not know how we should begin. (See Lev. xxiii. 32; Luke 11: 21-24; Matt. viii. 5-17.)

18. We cannot "be justified by the deeds of the law," therefore we need not keep the seventh day.

19. As "the law was our schoolmaster to bring us to Christ," the sabbath was abolished when Christ came.

20. As we are to be found in Christ not having our own righteousness, which is of the law, we should not observe the seventh day as the Sabbath.

21. Paul did not teach the observance of the seventh day Sabbath, therefore we should not observe it.

22. Although Paul did not teach the observance of the first-day sabbath, yet we should observe it.

23. Although the observance of the first day as the Sabbath is not commanded in any part of the Bible, yet it is our duty to observe it.

24. Although the Lord said, "the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," yet on the seventh day we should work, and on the first day we should not work, and we should regard it and not the seventh day as the Sabbath of the Lord thy God.

25. Although the Lord rested on the seventh day and sanctified it, yet we may make it a day of labor, and we need not rest on it, but we may rest on the first day and sanctify it.

26. Although the Lord said, "verily my Sabbaths ye shall keep," yet we need not keep them, but keep the sabbaths which men have instituted.

27. Although the Lord said, "the children of Israel shall keep the Sabbath [seventh day], to observe it throughout their generations, for a perpetual covenant" (Ex. xxxi. 16), yet neither the children of Israel, nor the gentiles need now observe this "perpetual covenant," although the end of their generations has not come.

28. Although the Lord said that the seventh day is a Sabbath of rest holy to the Lord, and that it shall be observed for a perpetual covenant, yet we need not obey this commandment of God, but we may observe another day instead of that which God commanded.

29. Although we are commanded to be not conformed to this world, and although the observance of Sunday is a doctrine and practice of Antichrist, yet we should conform to the world therein.

30. Although the Lord commanded that the Sabbath should be observed for a perpetual covenant, yet it was a carnal commandment, and part of the law of Moses which was done away when Christ came.

31. The commandment to observe the seventh day was a part of that law which was a schoolmaster to bring us unto Christ, although it was a part of that code of laws wherein it is declared, "thou shalt have no other gods before me;" "thou shalt not kill, thou shalt not commit adultery," &c.

32. Although we are commanded to make a covenant by sacrifices, and to deny ourselves, yet we are not required to cease from work on the seventh day of the week, because we would not be allowed to work on Sunday.

33. Although the Bible teaches that the Sabbath commences at even, and ends at even, yet we have a right to commence at midnight, although we do not know how we obtained that right. (See Lev. xxiii. 32; Luke iv. 31-40; Mark xvi. 7-9; Matt. viii. 5-17.)

29. We ought to sanctify Sunday because we have been educated so to do, and because the people generally regard it as the Sabbath.

30. We need not fulfill the law by keeping holy the seventh day, because Jesus said that he came to fulfill the law, and as he came to fulfill it, we need not fulfill it.

31. Christ was crucified on Friday, and rose again on Sunday; but he rose after he had been dead three days and three nights, although we cannot demonstrate how there were three days and three nights between Friday afternoon and "very early in the morning the first day of the week."

32. Although the Bible does not describe a Jewish, nor a Christian Sabbath, yet the old Sabbath was Jewish, and the new Sabbath was Christian.

33. Although the Lord rested on the seventh day and sanctified it in the beginning of time, yet the Sabbath was instituted in the days of Moses.

34. Although Sunday was the heathen sabbath on which the sun was worshipped, before and in the time of Christ's appearance on earth, yet it became the Christian Sabbath also.

35. Although Christ said that he did not come to destroy one jot or tittle of the law, and that "whosoever should break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of Heaven," yet he instituted a new code of laws, and changed the Sabbath.

36. Although the law of God was "perfect" in the time of David, yet it was changed and improved by Christ after he came.

37. Although Jesus kept the seventh day Sabbath, and although we are commanded to be his followers, and to imitate his example, yet we need not keep the seventh day.

38. Although the women spoken of in Luke xxiii. 56, rested on the seventh day "according to the commandment" when the body of Jesus was in the sepulchre, yet we ought not to rest on the seventh day "according to the commandment."

39. Although Sunday is in no part of the Bible described as the Sabbath, nor as the Lord's day, but always as the first day of the week, yet we should not imitate the apostles, and New Testament writers, and saints of that day, but we should teach that it is the Sabbath, or Lord's day.

ISAAC SHEN, Planö, Illinois.

The 1335 Days of Dan, xii. 12... Their Commencement and Ending.

One of the evidences upon which was based the coming of the Lord in 1843, is that the 1335 days of Dan, xii. 12, end there. As you notice them in A. D. 533, where the Catholic power dates the earthly acknowledgment of its claim, and we run them down to 1838, where it is promised that the waiting ones shall be blessed, and Daniel "shall stand in his lot." That the abomination was set up in 533, the following historical extracts testify. The only thing that stood in the way of the establishment of the Catholic supremacy was the Vandals, which obstacle was removed by the victorious arms of Belisarius. Says Gibbon (Vol. IV. p. 128):

"The defeat of the Vandals, and the freedom of Africa, were announced on the eve of St. Cyprian, [Nov. 16, 533], when the churches were already adorned, and illuminated for the festival of the martyr whom three centuries of superstition had almost raised to a local deity. The Arians, conscious that their reign had expired, resigned their temple to THE CATHOLICS, who rescued their saint from profane hands, performed the holy rites, and loudly proclaimed the creed of Athanasius and Justinian. One awful hour reversed the fortune of the contending parties."

AS SOON as Justinian received the news of the defeat of the Vandals, he commenced legislation in behalf of the Catholic church. Gibbon (Vol. IV. p. 134) says:

"Impatient to abolish the temporal and spiritual tyranny of the Vandals, he [Justinian] proceeded without delay TO THE FULL ESTABLISHMENT OF THE CATHOLIC CHURCH. * * * The Arian worship was suppressed, the Donatist meetings were proscribed."

From this period commenced a scene of persecution unrivaled by any thing that had preceded it.

"Toleration was not the virtue of the times, and indulgence to rebels has seldom been the virtue of princes. But when the prince descends to the narrow and peevish character of a disputant, he is easily provoked to supply the defect of argument by the plenitude of power, and to chastise without mercy, the perverse blindness of those who willfully shut their eyes against demonstration. The reign of Justinian was a uniform, yet various scene of persecution; and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and THE RIGOR OF THEIR EXECUTION. The unjust sentence of three months was assigned for the conversion or exile of all heretics; and if he still continued at their precarious stay, they were deprived under his iron yoke NOT ONLY OF THE BENEFITS OF SOCIETY, but OF THE COMMON BIRTHRIGHT OF MEN AND CHRISTIANS. * * * On the approach of the Catholic priests and soldiers, they [the Montanists], grasped with alacrity the crown of martyrdom, and the conventicle and the congregation PERISHED IN THE FLAMES." — Gib. Vol. IV. pp. 128-9.

"The sovereign sympathized with his subjects in their superstitious reverence for living and departed saints; his code, and more especially his Novels, confirm and enlarge the privileges of the clergy, and in every dispute between a monk and a layman, the partial judges inclined to pronounce that truth, and innocence, and justice were ALWAYS ON THE SIDE OF THE CHURCH. * * * To promote the temporal and spiritual interests of the church was the serious business of his life; and the duty of fathers to his country was often SACRIFICED TO THAT OF DEFENDING THE FATHOM OF FAITH." — Ib. p. 127.

"The Arian clergy were slaughtered at the feet of their generals by the defenders of the Catholic faith. Three hundred thousand males were reported to be slain." — Ib. p. 176.

"But in the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers, and he piously labored TO ESTABLISH WITH FIRE AND SWORD THE UNITY OF THE CHRISTIAN FAITH." — Ib. p. 131.

Persecution at this time was waged with a high hand against all who were so unfortunate as to disagree with the Catholic church. That they might the more successfully ferret out all heretics, the inquisition was established — that system which during the supremacy of the Catholic power often compelled parents to betray their children, and children their parents. Says Gibbon (Vol. IV. p. 129):

"A bishop was named as the inquisitor of the faith, and his diligence soon discovered in the court and city, the magistrates, lawyers, and

sophists, who still cherished the superstition of the Greeks."

Justinian issued a famous code of Novels from which we make the following extracts. Says Croly:

"The preamble of the 9th edict states that as the elder Rome was the founder of the laws, so it was not to be questioned that in her was THE SUPREMACY OF THE PONTIFICATE."

The 13th edict on the ecclesiastical titles and privileges states:

"We therefore decree that the Most Holy Pope of the elder Rome IS THE FIRST OF ALL THE PRIESTHOOD, and that the Most blessed Arch-Bishop of Constantinople, the New Rome, shall hold the second rank after the Holy Apostolic chair of the New Rome."

Says Croly, commenting on this:

"The supremacy of the pope had by those mandates and edicts received the fullest sanction that could be given by the authority of the master of the Roman World. However worthless the motive, the act was done, authentic and unquestionable, sanctioned by all the forms of state, AND NEVER ABRÖGATED. From this period, the Church of Rome dates the earthly acknowledgement of her claim."—Croly on the Apocalypse, pp. 30, 31.

In the month of March of the same year (533) Justinian wrote a letter to Pope John II, from which we make the following extract:

"We cannot suffer that any thing which relates to the state of the church, however manifest and unquestionable, should be named without the knowledge of your Holiness, WHO ARE THE HEAD OF ALL THE CHURCHES, for in all things as we have already declared, we are anxious to increase the honor and authority of your Apostolic Chair."

Reader, what stronger evidence do you want that the abomination was set up in 533? 1335 days from this time takes us to the day of deliverance. O, if the time was only measured one hundred years in the future, how easily we could believe it. Get ready! Get ready for the coming of the Lord. God's word for it, deliverance will come next year. Even so come Lord Jesus." Amen. D. W. HULL.

THE PERIODS OF DANIEL. NO. IX.

BY I. N. KRAMER.

HIS WORK CONCERNING THE SACRIFICE.

As the services of the sanctuary were services of atonement, a perpetual service, a continual sacrifice; so that what was done to the sanctuary and its services may be said to be done to the continual sacrifice, which in this sense is equivalent to a perpetual service. What then was the work accomplished upon the temple, and its services by the little horn?

In Daniel we find five different places that speak of a work concerning the sacrifice, or the temple and its services. We would first refer to Dan. ix. 26. "And the people of the prince that shall come, shall destroy the city and the sanctuary." Here the action, or work is expressed in the Septuagint by DIAPHTHEROO—to destroy utterly, to bring to nothing, blot out; secondarily, to weaken, lead astray, corrupt."

We next refer to Dan. ix. 27. "And in the midst of the week he shall cause the sacrifice and

oblation to cease." The action in this case is expressed by ANHURSETAL. Lexicon: "Anoo—to raise, raise or lift up, take up, carry, bear, bring, pass, to mount up, ascend. 2. To raise, exalt, make great; to raise to a high, increase. 3. To lift and take away, and so in general to take away, put an end to." These two passages refer to the prince of the covenant for their subject or actor, and describe the work accomplished by the Romans, when they destroyed the city and sanctuary, making an utter end of the temple, and consequently the services dependent upon it.

Again we turn to Dan. viii. 11; we find, "And by him the daily sacrifice was taken away;" and ETARACHTHIE expresses the action. Lexicon: "TARASSOO—to stir, stir up, trouble, to jumble up, contound, alarm; to disorder, agitate, distract, refers to the little horn of Dan: viii. 11, for its subject. Next we read (Dan. xi. 31), "And they shall pollute the sanctuary of strength, and shall take away the daily sacrifice," and is expressed by METASTREI. Lexicon: "METRISTEM—to place in another place in another way, to substitute, give another instead. 2 To remove, set free, 3 In general to remove from one place to another. 4 To transfer, pass, to change ones position, to go over to another party, revolt; to change, alter for better or for worse; (2) to go away, depart; (3) cease from," referring to a host given to the wilful king against the daily sacrifice for its subject, and regarding the little horn and wilful king as identical, we conclude these two passages refer to the same event, viz: the erecting of another temple, and the instituting of other services, in place of that given by divine appointment.

As all of God's plans and arrangements are order and harmony, so anything contrary, different from, or opposed to them, is disorder and confusion. And when God had chosen Jerusalem to put his name therein forever, he selected one spot to be the holiest, the most sacred on earth, and on that spot he chose to have a house erected to his name. Within that house was the most sacred of all the sacred, where his presence abode; where were placed the tables of his law, and the mercy seat, where he extended pardon, and mercy to sinners. So when the little horn erected a holy place on the very spot occupied by the house of God, (which is to be rebuilt, and become the house of prayer for all nations,) and when he instituted services in that holy place, he performed exactly what is expressed in these two passages, first by METRISTEM, to place in another way, substitute, transfer, give another instead, which he did to the very letter when he gave the Mosque of Omar in place of the house of God, and by TARASSOO (to jumble up, confound, confound), when he instituted his own plans, services and appointments in place of God's, bringing in disorder and confusion upon the appointed services of God's house. Thus he polluted the sanctuary of strength, and gave the abomination that perpetuated desolations.

The last passage relating to this subject is Dan.

xii. 11 "And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up (given) shall be a thousand two hundred and ninety days." This passage evidently refers to something that had gone before for a subject or antecedent, and as the four passages above quoted are all Daniel gives to one or more of them. To which of them does it refer? To what the prince of the covenant has done, or to what the little horn did?—We believe it refers to the latter. First because the expression PARALLAXEOS denotes it—alteration, change, declension, a passing by or away. The verb PARALLASSOO means to alternate, change, interchange, exchange, to be altered or different, to corrupt, referring evidently to the work performed by the little horn. Again the destruction of the temple by the prince of the covenant was too early as we have seen by 500 years.—Therefore it cannot refer to it. Lastly the abomination of desolation being coextensive with and inseparable from the work concerning the sacrifice as performed by the little horn, it must refer to the same time that the abomination of desolation was given and to the same power that gave it. It will not do to say that from the time the temple was destroyed, and from or about 160 years after that, when the abomination is said to be set up, shall be 1290 days; that is from A. D. 70, and from A. D. 533-8 shall be 1290; for it is impossible to calculate a given number years from two different periods nearly 500 years apart, and yet have them end at the same time, which must be done if the work concerning the sacrifice, and the giving of the abomination of desolations are not in point of time. Hence we conclude that Daniel's 1290 days must certainly date from the Mosque of Omar.

The Overcomer.

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. iii. 5

How often have I been cheered and encouraged as I have read these sweet and precious promises made to those who will overcome; and he that spake them, "spake as never man spake," whose word can never fail. O how cheering the thought. Often has the inquiry arisen in my mind, Shall I be an overcomer? Shall I be with that radiant throng, standing before the throne of God and the Lamb—clothed in white robes—palms of victory in their hands—singing salvation to our God which sitteth upon the throne, and to the Lamb? Then I read "him that overcometh will I make a pillar in the temple of my God, and he shall go no more out forever, and I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Again, "He that overcometh shall inherit all things. I will be his God, and he shall be my son."

How cheering, how enrapt the prospect how bright! I claim, "I must be an overcomer for myself the joys that are in myself of God."

The invitation extends to: may come, and O, who would to the cheering words of our overcomer, will I grant to si as I have overcome, and am a Father on his throne," and h can over come through the ve and the blood of the Lamb.

Though the way may be st yet it is a bright and shining Jesus for our leader. Yes; this dark vale of tears where death abound, to a glorious the grave. Then we shall be glorious image, and we shall blessed Jesus who suffered at our salvation.

"Salvation, O the joy! 'Tis music to our ear A sovereign balm for e A cordial for our fee

O who would not be an over will be no more death, no more ones no more sorrow or si the inhabitants of that radiant more say, I am sick. How cheering are those blessed promise grim; for we have the blessing there is a rest for the weary.

Yes; Jesus is soon coming els, and to gather his weary of often, when we are weary against sin, or when the friend have forsaken us, do we long for

O, how encouraging the th so soon coming, and if faithful voice saying, "Come ye blessed come now sit down with me o have overcome, as I overcame be impatient, but we long for kingdom of Jesus, when we s cross for the crown; when we king in his beauty, and can ce supper of the Lamb.

LETTER DEPART

They they that feared the Lord spake of the Lord hearkened, and heard it, and was written before him for th upon his name.—Mat

[This department is designed such communications, from Lord, take Jesus as their Saviour their guide, and are keeping of God. Brethren, speak on

From Bro. J. C. Day. BRO BRINKERHOFF: I thought few lines, and let you know t interest in our little paper the We hail with joy its soul mot

me that the daily sac and the abomination (given) shall be a ninety days." This something that had antecedent, and as noted are all Daniel n. To which of them prince of the oove- little horn did?— latter. First because is denotes it—alterna- passing by or away, as to alternate, change, is altered or different, ly to the work per- Again the destruc- ture of the covenant no by 500 years.— it. Lastly the abom coextensive with and concerning the sacrifice orn, it must refer to mination of desola- tion power that gave at from the time the rom or about 460 years ation is said to be set is from A. D. 70, and 290; for it is impos- sible years from two years apart, and yet time, which must be of the sacrifice, and the desolations are not e we conclude that tainly date from the

mer. clothed in white raiment, the book of life, and I will adore his angels." Rev. II. 2 ered and encouraged id precious promises come: and he that man spake," whose how cheering the nry arisen in my omer? Shall I be tanding before the —clothed in white eir hands—singing teth upon the throne, ad "him that over- out forever, and I of my God, and the hich is the New Je- out of heaven from pon him my new erometh shall in- God, and he shall be

How cheering, how enrapturing the thought, the prospect how bright! I am often led to ex- claim, "I must be an overcomer; I must know for myself the joys that are in store for the chil- dren of God."

The invitation extends to all: whosoever will may come, and O, who would refuse to listen to the cheering words of our Savior: "Him that overcometh, will I grant to sit on my throne, even as I have overcome, and am sit down with my Father on his throne," and he tells us that we can over come through the voice of our testimony and the blood of the Lamb.

Though the way may be straight and narrow, yet it is a bright and shining one, when we have Jesus for our leader. Yes; he will lead us from this dark vale of tears where sin, iniquity and death abound, to a glorious immortality beyond the grave. Then we shall be fashioned in Christ's glorious image, and we shall be like him—like our blessed Jesus who suffered and died to procure our salvation.

"Salvation, O the joyful sound,
'Tis music to our ears;
A sovereign balm for every wound,
A cordial for our fears."

O who would not be an overcomer? For there will be no more death, no more parting with loved ones no more sorrow or sighing, nor pain, for the inhabitants of that radiant elime, shall never more say, I am sick. How cheering and encourag- ing are those blessed promises to the toiling pil- grim: for we have the blessed assurance that there is a rest for the weary.

Yes Jesus is soon coming to make up his jew- el, and to gather his weary children home, How often, when we are weary with our warfare against sin, or when the friends we have loved have forsaken us, do we long for our eternal home.

O, how encouraging the thought that Jesus is so soon coming, and if faithful, we shall hear a voice saying, "Come ye blessed of my Father; come now sit down with me on my throne; you have overcome, as I overcame." We would not be impatient, but we long for the appearing and kingdom of Jesus, when we shall exchange the crown for the crown; when we shall behold the King in his beauty, and can celebrate the marriage supper of the Lamb. F. A. C.

LETTER DEPARTMENT.

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

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

From Bro. J. C. Day.

BRO. BRINKERHOFF: I thought I would write a few lines, and let you know that we still have an interest in our little paper the "Hope of Israel." I shall with joy its semi-monthly visits, and can

but hope and pray that the time is not far distant when it may be sent out weekly. We are very glad to hear from the dear brethren and sisters scattered abroad, and could hope that hereafter we might have more short, pithy articles ex- pressive of our faith and hope. This is the life of a paper, while long heartless articles are the death of it.

O how glad we were to read the Report of Bro. Snook and Shortridge, and our daily prayer is that they may be instrumental in the hands of the Lord, in bringing men and women to serve the living and true God, and to wait for his son from heaven. O, dear bro., I am so glad that God has at last raised these dear Bro. with others to shew the fallacy of those deceptive visions, and if possible to bring some from under their baneful influence, that I scarcely know how to express myself. I think their mission a most commendable one—as much so as ever was that of Martin Luther. I know that there are some who seem to fear very much for the gifts of the church; but let me say to such, that no gifts of the gospel church are dangerous while they keep in their proper places; but when they are set up to govern the church, I shall appeal to the old and well tried revelation that God has in mercy left upon record and has taught us that it "is profitable for doctrine, for reproof, for correction in righteousness," that the man of God may have a thorough furniture unto every good work. Amen. J. C. DAY.

S. Utah Ashburnham, Mass.

From Bro. G. W. Perry.

DEAR BRO. BRINKERHOFF: As I cannot attend the Sabbath meetings here any more, on account of feelings between them and myself; because I continue to exhort them to more power and life, instead of health and dress. They acknowledge that they are lukewarm. Eld. John Matteson said in his sermon here three weeks since, that the S. D. Adventist church had "become rich and increased in goods, and had need of nothing."—Therefore they were lukewarm. He endeavored to show that they were still the peculiar people of God, because the witness says, "I counsel thee," &c. Rev. iii. 18. But I read in vs. 15, 16, that they are to be spued out of the mouth of God.—"Because thou sayest I am rich." Now they do say these very words; therefore I must conclude that they as a church have lost their first love, but that there are honest ones in the church I do not dispute; for we read, "As many as I love [i. e. as many individuals in the church as I love,] I rebuke and chasten." V. 19. See also vs. 20-22. There the pronoun he, and him relate to persons and not churches. Therefore we must preach, "Come out of her my people, that ye be not partakers of her sins." Paul says (Rom. xiv 17), "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." In following after righteousness, we shall not only have peace and joy, but eternal life when Jesus comes. Je- sus has promised to help us, and will save us at last, if we will consent to be led by his soft and

gentle spirit. O how good the Lord is to our poor worms: in that he has made such great promises. Let us then heed our Savior's call, and follow in his steps: be honest with ourselves—honest with our God that we may be able to stand erect when the heavens above shall gather blackness, when the "rightness of his coming shall make the stoutest heart of the ungodly to fear and tremble."

May the Lord help us all to stand in that day.— Yours for eternal life. G. W. PERRY. Coloma, Wis.

OBITUARIES.

Fell asleep in Jesus, in Tullyvine, Covin Co., Ireland, on the 16th day of July, A. D. 1867, my niece, Emily J. Martin.

She had never made any public profession of religion, but like Timothy of old, she had been taught, from a child, the holy scriptures, which were able to make her wise unto salvation. From her letters we learn that she was a lover of her Bible, and of the truths brought to view therein. Her delight was in the law of the Lord. Almost her last words were, "I am going to sleep in Jesus." She leaves a mother and an only sister to mourn her loss, but they mourn not as those who have no hope. Soon, if faithful, they will meet dear Emily in full immortal bloom and beauty to part no more forever.

Also, my sister, Susan M. Armstrong, near Clarence, Cedar Co., Iowa, on the 11th day of October, 1867, Aged 18 years, 8 months, and 8 days, after a short illness of two weeks.— Her disease was typhoid fever. For a number of years she has kept the Sabbath of the Lord. Three years ago she was baptized by Bro. Brinkerhoff, since which time she has tried to walk as one professing to be a follower of the meek and lowly Jesus. The Bible was her daily companion; the near coming of the Lord her only theme. She loved the assembly of the saints, and longed for the time when the saints of all ages should meet, never more to be separated. A few hours before her death, she exclaimed, "I want Jesus, only Je- sus." Death had no terror for her; sweetly and calmly she went to sleep in the arms of her dear Redeemer, who will watch her precious dust until the morning of the resurrec- tion, when he will bring her forth, clothed with immortality and eternal life. And oh, may the Lord prepare us, who are left in this dark and sinful world, to meet our loved one in the glorious resurrection morn.

Again we shall meet our dearly loved friends. When the sorrows of life are past,—I send. Again we shall meet when the Saviour di- When we reach the haven at last. Again we shall meet the loved and the lost, in that blissful world to come. Though now by the waves of affliction we're So on we'll rest in our glorious home. SARAH E. ARMSTRONG

THE HOPE OF ISRAEL.

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

WE ARRIVED safely at home on the 10th of this month, after an absence of nearly six weeks, and were glad to enjoy the society of dear friends again. We are having many calls to labor, which we design in the providence of God, to fill as soon as possible. Bro. Nichols, who was with us, should be kept out in the field as much as possible. He is capable of presenting the truth, and loves the glorious theme of salvation. None should be idle. There is work for all.

Bro. HULL has been presenting in a course of lectures in the Advent Chapel at this place, the evidences of the coming of the Saviour in 1868. He understands that many of the prophetic periods terminate in 1868, and is very sanguine of the truthfulness of his positions. He differs but little from Thurman, as far as we are capable of judging; and we understand intends to labor a portion of his time advocating this doctrine.

Bro. HAMILTON's work on the "Visions Exposed" is delayed a little in consequence of our absence, and a press of work at the office. We shall be able to fill all orders soon.

COMING EVENTS CAST THEIR SHADOWS BEFORE. The Bible student will wait with deep interest for coming events in the history of Papacy and Mohammedanism. Both are wasting away together. The *mene tekel* is written upon their walls so plainly that all may read and understand. The evidences that go to prove that we are very near the second coming of Christ, keep increasing about us, and shining brighter in all parts of the world where such signs are to be expected. We have no doubts but that we are right in looking for the speedy coming of Jesus; but we believe the light will continue to increase till the glorious event takes place. Let us all keep "unspotted from the world," that we may be ready to hail his appearing with triumphant joyfulness.—*Crisis*.

The best place to study theology is at the feet of Jesus, and the best preachers are those that preach by example. Study thy lesson well and perform thy duty faithfully.

The Duties of Brethren.

Every brother should punctually attend public worship—should sit erect in his seat—keep his feet off the backs of the benches—keep his knife and his tobacco in his pocket [Christian Brethren should not defile their pockets or their mouths with the vile stuff.—J. B.] during meeting—keep awake—pay strict attention to the sermon—take part in the hymn—kneel in prayer—not whistle the key-note of the next hymn while the pastor prays—not be heard rustling the leaves of his hymn-book during prayer—should get from his knees to the bench without lumbering or thundering about with his feet—without grunting and long breaths. Those that intend to sleep in church should carry pillows with them; and pastors that are accustomed to preach two hours every Sabbath should give notice beforehand, and then give a recess of ten minutes in the middle of the discourse for quieting the children with sweet cake and cool water. Every brother should live a christian at home—maintain family prayer—speak kindly to his wife and children—furnish his family with good books, good papers, good fire-wood, and wholesome flour. He should be an habitual reader and student of the Bible—one of the best of religious books—and try to keep himself informed in the religious movements and demands of the times. He should get all the new subscribers possible for his weekly religious paper, and should renew his own subscription from one to six weeks before the time expires. All other duties will be found in the Golden Rule.—*Gospel Herald*.

Appointments.

CONFERENCE.

There will be a Conference held at Waverly, Van-Buren County, Mich., Nov. 8th, 1867. Let there be a general rallying.

JAMES WATKINS.

BUSINESS DEPARTMENT.

Business Notes.

Bro. DAVISON:—The address for which you inquire, is A. G. Long, Altovista, Davies Co., Missouri.

Bro. R. E. HORTON:—We send the *Hope* to Abraham Baer, Sodus, Berrien Co., Mich.—If this is not right, let us know.

RECEIPTS

For the HOPE OF ISRAEL.

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

J C Day, Jehu King, \$2.00 EACH.
A Sister, \$1.50, Luther Burt, \$0.75, Abraham Prosser, \$0.50.

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THE

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Soon will the Saviour Rest from your labors. Inherit the kingdom. Eternal life is given for you.

There sorrow and sighs, No sickness or dying, And the enemies of the Lord, For righteousness again.

There is rest within the world, That city of foundation, Lord; There to roam the faithful happy plains, With all the loved of God.

The hope of this redemption, In ones of old. And the holy One, send forth old, To rule and reign in swell, And celebrate the song.

There we'll see those patriarchal bands, In the dew of youth, And best of all, my dear, Prepare, O glory! hallelujah! *Crisis*!

Our sufferings, and our sorrows, are all for you.

BY

"For I reckon that the sufferings of this time are not worthy to be compared with the glory that shall follow."

There are two points in the text. (1) The sufferings of this time. (2) The glory that shall follow. Weighing the matter, the sufferings are but a moment, and the glory is forever.

debtor and creditor, and the glory is forever.