

# THE HOPE OF ISRAEL.

Vol. I WAVERLY, VAN BUREN Co. Mich. Fifth-day, March 10th, 1864.

No. 9

## For the Hope.

### LINES.

BY E. N. FULLER.

- 1 O, if poor sinners did but know  
How much for them I undergo,  
They would not treat me with contempt,  
Nor curse me when I say repent.
  - 2 Give credit now, to what I say,  
And mind it till the Judgment day!  
Of God, we're called, ordained to go  
To warn your neighbors, here below.
  - 3 My parent's house I've bade adieu,  
And on my journey now pursue;  
To distant lands I now repair,  
To warn poor sinners far and near.
  - 4 My loving brethren think it strange,  
Why I should leave my nearest friends;  
My sisters wonder where I am,  
That I do not return again.
  - 5 Through storms of wind & rain & snow,  
Both day and night I have to go,  
To fill appointments ready made,  
Or find a place to lay my head.
  - 6 The rolling current beats with force,  
And oft times drives me from my course;  
But he who is the sparrow's care,  
Protects, and drives away my fear.
  - 7 Sometimes with hunger I grow faint,  
And travel on 'till almost spent,  
Without a friend or shelter nigh,  
But He who hears the raven's cry.
  - 8 But yet I hear a glorious voice,  
Saying, Arise, in me rejoice;  
Go to the world's remotest bound;  
I'll be thy guide while foes surround.
  - 9 Christians, we here may meet no more,  
But there is yet a happier shore,  
And there released from toil and pain,  
I hope dear friends, we'll meet again.
  - 10 Meet all the loving pilgrims there,  
And in God's kingdom have a share,  
And shout and sing our sufferings o'er  
Where Christian friends will part no more!
- Knoxville, Iowa.

**HIDDEN TREASURES.**—In the "green room" in Dresden, where for centuries the Saxon princes have gathered their gems and treasures until they have become worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens, and reveals a golden yolk.

Within this is hid a chicken, whose wing being pressed, also flies open, disclosing a splendid golden crown studded with jewels. Nor is this all; another secret spring being touched, hidden in the centre is found a magnificent diamond ring.

So it is with every truth and promise of God's word,—a treasure within a treasure. The more we examine it, the richer it becomes. But how many neglect to touch the springs! [Sel.]

—A Nebraskan has invented a machine by which clean, pure sugar, equal to the best coffee-sugar, is produced from sorghum syrup in a few minutes.

## For the Hope.

### THE CHURCH NOT IN DARKNESS. I. Thess. 5: 4

A deep sense of the vast responsibilities resting on me, as a servant of God, prompts me to speak the thoughts that stir my inmost soul.

A fearful prospect lies before us; a world, slumbering on perditions firey brink! a church drowsily proclaiming, 'my Lord delayeth his coming! while clouds hang over the earth, darker than any that have enveloped the world, since the first ray of light beamed from Bethlehem's star!

The sword cometh; how can I hold my peace! The Judge standeth at the door; how can I be silent!

For the consolation of the Thessalonians, whose hearts were bleeding with bereavement, the Apostle undertakes to dispel their anguish, by dispelling their ignorance concerning those that sleep in Jesus. Looking downward, and pointing to earth's world-wide charnel-house, he sees, and traces from the rock-hewn tomb of Joseph, a single brilliant ray of light and hope. Here was a torch for the hand of Faith, and a light for the eye of Hope. If God had brought Christ from the dead, then those who are in Christ, must also be brought. The living shall have no pre-eminence at last, over those who in former ages had lived and died in the Lord. For the Lord himself shall descend from heaven, a mighty shout shall proclaim his victorious power and majesty; the awful voice of the archangel, and the swelling echoes of the far resounding trump of God, shall proclaim alike perdition to the sinner, and deliverance to the saints! What a scene ensues! Forth from their graves, burst the unnumbered saints of God. Earth and sea teem with an immortal host. Each living saint feels it is the power of an endless life! Lo, this mortal, puts on immortality! They come, an immortal company, from every land and clime. From prisons, dens and deserts, from vallies and from hills. Oh! how beauteous are their glittering ranks! And now the shouts of joy go up! The Savior's smile is seen. The pierced hand wipes away the lingering tear! The dead and the living are together once more. Prophets and Apostles meet; and martyrs behold their martyred Lord! And so shall they be forever with the Lord! Calmly and kindly does the Apostle turn, and place this glowing picture before the mourner's weeping eye, bidding them 'comfort one another with these words!' Blessed words! Consoling thought! They have been the source of joy to mourning hosts, for eighteen hundred years. And still they hush the low complaining sigh; still they dry the flowing tear; still they make the place of weeping a place of joy; and bind about the tomb the flowers of never fading hope! Still they comfort those who weep above the dead!

Never should the Christian's eye cease to contemplate this picture; never should his heart cease to thrill with anticipation; never should his hope cease to embrace the promise, until

the rent heavens disclose the majestic form of their descending King: the quaking earth deliver up its sleeping captives at his call, and the saints from every age and clime, unite in singing 'the song of Moses and the Lamb!'

Dear brethren, seeing that we look for such things, what manner of persons ought we to be, in all holy conversation and godliness.

From your brother in the Lord  
Galesburgh Mich. GILBERT CRANFORD.

**QUERIES.**—Will some brother comment on Rev. 16: 20. "And these both were cast into the lake of fire burning with brimstone." He then goes on and measures off 1000 years. And after that, in chap. 20 vs. 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." Now, it seems to me that the beast and false prophet have an existence during that 1000 years.

**WHO IS A JEW?**  
Also, in chap. 22: 2. 'The leaves of the tree were for the healing of the nations.' Now, if the saints are all gone up to heaven, and the wicked all destroyed, what nations are to be healed? For the last enemy is the second death, and then there will be no more curse.

**E. N. FULLER.**  
Gov. Yates states officially that Illinois had raised 140,000 men up to the end of 1863, that under every call the State has exceeded her quota; and has not, at any time, been subject to a draft.

**From the Crisis.**  
**THE COST OF WAR.**—There is no way, probably, in which a nation exhausts itself so quickly as by war. The exhaustion is as complete morally as financially. It works only ruin. It is Satan's harvest time; and when professors of religion and ministers join in and urge on the bloody strife, he is sure of a great ingathering to his ranks. This truth, perhaps, was never more applicable than in the present war.

In a lecture given by H. W. Beecher at Music Hall, Jan. 14th, he remarked as follows:—  
"There has been \$1,200,000,000 of property sunk, worn out, annihilated. To secure a little of it remains in forts, and ships, and other forms of property; but most of it has been lost beyond recovery. This is a gigantic sum, truly."

## TEN COMMANDMENTS IN VERSE. FOR CHILDREN.

- 1 Thou shalt have no gods but me.
- 2 Before no idol bow the knee.
- 3 Take not the name of God in vain;
- 4 Nor dare the Sabbath day profane.
- 5 Give both thy parents honor due.
- 6 Take heed that thou no murder do.
- 7 Abstain from words and deeds unclean;
- 8 Nor steal, though thou art poor and mean.
- 9 Nor make a wilful lie and love it.
- 10 What is thy neighbor's dare not covet.

## BABEL'S BIBLE. CHAPTER I.

- 1 Jesus saith, Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.
  - 2 He likewise saith unto John, the Baptizer, when John forbade his being baptized,
  - 3 Suffer it to be so now;
  - 4 For thus it becometh us to fulfil all righteousness.
  - 5 Now, to fulfil meaneth to abolish.
  - 6 Jesus fulfilled all righteousness, when he was baptized.
  - 7 The law was also fulfilled at his crucifixion.
  - 8 Both are therefore done away.
  - 9 And, for this reason there remaineth neither law nor righteousness in all the churches of Babylon.
- [Babylon Church Gazette.]



# THE HOPE OF ISRAEL.

PUBLISHED, on the 10th and 24th of each month.  
TERMS, Seventy-five Cents a year.

H. S. DILLE, Editor.  
GILBERT CHAMBERLAIN, JOHN REED,  
Corresponding Editors.

## The Conference.

Will be held at Grandview Corners, near this place, FRIDAY, APRIL 15th 1864, and continue over Sabbath and First-day. Rally! Brethren, and pray God may grant us a heavenly meeting. Dr. Waterman Phelps, Dr. S. Davidson, Dr. H. Perry, Dr. N. Fuller, Dr. V. M. Gray, you are each earnestly solicited to come; and as many as you can get to come with you.

The Elders will get together early on Friday, to talk over, and settle any difference of opinion that may exist. Brethren, come, and, sure as you are Christians, we will form a union; firm, sacred, and never to be broken!

Come by M. C. R. R. to Paw Paw. Write, and we will meet you there.

## WHO IS A JEW?

Slain by the law, I'm dead to sin: Rom 7.11.6:2  
Buried with Christ I too have been; Rom. 6:4.  
Risen again to life anew: Rom. 6:4. Col 3:9 10  
I therefore am a Bible Jew. Rom. 2:29.  
If bound like Paul, like Paul I'd tell,  
'Tis "for the hope of Israel!" Acts 28:20.

Two articles from Dr. Sheffield in our next. Brother, come to conference.

Br Branch writes from Hartford:—"There is a general time of health among the brethren. We are striving for the faith once delivered to the saints, and trying to keep all the counsel of God, blameless."

A CONTRAST.—Let a merchant join with the popular churches, in keeping sacred the day set apart by the "ancient" heathen for the worship of the Sun, and he will trade as much on the Lord's Sabbath as he can on any other two days in the week; while one who keeps holy the Lord's day is obliged to put a notice, something like the following, upon his door,—

"POSITIVELY. NO TRADING HERE TO-DAY."

The following extract we take from a work entitled 'Female Sovereigns,' written by Mrs. Jamieson, and published by Harper Brothers, N. Y.

"She" [Queen Elizabeth] "was with difficulty persuaded to allow the communion table to be substituted for the high altar and crucifix; and when theaters were first licensed, plays were allowed only on Sunday which was then a festival and not a Sabbath as now."

Elizabeth ascended the throne in 1558. Died 1603. Catholics and Protestants had both ruled England, yet Sunday was a 'festival'—not a Sabbath, as now. Comment is unnecessary.

THE VOICE OF THE WEST, AND SECOND ADVENT PIONEER, is published at Buchanan, in this State, by J. V. Himes, Father Miller's co-laborer and traveling companion. Eld. H. is the oldest Advent editor and publisher in America. The first four propositions he lays down we, as people, fully endorse. They embrace, Earth's restoration; reign of Christ; restoration of Israel.

When Abraham and his seed, with all the rights of the dead, will possess the new earth, &c. He says:—"On the general doctrines and ordinances of Christianity, we shall maintain, among others, the divinity of Christ, the atonement, the influence of the Spirit in regeneration, justification by faith, repentance toward God and faith in our Lord Jesus Christ, eternal life only through Christ, and the perdition of ungodly men, putting on Christ in immersion, and rising to newness of life, the fellowship of the saints in the primitive church order, the continuance in the apostles doctrine, breaking of bread and prayers, the sacred observance of the first day of the week as the Christian Sabbath, in accordance with primitive usage."

When Br. H. proves, by a 'thus saith the Lord,' that the first day of the week is the Sabbath, we will give him our interest in this office, make over our list of subscribers to him, go to work in his office for naught save board and clothing, and eternally thank him for having shown us the truth. In nearly every thing else we agree, and would say the 'Voice' richly deserves a place in every Advent family. Weekly, \$2 a year. \$1, six mo.

—Here it is! Run quick, children, and look at it! Five numbers of the 'YOUNG PILGRIM,' a paper published on purpose for you, have just come to hand. See, the paper is white as snow! The print, how clear and plain! And the pictures, O, how beautiful they are! But, better than all the rest, are the delightful stories, and Bible lessons. And all for 25cts a year!

Address, 'Young Pilgrim,' Crisis Box, Boston, Mass.

## REST FOR THE WEARY.

It is Sabbath eve. Six days of perplexing toil are passed, and now, thank God! I am permitted—nay not permitted, I am commanded to rest. And, that too, by the blessed Jehovah, who forcing that man, in his eagerness to accomplish his own purposes, would sacrifice health and comfort, destroying all the energies of body and mind, kindly reserved one day for himself, and commanded his children to rest. O, day of sacred peace and joy! O, blissful hour of holy and sanctified time! 'The Lord's day.' The day that above all others, he calls his own. A day set apart, when earth bloomed in its Eden beauty and loveliness, as it came perfect from the hand of its God.

Yes, and upon this blessed day he himself rested. And not only so, he "blessed the SEVENTH DAY, and sanctified it; because that in it he had rested from all his works which God had created and made." And again, in speaking of this holy and sanctified day, he says, "It is a sign between me and the children of Israel forever, for in six days JEHOVAH made heaven and earth, and on the seventh day he RESTED AND WAS REFRESHED." Yea, the Infinite Creator found pleasure in resting upon this sacred day. Before man had sinned, God gave this day to him. Before the giving of the sacred Law on Sinai, man was required to keep it. And the blessed Jesus testifies that "the Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

Yes, it was made for man; and if God took delight in resting from his labor upon this day, should it not also be our delight, to imitate his example? Let any one, labor almost day and

What law? The Ten Commandments. There is much comprehended in those 'Ten Words.' I understand that some professed Commandment keepers, avoid one of them. Now 'to the law and the testimony.' Christ came to fulfil the law; and if we are Christ's, we must fulfil it as he did. Now, if men can make out that God gives them any more lenity than he did the apostles, then may be they can get around obeying the command I have reference to. Hear what Jesus says:—

"Ye have heard it said by them of old time, thou shalt not forswear thyself; but shalt perform unto the Lord thine oaths."

But, what do you say about it?

"But I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Now, the Savior came to do his Father's will; not his own. The commandment of God says, 'Thou shalt not bear false witness.' But it does not say 'we shall not bear true witness.' But, 'Don't swear,' says our Savior; but let your witness be 'yea' and 'nay.' Now, there are two kinds of witnesses, the false, and the good ones; and the good ones are God's true ones, and Christ don't want them to swear. And, to tell the truth, where you find a commandment keeper, you will find one that won't take an oath, if it were to gain all the filthy lucre this State is worth. Brethren, don't claim you are keeping the commandments of God, while you are breaking one of them, because the world wants you to, and because you can gain some point, to gratify your lusts, or to gain some property. No, God is going to have a people, separate from the world. Don't let us think that we are more than we are. Let us look well that we are doing God's will, that we may be that people that are found obeying 'the commandments of God and the faith of Jesus.'

Now, out of the mouth of two or three witnesses shall every word be established, as every truth has its witness. Next, let us hear what James says. But above all things my brethren, swear not." Jas. 5:12.

Now, I claim that when a man takes an oath, he breaks the 3d Commandment, for he has to swear to 'tell the truth, the whole truth and nothing but the truth, so help you God.' Now, that command says, "Thou shalt not take the name of the Lord thy God in vain;" and Christ says, "Swear not at all!"

John says, "If ye love God you will keep his

commandments." Brethren, let us obey God rather than man.

Yours, striving for eternal life.

J. M. RICHARDSON.

Bloomingsdale, Mich.

Kalamazoo, Feb. 20th, 1864.

Brother DILLE—Allow me to say a few words through the 'Hope,' on the duty of the believer in the soon coming of the Son of Man to judge both the quick and the dead. We, as believers, are living in the most perilous times of the world's history. I think this will be admitted by all Bible students. If so, then of all men we as Enoch should walk with God, not only on the Sabbath, or at the house of God, or with our brethren, but at home, in our families and with our children, when they are under our control.

I am aware that Christians are, and should be somewhat indulgent toward their children; but, they should not allow them to curse and swear, as some do, I fear to their hurt, and perhaps to their destruction. This is wrong.

This is close work, and your unworthy brother feels it. And that is why he writes, that the evil may be remedied before it is too late. The parents have a responsibility resting upon them, that is overlooked, by being too indulgent.

Come, let us awake, and arise from these low grounds, and get a little closer to the Great Head of the Church, that we may receive those heavenly instructions that belong to us, as Christian parents. God's children have wandered, and gone away so far, that I fear some of them will never see the inside of the kingdom of heaven. Come, my brethren and sisters, come, and the good Lord will help us to get above the foolish passions of this world, and aspire to nobler thoughts and nobler works, than Cesar does. O, may the Lord help us to live as epistles of God, 'read and known of all men,' and be ready at all times to give a reason, a Bible 'reason,' of the hope that is within us, to every one that shall ask us, with meekness and fear; and while we 'render to Cesar' his own, let him do his own evil work, but let us 'watch and be sober,' and hope to the end. Cesar and his servants are doing up their work very fast, and their cup is nearly full, and soon they will have their reward, which is death. And God's children will get theirs, which is life, eternal life!

May the Lord keep us from the coming storm, which will be more terrible than the two in the past, from which God preserved good old Noah, and righteous Lot. The third woe will come quickly. May we, like good old Simeon, patiently wait for the consolation of Israel. More hereafter. Your Brother in tribulation.

I. J. PERKINS.

Another neat little epistle, with a donation accompanied the above. The letter concludes thus:—

"Our prayer is, that the Lord will stand by you, and that your brethren by their united efforts, will assist you: also, that you may fearlessly advocate those blessed truths, that we as a people, love more than life. Blessed be the good Lord for his precious Word. Amen."

I. J. PERKINS.

L. H. PERKINS.

Thank you dear Brother and Sister. May God bless you, and keep you in the midst of all your many trials, and give you each a victor's crown, and eternal life in his kingdom.

The following we find in the 'Voice of the West.' It will do to sing. Brethren, try it.

FAITH IN GOD.

Advent brethren, do not waver;

Fearlessly the truth confess;

Can his promise fail? No, never—

'Tis eternal righteousness.

Without doubting,

Take your stand alone on this.

Man may scoff, deride and slander,

But that Christ is at the door

All shall soon believe, and wonder,

When too late, and scoff no more,

Look up children:

Soon the conflict will be o'er.

Doth not each alarming token

Bid us joyfully look up?

Nought can fail, the Lord hath spoken,

Given signs to strengthen hope,

Can we waver,

While we lean on such a prop?

All around is consternation,

Manly firmness fails with fear;

Maddening strife, distress, oppression,

All proclaim the Lord is near,

Welcome tidings,

Wait and watch till he appear.

## DIED.

In Otsego, Jan. 12th Sister BETSY WASSON, aged 65 years, 10 months, and 4 days.

Sister Wasson gave her heart to the Savior, in her early life, and her works have shown her to be a living Christian. She believed in the coming of the Lord, and tried to live so that when he should come, she could look up and rejoice, saying 'Lo, this is my God, I have waited for him.' We saw death approaching, and asked her if she was willing to die. "Yes" says she, "if it be God's will." She said, "Tell Eld. Cranmer to preach up the resurrection of the dead, just as the Apostles did. That is the only right way." We watched by her bedside during her last hours, and feel satisfied that she fell asleep in Jesus. And, if we prove faithful, we expect to meet her in the morning of the first resurrection, not writhing in pain and agony, but, blooming in all the vigor and beauty of eternal life, clothed in a robe of righteousness, and the palm of victory in her hand!

She leaves a large circle of friends and relatives, who deeply mourn their loss; for those who knew her best, loved her most. Her aged companion, and youngest daughter, are left alone to console each other in their bereavement. Yet they are trying to live the life of the righteous, that they may have an inheritance in the kingdom of God; and as they have met so often together, to sing in the congregation here, that they may sing the song of redemption on the heights of Zion.

"The mighty conqueror shall appear,

High on his regal seat,

And death, the last of all his foes,

Lie vanquished at his feet."

"Then shall we see his lovely face

With strong immortal eyes,

And feast upon his wondrous grace,

With pleasure and surprise!"

MARtha A. HARRIS.

—A man, by the name of MRS. RICHARDSON who for many years has lived in Waterville, Berrien Co., Mich., was taken sick about July last, and has been most of the time confined to his bed, has at last put an end to his own existence! Mr R. had but little hopes of recovery; but the best medical aid was called. But he grew worse, and for three weeks, had not been able to sit up one moment.

On the night of the 24th of February, while the family were asleep, and the watchers sitting by the stove, (there being a quilt hung between them and the sick man,) he got up and went through a door, opening at the head of his bed, (the quilt also being between the watchers and the door,) went to a bed, where a boy was sleeping, and took a knife from the boy's pocket. There being an outside door to that room, he passed out unnoticed, went to a grindstone, which stood about three rods from the door, and sharpened the knife; then went to the corner of the house, and there cut his throat, and threw the knife down; and then went, about five rods, to a ditch, which was dug to drain his farm, (the water being about two feet wide, and three inches deep,) and drown himself. He was soon missed from the house, and search was made. It caused not a little excitement. The boy missed his knife; the friends, knowing the state of his mind—that he was almost in a state of despair—feared he had got it. They looked around the house, they looked about the barn, and he was finally found, a lifeless corpse!

Mr Richardson has been a Deacon in the Congregational Church for many years. He was a man much esteemed by all who knew him; and in his daily walk, lived out the religion he professed. He has left a wife and three children, to mourn the loss of a kind companion and father.

E. G. BRANCH.

## TO PRINTERS.

29 lbs Dbl Small Pica.  
1 font Dbl Great Primer Ant, No. 3.  
1 " 6 line Hub. Tuscan, (Wood,)  
1 " 6 " Clarendon.  
1 pr News Cases.

The Type have never been used on more than one dozen small jobs, and will be sold cheap. For terms apply at this Office, or to

R. W. HASTINGS.

Waterville, Mich.

## RECIEPTS FOR THE 'HOPE.'

KEITHSBURG, Ill. E W Shortridge, T Whitehall, \$1. FARMINGTON, Ill. A Robinson 75c.  
NORRIS Ill. Eld. S Davidson, 75c  
KNOXVILLE, Iowa. E N Fuller 1.50 D. Overton 75c, LANSING, Iowa, L Tiffany, 75c  
EDGERTON Wis. S Davis 75c.  
FT ATKINSON, G Stultz 75c  
BUSSEYVILLE. Eld W Phelps, T Bickle, M Southwick 75c.  
COLOMA. N A Perry, 1.00.  
LODI. C W Stanley 25c.  
OTSEGO Mich. Martha Harris 75c.  
To be Continued.

## RECENT DONATIONS.

Caleb Howland 1.00  
Br & Sr Perkins 50



Messrs. Editors:

In No. 5, of your paper, I find in the 'Midnight Cry,' written by James Watkins, allusion is made to II. Thess. 2d chap., where, after quoting the 3d & 4th verse, he says, 'Reader, if you dispute this being the Papal Church, please tell us what it is, and you shall be thanked very kindly for it.'

Whether I shall be able to make you to understand who it is, I know not; but I will give you what I am taught in the New Testament concerning him, and leave you to decide for yourself who fills the description. And here let me remark, that, in prophecy, if the thing follow not, so as to fill the description, either the prophecy is false, or else we have made a mistake in pointing out its fulfillment.

II. Thess. 3: 4. 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God.'

Now, the first thing for us to do, is to find God's temple. He who gave us this prophecy says, in I. Cor. 3: 16, 'What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?' II. Cor. 5: 16, 'And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.' I. Cor. 3: 16, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' There is abundance of proof besides what I have quoted, to shew that the body is the temple, created by God himself in which to dwell; that he may always be with us, his own work, teaching and guiding us while it is his pleasure for us to dwell here in the flesh. But the temple became defiled through transgression; and God left his temple, for he is too pure a being to dwell with sin, and therefore, his temple, (the body,) became the abode of evil. Now, Jesus came to cleanse the temple of God, and especially the sanctuary, the heart, which is the seat of life, so that the Holy Ghost, (which is the Spirit of God,) should come again to his sanctuary, and dwell again in his temple.

Concerning this 'Wicked,' spoken of by Paul, there is a clear distinction between him and the natural man. For the natural man, if he worships anything, it is something of his own creation, or something set apart by him to worship. But this 'Wicked' spoken of, that should come, hath exalted himself 'above all that is called God, or that is worshiped.' Therefore our attention is more particularly drawn to the difference existing between him, and the Spirit of the living God; as the 'man of sin' occupies the place that belongs to God alone. It is farther said of this 'man of sin,' 'Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall

send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' In noticing the difference between the true, and the delusion, we notice that they both have their respective ministers; but the doctrines they preach are different. In order to point out this difference, all we have to do is to point out the true doctrine; and all that differ from that, is not true, but false, a delusion, is 'he that should come,' is 'the man of sin,' let his other names be what they may.

John the Baptist, in speaking of Jesus, says—Luke 3: 16, 'John answered saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost, and with fire.' We find no record that Jesus baptized any with the Holy Ghost until after he arose from the dead. But we have record of their being baptized with the Holy Ghost after he was risen; but I shall quote but one instance, which is that of Cornelius, as related by Peter, Acts 11: 15, 16, 'And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.' Mark 16: 16, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Who will say that this baptism, spoken of here, does not include the baptism of the Holy Ghost? I think there is no one.

Let us next enquire, Who is entitled to this baptism, or who has the promise of it? Is it not those who believe in the Lord Jesus Christ? and none other? Who is it, that believeth on the Lord Jesus Christ? I answer, Those who 'heareth his sayings, and doeth them,' they are they who believe on him; and none but them are believers, and none but them, will be baptized from heaven, or receive 'the gift of the Holy Ghost.' Some may say that they believe his sayings, but do them not; and think they will be saved. But they have not the promise. For their faith is dead, having done nothing more than unbelief does. They are not baptized with the Holy Ghost, and have no promise of salvation. The reader may ask,—Why is it so very essential to keep the words of Christ? I will answer,—Because it is the only thing that will cleanse the heart from all filthiness of the flesh, and make it a fit place for the Spirit of God to dwell in; and if the sanctuary is cleansed, which is the heart, the temple, which is the body, will be clean also.

It says, in the description of the working of 'the man of sin,' that it is all done 'in them that perish,' for the reason that they 'received not the love of the truth.' Now I will ask—'What is truth?' I will let the Lord Jesus answer. John 14: 6, 'Jesus saith unto him, I am the way, the truth, and the life.' He saith in his prayer to his Father, John 17: 17, 'Thy word is truth,' identifying himself so with his sayings, that he who received the love of the one, must receive the love of the other. Jesus also said in another place, 'If a man love me, he will keep my words.' He also said to his Apostles, John 15: 20 'If they have kept my sayings, they will keep yours also.' In regard to the sayings of the Lord Jesus having power to cleanse, I will quote his own

words, to his disciples. John 15: 3, 'Now ye are clean, through the word which I have spoken unto you.' What I have written thus far, proves that all those who have not kept the sayings of the Lord Jesus, have not received 'the love of the truth, have not been cleansed, and have not received the Spirit of God, (I mean those who call themselves the people of God,) but have been made to believe a lie, because they believed not the truth, but had pleasure in unrighteousness.'

But, the reader will say that John, in his first Epistle, says, 'The blood of Jesus Christ his Son, cleanseth us from all sin; and you say that the sayings of Christ, if kept, will do it.' How is this? Now, dear reader, I will ask you one thing, which, if you will explain to me I will also answer you. How is it that the sayings of the Lord Jesus, and the Lord Jesus are both one? I will put the question still plainer,—How is it that the Word of God, and the Son of God are both one? And here let me say to you, that here is a great stumbling block. Those who are not taught in the Word, do not obey the Word, 'receive not the love of it,' they stumble at the blood of Christ, embrace a delusion, that is said should come, and so perish.

Now, we know the Pope of Rome has set himself up very high; but, has he set himself up in the temple of God? Or rather, has he not set himself up in a temple of his own creation? And, altho' he has great power, what 'signs and lying wonders' has he done to shew that he is God? Does he fill the prophecy?

When we look around on the religious world, can we not find something that has actually set itself up in God's temple, the body; and has exalted itself 'above all that is called God, or that is worshiped?' Do we not often hear people shout, and proclaim that they have been baptized from heaven, by receiving the Spirit of God? and shew great signs and wonders, so that many would believe that God was in them of a truth? And still, these very ones have not kept one saying of our Lord's. Neither do they love them, nor would they suffer and die for them; but, will pervert and twist them, and make them of none effect, in order to get clear of the responsibility of obeying them. And more than this, not one sign follows them, that Christ says should follow those that believe on him. Neither do they manifest that love for each other, that Christ says should be a sign to the world, that they were his disciples. But in all things, shewing themselves the children of that false and wicked COUNTERFIT that has begotten them, and deceived them; setting himself up in them as a god, through the delusion that God hath sent, because they would not believe and keep the sayings of the Lord Jesus. But, instead thereof take pleasure in acting out the promptings of their own uncleansed hearts, as controlled by that lie that has taken his seat there.

Now, all grades of the human race have their CODE OF MORALS, peculiar to themselves. But, this 'man of sin,' being a lie, seeks to imitate those who have followed the truth, and as Jesus hath said, would 'if it were possible deceive the very elect.' And this very lie, to fulfil prophecy, will be carried about by the different names that compose that beast 'that is full of names,' until all nations are its worshipers.

And now, dear reader, from the revelation I have tried to give you of him, altho' it is but for a moment as it were, I think you will say with me, 'who is able to make war with him?' And I think you will agree with me in saying, None but the Lord himself, 'who will consume him with the spirit of his mouth, and destroy with the brightness of his coming.' A. K. B.  
Knoxville, Iowa.



# THE HOPE OF ISRAEL.

Vol. I. WAVERLY, VAN BUREN Co. Mich. Fourth day, March 24th, 1864.

No. 10

## For the Hope. TOO UNPOPULAR.

BY E. S. SHEFFIELD.

1 When we present God's Word all true,  
The holy law and prophets too,  
Mankind then say this will not do!  
Some is too old, the rest too new.  
It's all too unpopular.

2 If we but urge the Ten Commands,  
Just as they came from God's own hands,  
The Fourth they claim for Jewish bands,  
Tho' it was for all times and lands.

The Sabbath's too unpopular.  
3 And then we tell them now to look,  
At signs recorded in God's Book  
Fulfilled quite plain; but they're forsook,  
And Satan's lies long since were took.  
As truth was too unpopular.

4 But, Brethren, let us all unite,  
To praise the Lord with all our might,  
For all these truths which shine so bright,  
That for God's people are true light,  
Tho' they are quite unpopular.

5 Then, Brethren dear, be of good cheer,  
For Christ our Lord will soon appear;  
Let men and devils rage and sneer,  
Should all unite we need not fear,  
Tho' we become unpopular.

6 When Christ shall come we hope to be,  
From death, and sin, and sorrow free,  
We then the Savior's face shall see,  
He'll say, I'm not ashamed of thee,  
Tho' thou hast been unpopular.  
Leicester, Wisconsin.

## For the Hope. COVENANT ORGANIZATION.

DEAR BROTHER DILLE:—In answer to the question I find in No. 8 of the 'Hope,' 'Is the Church in Casco organized under 'the old covenant,' 'the new covenant,' or 'A new covenant?' I would first say—I have always been in favor of a covenant organization.

But have we a precedent in the Word of God for this practice? Just turn if you please, to II. Chron., 34: 29, and there you find a covenant made before the Lord, by Josiah. And all the people of God were required to stand to, or obey that covenant. At the 31st verse we learn what that covenant was. It was "to walk after the Lord, to keep his commandments, and his testimonies, and his statutes, with all the heart and with all the soul." This you will readily see was not the old covenant, for that the king caused to be read in their ears, from the book found in the house of the Lord. Neither is it the 'new covenant,' for that God writes on the heart. But, it is a covenant voluntarily entered into by God's children, that they will keep all the 'commandments of God and the faith of Jesus,' under the Gospel.

Question:—Is such a COVENANT AMONG THE CHILDREN OF GOD RIGHT?

Just look at the 1st and 2d verses of this 34th chapter, and you discover it is right. That it is a straight forward course, inclining neither to the right hand nor to the left; for it is said that 'Josiah did that which was right in the sight of the Lord.' See also, II. Kings, 23: 3. Now, if it was wrong for the people of God to covenant together that they would renounce the world, together with the doctrines and teachings of men; that they would keep the commandments of God, his statutes and his laws; then, surely the Word is at fault, for it says, 'Josiah did that which was right in the sight of the Lord;' and I believe the 'Word is truth.'

But once more. Nehemiah set the same example to the people of God, in the 9th chapter, and 38th verse. Yea, they go still farther, and write the covenant, and seal it with their seals.

Now we believe God's house to be a house of order; that where there is no order, there must be confusion, and such confusion as will prevent God's people working as they should.

'Work what?' says the objector.

Just turn to II. Peter, 1: 5. "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Here are some of the works God's children have to perform. But, if I say to my brother, I will, by the grace of God perform this, I have made a covenant with my brother, before the Lord, and I am bound to perform it. Who will go with me in such a covenant? May God impress it upon our minds that the above rule is the one by which we must all work, if we ever enter the kingdom.

I would just say to the brethren and sisters scattered abroad, that I believe the little church in Casco stand in the strength of Elijah's God. That they are striving to build upon the foundation of 'the apostles and prophets, Jesus Christ himself being the chief corner stone.' That if faithful, they will prevail, and overcome. They have no 'temperance pledge,' but the one written above. (Add to 'your knowledge, temperance.') They have no creed but the 'Bible'; they have no church book but 'the Lamb's Book of Life'; they have no church clerk but the recording angel above. We left the church at Casco, two weeks after the organization. And so far as I know, up to that time there had not been one word written, either of a covenant, or the name of any one of the church at Casco.

EXPLANATION.—There is a written covenant in circulation, that was written nearly three weeks after the organization, for the benefit of, and at the request of, a sister in the church.

May the Lord be with the dear Brethren and Sisters in Casco. May he by his grace, help us all to do his will, that we may be overcomers, and at last meet in his Kingdom.

Alamo, Feb. 28, 1864.

JOHN REED

—Our question has called Br. Reed out on the subject of 'Organization.' And we are glad

of it. We do not disapprove of the organization at Casco, as he represents it. But we do contend that if God has failed to lay down rules for the government of his Church, then he alone is responsible for the result. There is a among those who, with honest hearts, are trying to serve him. Believing the Bible does however, give us all necessary rules for the organization and government of the church. We are utterly opposed to any covenant that comprehends more or less than 'the whole duty of man,' as revealed in the Old and New Testaments. This is included of course, in 'the commandments of God and the faith of Jesus.'

We are also happy to add the following news, received by letter from Casco:—

'There seems to be a deeper feeling of love for each other, among the brethren than there had been for some time. They seem to be impressed with the idea that each person must work out his own salvation. And my prayer to God is, that we may be united as one. That we may seek each others good, and the good of all around us, and live out all we profess; that we may grow in grace, and in the knowledge of the truth as it is in Jesus Christ our Lord.'

FROM BRO. CAVINESS.

DEAR BRETHREN:—I feel like writing you a few lines, for I feel an interest in your welfare, and know you have somewhat to undergo, in trying to sustain the Bible truth. That God may help you in advocating the principles so much neglected by others, is my prayer. For all our obedience to our God, in keeping his commandments. But, as the Apostle has said, "they are lovers of pleasure, more than lovers of God. But alas! 'Every knee shall bow, and every tongue shall confess.'" It appears to me that all men are thinking of the present, and not of the future. There are very few exceptions. And they continually think of the judgements of God that hang over them, ready to be poured upon them that obey not the gospel of our Lord Jesus Christ.

But the pleasures of life must pass with a few fleeting years. Soon all must fall helplessly into the hands of the Almighty, doomed to feel his wrath, and beyond the reach of mercy! I think we had better let the pleasures of life go, and seek an inheritance in the kingdom of God. We need not think of enjoying the pleasures of this life, if we are servants of the Most High. But let them go! Our joys will be in the world to come. Then let us take up the cross, be valiant soldiers, and fight without fear until our captain comes. I claim an interest in your prayers, and hope to meet you in the Kingdom.

Yours truly,  
Fairfield, Iowa.

R. E. CAVINESS.

Brethren we shall keep plenty of HYMN BOOKS on hand. Price 45cts. We pre-pay the postage. Send on your orders.

—We would say to the Brethren in the West, that we shall earnestly urge the necessity of sending one or two ministers into Iowa next Summer. We intend to lay the matter before the coming conference, and don't mean to take 'no' for an answer. Can't one or two brethren from Fairfield be with us on the 15th?



## THE HOPE OF ISRAEL

Its Editors.

PUBLISHED, on the 10th and 24th of each month.  
TERMS, Seventy-five Cents a Year.

H. S. DILL, Editor.  
GILBERT CRAMMER, JOHN REED,  
Corresponding Editors.

### The Conference.

Will be held at Brandwine, Conn., near this place,  
FRIDAY, APRIL 15th 1888, and continue over  
Sabbath and First-day. Brethren, and pray  
God may grant us a heavenly meeting.  
Dr. Waterman Phelps, Dr. S. Davidson, Dr. N. Perry,  
Dr. M. M. Fuller, Dr. V. M. Gray, you are each earnestly  
solicited to come, and as many as you can get to come  
with you.

The Editors will get together early on Friday, to talk over, and  
settle any difference of opinion that may exist. Brethren, come,  
and, sure as you are Christians, we will form a union; firm, sacred,  
and never to be broken.  
We come by N. C. R. R. to Paw Paw, Wis., and we will meet  
you there.

Brothers, Let's hire a good man to work  
Dr. Crammer's farm, and send the 'old soldier' to  
Iowa, this Spring.

After the first side of our paper was print-  
ed, and part of the other in type, communications  
were received from Bro's. Crammer, Phelps,  
Southwick and others. Have patience brethren.

In our appeal to the watchmen, we hope  
no one brother will think we mean to reproach  
him, to the exclusion of all the others. No! no!  
We have all been too slothful. The brethren  
know the author of that article has been guilty  
of the same thing. He sees the necessity of  
waking up. Let us stir up the army, unfurl  
our banner, fight for the crown, and march in  
triumph to the 'Eden of Love.'

### WATCHMEN, WHERE ARE YOU?

If there ever was a time when  
God's ministers should be wide awake, that time  
is now. A sentinel in the armies of earth is not  
permitted to slumber on his post; and how much  
more is it necessary that sentinels in the armies of  
heaven should be vigilant! Time is short!  
Revelation's dawn is about to close! Jesus is  
coming! The darkened sun proclaimed it on the  
10th day of May, 1780. The falling stars pro-  
claimed it, on the 13th day of November 1833.  
The perilous times of the last days, proclaim  
it in thunder tones. But all are too deaf to hear  
it. Watchmen, look at the signs! Are not men  
frowner of their own selves? Were men ever  
more covetous than now? Were there ever  
greater boasters than in this boasted 'age of  
progress'? Were men ever more 'proud' than  
they are to day? Were there ever such blas-  
phemers as now? 'Unthankfulness' and 'unholi-  
ness' was there ever more? Go on through  
this list of perils, O thou servant of the Most  
High. Read them. Without natural affection,  
true breakers, false accusers, incontinent, fierce  
dispersers of those that are good, traitors, heady,  
high minded, lovers of pleasure more than lovers  
of God; having a form of godliness, but deny-  
ing the power thereof! Here, truly brethren,  
are the perils of the the last days! And Watch-  
men where are you? Are you waiting mena-  
gaint these evils? Or are you lost in the wilder-

ness of idle speculation? While 'evil men and  
adulterers are waiting, and worse,' are you  
by a well ordered life and a godly conversation,  
waxing better and better? Are you a living  
pattern for the church, (which is the light of the  
world,) to walk by?

Again, 'the spirits of devils, working miracles,'  
the marshalling of the mightiest armies that  
were ever assembled upon earth; the gigantic  
preparations that are being made for war in every  
land; all proclaim that the battle of that great  
day of God Almighty is just at hand. This is  
being brought about by these 'spirits of devils,'  
who are the constant and confidential advisers of  
the kings of the earth. This mighty influence,  
(once the despised Rochester knockings,) now  
controls the destinies of nations! Not only so,  
its snake-like influence, like that of the 'old ser-  
pent' in Eden, invades the domestic circle and  
by its poisonous breath is sowing the seeds of  
unbelief and eternal death; in every neighbor-  
hood. No one is free from danger. Your chil-  
dren, neighbors and friends, are liable to be  
unwittingly brought under its control. Satan's  
enraptured are at work by day and night. Lec-  
tures are given in the light, and circles are held  
thus busily at work, we enquire again, Watch-  
men servants of Jehovah, where are you? You  
see the sword coming. Are you faithfully warn-  
ing the people? Remember Jehovah has said,  
'But if the watchman see the sword come, and  
blow not the trumpet, and the people be not  
warned; if the sword come, and take any per-  
son from among them, he is taken away in his  
iniquity; but his blood will I require at the  
watchman's hand.' Ezk. 33: 6.

Watchmen in Michigan, hear! You know you  
have Bible truths that all the combined powers  
of earth and hell cannot overthrow. Unite your  
efforts, and lift up your voices together in defense  
of these truths. Quit speculating, and come back  
to the old Apostolic platform. Be content to  
preach 'Christ, and him crucified,' yet a little  
longer; faithfully warn the people of the perils  
of these last days; keep clear of those perils  
yourselves; remember the spirit of debate, is  
one of the perils we are to shun; cease to strive  
about words to no profit; earnestly contend for  
the faith once delivered to the saints, and  
carry out, in all the acts of life, the practical  
teachings of the Bible. Let us do all this Breth-  
ren, and God will bless our labors. He will own  
and acknowledge us as his servants. Wait God's  
time on prophecies yet unfulfilled; and soon we  
will agree with regard to the meaning of every  
symbol. Cherish carefully what gifts there are  
in the Church; be sober, be earnest, be dili-  
gent; row, though it may seemingly be against  
wind and tide; and I prophecy that in less than  
one year we shall see the rosy tints that speak  
the brightest day that ever dawned upon God's  
people. Yea, Brethren I feel to thank God for  
glorious prospects just before us. Soon the little  
bands scattered throughout the West are to be  
united as one. It needs no prophetic eye to see  
this. God is soon again to speak! His church  
will hear. His ministers will go with the me-  
ssage that 'shall gather together his elect from  
the four winds, from one end of heaven to the  
other.'

But once more O, Watchman, What of the

the night. You say it is the midnight hour!  
Just the hour, if ever, when the watchmen should  
be wide awake. The church fast locked in the  
arms of sleep, in the very midst of the perils of  
the last days! And when we ask you, 'Watch-  
man, What of the night,' you tantalize us with  
the answer, 'It's about midnight, and you are all  
asleep!' Suppose a sentinel in the armies of earth  
should return such an answer! The enemy in  
ambush is discovered. He sees another force  
moving across the open field to attack the camp of  
the slumbering hosts. He is asked, 'Watchman,  
What of the night?' O, he replies, 'It's about  
midnight; and the boys in our camp are all fast  
asleep!' What punishment would such a watch-  
man deserve? Do you realize that in case of  
danger it is the watchman's duty to wake the  
slumbering soldiers, and call them out, even at  
the midnight hour?

Watchmen, the church does awake under the  
sound of PRACTICAL PREACHING. It is  
just what they want. Give them these practical  
lessons, yet a little while, and soon they will be  
all of one heart and one mind. The perils of  
the last days, as they are laid down on the Chart  
by Paul, will be safely passed; and as the 'glit-  
tering ranks' of the royal army cross over Jer-  
dan, the voice of the KING OF KINGS will be  
heard proclaiming to each true watchman of  
Israel, 'Well done, good and faithful servant;  
thou hast been faithful over a few things, I will  
make thee ruler over many things: enter thou  
into the joy of thy Lord!'

### BEWARE!

BRETHREN:—You are told that you can be good  
members of the S. D. Advent Church, and not  
believe in Ellen G. White's visions. You are  
urged to let the 'visions' go; to fall into their  
ranks, and be one with them. But, one of two  
things is true. Those 'visions' are from God, or  
from the Devil. There is no middle ground that  
we can take. If they are from God, they are  
his 'Word,' and his word he has magnified above  
all his name. See Ps. 88: 2. If they are God's  
word, they are immutable as the throne of Jeho-  
vah; and no more to be set aside, changed, or  
abrogated, than the laws that govern the universe.  
And no one who claims to believe them, has a  
right to say that we can reject God's word, or  
any part of it, with impunity. If they are from  
the Devil, we certainly don't want to belong to a  
people who are led by him. Let us investigate  
with candor; but don't be overcome by the wiles  
of Satan. The perils of the last days thicken  
around us! O, we beseech you in God's name,  
take heed that ye be not deceived!

### FROM BRO. SHEFFIELD.

DEAR BROTHER DILL:—"The little bit of a  
paper with a tremendous big title" has come  
to hand, and to me it was a welcome visitor.  
And I presume it was to others, as the enqui-  
ries why it did not come, had become quite  
frequent of late.

But while I am glad to see the paper again,  
and hope it will be supported and continued, I  
do not expect I shall endorse all the views it  
will contain, altho' I am glad of the opportunity  
to read them; thereby obtaining the views of  
others; neither do I expect others will look at

things in the same light as myself. But one  
thing I read in the little paper I think I can  
endorse, at least. That is to strive to see how  
near we can agree, rather than to see how  
much we can disagree. But, if we do find a  
difference of opinion existing amongst us, we  
need not disagree so long as we carry out the  
principles unanimously adopted at the confer-  
ence, held here last Spring, which reads as  
follows:—"Resolved, that character, and not  
opinion, is the proper test of Christian fellow-  
ship." Wherever denouncement is made because of  
difference of opinion only, it seems to me we  
then manifest the same spirit that actuated men  
when they bound men and women to the stake,  
placed logs around, and then set fire to the  
same. Surely when we make opinion a test of  
fellowship, we must have forgotten the reasoning  
and question of the Apostle Paul, in Rom. 14th.  
"Him that is weak in faith receive ye." Then  
some will have more faith than others. Now  
as 'faith is the confidence of things hoped for,  
the evidence of things not seen, it seems quite  
easy to understand why the faith of some should  
be stronger than others; as all persons are not  
endowed with the same degrees of reasoning  
faculties, even so, all do not get the evidence of  
things not seen, in the same degree of clear-  
ness. Again, verse 4. "Who art thou that  
judgest another man's servant? to his own  
master he standeth or falleth." Ver. 10. "But  
why dost thou judge thy brother? or why dost  
thou set at naught thy brother? for we shall all  
stand before the judgement seat of Christ." Ver. 14. "Let us not therefore judge one an-  
other any more; but judge this rather, that no  
man put a stumbling block or an occasion to fall  
in his brother's way."

Dear Brethren, herein we agree, that we shall  
soon stand before the judgement seat of Christ;  
and while we do not all have the same faith that  
the intervening space can be measured by defi-  
nite months or years, we believe it is now nigh  
at hand; that we are living in the time of which  
the Apostle said, "the Spirit speaketh expressly,  
when some should "depart from the faith, giving  
heed to seducing spirits, and doctrine of devils."  
That there are seducing spirits in the world, I  
think is a self-evident fact, when we look at  
Spiritualism, and that it has seduced many by  
representing to be the spirits of departed friends.  
And through its influence, some have already  
departed from the faith.

That we are also living in the time definitely  
foretold by the Apostle, when those deluded by  
the 'seducing spirits,' would forbid to marry, and  
protest against the use of animal food, is also  
evident; as a paper was published at Jaynes-  
ville, Wis., in 1856, devoted principally to ad-  
vocating Vegetarianism. The publishers claimed  
the Apostle Paul was a vegetarian, his predic-  
tion, referred to above, to the contrary notwith-  
standing. The same paper was afterward  
removed to Ceresco, Fon Dulac Co., Wis., and  
became the organ of the free-love Spiritualists  
in that place; and as such denounced the insti-  
tution of marriage. Of its history since that  
time I am not informed. At that time it was  
called the "Wisconsin Home." The first num-  
ber contained an article quite significant, with  
the heading "Our Religion," in which was the  
following:—"The Ten Commandments form the only

true basis of all true religion. Yet how few do  
we find thereon. Over six hundred flimsy plat-  
forms and side issues are proped up all around  
them, by as many different sects. The Ten  
Commandments form a platform broad enough  
for all to rest upon with perfect safety that can  
over-ride their pre-conceived opinions, preju-  
dices, selfishness and superstition."

I wrote to the editors, aprobating the fore-  
going article, and told them if they observed  
the first day of the week as the Sabbath, they  
were to issue with the six hundred, a  
the command respecting the Sabbath claims  
that it be on the Seventh day. I also requested  
a full investigation of the subject, which in a  
private note they declined, saying they did not  
want to engage in a religious controversy in the  
paper, simply stating in the next issue "E. S. S.  
of Fort Atkinson claims the seventh day rather  
than the first, is the proper day to be observed  
as the Sabbath."

Besides these delusions of the seducing spir-  
its of the last days having their fulfilment in our  
day, the Apostle has enumerated a long cata-  
logue of evils to be developed by man in his  
corrupt nature in the last days. After looking  
them over, we come to the conclusion as un-  
avoidable, that we are living in what Paul calls  
the 'perilous times of the last days.' When  
men should be lovers of pleasure, more than  
lovers of God. 'Having a form of godliness,  
but denying the power thereof.' Peter's testi-  
mony about 'mockers in the last days,' is to the  
same point. Then Jude tells us that the apos-  
tles had told of these things, vs. 17. "But,  
beloved, remember ye the words which were  
spoken before of the apostles of our Lord Jesus  
Christ; how they told you there should be  
mockers in the last times, who should walk af-  
ter their own ungodly lusts." This is the united  
testimony of the Apostles respecting the times  
prior to the coming of the Redeemer; while  
most all the sects of the present day are pro-  
claiming that man is continually progressing,  
and rapidly too, toward perfection; and that it  
will shortly be attained. Some teachers are  
even claiming that this present evil war in this  
nation is the battle of Armageddon, and at its  
close Justice and Right will rule the earth, be-  
ing the result of Republican institutions. Thus  
we see the difference between Divine and hu-  
man testimony.

Your Brother, waiting for the Kingdom of God.  
E. S. SHEFFIELD.

Leicester, Wisconsin.

### FROM BRO. JOHN FABUN.

DEAR BROTHER DILL:—I thought I would  
write a few lines, to let the brethren know where  
I stand in regard to my faith; as some of them  
think I believe in the 'Age to Come,' because I  
believe that God raised up Christ to sit upon  
the throne of his father David; and because I  
believe that God spoke by the mouth of the  
Prophet, "In that day will I raise up the taber-  
nacle of David that is fallen, and close up the  
breaches thereof; and I will raise up his ruins;  
and I will build it as in the days of old." (Amos  
9: 11.) And because I believe that Jerusalem  
will be rebuilt; and that "the glory of this lat-  
ter house shall be greater than of the former,  
saith the Lord of hosts; and in this place will I  
give peace, saith the Lord of hosts." Hag. 2: 9.

Now Brethren, I have stated my position; and  
now for the proof. And for a starting point we  
will read Zech. 14: 6, 7. "And it shall come to  
pass in that day, that the light shall not be clear,  
nor dark; but it shall be one day which shall be  
known to the Lord, not day nor night; but it  
shall come to pass, that at evening time it shall  
be light." II. Peter 3: 2. "That ye may be  
mindful of the words spoken before by the holy  
prophets, and the commandment of us the apos-

les of the Lord and Savior." Vs. 8, "But, be-  
loved, be not ignorant of this one thing, that one  
day is with the Lord as a thousand years, and a  
thousand years as one day." Vs. 9, "The Lord  
is not slack concerning his promise, as some men  
count slackness; but is long suffering to us-  
ward, not willing that any should perish but that  
all should come to repentance." The Lord does  
nothing but he revealeth it to his servants the  
prophets; and there is no prophecy of the scrip-  
ture of any private interpretation. But we must  
take hold of it understandingly. Christ told us  
to "search the scriptures," and he told us to  
watch, as well as pray. And so we must not  
pack up our theory, and run it against every  
other truth in God's Word. Acts 2: 20, 21  
"And he shall send Jesus Christ, which before  
was preached unto you: whom the heavens must  
receive until the times of restitution of all things,  
which God hath spoken by the mouth of all his  
holy prophets since the world began." I expect  
some by this time would like to know if I believe  
in the 'Age to Come.' I would answer I do;  
but, there is a great deal to do before we get into  
it, and we must be prepared for it.

Now, let us return to Zech. 14: 1 to 9. 'Behold  
the day of the Lord cometh, and thy spoil shall  
be divided in the midst of thee. For I will gather  
all nations against Jerusalem to battle.' Now,  
has this ever been done? I answer No; nor  
won't be until right at the close of the Gentile  
rule. Then we who believe in the 'age to come,'  
can lift up our heads and rejoice, 'having the  
promise of the life that now is, and that which is  
to come.' The life that we now live 'by faith on  
the Son of God,' is a mortal life, and limited to  
three-score and ten years. But the life which is  
to come, is an immortal life, and will last forever.  
That is what I call the 'age to come!'

Christ says, 'If ye will be my disciple, deny  
yourself, and take up your cross and follow me.'  
By following Christ, we become his disciple; and  
by doing the will of his heavenly Father, we  
become his brother. And Paul says, 'If ye be  
Christ's, then are ye Abraham's seed, and heirs  
according to the promise,' that God made to  
Abraham, of the whole land of Canaan, and of  
the 'city' which he sought while dwelling in tents  
and tabernacles, with Isaac and Jacob, heirs with  
him of the same inheritance; 'a city that hath  
foundations, whose maker and builder is God.'  
Christ said, 'I go to prepare a place for you, and  
I will come again and receive you to myself, that  
where I am, there ye may be also.' And, 'Be-  
hold I come quickly; and my reward is with me;  
to give to every man according as his work shall  
be.' Paul says, 'They are not all Israel that are  
of Israel.' But, 'a remnant shall be saved.' And  
again he says, 'all Israel shall be saved.' That  
is all the true Israel, 'in whom is no guile.' It  
matters not whether they have been Gentiles or  
Jews. If we have been 'made nigh by the blood  
of Christ,' we 'are no more strangers and for-  
eigners, but fellow citizens with the saints, and  
of the household of faith;' and have a right, in  
the 'age to come,' to all the blessings that God  
ever promised to the literal seed.

Jesus says, Matt. 8: 11. "And I say unto  
you, That many shall come from the east and west,  
and shall sit down with Abraham, Isaac, and  
Jacob, in the kingdom of heaven." Vs. 12, "but  
the children of the kingdom shall be cast into  
outer darkness." Away goes the literal and natu-  
ral seed of Jacob, the uncircumcised Jews.  
They have no right in the kingdom of their father  
David. Through unbelief, they were 'broken  
off.' But the Gentiles, through faith and obedi-  
ence were grafted in; and have a right in the  
'age to come,' to the kingdom. For, 'the king-  
dom and dominion, and the greatness of the king-  
dom under the whole heaven, shall be given to  
the people of the saints of the Most High.' And  
Christ will be their king when he sits on the  
throne of his father David, to order it, and to es-  
tablish with judgement and with justice forever.  
To be Continued.

PAY THE PRINTER WE NEED IT.



ed and 8 "MESMERIZED." It appears from certain articles lately published in the "ADVENT REVIEW AND SABBATH HERALD," that Elder Moses Hull, formerly a member of the "Seventh Day Adventist Association," whose head-quarters are in Battle Creek, Mich., has apostatized from the peculiar system of theology advocated in the columns of the "Review and Herald," and has become a "Spiritualist." It also appears from the same paper, that in the estimation of the chief managers of that paper, Elder Hull did not thus fall into "the snare of the Devil" without being sufficiently warned of his danger. These warnings were given by Mrs. E. G. White, wife of the editor of the "Review and Herald," and if we can have confidence in the pretensions of Mrs. W. they were given her by an angel while she was "in vision." Among other things Mrs. W. says, "It was shown" her that "Br. Hull" was mesmerized.

Although I may not be considered by the advocates of modern visions, to be strictly orthodox on that point, I am nevertheless fully satisfied that with respect to what Mrs. White saw concerning Elder Hull as regards his being under the influence commonly called "MESMERISM," she saw it as it was. But the question very naturally occurs, where did he first catch this influence? Was it among 'spiritualists' or, had he associated with a class of people before he went among Spiritualists who not only foster Mesmerism among them, in one of its highest manifestations, viz: Clairvoyant vision seeing; but believe those visions to be directly from God, and what is seen, to be given by "Angelic Communications?" We are fully convinced that Elder Hull was just as thoroughly mesmerized before he had any connection with spiritualism as he is now. Farther, we are satisfied that the very visions which were had for the purpose of correcting Elder Hull's forward leanings toward spiritualism, and other evil things therein named, were nothing more or less than clairvoyant manifestations. There is no difference so far as the influence is concerned between Mrs. White's visions, and those of A. J. Davis. \* \* Their doctrines are different, but they are of the same spirit.

But why, you may ask, do you think that Mr. Davis and Mrs. White are both governed by the same influence? I answer, so far as I have been able to learn, the phenomena is precisely the same in both cases. They both voluntarily pass into an unnatural condition, and while in that condition hold communion as they say with spiritual beings. Mrs. White claims that her communications are from an angel. Mr. Davis claims that his are from spirits of dead human beings, who have become angels. The main difference seems to be this, Mrs. White does not believe the doctrine of "immortal human spirits," consequently she rejects Davis' theory of spiritual communications, and places herself as respects this particular thing in the same position of Ezekiel, Daniel, Paul and John.

It is true Mrs. W.'s claims are higher than those of Mr. Davis, for where D. admits that some of his communications are from bad spirits, and therefore not always perfectly correct, Mrs. W. claims that her communications come directly through the ministrations of an angel of God, and are therefore, in all respects INFALLIBLY correct.

It is not only true that the individuals, about whom we are writing, pass through the same unnatural exercises in coming into spiritual communion with absent spiritual beings, but it is also true that the most experienced practitioners of the "occult mysteries," describe the condition or state into which both D. and W. are thrown under, one of the higher states of clairvoyance.

One author describes this state as follows. He says, the three highest states of clairvoyance are, 1st. "Induced Mesmeric extasis or trance; 2d. "Spontaneous extasis;" and 3d. "Death." The first of these is the state induced by mesmerism, in which visions are had, and intercourse held with the spirits of the dead. "The second, as its name indicates is nearly the same as the first, but in a higher degree, and entered into spontaneously, or without the agency of a mesmerizer. "The difference between the two seems to be this: Whatever occurs to, or is seen by, one in the INDUCED EXTASIS, is forgotten on the return of the normal state; while one in the SPONTANEOUS EXTASIS, or as it is sometimes called the SUPERIOR STATE, recollects all on returning to the normal state."

All who are conversant with the phenomena of visions, as they are experienced by Mr. Davis and Mrs. White, will readily perceive that the last description meets their case precisely. In other words, their visions are nothing more or less than SPONTANEOUS EXTASIS, which is the highest state of clairvoyance. Now Mrs. White may be perfectly honest in supposing she is blest with angelic communications, and still be deceived with regard to the nature of her visions. Mr. Davis without any doubt, is just as honest as Mrs. White, and is affected by the same influence that produces Mrs. White's spiritual extasis, which she calls visions. It is urged, however, in vindication of Mrs. White's claims to supernatural or angelic manifestations, that "Joel's prophecy as explained and applied by Peter on the day of Pentecost," warrants us in expecting such manifestations throughout the Gospel dispensation.

Well suppose this is so, does this help Mrs. White's case? Mark—the prophecy reads, "YOUNG MEN shall see visions." Now unless Mrs. White can prove that SHE is a YOUNG MAN in the Bible sense of that term, this text will do nothing toward proving her visions to be from God. It is argued however, that in the Gospel there is neither male nor female; therefore, whatever is said of young men will with equal propriety apply to young women; consequently it is concluded that what is said by the prophet concerning visions, applies equally to male and female. But there is another difficulty in the way. Mrs. White is not a YOUNG WOMAN even. She is so far advanced in years that according to the reading of her favorite text she ought to give up visions, and take up dreaming. OLD MEN (and women too, according to Mrs. White's rule of interpretation) are to DREAM DREAMS, not see visions. The visions belong exclusively to the YOUNG.

We remark, in concluding this point, that from all we know from personal observation and experience; from a knowledge of the so-called "occult mysteries," and the Word of God, it is perfectly evident that these visions are under that influence commonly called mesmerism. Now, as Elder Hull was in direct sympathy with Mrs. W. before he came in contact with spiritu-

alism, it is very evident that he was "mesmerized" before he went among spiritualists; and that in going among them, he did not go under a new influence; but as he stated publicly, he only changed as respects theory. Permit me to say to my brethren in New England, that the sympathizers with Mrs. White's visions are making a strenuous effort to spread their peculiar views in this part of the land; and our advice is to investigate their doctrines carefully, candidly, and in a christian manner; but be very cautious about getting mesmerized." [Herald of Life.

Lansing, Iowa, March 5th 1864.

Br. DILL:—I have received No. 7 & 8 of your paper, the "Hope of Israel." I have read them over and over in order that I might get the views advocated in them, and I give my hearty approval of the doctrine they present.

My companion and myself are all I know of in Lansing and vicinity, who regard God's holy Sabbath. We feel like holding on until a few more conflicts are past.

Yours, hoping for a better resurrection.

LUTHER L. TIFFANY.

Dear Brother DILL:—I am still acting as agent for the 'Hope' as far as circumstances will admit. I want to have it sustained, for it is the only paper through which we in Wisconsin can speak, and altho we differ very materially on some points from our brethren in Michigan, yet, we love the spirit manifested by them. And we shall try, with all our differences of opinion, ever to keep in possession the spirit of the Gospel.

Your Brother in the patience of the saints.

W. PHELPS.

FROM BRO. MURPHY:

DEAR BROTHER:—Now I want to say a word to my brethren and sisters.

Dear Friends,—Do you want to know the will of God? If you do, go to your Bibles. There you will learn his will concerning us. And Brethren, when we learn it from the pure Word of God, let us do it. Then we will truly be brethren. We will love as brethren, and walk as brethren. There will be no partiality; no divisions; no strife. We will truly be one "in Christ Jesus our Lord." Suffer nothing to be between you and your Bible. If we do, all the avenues of light will be darkness to us; and we will be without a compass to enable us to walk in the straight and narrow path that leads us into the kingdom of God. Although we are scattered now far from each other, if we learn the will of our Father, and do it, we will strike glad hands there. O, Brethren, let us comfort one another with these words, "ever be with the Lord." We may expect to meet with tribulation. But, when we meet with trials, let us remember that our Bible tells us that it is through tribulation we must enter the kingdom. Then my Brethren, pray for your unworthy brother, that he may "keep the commandments of God and the faith of Jesus." That he may meet you all in the kingdom of God, for I do want to meet you there. Amen. L. W. MURPHY.

Fairfield, Iowa.

—In another letter our good brother says:—"We intend to do all we can for the 'Hope.'" And again:—"Can't we have a conference in Iowa this Summer? We want to hear some good preaching once more. We think it would be crowned with success. We are willing to do all we can to forward the cause."



## Good News!

The following extract from a letter recieved by Bro. Cranmer, from Father EVERETT, will be read with joy by all who love the truth, and reject 'OLD WIVES FABLES.' We publish the whole letter, except what relates to bussiness matters.

Union, Iowa, March 23th, 1864.

DEAR BRO. CRANMER:—

\* \* \* You will be glad to learn that the FREE SABBATH-KEEPERS of the East, are trying to unite their labors, for the cause of God and Truth. One of the brethren has written me lately, for information concerning the FREE Sabbath-keepers of the West. They had an interesting conference at North Berwick, Maine, in February. They chose a committee of two, to write and ascertain the state of things in the West. I was the only one they knew by name, and they wrote me.

☞ Their next General Conference is appointed to be held at PORTLAND, Maine, on the 5th day of May next.

They estimate that nearly one fourth of the Sabbath-keepers of New England, are not fellowshiped by the 'Review.' And they feel the need of a paper, "THROUGH WHICH GOD'S FREE SABBATH-KEEPING CHILDREN CAN SPEAK FREELY." (To use their own words.) That while we are "contending for the LIFE and POWER OF REAL, VITAL GODLINESS," we 'CAN SPEAK FREELY.' I was happy to inform them; a just such a paper, called the 'Hope of Israel,' has already been started. And I gave them the names of Bro's Cranmer, Reed, Dille &c., with P. O. Address. I have not yet learned the names of Brethren in Iowa, at Marion and other places.

I trust the paper will soon be circulated and patronized all over the East and West; and be a fit organ of communication, instruction, fellowship, love and TRUTH.—The Bible, the only, and sufficient rule of faith and duty; the near and personal coming and kingdom of the Prince of Peace; the nature and necessity of holiness of heart and life; the unconscious state of the dead; their literal resurrection; and the destruction of the wicked; are important subjects to be maintained and discussed, though briefly as may be. Letters, from the scattered brethren and sisters, on experience, trials, joys and sorrows, love, humility, patience, hope, faith, and every grace; short stirring letters on these and kindred topics; how comforting and sanctifying are such letters! to the writers, as well as to the readers.

The paper is needed by the laborers who travel and preach, through which to send their appointments to all places where brethren live who want meetings. I pray the Lord to send out laborers who will own Jesus Christ the Son of God as the ONE glorious head of the Church; and who will 'preach the word,' as it is in Jesus; and 'call no man father' or 'master.' We want men like Timothy, Stephen, Philip, and Barnabas; full of the Holy Spirit and faith.

Dear Brother:—"It is hightime to wake out of sleep, for now is our salvation nearer than when we believed." The prophetic periods, seem to me to run out between this time and '68. The natural signs, and the moral signs of the times: the Papacy just ready to fall in Rome; the three 'unclean spirits' of Rev. 16th, doing their work: the wars of the last days progressing; the nations in 'distress' and 'perplexity,' and preparing for more general and deadly conflict; the power of godliness fast dying out of the churches, leaving only the lifeless form; and the abounding of iniquity and infidelity; all these show this world is fast ripening for the harvest. Besides, God has a waiting, watching people, who are proclaiming to this unbelieving generation, the coming of our King.

I see no evidence that the church is going be in that state of happy union and prosperity which some have imagined: They will be found, I think, in a scattered, afflicted condition; yet watching, praying and individually ready.

I do not yet see the scriptural evidence of Elijah's coming in person. The 'Advent message' has done the work of John the Baptist. As he came in the 'spirit and power of Elijah' to prepare the way of the Lord, at his first advent, so the proclamation of the second advent, as 'the gospel of the everlasting kingdom,' has been over the world, to prepare a people for the Lord. There are many dear waiting ones who cry day and night unto him, "Come Lord Jesus, Come quickly!" "Thy kingdom come; thy will be done on earth as it is in heaven!" Yes, "At an hour WHEN YE THINK NOT, the Son of Man cometh." "Therefore watch and pray always, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of Man." "Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Luke, 18: 16. Ch. 21: 34, 36. Rev. 16: 15.

I must close. The Lord helping, you will hear from me through the paper. Please send to the names of S. C. HANCOCK, North Adams, Mass.; and JOHN C. DAY, South Ashburham, Mass. They are the Committee mentioned to enquire about the cause in the West, and should have a copy or more each, as samples; so that they can act on it at the conference in Portland. Love to all the scattered brethren; and to yourself and brethren. SAMUEL EVERETT.

—We had just finished setting up the above, when the following, together with several other encouraging letters came to hand.

Iowa City Johnson Co. Iowa, March 28 '64.

DEAR BRO. DILLE:—I should have written you sooner: but for some reason I did not receive your paper, 'The Hope of Israel,' till last week No. 9 came to hand. \* \* Since I began to write, I have recieved No. 10. I now enclose \$2.25, for three copies of the paper for one year. My means are small at present, but the little paper excites my sympathies a little

more than the larger papers of Bro's. Himes and Grant, because it is more needy; and it not only maintains the same glorious truths concerning 'the coming of the Lord' near at hand; but it vindicates 'THE SABBATH OF THE LORD,' the Sabbath of the Bible. Hence it stands on Bible truth. \* \* \* \* \*

What the brethren are doing in the East, should be known in the West. And I hope the brethren at the Conference, on the 15th, will take into consideration the wishes of the brethren East, concerning a paper, and tender them 'The Hope of Israel;' and give an expression of their 'Christian regard, and fellowship in the work of faith,' and 'the patience of hope,' and 'labor of love' in our Lord Jesus Christ.

\* \* I am not informed of the names of the 'FREE SABBATH-KEEPING' disciples in Iowa, excepting what I find in the two copies of the 'Hope.' But almost every where the Sabbath-keepers are, some of them, on strictly Bible ground; that is they do not take any thing else as 'inspiration,' and of Divine authority. I rejoice that it is so. I became satisfied that the Bible, as we now have it, is about 1800 years old. That it is substantially the same as it was then. That since the beloved disciple, wrote the Apocalypse on the Isle of Patmos, and closed with these words, "Surely I come quickly. So be it, come, Lord Jesus," with the benediction, and a solemn warning not TO ADD TO OR TAKE FROM this Book, I say, I became satisfied some 40 years ago, that nothing has been given from God through Jesus Christ, as a revelation from him. I have come far short, and "am the least of all his saints," yet, I can say it has been a "light to my path, and a lamp to my feet," through a life of changes, trials and afflictions; and it is my only, and BLESSED HOPE FOR THE FUTURE, concerning the coming of the Son of God, and his glorious kingdom and eternal life!

Give my love to the brethren in conference. May the Spirit of the Lord FILL them, and good be done in the name of Jesus.

From your Brother, in love

S. EVERETT

☞ For farther information concerning the brethren in the West address

Eld. SAMUEL DAVISON, Norris, Ill.

V. M. GRAY, Marion, Iowa.

W. PHELPS, Busseyville, Wisconsin.

## DIED.

Of diptheria, in the town of Otsego, Allegan Co., Mich., March 22d, 1864, WHITCOMB GAYLOR, youngest son of Bro. and Sister Gaylor, aged 5 years, 9 months, and 11 days.

A very comforting discourse was delivered by Elder Wolfe of Otsego, from L. Thess., 4: 13, 18.

Parents saw, with grief unspoken,

Only in tears,

Their sweet bud of promise broken,

Youngest in years.

SARAH BULLOCK.



H. B. DILLE, Editor.  
GILBERT CRANMER, JOHN REED,  
Corresponding Editors.

## The Conference.

Will be held at Brandwine Corners, near this place.  
FRIDAY, APRIL 15th 1884, and continue over  
Sabbath and First-day. Rally! Brethren, and pray  
God may grant us a heavenly meeting.  
Br. Waterman Phelps, Br. S. Davison, Br. N. Perry,  
Br. M. Fuller, Br. V. M. Gray, you are each earnestly  
solicited to come; and as many as you can get to come  
with you.

The Elders will get together early on Friday, to talk over, and  
settle any difference of opinion that may exist. Brethren, come  
and, sure as you are Christians, we will form a union; firm, sacred  
and never to be broken!

Come by M. C. R. R. to Paw Paw. Write, and we will meet  
you there.

### For the Hope.

#### QUESTIONS ANSWERED.

I embrace this opportunity to answer, if possible, certain questions asked by E. N. FORTER, in  
'Hope of Israel,' No. 9. He says, 'Will some  
brother comment on Rev. 16: 20; also, on chap.  
22: 10, and chap. 22: 2.'

We have before us four questions of no small  
moment to the child of God, from the fact that  
they are enquiries concerning momentous events  
soon to be realized by a waiting church and a  
godless world. The limits of a short article in  
the 'Hope,' will not admit of my answering all  
the above questions at one time; but it will be  
continued.

I Rev. 22: 2. "The tree of life was  
for the healing of the nations."

The reader, by reading this chapter will readily  
discover that the prophet did not see 'the tree of  
life' until the earth was renewed, and the curse  
removed. For farther proof, go with me to  
II. Cor. 12: 2, 3, 4. Here, Paul 'knew a man in  
Christ above fourteen years ago;' 2d vs. 'caught  
up to the third heaven;' and in the 4th vs., he  
was 'caught up to paradise.' Hence, we learn  
that 'paradise,' and the 'third heaven,' are one,  
and the same place. For farther proof that the  
'third heavens' and the 'new heavens and new  
earth' are one and the same place, we call upon  
the Apostle Peter. II. Peter, 3d chap., com-  
mence at the 5th vs. 'For this they are willingly  
ignorant of, that by the word of God the heavens  
were of old, and the earth standing out of the wa-  
ter and in the water; whereby the world that then  
was, being overflowed with water perished: but  
the heavens and the earth which are now, by the  
same word are kept in store, reserved unto fire  
against the day of judgement and perdition of  
ungodly men.' 13th vs., 'Nevertheless we, ac-  
cording to his promise, look for a new heavens  
and a new earth, wherein dwelleth righteous-  
ness.' From the above testimony of Peter, we  
learn that one 'heaven and earth' was destroyed  
by water. The second, 'which is now,' is re-  
served unto fire. And the third is to be a new  
heaven and a new earth, wherein dwelleth right-  
eousness.

Now, let us bring the testimony of the three  
prophets, John, Paul, and Peter, together. John,  
in Rev., chap. 21 and 22, saw the new heavens

in the midst of the paradise of God. From the  
above testimony, we see that Paul and John a-  
gree, both testifying that 'paradise' is in the  
new heavens, or 'third heavens,' which Peter  
says will be created after the present heavens  
and earth are destroyed by fire. And Peter and  
John both teach that that burning day will not  
take place until 1000 years after Christ's second  
coming, or the first resurrection.

The question may arise, in the minds of my  
brethren, What need have we of the tree of life  
after we arise to an immortal state? The ques-  
tion might also be asked, Why need we the Sab-  
bath, after we get into the new earth? I answer,  
The kingdom that God created for the first  
Adam, and gave to him, will be given to Christ  
and his children. Paul says there must be a res-  
titution. Hence, to make the first kingdom,  
complete, paradise must be restored, and the  
Sabbath also; for these things were placed in the  
'first dominion,' over which Adam bore rule.

Now, the fact is clearly stated by the Apostle,  
that Christ came to destroy any of his Father's  
works; but simply the Devil and all his  
works, and to wipe out of creation the effect of  
transgression. And then the 'restitution' will  
be complete, and God can look again upon his  
vast dominions, and see that all is good, and all  
are happy! Glory to God! for the plan of re-  
demption!

Now remember that as John, in his prophetic  
vision, stood upon the bosom of the new earth,  
he did not see that the tree of life was then for  
the healing of the nations, but that they 'WERE  
for the healing of the nations.' But had been  
in the past. Now, I claim that by reason of  
the transgression of the first Adam, Adam and  
the race lost access to the tree of life, and hence  
must have all gone down to the dust, and re-  
mained there forever, had not God devised a  
plan to redeem them.

The plan is this.—Through the Second Adam,  
faith can view Eden restored; and by the same  
faith can partake of the only means of eternal  
life which God has provided, which is to eat of  
the leaves of the tree of life, and live forever.  
Blessed are they that do his commandments,  
that they may have a right to the tree of life, and  
may, [when Jesus comes,] enter through the  
gates into the city.' Rev. 22: 14.

A few words with regard to the 1000 years, of  
Rev. 20: 4, during which time Br. Fuller  
seems to think there will be probation granted  
to the wicked. I would here remark, that, if  
probation is granted to the wicked after Christ  
comes, they must have a resurrection; for Jesus  
tells us in plain language, that the wicked will  
all be destroyed as in the days of Noah. Accord-  
ing to the record there was not a wicked man  
left. 'So shall it be in the days of the coming of  
the Son of Man.' The above description, given  
by our Savior, is in perfect harmony with the  
Prophecy and Apostles, that the wicked shall be  
all destroyed 'with the brightness of his coming.'

I would remark again, Instead of that 1000  
years being a favored time for the wicked, as  
some people would try to have it, it is the day  
that God has appointed, 'in which he will judg-  
the world in righteousness by that man whom

he hath ordained.' Acts, 17: 31. Peter,  
us, in his 2d Epistle, 3: 7, that he did not want  
his brethren ignorant of this one thing, that the  
'day of judgement,' or 'day of the Lord,' was  
1000 years. And the Revelator, 20: 4, 'saw  
thrones, and they that sat upon them, and judge-  
ment was given unto them;' and they lived and  
reigned a thousand years.' Jesus says, 'you that  
have followed me, in the regeneration when the  
Son of man shall sit upon the throne of his glo-  
ry, ye also shall sit upon twelve thrones judging  
the twelve tribes of Israel.' And Paul says,  
I Cor. 6: 2, 'Know ye not that the saints shall  
judge the world?' Here we see perfect harmony  
between Christ and the apostles. When he comes  
'seated upon the throne of his glory,' the wicked  
are destroyed; the saints resurrected; the  
judgement sits; the books are opened; and the  
dead, (not living men,) stand before God, and  
are 'judged every man according to his works.'  
Court last, 1000 years. At the end of that pe-  
riod, the wicked are brought forth from their  
prison house, the grave, they come up on the  
breadth of the earth; and there the judgement  
past, is executed by raining down fire from  
heaven, and destroying them all.

GILBERT CRANMER.

Galesburgh, Mich. (To be Continued.)

### For the Hope.

#### I. PETER, 2: 11, 12.

"Dearly beloved, I beseech you as strangers  
and pilgrims, abstain from fleshly lusts, which  
war against the soul: having your conversation  
honest among the Gentiles: [or unconverted:]  
that, whereas they speak against you as evil  
doers, they may by your good works, which  
they shall behold, glorify God in the day of  
visitation."

As no man can see the heart of another, they  
must, of necessity, judge a tree by its fruit.  
And as a corrupt tree cannot bring forth good  
fruit, neither can an unconverted man by a ho-  
ly conversation, honest in all things, accompa-  
nied by good works, show to the Gentile that  
pattern of holiness and purity, that shall lead  
him to 'glorify God in the day of visitation.'

He who professes to be a Christian, is watched.  
Watched by God; by angels; by the Church of  
Christ. Yes, and by wicked men and devils.  
Now, while God watches over his children for  
good, and angels 'minister to those who shall  
be heirs of salvation; let us remember that  
wicked men also watch us, not that they may  
glorify God; but that they may find occasion in  
us, to reproach the Lord, the Gospel, and the  
Church.

Let us look at a few things, as they are;  
things that have caused me much sadness of  
late.—

While the world looks at the professor who  
says he believes that Christ is soon coming, it  
may be in one, two, or ten years; if the world  
sees me clearing a new farm, setting out a young  
orchard, or building a new house, do they be-  
lieve me honest in my profession?

If while I preach to others a holy, honest  
conversation, I am found light and vain in con-  
versation, does the world believe me honest in  
my profession?

If I contend for the gifts of the church, the  
power of the Holy Spirit, and the works that

shall follow them that believe the gospel? Then  
let us tell it to the world; and show that we be-  
lieve, by the signs that shall follow.'

Does the Bible tell us of the order and fel-  
lowship of the primitive church? Let us tell it  
to the world; and live even as the primitive  
church lived.

Allegan, Mich.

To be Continued.

#### FROM BRO. PHELPS.

"Thus saith the Lord, which giveth the sun for  
a light by day, and the ordinances of the moon  
and of the stars for a light by night, which di-  
videth the sea when the waves thereof roar; The  
Lord of hosts is his name: If those ordinances  
depart from before me, saith the Lord, then the  
seed of Israel also shall cease from being a nation  
before me forever. Thus saith the Lord; If the  
heavens above can be measured, and the founda-  
tions of the earth searched out beneath, I will  
cast off all the seed of Israel for all that they  
have done saith the Lord."

Now, I ask, What people has the prophet here  
been speaking of? And we say no man can fail  
to see that they are God's ancient covenant peo-  
ple, the literal descendants of Jacob. It is that  
people whose fathers God made a covenant with,  
when he took them by the hand to lead them out  
of the land of Egypt. It is the house of Israel  
and Judah, literally, that God has pronounced  
these blessings upon; and not a spiritual seed  
raised from among the Gentiles. That the de-  
scendants of Jacob, which once possessed the  
land of Israel, and which were driven out and  
carried into captivity among the nations of the  
earth, and have remained so for over eighteen  
hundred years, must have their literal nationality  
preserved forever; and must also be saved from  
the hand that now afflicts them, we have the most  
conclusive evidence from the following scrip-  
tures:—

Jer. 30: 10, 11. "Therefore fear thou not,  
O my servant Jacob, saith the Lord; neither be  
dismayed, O Israel: for, lo, I will save thee from  
afar, and thy seed from the land of their captiv-  
ity; and Jacob shall return, and be at rest, and  
be quiet, and none shall make him afraid. For I  
am with thee, saith the Lord, to save thee: though  
I make a full end of all nations whither I have  
scattered thee, yet will I not make a full end of  
thee." Here we see, though God should make an  
end of all the Gentile nations, whither the rebel-  
lious nation of Israel has been scattered, yet of  
that nation God says he will not make a full end.  
See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

Dear Brethren, Gods people must be a holy  
people; a pure people; a devoted people; a  
Christ-like people; 'without spot or wrinkle.'  
Are we, as a people, such?

O, Church of Christ, Sleeping and slumbering  
in the last anch of time! just when we should  
be watching for the 'sign of the Son of Man in  
heaven;' having our lamps trimmed and burning.  
Just look at the fields, 'already white to the  
harvest.' 'The laborers are few.' The church  
in a slumber! The Holy Spirit grieved. The  
enemy gaining ground. The world growing  
'worse and worse.' The spirit of war getting  
the ascendancy in all lands. Surely, we live in  
'perilous times!' But 'the eyes of the Lord  
are upon the righteous, and his ears are open to  
their cry.' But, 'the face of the Lord is against  
them that do evil.'

Dear Brethren, I want to ask a few plain ques-  
tions. Does the Bible tell us when the Master  
will come? If so let us tell it to the world;  
and live so they will know we believe it.

Does the Bible tell us that 'Babylon is fallen,  
and is become the habitation of Devils?' Let  
us tell it to the world; and live accordingly.

Does the Bible tell us that men are mortal?  
Let us tell it to the world; then seek for glory,  
honor, immortality, eternal life, in the resur-  
rection, through Christ alone.

Does the Bible teach us that certain 'signs'

shall follow them that believe the gospel? Then  
let us tell it to the world; and show that we be-  
lieve, by the signs that shall follow.'

Does the Bible tell us of the order and fel-  
lowship of the primitive church? Let us tell it  
to the world; and live even as the primitive  
church lived.

Allegan, Mich.

To be Continued.

#### FROM BRO. PHELPS.

"Thus saith the Lord, which giveth the sun for  
a light by day, and the ordinances of the moon  
and of the stars for a light by night, which di-  
videth the sea when the waves thereof roar; The  
Lord of hosts is his name: If those ordinances  
depart from before me, saith the Lord, then the  
seed of Israel also shall cease from being a nation  
before me forever. Thus saith the Lord; If the  
heavens above can be measured, and the founda-  
tions of the earth searched out beneath, I will  
cast off all the seed of Israel for all that they  
have done saith the Lord."

Now, I ask, What people has the prophet here  
been speaking of? And we say no man can fail  
to see that they are God's ancient covenant peo-  
ple, the literal descendants of Jacob. It is that  
people whose fathers God made a covenant with,  
when he took them by the hand to lead them out  
of the land of Egypt. It is the house of Israel  
and Judah, literally, that God has pronounced  
these blessings upon; and not a spiritual seed  
raised from among the Gentiles. That the de-  
scendants of Jacob, which once possessed the  
land of Israel, and which were driven out and  
carried into captivity among the nations of the  
earth, and have remained so for over eighteen  
hundred years, must have their literal nationality  
preserved forever; and must also be saved from  
the hand that now afflicts them, we have the most  
conclusive evidence from the following scrip-  
tures:—

Jer. 30: 10, 11. "Therefore fear thou not,  
O my servant Jacob, saith the Lord; neither be  
dismayed, O Israel: for, lo, I will save thee from  
afar, and thy seed from the land of their captiv-  
ity; and Jacob shall return, and be at rest, and  
be quiet, and none shall make him afraid. For I  
am with thee, saith the Lord, to save thee: though  
I make a full end of all nations whither I have  
scattered thee, yet will I not make a full end of  
thee." Here we see, though God should make an  
end of all the Gentile nations, whither the rebel-  
lious nation of Israel has been scattered, yet of  
that nation God says he will not make a full end.  
See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

See also Jer. 46: 27, 28. "But fear not thou,  
O my servant Jacob, and be not dismayed, O Is-  
rael: for, behold I will save thee from afar off,  
and thy seed from the land of their captivity;  
and Jacob shall return and be at rest and at ease,  
and none shall make him afraid. Fear thou not,  
O Jacob my servant, saith the Lord; for I am  
with thee; for I will make a full end of all the  
nations whither I have driven thee, but correct  
thee in measure; yet will I not leave thee wholly  
unpunished." Now, here is a positive declara-  
tion, that God will make a full end of all Gentile  
nations whither he has scattered rebellious Israel  
(which will be done by the kingdom of God,  
but, he will not make a full end of that nation.  
Now, if it is a fact, as we have been taught,

that when Israel became rebellious they became  
Gentiles, God would make a full end of them,  
which he has declared he will not do.

But, to say that God will force them into the  
kingdom as subjects, under the reign of Jesus  
Christ, is also contrary to the word of inspira-  
tion. See Ps. 110: 2, 3. "The Lord said unto  
my Lord, Sit thou on my right hand, until I  
make thine enemies thy footstool. The Lord  
shall send the rod of thy strength out of Zion:  
rule thou in the midst of thy enemies. Thy  
people shall be willing in the day of thy power."  
Now, if we turn to Rev. 11: 15, to 17, we shall  
find Ps. 110: 1, 3, fulfilled. "When the seventh  
angel sounds, then, 'the kingdoms of this world'  
'become the kingdoms of our Lord and of his  
Christ.' Then will be the 'day of his power,'  
according to the 17th vs. Then his people which  
have not been 'willing,' according to Ps. 110: 3,  
will be willing in the day of his power."

Now, to say that God will bring his ancient  
covenant people into the kingdom, or into the  
land which God gave to Abraham by promise,  
in a state of rebellion, is also contrary to the pre-  
diction of the prophet. Read Ezk. 20: 33, to 38.  
"As I live, saith the Lord God, surely with a  
mighty hand and a stretched out arm, and with  
fury poured out, will I rule over you: and I will  
bring you out from the people, and will gather  
you out of the countries wherein ye are scattered,  
with a mighty hand, and a stretched out arm, and  
with fury poured out. And I will bring you in-  
to the wilderness of the people, and there will I  
plead with you face to face. Like as I pleaded  
with your fathers in the wilderness of the land  
of Egypt, so will I plead with you, saith the Lord  
God. And I will cause you to pass under the  
rod, and I will bring you into the bond of the  
covenant: [the new covenant:] And I will  
purge out from among you the rebels, and  
them that transgress against me: I will bring  
them forth out of the country where they so-  
journ, and they shall not enter into the land of  
Israel: and ye shall know that I am the Lord."  
Now, that this is the literal seed that is to be  
gathered, and that they will be mortal when God  
gathers them, there can be no question, from the  
fact that there will be no rebels of the house of  
Israel raised in the first resurrection; neither  
will it be necessary for God to plead with immor-  
tal Israel 'face to face:' but, when God sets his  
hand the second time, to recover the remnant of  
his people which are left, it will be the literal  
descendants of Jacob, in a mortal state, the same  
as is represented by the figure in the vision of  
'dry bones.' Ezk., 17th chap. W. PHELPS.

Busseyville, Wisconsin.

### TO PRINTERS.

29 lbs Dbl Small Pica.  
1 font Dbl Great Primer Ant, No. 3.  
1 " 6 line Hub. Tuscan, (Wood,)  
1 " 6 " Clarendon.  
1 pr News Cases.  
The Type are never been used on more than  
a dozen small jobs, and will be sold cheap.  
For terms apply at this Office, or to

R. W. HASTINGS.

Waterville, Mich.

Thou through thy commandments hast

made me wiser than my enemies. I. DAVID.



## Song of Zion. No. 8.

SELECTED BY BRO. C. S. BULLOCK.

- 1 I've started for Canaan, must I leave you behind,  
Will you not go up with me, come make up your mind;  
The Land lies before you, 'tis pleasant to view,  
Its fruits are abundant; they are offered to you.
- Chorus.—Come, come friends, Friends Come!  
I've started for Canaan, O! Will you not come.
- 2 What can tempt you to linger? or turn from the way?  
The fields are all blooming, as blooming as May;  
The music is charming, the harmony pure,  
The joys they are lasting, they ever endure.
- 3 You have a friend in that country, most near to your heart,  
Would you not like to meet him, where friends never part?  
Then start in a moment, no longer delay,  
While you pause to consider the night and the day.
- 4 'Tis the last call of mercy! Oh! turn lest you die,  
Give your heart to the Savior, for now he is nigh,  
While his arms are extended, while his children all pray,  
Will you not go up with us? Come join us to-day.

### No. 9.

#### CONFERENCE HYMN.

BY H. S. DILLE.

- 1 We come with prayers upon our lips;  
Our Bibles in our hands;  
The Law of God within our hearts,  
His Law of 'Ten Commands.'
- 2 The very 'faith' that Paul once kept,  
To win bright glory's crown,  
We cherish all its precepts yet,  
The 'faith of Jesus' own.
- 3 We pray for all our Elders dear,  
Upon this Conference day,  
That God may be in wisdom near,  
And teach them what to say.
- 4 We pray that love may here abide;  
That all, with one accord,  
May preach of Jesus crucified,  
And our soon coming Lord!
- 5 We pray for those who cannot come,  
God bless them where they are,  
Thy Spirit be with those at home,  
Is now thy children's prayer.
- 6 Bless us in all we say and do;  
Help us to pray and sing;  
Keep us in all our journey too,  
Dear 'Prophet, Priest, and King!'
- 7 Lord, lead the Royal army on,  
And strengthen us to fight,  
Till thou in clouds of heaven come,  
And faith is lost in sight!
- 8 JEHOVAH, bless our little bands,  
Though we are weak and few;  
Give palms of victory to our hands,  
When all things are made new!

#### FROM BRO. HILTON.

Mr. DILLE:—I have received a few papers called the 'Hope of Israel,' a very good name for the paper. I have read them with care, and am willing to say I like the spirit manifested. How necessary it is that all who desire salvation should daily search the scriptures, to learn the will of the Lord; and to enable them to 'lay aside every weight, and the sin that doth so easily beset us;' for without true wisdom, our works are most surely wrong. I hope the little paper will prosper, and impart Divine truth to its readers. I wish I could see the brethren in Michi-

gan. I think we could benefit each other. My position is that God will help us walk in the path that leads to life eternal.

Yours, in hope.

D. H. HILTON.

Albion, Wisconsin.

#### FROM BRO. BULLOCK.

DEAR BROTHER DILLE:—I wish to say a few words to the Brethren, through the 'Hope.'

I feel to rejoice many times, to think that I was ever induced to fall in with the little despised company called Cranmerites.

My Friend:—Remember it is not the name that makes us better people, but our actions. Great is the 'hope of Israel;' and may our paper be great, for the Bible truth it contains. I feel encouraged when I read the little pieces that are published in its columns. We are alone here. It has been a long time since we have been to meeting; but, if the good Lord wills, we shall be at the Conference. Brethren, pray for us, that we fail not to gain the first resurrection.

C. S. BULLOCK.

Otsego, March 24th, 1864.

N. B. Will some brother comment on Heb. 7th chap, first three verses?

#### FROM BRO. GRAHAM.

Cheshire, Allegan Co. Mich. Mar. 15, 1864.

DEAR BROTHER DILLE:—I received two copies of the 'Hope of Israel,' last week. I did not know that there was a paper of that kind started, until I received those two copies. I am very glad to learn that you have got up a paper of that kind. It will be a welcome visitor to me, for through its columns I will be able to hear from the brethren, that otherwise I would not have heard from.

There are no Sabbath keepers around here but us; and it is rather difficult to live a Christian life in such a place. But we still 'remember the Sabbath day,' and try to obey God, 'and keep his commandments;' and live so that we may have an everlasting inheritance in the kingdom of our Lord and Master Jesus Christ.

I herein enclose \$1. Send the 'Hope' regularly, and oblige your Brother in Christ.

JAS. D. GRAHAM.

Cheshire, Mich., Sabbath-day, March 26 1864.

DEAR BROTHER DILLE:—I feel deeply interested in the welfare of the 'Hope,' and will help to sustain it as far as my small means will permit. It is the very thing we wanted. Through it we are enabled to hear from each other. Although we may be scattered far from each other, East, West, and all over the world; yet, we of the same precious faith, may blend our thoughts together, and be encouraged to prepare for the soon coming of our Lord and Master. That we may all be ready, and have oil in our lamps; and be ready to enter into the city, and 'have a right to the tree of life' that grows on the banks of the river, is the prayer of your Brother.

JAS. D. GRAHAM.

#### FROM BRO. JAMES.

My Brethren:—Count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Communications from Br's Branch, Young Stearns and others on hand.

#### JESUS AND THE SABBATH.

A man claiming to be an Israelite, of the tribe of Benjamin, spent an hour in our office, a few days since. He said Jesus deserved death 'because he broke the Sabbath!' and seemed to think it hard that the Jews should be denied the privilege of stoning Sabbath-breakers at the present day, according to the law of Moses.

But, thank God, the stoning law was done away, BEFORE Jesus was nailed to the cross. It was done away when he spake the blessed words, "Neither do I condemn thee. Go thou and sin no more." And the law of "An eye for an eye," was done away when he said, "But, I say unto you, That ye resist not evil."

Laws are made, or set aside only by special act of legislation, or by a decree from those in authority. One law, or a dozen being done away by legislation or decree, does not affect those which have not been mentioned in such act, or decree. So Jesus, having authority so to do, set aside certain laws which he names; and the law of 'types and shadows' pointing to the better sacrifice, by 'limitation of the statute,' ended at the cross. But the ten moral precepts, of which it is said, "These words JEHOVAH spake," "and HE ADDED NO MORE," still remains in full force. Among these stands the law respecting the Sabbath, which was first instituted seven days from 'the beginning of the creation,' and is therefore altogether too old to be called 'Jewish.'

Our Benjaminite friend, to show how Jesus broke the Sabbath, took a narrow slip of paper and tore it in two, saying, "If I do just so much on God's Sabba'-day, I BROKE IT!" Yet he said he could eat and drink, and that his beast must be fed and watered on that day.

Now, let us see. It was by just such people, that Jesus was personally accused of violating the Sabbath. How did he reply to them?

THOU HYPOCRITE, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

What effect did this argument have upon the minds of his opposers?

Ans.—"And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." Luke 13: 15, 16, 17.

In the 14th verse, we find 'the ruler of the synagogue' was indignant. But, Jesus speaks, 'all his adversaries' are 'ashamed.' And so ought all to be ashamed, who say that Jesus, by precept or example, taught us to violate God's HOLY SABBATH!

BRO. DILLE:—I have moved to Allegan. I am compelled to commence the shoe making business again. My health is very poor; also the health of my family. My thanks are due the brethren in Alamo, for their aid the year past, and my prayer is, God bless them.

Your Brother in Christ.

JOHN REED.



# THE HOPE OF ISRAEL.

Vol. I. WAVERLY, VAN BUREN Co. Mich. Second-day, May 2d, 1864. No. 12

## THE HOPE OF ISRAEL.

BRETHREN:—I feel this morning that our religion should be our constant theme, and its duties the chief business of life. No earthly calling should stand between us and our God. We are required to "LOVE JEHOVAH our God with all our heart." We are exhorted to SERVE him with all our heart. And Jesus says, "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven," "for where your treasure is, there will your heart be also." And we will love most to talk about what we 'most love.' And if God has 'all our heart,' and if we both love and serve him with all our heart; and if at the same time all our treasures are in heaven, will we not love best to talk about God and heaven? If so we can feel the force of Paul's language, when he says, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."

Brethren, Servants of the living God! Brethren looking for Jesus, and preparing for translation, Where is your heart? Do the daily affairs of this life, keep you from daily searching the scriptures, and daily praying for grace to overcome the world?

Watchmen, looking for the 'latter rain,' to ripen the last great harvest, are you preparing to receive a baptism more glorious than that received on the day of Pentecost? If so, let us be daily examples to the flock.

And now as the prospect before us brightens; as God's messengers are awake, and back-sliders coming back to God; let us take down our harps from the willows, and sing of the 'hope of Israel.'

EDITOR.

### SAINTS ARISE:

Tune.—ALL IS WELL.

1. Soon we shall see the glorious morning;

Saints arise, saints arise:

Sinners attend the notes of warning;

Saints arise, saints arise:

The resurrection day draws near,

The King of saints shall soon appear,

And high unfurl his banners here;

Saints arise, saints arise.

2. Hear ye the trump of God resounding;

Saints arise, saints arise:

Through death's dark vaults its notes rebounding;

Saints arise, saints arise:

To meet the bridegroom, haste prepare:

Put on your wedding garments fair,

And hail your Savior in the air;

Saints arise, saints arise.

3. The saints who sleep with joy awaken,

All arise, all arise,

Their clay cold beds are quick forsaken;

All arise, all arise:

Not one, of all the faithful few,

Who here on earth the Savior knew,

But starts, with bliss, his Lord to view:

All arise, all arise.

4. Pursue them on their pathway glorious;

All arise, all arise;

Led by their King, o'er death victorious;

All arise, all arise;

On Zion's hill secure they stand,

With palms of victory in their hand;

To that long sought and peaceful land

All arise, all arise.

5. Fast by the throne of God behold them;

Blissful scene, blissful scene;

And in his arms the Savior folds them,

Blissful scene, blissful scene;

With wreaths of glory round their head,

No tears of sorrow now are shed,

To life's fair river all are led;

All is bliss, all is bliss. [Select.

FROM SISTER EVERETT.

Union, Iowa, Apr. 9, 1864

DEAR BRO DILLE:—

We have received two numbers of your little paper, and consider it a token of good to the scattered flock. We happen to be of that number. Almost fifty years ago, the Lord in infinite mercy, arrested my attention to the concerns of my soul. I repented of my sins, believed on Jesus, forsook all my vain companions, and united with the Baptist Church. With them, for many years, I "took sweet counsel and walked in company to the house of God." Religion then seemed to be something different from what it now is. THEN we forsook the vanities of the world, took up our cross, and followed Christ. NOW these things are carried right along with the Church, and there seems to be no cross to take up.

This was the condition when the loud cry was heard, "fear God and give glory to him, for the hour of his judgement is come." It felt like peals of thunder on our ears. But with many it proved to be mere fright. They did not love the doctrine. So when the time had passed, they turned again to the world. But not so with all. Some seed must fall on good ground. A few who then arose and trimmed their lamps, are holding fast to the word and promise of God. They remember the dear Savior's heart cheering words, "I will come again and receive you to myself, that where I am there ye may be also." This company have been dear to my heart, and I love them still. But for the sake of the Sabbath, I left them to associate with those who I thought were keeping all the commandments of God. Little did I think with what I should have to meet. I never dreamed that I should, (on pain of excommunication,) have to receive the productions of any uninspired mortal, as the word of God! But so it was; and we found ourselves alone except now and then one who had been served in the same way, and for the same reason. At length we heard of Brother Cranmer, and the little churches that had come out under his faithful labors. This was cheering indeed. But we had no organ through which to communicate with each other. Now we bless God for the appearance of the little

sheet. If the Lord delight in us, to do us good, henceforth our course will be onward and upward. Amen. LUCINDA K. EVERETT.

For the Hope.

ACROSTIC.

Hope of Israel, joy to see;

O may thy pages ever be

Pure from all guile, from malice free;

And strife forever flee.

O may the truth in beauty shine,

From every page, from every line.

In varied forms may truth appear,

Some doubting ones with light to cheer.

Relieve the outcast, let him know

A flock is found with whom to go.

E'er long the Shepherd will appear,

Lone pilgrim watch, the day is near!

L. K. E.

From Sister PORTER.

Oshtemo, April 13th, 1864.

BRO. DILLE:—I have for sometime thought I would like to communicate to the dear brethren and sisters scattered abroad, to let them all know that I am determined, by God's grace assisting me, to strive to overcome, and meet you all in the Kingdom. I feel truly grateful to the dear brethren for your paper, the 'Hope.' It affords me a great deal of comfort in my lonely hours, and I love the present truth. I love to talk about it and to meditate on the 'glorious appearing' of our Lord, who will 'make an end of sin, and bring in everlasting righteousness.'

O Brethren, Let us take courage, and strive to get on the 'whole armour,' that we may be able to withstand all the fiery darts of Satan, and having done all, to stand, having your loins girt about, and your lights burning; and yourselves like unto men that wait for their Lord when he will return from the wedding. Luke 12: 35, 36. I do feel that we are living in a very solemn time. O let us awake, and be diligent to make our calling and election sure.

I know I must watch and pray lest I enter in to temptation. When I think of the straitness of the way to eternal life, I sometimes feel that I cannot go through. But I am resolved to strive to enter in at the strait gate. Dear Brethren and Sisters, I desire an interest in your prayers, that I with you may keep all the commandments of God, and have a right to the tree of life.

Your sister in hope of eternal life

BETSY A. PORTER.

—We rejoice to be able to say, in truth, that the brethren in Michigan are waking up. They show by their works that they truly love God's holy law; and that they realize they have no abiding city here. Hence, they are earnestly seeking one to come. Backsliders are reclaimed, and sinners coming home to God. Union in the church, and love to God and man prevails. Brethren, rejoice with, and pray for us.



## THE HOPE OF ISRAEL.

PUBLISHED, on the 15th and 24th of each month.  
TERMS, Seventy-five Cents a year.

H. S. DILLE, Editor.  
GILBERT CRANMER, JOHN REED,  
Corresponding Editors.

### "Rally friends once more!"

A General Conference of Commandment-keepers will be held in Bro. Bullock's neighborhood, near Hartford, Van Buren Co. Mich., commencing Friday, June 17th, and continue three days. Come one, come all! Brethren from a distance, can get full directions with regard to the route, by writing to us.

### Little Conference in Trowbridge!

A meeting will be held at the School House near Bro. Bullock's in Trowbridge, Allegan Co., commencing Friday Evening, May 20th, and continue over Sabbath and Monday. Br. CRANMER, and perhaps other speakers will be there. Brethren, turn out, and go praying for God's blessing on this little conference!

—Communications from Bro's Phelps, Young, Southwick, Branch, Remington and others will be published soon. Have patience.

—Having other business to attend to we left the type of two pages of our last paper standing until after the conference, hence, this number is several days behind time. We shall try and be more prompt in future.

—Brethren, I own I feel grieved over the very many defects in our little paper. But you must remember that one lone individual acts as editor, sets the type, makes up the form, reads and corrects the proof, is both roller boy and pressman, makes up the mail, distributes the type again, does all the chores of the office, reads and answers all the letters, keeps the accounts, makes out the reports, and preaches every Sabbath. I will try, however, to take a little more pains. Many errors in print on the first side of this sheet, were noticed when too late to correct them. But I am thankful that my brethren and sisters are the most patient people in the world, and do not belong to the class known as 'fault-finders.' Father, help me to labor yet a little harder, that I may be more worthy of the confidence of thy children! Editor.

### THE CONFERENCE.

We live in a day when 'lying spirits' and 'false prophets' abound. We meet them every where, prophesying evil of those who love the truth. But, though the prediction was uttered against us, and the prophecy went forth that troubles such as we saw people had never known, would be seen at the Brandawire Conference, we have reason to thank God that it was not spoken by a truth-telling spirit. The conference was one of the most harmonious ever held by any people. Not one discordant note was heard. Speculation was set aside; the Bible defended the law vindicated, and the plan of salvation was so plainly set forth, none could fail to understand it.

Now, we will suppose our readers to ask two or three questions, and then try and answer them.

### 1 WHO WERE THERE?

Ans.—That Father in Israel, who has numbered his three-score years and ten; and thanks God that his age gives him time to read his Bible and meditate on its teachings, was there. May we too learn wisdom, so that we can say with him, 'as years roll on, the light that illuminates our pathway shines brighter and brighter!' The brother who has preached the gospel over thirty years, and received less than \$30, was there. Other ministers who, like the apostles, look for the reward for their labors, at the resurrection of the just, were there. The brother who, without fee, visits the sick; and calls on the Great Physician who cures without pay, was there. Commandment-keeping brethren and sisters, with warm hearts, and lives consecrated to God, were there. Above all, Jesus was there, and he poured us out a blessing. With a full heart we say, 'Praise Jehovah!'

### WHAT WAS DONE?

Resolutions relating to the support of the press were passed. Another was passed, declaring the columns of the paper open for free investigation as far as its limits will admit. The brethren declared themselves utterly opposed to every thing like sectarianism. A resolution expressing a desire to co-operate with our brethren, East and West, was passed. The conference also endorsed the resolution of the Wisconsin brethren, passed at their conference last Summer, 'That character, not opinion, is the proper test of Christian fellowship.' The good news from the East, filled all hearts with joy and gladness.

Six discourses were delivered. The brethren have requested us to publish a synopsis of three, one by Br. Cranmer; one by Br. Fabun; and one by Br. Watkins.

God was with us both in preaching, and in our social exercises. The warm exhortations from brethren and sisters went home to the heart. All expressed a determination to press forward together; overcome together; and finally sit down in the kingdom of God together. It was the best conference, every thing considered, that we ever attended; and a foretaste of the general conference on Mount Zion!

### WHAT ARE THE PROSPECTS IN MICHIGAN?

Ans.—Brighter than ever! The ministers are unitedly taking hold of the work; and all the brethren are waking up. Another general conference is appointed to be held June 17th. We are to have also, what Br. Cranmer calls 'little conferences,' once in two or three weeks, and meetings in each band every Sabbath. We realize that time is short, and whether the Master comes in 1863, or in 1873, or tarries till 1880, we mean to be ready.

### BRETHREN ASK, WHEN CAN WE HAVE THE HOPE WEEK?

Ans.—When you can afford to get about \$30 more material and furnish another hand.

### HYMN BOOK.

A. Thayer, Rebecca G. Whitcomb, J. C. Day, Sarah Bucking, W. Gilmore, Mrs. L. Lane, Eld. H. Flower, T. Randall, S. Everett, S. B. Groves, H. A. Weston, paid 75 cts.  
H. G. Whitcomb's paper twice paid, making another due S. Everett.

FROM M. O. BURDICK.

H. S. DILLE, Editor of the Hope of Israel.

DEAR SIR:—

In your paper, No. 10, which has fallen under my notice, I find an article entitled 'Beware,' which I have read several times over, and which has led me to make a few remarks.

You say, in speaking of the 'visions' which the S. D. Adventists profess to believe are from God, 'These visions are from God, or from the Devil. There is no middle ground that we can take. If they are from God, they are his word, and his word he has exalted above all his name.' I say, Amen. But allow me to correct your reference, which is to Ps. 80: 2. It is in Ps. 138: 2, where we are told that God has magnified his word above all his name. You then say, 'If they are God's word, they are immutable as his throne, and no more to be set aside, changed, or abrogated, than the laws that govern the universe.' Let me say that, if this is the case, and I do not deny it, we surely ought to be very careful that we do not seek to set aside his word. If he has placed this spirit of prophecy in the Church—for such it seems to be—we ought to be very careful not to refuse his work.

I would like to ask what you consider the testimony of Jesus, spoken of in Rev. 19: 10. Is it not the faith of Jesus? Please tell us what you think it is.

I agree with you in saying that those who profess to believe said visions, have no right to say that we can reject God's word, or any part of it, with impunity; that is (according to W. Miller), with freedom from punishment. You say 'If they are from the Devil, we certainly don't want to belong to a church led by him.' Just so, but God has not left us in the dark, in regard to this thing. He tells us to 'try the spirits.' And how shall we try them, if not by the Bible? To the law &c. if they speak not according to this word, &c. Isa. 8: 20. Then let us try them by the acknowledged word of God, and if they speak not according to this word, it is because there is no light in them. If they do not agree with the Bible, then may we with safety reject them. But let us try to investigate without prejudice; pray that we may not reject God's word, for truly we cannot do it with impunity, i. e. freedom from punishment.

Yours, seeking for truth.

Winsbear, N. Y. M. O. BURDICK.

REMARKS.—We gladly make room for the above. Friend Burdick manifests a spirit of candor, which we admire. We judge from his letter, that he is an honest believer in the 'visions'; one who will not tell you that 'they are not a test of fellowship'; that 'we don't ask you to believe the visions'; 'the visions trouble you more than they do us'; 'come go with us, and never mind the visions, &c. &c.' No. He will tell you they are God's word, and not to be rejected with freedom from punishment.

Sister Everett, testifies that she was required to receive them, 'as the word of God,' 'on pain of excommunication.' (See her letter on first page.) Many others testify to the same thing. And, if they are God's word, this is right, as no one can reject God's word with freedom from punishment. If each 'Testimony,' as it is received and published, is believed to be given through the spirit of prophecy, then we under-

stand what the S. D. Adventists mean, when they bind those whom they receive into the church, to keep the commandments of God and the TESTIMONY of Jesus. One, who acknowledges they receive these 'visions' as the testimony of Jesus, Friend Burdick intimates the same thing.

We say again, as we have said before, Investigate with candor. But remember while reading 'Experience and Views,' 'Great Controversy,' &c., you are not reading books claiming to be mere human productions; but, books claiming a place in your affections, equal with your Bible. We are not warning our brethren against the 'visions'; but against those who knowingly misrepresent their claims. We thank friend B. for helping us to set those claims before our people in their true light. And now, as we feel that enough has been said, unless our mind is called to it by other circumstances, we dismiss the subject forever.

### NEW MOVEMENT AT BLOOMINGDALE.

April 24th 1864.

We, a few names of us at Bloomingdale, do feel it a duty that we owe to God and to our brethren, to raise a sum of money quarterly, for the help of the needy, and to help the cause on to victory. And we appoint G. B. Wait Treasurer in this part of the Band.

We would say that it is our wish that Brother Goble be the general Treasurer for the Office, and to help Br. Dille about getting supplies for the Office; and to draw out of the funds that are raised to supply those wants, as we feel that Br. D. has too much to do. These are our thoughts. Brethren, do as your better judgment directs.

We, the undersigned, do agree to pay the sum set opposite our names, quarterly.

J. M. Remington	\$1.00
G. B. Wait	1.50
Almina Wait	50
Rachel Munn	25
Camilla E. Remington	25

### FOR THE HOPE OF ISRAEL.

OUR POSITION. No. 1.

BY E. S. SHEPHERD.

TO THE BRETHREN SCATTERED ABROAD, GREETING.—With joy and thanksgiving we have received your letter of the 10th inst.

Dear Brethren,—Through the exertions of Bro. Dille, and some few others, we once more have the privilege of communicating with each other through the columns of another paper, called the Hope of Israel. Then let us improve the privilege that we now enjoy, remembering that we have been waiting, and hoping for this means of correspondence, some of us for some few years past; hence we hail the appearance of the 'Hope,' with hope and gratitude.

We address each other, through its columns, by the endearing name of Brethren and Sisters. Still we have, by far the greater part, so addressing and addressed, never seen, or perhaps even heard of or from each other except through the 'Hope,' or some of us through the 'Review,' or some other paper, sometime ago. If we could each write our individual experience in matters of religion, and publish the same in one volume, I doubt not it would make a large book, and

would contain items that would be interesting to many. If we could all bring to remembrance all our past views and opinions, and conduct, we should doubtless see many things from which we should differ widely now; and if the same things were presented by others, we should perhaps criticize with severity, as we have often felt was the course pursued toward us, with much lack of charity.

More than ten years ago, a little band of brethren at Koskonong, Wisconsin, were keeping the Sabbath, through the labors of our beloved Bro. Phelps. But, as the subject of the Sabbath, and ending of the Sabbath, with no other explanation than 'the evening and the morning' made the day, we in our simplicity of Bible teachings, understood the Sabbath to commence with the setting sun, and so observed it from then till now. Bro. Phelps, on his return to our neighborhood, discovered what he then believed to be our misapprehension about the commencement of the Sabbath. And, like a faithful servant, went zealously to work to correct our heresy; preached three discourses on the subject for our better understanding of it, which elicited replies from us; and with his preaching and our replies, after convincing us that 'the seventh day is the Sabbath of the Lord,' he convinced himself that he, with all the supporters of the 'Review,' for aught we then knew, began the day at the wrong time.

Several of us wrote articles on the subject, but, as the conductors of that paper believed us to be in error on this point, our articles never appeared in the 'Review.' While our minds were much exercised on this subject, it was thus an impossibility to get it before our brethren, only as we came together personally, and all the influence of the paper was of course thrown on the other side.

I might go on and multiply words, in giving our experience on to this time; but will refrain, least I should weary some of the tender lambs of the flock of Christ. Various have been our views, doubtless. Multifarious have been the circumstances that have introduced us to each other through the 'Horn.' And we believe we have been permitted to partake of the same Spirit whereby we can cry 'Abba Father,' and my earnest prayer is, that the same Spirit may so operate on us, that we may have full charity for each other while differing in opinion, but remaining one in spirit, that we may all finally come into the unity of the faith, and strive to be found continually, earnestly contending for the faith once delivered to the saints.

To be Continued.

Bro. S. gives me more credit than is my due in saying it was through the exertions of Bro. Dille &c., that the 'Hope' was started. Bro. Dille has only acted as a servant in the employ of the Church. The credit of starting the paper belongs to Bro. JAMES GREENMAN, who kindly advanced the money; and to the brethren by whom the greater part has been refunded. All so to Bro. R. W. HASTINGS, who furnished means to purchase part of the type. Credit is also due Father Goble and others in Waverly, who came to the rescue of the paper when it was ready to fall.

I feel truly grateful to Father and Mother Stonebraker, who have been truly a father and mother to me; also, to my brethren and sister in

Hartford, and elsewhere, who have ministered to my necessities; and remembered me in their prayers. Jesus reward them at the resurrection of the just! Editor.

FROM BRO. DAX.

So. Ashburnham, Mass., Apr. 17th, 1864.

DEAR BRO. DILLE:—

I was very glad to find at the office, the other evening, a bundle of your little paper, the 'Hope of Israel.' I like the name very much, as it is suggestive of the time when Israel's hope will be consummated in the kingdom of God's dear Son. It seemed to send a thrill of joy through my whole being, to think that the Sabbath-keepers who had rejected all creeds but the Bible, might have some means of communication. O may God bless and keep you, my dear Brother, from graduating as nearly every Advent editor has in times past; but may you always remember that 'the path of the just is a shining light, that shines more and more unto the perfect day;' so we shall not get all the truth at once; but light is sown for the righteous, and will continue to increase, as we humbly follow on in the path of the just. I am glad to see that you can exchange views with those who differ from you, and do it in the spirit of meekness and Christian forbearance. And my prayer is, that brotherly love may continue, and instead of growing up into 'self,' we may 'grow up into Christ our living head.' Then we shall be prepared to enjoy the gifts of the Spirit, as set forth by St. Paul, in the 12th chap. of his first letter to the Corinthians. And when Christ, our Messiah, is the only acknowledged head, and every member finds his place in the body, the church will be as 'terrible as an army with banners.'

O how glad I am, that Br's Cranmer and Phelps have stood out here as 'Christ's freemen,' and have not, like hundreds of others, been swept into the whirlpool of deception and error. But I believe all the honest in heart will yet be saved from all the errors of Spiritualism and Visionism. And I hope you, my dear Brother, under God, and by the help of this paper, may be the means of plucking some 'as brands from the burning.' And not only you, but may the Great Head of the Church give to the contributors to this little paper heavenly wisdom; and may their pens be dipped in love, and may they not breathe one sentiment of bitterness. If we are called to combat error, as doubtless we shall be, let us do it in the spirit of our Master.

I shall do all that lies in my power, to promote the interests of this little messenger. And I pray our Divine Master that it may soon visit us once a week, as well as be increased in dimensions, and come richly laden with the choicest fruit from the heavenly storehouse.

We have a conference once a quarter, and have felt the need of a paper through which to advertise our appointments, and communicate with our Brethren. And at our last Conference which was held in North Berwick, Maine, Eld. D. C. Hancock and myself, were chosen a committee, to correspond with the brethren West and learn the state of things there, as far as possible; so that at our next Conference I hope to get you quite a list of subscribers.

Thy Brother, hoping for life at the coming of the Life Giver. J. C. DAY.



For want of room the following has been  
me on hand. The Brother manifests the  
spirit of Christ, and we be speak for his commu-  
nication a candid perusal. We do not sit in  
judgement upon it, to pronounce it either true  
or false. The 'Hope' is a free paper, and invites  
candid investigation on all Bible subjects, among  
its TRUE patrons.

FROM BRO. STEARNS.

Masses Editors:—Pure religion is the all im-  
portant concern of life in the flesh. But a false  
religion is the most mischievous of all things.  
All the different denominations are confident  
that they are right; but when weighed in the  
balance of Bible testimony, they are evidently  
found wanting. Consequently there is a positive  
and urgent demand, (which must be supplied,)  
for a much more elevated condition of society.  
If the Bible is true, we are now standing, as  
it were, on the threshold of a most important  
event. We are living in the most interesting pe-  
riod of the world's history. Now the question  
is: What does the Bible teach us to expect?

There are a great many people believing that  
there is about to be a very great change, on re-  
ligious operations. Some are supposing it to be  
one thing, and some are supposing it to be an-  
other thing. Most certain it is that the Bible  
does not teach this multifarious doctrine. Our  
religious theory wants watching very attentively.

Although the Bible gives definite instructions  
about all the important changes and attitudes of  
the church organization, yet, a new feature of  
the church never was understood, until the full  
development of the new plan entirely disap-  
pointed, and then by surprise, those who were  
looking for the event. The Children of Israel,  
and even Moses was exceedingly disappointed, in  
the organization of the kingdom of God in Pales-  
tine. The disciples of Jesus, who had been un-  
der his immediate instructions for years, were  
entirely ignorant of the principles of Christian-  
ity at the time he was crucified. The Jews as a  
nation, believed that when Messiah came, he  
would restore the kingdom to the house of Israel.  
The disciples claimed nothing higher, until after  
he was crucified, although Jesus told them bet-  
ter, and the scriptures taught them different.  
They were overlooking an entire dispensation,  
as the Adventists are at the present time.

It appears evident to me, that Ezekiel's vision  
of the holy waters, portrays four distinct dispen-  
sations or governments of God, before the closing  
up of terrestrial affairs. There were two Old  
Testament dispensations; one Gentile, the other  
Jewish, which I think the Bible teaches, were  
types of two other New Testament dispensations.  
The Christian Gentile dispensation as an anti-  
type, has gone by; and the Jewish dispensation,  
as an antitype is about beginning its operations.  
The tabernacle of David, which is fallen down,  
is again to be built up. I think that Paul shows  
most conclusively, that the Jews have stumbled  
to rise again. Jeremiah declares that all other  
nations shall become extinct, and that the Jew-  
ish nation is to become extremely prosperous, and  
continue to the end of the world. The prophet  
foretold that the Jews were to be carried into  
captivity by all nations, which proved true. And  
that in turn they were to rob those who had robbed  
them, and spoil those who had spoiled them.

is true that the Jews have become immensely  
rich; and that they are capable of managing the  
commercial affairs of the world about to their  
liking. It seems to me that the Bible teaches,  
most pointedly, that the Jews are to be converted  
to the principles of Christianity, and possess the  
kingdom of God forever, even to the end of the  
world; which is to be one thousand prophetic  
years, in which Satan is to be bound so that he  
cannot molest the children of God. This world  
is to see long days of happiness before the indi-  
vidual appearing of Christ, to judge the world,  
and put an end to the probationary condition of  
man. The 'kingdoms of this world' are to be-  
come the kingdoms of our Lord and of his Christ,  
as the kingdoms of Canaan became the kingdom  
of God. The Gentile nations are to be convert-  
ed to the faith of Israel, or be destroyed before  
Israel as the nations of Canaan were.

As Moses had patterns given him of every  
part of the tabernacle, so Christians have pat-  
terns given them of all that belongs to the church  
of Christ. Christians are, as Moses was, strictly  
required to work according to the patterns given.  
All the Christian institutions, with their pat-  
terns and plans, were typified in the Old Testa-  
ment institutions. It is for us to see that the  
antitype exactly corresponds with the type or  
pattern given.

In the Gentile dispensation, from Adam to  
Moses, the nations of the earth, (Israel was not  
considered a nation, as the Jews are not at the  
present time,) had become so corrupt that the  
Lord God had to disown and disfranchise them  
altogether; and begin anew, with new principles  
and new laws: with a few chosen people, who  
were not elevated to nationality, but were op-  
pressed and down-trodden, as the Jews till very  
recently have been. At the time of Israel's de-  
liverance from bondage, the Gentile nations had  
given themselves up to all manner of wicked-  
ness, selfishness and oppression, as the Gentile  
nations of the earth have given themselves up at  
the present time. The sounding of the sixth  
trumpet gives a true description of the condition  
of mankind at the present time, making no ex-  
ceptions. And there are to be no exceptions till  
the seventh angel sounds his trumpet, which is  
to send forth new ideas, which the Adventists at  
the present time know nothing of. The angel of  
Rev. 14: 9, 12, is to open the seventh seal;  
sound the seventh trumpet; pour out the sev-  
enth vial; cleanse the sanctuary; bind Satan;  
consummate the marriage of the Lamb; and build  
up again the tabernacle of David which is fallen.  
Mankind are profoundly ignorant of what the  
'beast' is; what his 'image' is; and what the  
mark of the beast is. A knowledge of these  
things is to cause the greatest religious revolu-  
tion, or earthquake, that ever was, or ever will be  
again. It appears evident that the earthquake,  
at the opening of the seventh seal, the sounding  
of the seventh trumpet, and the pouring out of  
the seventh vial, is a religious revolution. There  
was an earthquake at the opening of the sixth  
seal, which was the religious revolution of the  
Reformation. The 'beast' and the 'mark of the  
beast,' embrace all that is opposed to Christianity.

Whatever it may be that is not embraced in the  
denunciations of 'the third angel's message,' is  
in harmony with the principles of Christianity,  
and should be tenaciously adhered to. It mat-

ters not who the man is, or what his position  
may be, if he is found with the mark of the beast  
upon him, which all men appear to esteem a  
highly valued privilege, and are rigidly tenacious  
of the privilege of receiving the loathsome,  
blighting scourge, he must suffer the penalty.

Now, it is evident that among all the diversity  
of sentiment advanced, respecting this all impor-  
tant event, of which there is so much said, that  
somebody is wrong, and will of course be disap-  
pointed. I think the Bible teaches that all will  
find themselves much mistaken. Now let us  
strive diligently and perseveringly to find the  
truth of this thing as the Bible teaches. It ap-  
pears to me to be folly and madness in the ex-  
treme, to try and substantiate any other than  
Bible doctrine. I think I am ready to believe  
one thing as another, I care not what it is, if it  
be truth. If my present theory can be entirely  
subverted, it will be a source of consolation to  
me to have it done. The truth is what I am after,  
and I am determined to find it. I have a sure  
promise that I shall find it if I seek diligently for  
it. Come let us reason together, and help each  
other search out 'the truth as in Christ Jesus.'  
Let us find out to a demonstration about that  
mischievous and soul-destroying 'beast,' his 'im-  
age,' and his 'mark.'

Respectfully yours in love

N. P. STEARNS.

South Otselia, N. Y.

FROM BRO. TIFFANY.

BROTHER DILLE:—I wish to say to the Breth-  
ren and Sisters 'in the faith' of the soon coming  
Lord, Get ready for the time of trial. The  
Great Deceiver is at work in the earth. They  
that can be deceived, will be.

We, as Adventists, have taught that we had  
the only shield against Modern Spiritualism of  
these last days. We taught that the doctrine  
of the non-immortality of the soul was that  
shield. In that we were too fast. It was the  
Bible that taught the doctrine. M. Hall was  
in the faith of the non-immortality of the soul.  
It did not shield him. One might say he had  
the Bible. To that I would say, Yes, and the  
books of visions too, which led him astray.  
The Bible teaches that man will wait in the  
grave till his 'change come.' Had M. Hall be-  
lieved it still, he would not get drunk with the  
second quality of Mesmerism. When he got  
drunk, his whole theme was the ministration of  
angels. The book of visions teaches that  
multitudes of good angels are hovering around  
God's people. Moses was at a loss to know  
where they came from. Mesmerism told him  
they were the departed spirits of the dead. So  
he endorsed it and is in his master's business.

In concluding this, let me say, Dearly beloved,  
cling to your Bible and the truth it contain.

Yours, waiting for the Kingdom.

LUTHER L. TIFFANY.  
Lansing, Iowa.

RECIPITS FOR THE HOPE.

LEICESTER, WIS. E. S. Sheffield \$1. Parker  
Rowley, W. W. Wells, Luke Lamphere, 75c.  
Jesse Conner, Dana, 75c. Jess Upham 75c.  
E. C. Johnson \$1. The's Runn, 75c.



# THE HOPE OF ISRAEL.

Vol. I

WAVERLY, VAN BUREN Co. Mich. Second-day, May 16th 1864.

No. 12.

## For the Hope.

LINES.

BY MARTHA A. HARRIS.

O may I ne'er disown my Lord,  
To shun the world's cold frown;  
My faith in his unchanging word,  
Oft brings a blessing down!

"I was he that said, 'Come unto me,  
Ye heavy laden one;'  
And then he offered life so free,  
Could I refuse the boon?

Dark clouds have clustered 'round my path,  
As I have onward moved;  
And then bright spots came shining forth,  
With Jesus' precious love!

Sometimes, by faith, I get a sight,  
As Moses did of old,  
Of that blest land, so pure and bright,  
It's glory ne'er was told.

Oft times in sickness and distress,  
When human skill has failed,  
He's proved himself all powerful  
And bid the tempter yield.

'Tis not in our own worthiness  
That we the promise claim,  
But to the Father's pleading, "Come,  
Through Jesus' precious name."

Then let's hold on, by faith's firm grasp,  
To our Redeemer's arm;  
He'll lead us through the darkest hour,  
And shield us from all harm.

Then in the resurrection morn,  
He'll prove in time's last hour,  
His great salvation and his love,  
A wholly saving power!

Otsego, Mich.

## For the Hope of Israel.

OUR POSITION. No. 1.

BY E. S. SHEFFIELD.

(Continued.)

That at the present time there is a variety of opinions entertained among us, it is useless, nay, it is folly to deny. Even so it was with the disciples of our Lord, while he was yet their frequent companion and instructor. And at the present day, brethren are frequently set aside, for less unbelief, or difference of opinion than was persisted in by Thomas, in opposition to all the other disciples, on the resurrection of Christ; but not a word said about casting off Thomas, for his persistence in unbelief.

Some of our brethren in Albion, Wis., once were members of the Seventh Day Baptist Church, and while such, listened attentively to our views on the nature of man, and life eternal only through Christ. After embracing what they then, and still believe to be the truth of the living God on this point, the Church took up a labor with them, for denying the immortality of the soul. But, Pilate like, the Church could find no fault with them, as their character

stood untarnished. Thus they were at a loss to know what to do with them, till finally an aged veteran in their Church, told them it was the duty of the Church, according to Paul's testimony, to reject 'a heretic, after the first and second admonition.' And they deciding that it was heresy to deny the natural immortality of the soul, these brethren were finally expelled from church fellowship, on the charge of heresy.

Others of us have been denounced, and denied fellowship, by some of the Elders connected with the 'Review,' because as they publicly told the people, we, though professing to keep the Sabbath, did not develope moral characters.

We, therefore, demanded a public statement of what our immortality consisted, when the Elder simply replied that he had not been personal in his remarks. This puzzled us still more, as in his remarks on our immortality, he stated, "those professing to keep the Sabbath, living in a certain direction and distance from the place of meeting, which pointed out, definitely, the locality in which we lived. We were thus rejected professedly for immortality UNDEFINED!"

We then felt, as we had often times before, "cast down, but not discouraged; perplexed, but not in despair." We could sing, and did, and I think with the spirit,

"Lonely and weary, by sorrow oppressed,  
Onward we hasten, with longings for rest,  
Bidding adieu to the world with its pride,  
Longing to stand by Emmanuel's side."

For some few years we felt lonely, and thought there were very few, if any Sabbath-keepers elsewhere than Wisconsin, looking for the soon coming King; except what were in full fellowship with the 'Review,' and church organization, as now advocated by them. Judge then of our surprise, when communicating with Bro. Kramer, of Iowa, relative to a conference here last Spring, we were informed that quite a number of Sabbath-keepers, looking for the coming of the Lord, were living near Battle Creek, that were not fellowshipped by those known as the Seventh Day Advent Church. And farther judge of our gratification and pleasure, when we learned that there was a probability of a paper being published there. Not that we wished for an opportunity to rail on others that we think fail to exercise charity for us, but as a means of encouragement for the lonely and depressed; neither expecting that we should all express the same opinions on all subjects, but to compare our different views together, with a desire to benefit each other.

We doubtless hold opinions concerning the word of God, that are in opposition to each other. Consequently some of us, and perhaps all to some extent, have, on some points, embraced error instead of truth. This was the case with many, on the commencement of the Sabbath. And we felt assured ten years since that the Lord would come long before this time. We expected the Image Beast would before this time fill up his history, and run his career of persecution, compelling men on pain of death

to receive 'the mark of the beast,' his 'number, or 'his name.' But, I fail to see a fulfilment of these predictions, hence I am still looking for a fulfilment of them; for it is impossible for a class of men to go through the terrible ordeal predicted of this Image, and no person know when they passed through, or any be able to look back on past history, and point out the events; when, in the Revelators description of the first resurrection, and final triumph of the saints, there is no class spoken of more fully, of their past sufferings and steadfastness, than those that come in contact with this likeness of the beast that has been wounded and healed again, carrying out the same principles, by binding men's consciences. Let us endeavour to take heed to these things, that we drink not in this same spirit, remembering that to our own master we stand or fall.

Leicester, Wis.

To be Continued.

FROM BRO GROWELL.

Portland, Me., Apr. 19th, 1864.

BRO. DILLE:—Enclosed I send you \$1.50, for two copies of your paper the 'Hope of Israel.' I am a subscriber to the 'Review,' though I do not belong to the body, as they term it. I like most of their publications—do not fully endorse the 'visions,' neither do I condemn them; for if they are of God, they will stand, and if not they will come to naught.

I hope you will prosper, if your motive is to glorify God, and advance his cause. O! how I love his precious truths, and rejoice in the light that shines in these last days. I praise the Lord, this morning, that I ever saw the light on the glorious Sabbath, which I commenced keeping last August.

I hope your little paper will soon be issued weekly. May God bless you, and help you to manifest, at all times, meekness, and the spirit of Jesus, in your columns; and in the end, give you immortality and eternal life in his kingdom, with all who are striving for life, by keeping 'the commandments of God, and the faith of Jesus.'

Very truly yours, S. B. GROWELL.

A BEAUTIFUL THOUGHT.—The sun is just sinking from my view; the birds are warbling their evening notes of gratitude to God, as though they were aware that 'not a sparrow falls to the ground, without his notice.' And my soul is filled with the love of God to night. O that all might have a realizing sense of his goodness; that they might know there is a God in heaven, and that that God is a God of love!

COUSIN HOPE.

Hope Dale, Mich.

—A little deaf and dumb girl was once asked on her slate, "What is prayer?" She took the pencil and wrote, "Prayer is the wish of the heart."



## THE HOPE OF ISRAEL.

PUBLISHED, on the 10th and 24th of each month.  
BY THE CHURCH OF CHRIST.

TERMS, Seventy-five Cents a year.

ALL COMMUNICATIONS should be sent to the Editor; letters on business matters to  
WABERY, Van Buren Co., Mich.

H. S. DILLE, Editor.  
GILBERT CRANMER, JOHN REED,  
Corresponding Editors.

The Free Sabbath-keepers, East, are organized under the name of "The Church of the First Born." We like that.

Spiritualism received a severe check, in the late debate between Eld's Grant and Hull.

The rapping devils are creating some excitement in Pine Grove, in this County.

Brethren, shape your business so as to be at the Conference. Let nothing hinder.

Brethren from the EAST should come via M. C. R. R. to Lawton, thence by stage to Paw Paw and Hartford, and enquire for Joseph Broughton. Or, write and the Waverly brethren will meet you at Paw Paw. From the WEST, come by steamer from Chicago to St Joseph, by stage to Watervliet, and enquire for Moses Dunham, or Erastus Branch. Or, if you prefer, come via M. C. R. R. to Decatur, thence by stage to Hartford. Come in God's name, and the brethren in Michigan will give you a hearty welcome.

To day the landscape smiles with the beauty of Spring. The wild flowers hail their resurrection morning, and awake to life anew. And now, while Faith looks forward to the eternal Spring that shall smile on Eden's bowers, and while Hope sings sweetly of my final inheritance there, my mind is involuntarily carried back to the day when the truth, beautiful as a Spring morning, dawned upon my mind.

Just two years ago, I was on my way to the first conference, of Commandment-keepers, that I ever had the blessed privilege of attending. My home, at that time, was in the openings, and the oaks were as leafless as in the month of January. But on that day, as I was on my way, on ascending a hill, I beheld thousands of acres of woodlands suddenly and unexpectedly brought to view, and all richly clad in Spring attire; while, in the distance, the Paw Paw River shone like a mirror of liquid silver. In raptures, I at that moment spoke aloud the emotions that came rushing in upon my newly awakened heart.

O the transporting rapturous scene  
That rises to my sight!  
Sweet fields arrayed in living green,  
And rivers of delight!

And, that language of the Poet seemed prophetic, of a new life in Christ, and life eternal in the world to come. At that meeting I became fully convinced of the truth as it is in Jesus. Since that time, I have been slain by the law, dead to sin, buried with Christ, and received the gift of the Holy Ghost, as I arose to walk in newness of life. And to day, with a glad heart, I am pressing forward to that land

"Where everlasting Spring abides,  
And never with'ring flowers,"  
realizing truly, that

"Time like a narrow sea divides  
That heavenly land from ours."

A bundle of letters came after the form was partly made up. One from Mr. P. E. Armstrong, who is about to publish, FREE of cost, the "Day Star of Zion." Full notice in our next Address, "Day Star," Eaglesmead, P. O. Penn.

R. G. Foster, E. Stockwell, Charlotte Menter, paid.

The following was read in our late Conference, and hailed with joy by all, and especially so by those who are personally acquainted with Brother E.—

Union, Iowa, Apr. 9th.

To the Brethren who are expected to meet at the Brandawine Conference, 15th Apr.—

DEAR BRETHREN IN THE LORD:—I, self and companion, am among the free Commandment-keeping children. We need not tell you our trials, for you have been through the same. Yes, Blessed be God; we are "companions in tribulation." We have drank into one spirit. "Love makes our unity." Or, in the language of Paul, "faith, hope and charity" abide with us. Faith reveals the truth in us, as it is in the word of God. Love unites us to God, through his dear Son. Hope enables us to look forward to the coming of our King, and his glorious kingdom; and to rejoice in anticipation of the "far more exceeding, and eternal weight of glory." How precious should Jesus be to us, who redeemed us by his blood, and purchased for us the heavenly inheritance! What manner of persons ought we to be in all holy conversation and godliness, that we may be found of him in peace. May your meeting be crowned with the presence and blessing of the great Head of the church.

Let us make a sacrifice to sustain the paper, by sending it to Sabbath-keepers of our acquaintance at a distance, and not yet informed of our paper, and thus introduce it. If the brethren East write with us, as I hope they will, to patronize the "Hope of Israel," we will soon have it doubled in size, and a little better quality of paper. But this, and all our efforts depend on the blessing of God. He does not despise the day of small things. Let us be humble, HUMBLE. Pray! pray!! pray!!! And the God of love and peace be with us.

I am your Brother in love, S. EVERETT.

FROM BRO. DAY.

Chelsey Mass. April 23d, 1864.

MY DEAR BROTHER DILLE:

I have just finished reading Bro. Everett's letter to Bro. Cranmer, in the last "Hope," and I am led to exclaim, "What hath God wrought!" Here we have been "scattered and peeled," without any means of communication, whereby we could know the state of the cause, and communicate one with another. We have very much felt the need of a paper. We have thought it over, and talked it over; but without any real, decided action upon the point. But, in our last Conference, held at North Berwick, Maine, there was some move made, in appointing a committee to ascertain, as far as possible, the state of the

cause in the West and elsewhere, and to see if there could not be some means of communication by which the wants of the scattered Church could be met. And, on writing to our dear beloved Brother Everett, of Iowa, we found to our joyful surprise, that just such a means of communication had been set in motion by the dear brethren in Michigan. And I am led to exclaim, "This is the Lord's doings!" for which we will praise and magnify his holy name. O, how many poor, disconsolate, lone pilgrims there are, scattered among the hills and vales of the East and West, who would hail with joy this little paper; those who have been cast off because they have dared to express their doubts as to the inspiration of E. G. W.'s Visions, and have planted their feet upon the sure word of God, which is of undoubted accuracy. But, thanks be to God, he has got the work in his own hands. And though the chaff will be blown away, yet not one kernel of wheat will fall to the ground. But all his dear saints will endure the trial; will come out like gold, refined and prepared, meet for the Master's use.

O then, dear Brethren and Sisters, endure a little longer! He will not suffer you to be tempted above what you are able, but with the temptation, make way for thy escape. It is but a little longer, and the victory will be won, and the cross exchanged for the crown! Not a corruptible crown, but an incorruptable crown. Yes, "a crown of glory," in Glory; for the whole earth will be filled with glory. A never-fading crown! an incorruptable inheritance! O glorious prospect! O blessed promises, await the good in the future! Yes, Brethren, this is our world of trial. Here we are placed, to prepare for the coming glory; hence, we rejoice in hope of the glory of God, which is to be revealed in future, and coming kingdom. All our joy in this world, is mixed with tribulation. This is part of the legacy, "An hundred-fold, with tribulation." But, thank God, it's eternal life beyond! O then, cheer up my dear Brethren. Take hold of the work anew, and the victory will soon be yours! ROSWELL HORTON.

J. C. DAY.

The business matter all right Br. D. We mailed a letter to Chelsey. Did you receive it? Send report of Conference, appointments, &c.

FROM BRO. REMINGTON.

DEAR BRETHREN:—I feel that I would like to say a few words of cheer to the scattered ones for the pathway grows brighter, as the battle grows hotter. As I see the professed world advising every means to overthrow the Commandments of God, it makes me rejoice that God ever opened my heart to receive the truth. Before, I had got so much of the traditions of the fathers, that I would not receive it. I can say with the Psalmist, my delight is in the law of the Lord. God will protect his law, and all sectarianism can't overthrow it. Praise God for that! And he will give us grace to overcome, and keep his commandments as Paul did, and as he gave us a crown, when he does Paul. Paul expected to wait till Christ comes in the clouds of heaven, when he should bring this reward with him.

We hear the same sermon preached to day, that the Devil preached in the garden of Eden,

"Thou shalt not surely die," but, you shall go away beyond the bounds of time and space. And finally they got tired of trying to get there, so they come back, and go to knocking, and tipping over tables, and telling folks that "the Bible is a better than an old alliance!" It is no wonder the nominal churches say there is no law, for the immortal souls [!] of the dead tell them there is none, and I don't know as they are to blame for believing it. But, we are of that number that don't believe these things, and I thank God for it.

Yours, in love,

Lake Mills, Mich.

J. M. REMINGTON.

FROM BRO. HORTON.

South Haven, Mich., Apr. 13th, 1864

DEAR BRO. DILLE:—I have received the fifth number of the "Hope." And I feel encouraged when I read the good letters, from brethren and sisters of the precious faith, who are striving to gain an interest in the "goodly land."

I would say to the brethren and sisters, who are striving, and struggling against sin and temptation, The land is nearing; and Christ soon is coming, to gather his ransomed people home. Then let us prove faithful and true, "always abounding in the work of the Lord, forasmuch as know that your labor is not in vain in the Lord."

We need much of the assisting grace of God, to buoy us up in this time of trouble and moral darkness. And, O may God set his hand and work with mighty power in his Church, until we are permitted to inherit the promised possession, and sit down with Abraham, Isaac, and Jacob in the kingdom of God, is the prayer of your unworthy Brother.

How happy the people whose name

Is found in the city of God!

As pilgrims, no more shall they roam,

Nor travel a dangerous road.

Physician Divine, unto me,

Thy soul-healing blessing now give;

And keep me while waiting for thee,

And then to thy city relieve!

ROSWELL HORTON.

For the Hope.

Keene, N. H., Apr. 23d, 1864

DEAR BRETHREN:

I received three No's of your little paper, entitled "The Hope of Israel," a week ago to night. Glad to hear from all the free Sabbath-keepers, especially from Bro. Samuel Everett, with whom we are personally acquainted. I like the aspect of your little paper, thus far, well, and think I should like to take it as long as it stands on Bible truth. I call "no man father or master," acknowledge no inspiration but the Bible; hence, I reject all modern revelations, believing them all to be from the same source, even from the "father of lies."

I have seen so much degeneracy among Advent papers, that it makes me afraid of them all. Instead of being advocates of truth they are fast becoming advocates of damnable heresies. Look at the "Review & Herald," published by James White, in which he advocates the Mesmeric visions of his wife, and requires us to receive them as inspiration; and if we refuse to do so, we are denounced and anathematized. Then look at the "Crisis." See its unhallored

intrusion at the Bible Sabbath? But, not content with that, they are now putting a big article from the pen of T. M. Probie, to overthrow the Sabbath, which is the most unscriptural and unchristian thing I have ever yet seen. But, you have probably seen it. I feel it is better to have no paper at all, than to have those that are the vehicles of such heresies. Editors seem to expect every thing from them, to be received about the same as inspiration, forgetting that they are not inspired men. But, if we can have a paper conducted on Bible principles, it seems as though it might be a benefit to the household.

Yours may be such an one. I enclose facts, to pay for it one year. My means are small, but I hope to be able to pay that sum. Yours, looking for the speedy coming of the Lord.

R. G. WHITCOMB.

We hope our sister will not be disappointed in our little paper. She must, however, remember that editors, like other people, sometimes differ in opinion; and not being inspired, they may sometimes be mistaken. If you find us, or any of our correspondents, teaching error, we will kindly thank you, if you will, in the spirit of Jesus, show us the truth. Different views will be expressed by different individuals, as our columns are open for honest investigation. Write again.

## The Law of God.

Synopsis of a Sermon, Delivered at the Brandawine Conference.

BY ELDER GILBERT CRANMER.

I have been requested, by some of the world's people, to tell why we differ from the rest of mankind, in keeping sacred the Seventh day, instead of the First. But one discourse is not sufficient to give all the reasons. Volumes might be written, and yet the subject not be exhausted. And why? Because it is a Bible subject. It has been written about by men instructed in the school of heaven, for thousands of years. I can therefore only glance at it to day.

I am sorry matters stand in the world as they do. No doubt angels in heaven feel to weep because God's people are not united. That his disciples might be one, was the burden of the teachings and prayers of Jesus. Division causes faith to leave the earth, and infidelity to abound. But the cause is not in the Bible. Infidels have compared it to an old fiddle, upon which we can play any tune we please. But the old fiddle is in man's head, not in God's Book. The God of the Bible is a God of order, and he cannot repeal his Law.

No matter where we choose a starting point on this subject, as the Bible is full of it. But we will take the language of Paul, Acts 24: 14. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all that is written in the law and the prophets."

This was spoken at least 27 years after Christ. The Jews of that time Paul was opposing, and trying to overthrow the doctrines of their fathers. But, Paul is pleading his own case, and denies the charge. They claimed that the doctrine of Christ, and the resurrection was also a heresy. But Paul was worshipping the same God Abraham worshipped, the God of Sinai, who gave the law. And he gave them to understand that he believed all the law and the prophets. Jesus was also accused of the same thing that Paul was. But he says, Luke 16: 17, "It is easier for heaven and earth to pass, than one tittle of the law to fall." And God says, "My

covenant will I not break, nor alter the thing that is gone out of my mouth." He never speaks in random; and never has to take back his word. And Paul declares that he taught no new doctrine. But he bore witness to both small and great, saying none other things than those which Moses and the prophets did say should come to pass. He was introducing no new theory.

The New Testament is not a new code of laws. It only magnifies the Old, and makes it plain. Remember the words of our text were spoken 27 years after Christ. Many say the law was done away. Yet Paul is here advocating the law and the prophets.

Some claim that the law was done away, because the Apostles kept it. But this is not true. We find but one instance on record where they met on the first day of the week. And as we have a full history of their ministry, if it was their custom to meet for worship on that day, we certainly should have some account of it. But the Apostles have given none. Only the one instance has come down to us. And then Paul was about to leave for a far country. He was about to part with his brethren, and to be exposed to dangers and death. He was called to break bread with them for the last time. But we have not a hint given that that day was a Sabbath.

But, now we enquire, WHAT WAS THEIR CUSTOM? They did meet for worship. But, On what day? We see that it was not on the first day. God has not left us to guess at this, nor at any other point of doctrine. But faith rests on infallible testimony. And now, we enquire, What was Paul's manner? And we find that it was his manner, or custom, on the Sabbath to teach, and reason out of the Scriptures. Acts 17: 1, 2. Now, turn to Acts, 18: 1. Here he was among Gentiles. He found two Gentile believers, and abode with them. And while with them he worked at tent making. But he did not stop preaching. He preached every Sabbath, for 34 years, to Jews and Greeks. If the first day of the week was sacred, why did not Paul preach at least once on that day? But, we do not find that he did. Paul worked on that day. Among Jews and Gentiles, wherever he went, the Sabbath was his day for worship. And this was the custom of the primitive Church.

Many positions are taken with regard to the Law. Some claim that the sanctity of the seventh day was removed to the first day. Others claim that the entire Law of Ten Commandments is abolished. I heard one minister say, "We have no Sabbath." The typical law, and the Ten Commandments were all done away at the crucifixion. "But," said he further, "If you can establish the position that there are TWO LAWS, separate and distinct from each other, you establish the Sabbath; for, only one law was done away at the crucifixion."

Now, I can prove there are two laws. The Law of Ten Commandments are the great moral standard of truth. Nations have tried to frame their constitutions after that law. It is the only code of morality man ever had. It is the root and ground of all morality. No sin is committed that is not a violation of that law. All admit that no man could be a moral man, who did not keep at least nine of these Commandments.

[Here Br. C. read and commented on each of the Ten Commandments, separately.] All agreed on nine of these precepts. But, can we not be Christians and not keep the tenth? James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." He don't say which. But if we offend in one point, all are broken. Suppose I keep all the laws of the State of Michigan for 30 years, and then steal a horse. I have broken the law, and must pay the penalty in State's Prison. But, God does not so. He does not send men to purgatory. No. But, "sin is a transgression of the law," and "the wages of sin is death."

Concluded in our next.

Watch closely the movements of France and Russia. Startling events are about to transpire.



**Isaiah, 39th chap.** After giving a vision of the valley of dry bones in the 15th vs., and onward, the prophet saw what God will do with the two houses, or kingdoms, of Israel.

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick, and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they are gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so they shall be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgements, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and set my sanctuary in the midst of them for evermore."

Now, that the foregoing predictions of the prophet, in relation to the literal twelve tribes of Israel, remain to be fulfilled yet in the future, there can be no question, from the fact that they were divided into two kingdoms, after the days of Solomon, under Rehoboam, the son of Solomon, and Jeroboam the son of Nebat. See I Kings, 12th chap. And they have remained divided from that time to this, but are to be gathered back, and united into one kingdom, and under one king, in the land which God gave to Jacob, upon the mountains of Israel. Then they shall not defile themselves any more with their detestable things, as they have done among the heathen, where they have been scattered, and the heathen, (or Gentiles,) shall know that it is God that sanctified Israel, when his sanctuary shall be in the midst of them for evermore.

We wish to notice one point here. We have

seen a remark in the 'Hope,' that, 'There is a difference of distinction to be made between the twelve tribes of Israel, and the twelve tribes of the children of Israel. Israel is the spiritual, and the twelve tribes of the children of Israel are the literal seed.' I don't know where to find it. Well, let this be as it may, in the 37th chap. of Ezek, it is the 'twelve tribes of the children of Israel, or both branches of the house of Israel, that are to be gathered, and organized into one kingdom upon the mountains of Israel.' See vs. 21, 22.

Now, we enquire, How ARE THE CHILDREN OF ISRAEL TO BE GATHERED?

And we say let God answer. See Jer. 16: 16. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

And, we ask again, WHEN ARE THE REMNANT OF GOD'S PEOPLE TO BE GATHERED?

Now, turn with me to Isa 11th chap., and read carefully the whole chapter "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord: and shall make him quick of understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor; and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Now, we ask, What day is this, when this great recovering is to take place?

Most assuredly, in that day when the root of Jesse stands for an 'ensign of the people,' when the wolf and the lamb dwell together; in that day when Jesus Christ reigns on David's throne. In the thousand year day.

Now, I ask again, What people is this, 'the

remnant,' of? Do I hear some brother answer, 'They are Adventists, which are now being gathered by the messages of Rev. 11: 6, 9?' But, stop a moment dear brother, and read again the 11th & 12th vs., and see where this remnant is to be gathered from. They are to be gathered from Assyria, and Egypt, and Pathros, and Cush, and from Elam, and from Shinar, and Hamath, and from the islands of the sea. Now, the Advent movement has never been in those countries. And the 'third angel's message' in particular, is confined to the Northern States of this Union, and a portion of Canada, which is another locality entirely, from the one brought to view in the prophecy, 12th vs. This remnant is the 'outcasts of Israel, and the dispersed of Judah,' gathered from the four corners of the earth. It is the same brought to view in Rev. 7: 1 to 3. The hundred and forty and four thousand are sealed out of the twelve tribes of the children of Israel, the literal seed of Jacob; the same also, which stand on Mount Zion with the Lamb, Rev. 14: 1, to 5, having his Father's name in their foreheads.

But, God's ancient covenant people are not to be gathered in their unbelief, and hardness of heart. For, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Ro. 11: 26, 27. Jesus told them, Luke 13: 35, "Verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." See Zech. 12: 10. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megidon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the house of Shime; apart, and their wives apart; and the families that remain, every family apart, and their wives apart."

When Jesus Christ comes, a mighty conqueror of the nations of earth, God's ancient covenant people will realize what they expected at his first advent.

W. PHELPS.

Busseyville, Wis.

—Another letter from Br. P. in our next.

In Jutland, Denmark, there is no poverty. The entire people is one of the healthiest, and best fed and happiest in the world. The barns overflow with produce and the farms abound with stock and poultry. This beautiful country is now being desolated by war.

### "Rally friends once more!"

A General Conference of Commandment-keepers will be held in Bro. Branch's neighborhood, near Hartford, Van Buren Co. Mich., commencing Friday, June 17th, and continue three days. Come, one, come all! Brethren from a distance, can get full directions with regard to the route, by writing to us.



# THE HOPE OF ISRAEL

Vol. I

WAVERLY, VAN BUREN Co. Mich. Second-day, May 30th 1864

## THE HOPE OF ISRAEL

### Meeting in Alamo.

Lord willing, Eld. ~~Charles~~ ~~and~~ ~~James~~ ~~Watkins~~ will be at the ~~Carison~~ ~~School~~ ~~House~~ next Sabbath, June 4th. Turn out!

—Bro. Phelps' letter is partly in type, and will appear in our next.

—Many communications on hand. We will make room for them soon as possible.

**FATHER MILLER'S LIKENESS**—With thanks, we acknowledge the receipt of an excellent photograph likeness of Father MILLER, sent us from the office of the "VOICE OF THE WEST." Price 25cts each, or \$2.00 pr dozen.

Address J. V. HAMES, Buchanan, Mich.

—We have also received, from the same, a package of "Tracts on the Prophecies," 15 for 25c. Send to Br. H. for any work on Prophecy

—Thos Brockway, Eliza Smith, Lizie A. R. Burnham, Eld. J Prescott, Wm D. Burnham, P. Edson R. Townsend, Caroline Carter, paid.

—Brethren, our little paper will fill up before we know it, and don't give you half a chance to talk. Brethren East say, Let it come weekly. Let the churches follow the example of little Bloomingdale, and then put the paper at \$1.50 a year, and the thing can be done. Talk the matter over, and report at Conference.

### Glorious News!

Galesburgh, May 26, 1864

MY BELOVED BROTHER DILLER:—I have just returned from Trowbridge. We had a glorious meeting. I preached 4 discourses, to a large audience. The last discourse was on the 'Law.' I baptized 1, and some 8 or 10 more confessed the Sabbath, and the most of them said they should keep the whole law, for time to come.

The Lord manifested his power in a wonderful manner. Sister Carter, of Otsego, attended the meeting. She had been deprived of her speech for a long time. On the Sabbath, in the midst of a large congregation, her speech was perfectly restored again. Glory to God! There was a Methodist woman present, who arose in the congregation, and said, "This is the power of God! I know there is no deception with Sister Carter, for she staid with me last night, and I know that she could not speak a word."

Brethren, be of good cheer! The Lord is for us, who can prevail against us!

Yours in hope of eternal life, when the Life Giver comes. GILBERT CRANMER.

—We are pleased to learn that the discussion in Lynn, with Eld. Moses Hull, has resulted in much good; and that some twenty Spiritualists have concluded to follow the seducing spirits no further; and some have decided to be christians, and become disciples of the blessed Savior. [World's Crisis.]

### Trying to Overcome.

DEAR BROTHER DILLER:—I wish to say a few words to my brothers and sisters, through the 'Hope.' I feel to rejoice that I ever was induced to fall in with the little company that has started for Mount Zion. As it cheers my heart to read the encouraging words in the 'Hope,' I feel to take new courage, and press forward, trusting in the Lord. I want to be an overcomer, through the blood of the Lamb. I am determined to make my way to the Kingdom, God being my helper. My prayer is daily, Lord direct me, that I may never be found in bye and forbidden paths. I am striving to do my heavenly Father's will. I deeply feel the need of a pure heart. What a blessed thought it is, to think of seeing the Lord when he shall come to make up his jewels! Let us watch and be sober, that that day may not overtake us as a thief. Oh! I rejoice in these glorious truths in God's word. They lose none of their brilliancy to me, but like the pure gold, shine brighter and brighter. I do truly feel that time is short. But I sometimes feel I shall not be ready. I have many things to overcome. But, my only hope is in Jesus. I feel like striving more earnestly to gain a home in the earth made new, and with all the redeemed, partake of the fruit of the tree of life, and live forever. Pray that I fail not in having a part in the first resurrection.

From your unworthy Sister,

Otsego, Apr 22.

SARAH J. BULLOCK.

### Claiming the Promise.

—I realize more and more every day, the necessity of my watching, and being sober, that I may at all times 'come acceptably to the throne of Grace.'

Perhaps you think it strange that I should venture to pray for the sick. But my Bible tells me, "These signs shall follow them that BELIEVE; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they SHALL recover." This promise is not confined to an Elder, but is to those that BELIEVE. And I believe the day is not far in the future, when 'these signs shall follow' all of God's true children; when they shall come out and be separate from the world, and begin to claim God's precious promises. God grant that the Church may awake and let her light shine! "Awake, awake: put on thy strength, O Zion put on thy beautiful garments!" COUSIN HOPE.

—Bro. SAMUEL DAVISON, of Norris Ill., writes, May 22d, "I gave 5 lectures at Glen Creek in this County, last week, and baptized two." More from Br. D, in our next.

—New York City has a church for every three thousand inhabitants; a groggery for every one hundred.

### "A Little While Longer."

DEAR BROTHER DILLER:—I have long felt a desire to say a few words, through the 'Hope,' to cheer my nearest and dear friends, and sisters of like precious faith. I am more determined than ever, to try and be a conqueror, and meet God's chosen ones on Mount Zion. We are commanded to let our light shine. And I believe, if we are Christians, we shall. The religion of Jesus Christ will be our constant theme. My prayer is, O Lord, make duty plain, that we err not. I think it but a little while before our sorrows here will cease. A little while before we shall behold the glories of heaven. And there will be no more sadness or sorrow to mar our peace. A little while longer before we shall be where lasting glory reigns; where storms and tempests will be o'es. A little while before we shall enter into that rest prepared for the people of God.

What a great privilege to be a child of God! I think religion is worth giving up all for. We have a hundred fold in this life, and in the world to come, life everlasting. Glorious thought! If faithful a little longer, we shall reap our reward, and come off conquerors, through him who hath loved us and given his life a ransom for us. Dear Brethren and Sisters, I expect to meet you soon on the bright plains of everlasting deliverance where we shall shout victory over 'the beast,' and 'over his image,' over death and the grave; over the Devil, and all the powers of darkness; and dwell forever with the Lord! O my prayer is, may we all be there, and share in the rich glories which our dear Savior has died to purchase for us!

Your unworthy Sister, HARRIET CRONK, Casco, Allegan Co. Mich.

**THE CHURCH IN BANGOR.**—The Brethren are united, harmonious, and active. The meetings are increasing in interest, and a better feeling is manifest than has existed for years. The following persons are acknowledged members of the Band, and are living members of the body of Christ.—

Thomas Watkins, Malvina Watkins, Daniel Taylor, Phebe Taylor, Ann Knapp, Hallet Greenman, Rachel Greenman, Levi Watkins, Martin Shephard, Ann Shephard, Louisa Hubbard, James Watkins, Florine R. Watkins.

**WAVERLY & BLOOMINGDALE.**—We are having some good meetings in this section. Brethren are awake! They are letting their lights shine by practical godliness, and deeds of charity. This kind of preaching has an effect that none other can.

On Sabbath, May 21st, Sister Minerva Ames, who had been slain by the law, was buried with Christ, and arose to walk in newness of life.

Warm hearts cheer our pilgrim sister,  
Through this world of grief and pain;  
Enter the golden city with her,  
When our Lord shall come to reign!



**PUBLISHED**, on the 10th and 24th of each month.  
**BY THE CHURCH OF CHRIST.**  
**TERMS**, Seventy-five Cents a year.

ALL COMMUNICATIONS should be sent to the Editor; letters on BUSINESS MATTERS to the Business Manager.

H. S. DILLE, Editor.  
GILBERT CRANMER, JOHN REED,  
Corresponding Editors.

A General Conference of Commandment-keepers will be held in Bro. Branch's neighborhood, near Hartford Vt. Branch Church, commencing Friday, June 17th and continue three days. Come one, come all!

**Synopsis of a Sermon, Delivered at the Brandawine Conference**

BY ELD. GILBERT CRANMER.

## Concluded

The 'Ten Commandments' are one Law. God gave these alone. He then ordered Moses to make an ark, and in it deposite this law that he had given. This ark they were to carry with them in their journey, and it was to be carried before them when they went to battle. Before it Jordan was divided, and the walls of Jericho fell. Why? Because God's name was there. There are those that are called 'god's many, and lords many.' But the true God is made known only in the 4th Commandment. This reveals the God that 'made the heavens and the earth'

I used to believe there was no Sabbath. Yet I thought it would be better for man to rest one seventh part of the time. I supposed that was the reason why God gave the Sabbath. But, it was not given simply because man is liable to get tired. But, it was given because God 'made the heavens and the earth in six days,' and rested on the seventh. By observing it, we show our faith in that God who created all things. The Catholic does not observe the Sabbath; but, he keeps the first day of the week to show his faith in Christ. But, God has given other ordinances for that very purpose; therefore, we need no sabbath, in order to show our faith in Christ.

Some say we are not under the law of Ten Commandments, but under the law of faith. But, can't we keep both the faith and the law, at the same time? Let us see. "Do we then make void the law through faith? GOD FORBID: YEA WE ESTABLISH THE LAW." Rom. 8:31.

But, no carnally minded man can keep that law. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. In order to be able to keep the law, we must be converted and have help from God. Through the plan of salvation, all may be law keepers.

"And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law and commandments which I have written; that thou mayest teach them." Ex. 24: 12. "And he declared unto you his covenant, which he commanded you to perform, even his commandments; and he wrote them upon two tables of stone." But did not God add to, or enlarge upon

on this law? Moses answers, "And these words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he ADDED NO MORE. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5: 1-7

When God makes a law, it is perfect. David says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19: 7. And Solomon says, "Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 23. Now, this law was perfect when it was made. And in taking away one law, God has left this one perfect as on the day it was given.

Paul says, "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. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died." Then, Paul never would have known sin if the law had been dead. But, it had life enough to slay Paul. And men have been trying to kill God's law ever since.

Paul knew he was covetous. And he knew too, that the violation of one command turned Adam and Eve out of paradise. A violation of one item of God's law, would have turned every angel out of heaven. Paul was a good Pharisee. "Without the law sin was dead," and Paul was alive. But he says, "When the commandment came, sin revived and I died." The law came by the Spirit of God, as he was on his way to Damascus. He was first slain, and then buried. And then he could keep the law.

Near Paul farther. "Was then that which is good made death unto me? God forbid. But in, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not: but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good." Rom. 7 to 16. What, I ask, do we want more than a "good law," a "perfect law?" It is, as David says, "perfect." It is as good as the Infinite Jehovah could make it, and never to be revised or altered.

But, says one, we read of Christ's "blotting out the hand writing of ordinances that was against us, which was contrary to us," and that "took it out of the way, nailing it to the cross." Col. 2: 14.

But look here. We read of one law that "was added because of transgressions, until the promised seed should come." Added to what? And a transgression of what?

Ans. The first law contained the whole duty of man. Another law was added because the perit law was broken. Men were murderers, adulterers, worshippers of other Gods, Sabbath breakers, &c. The law was added until the selfish seed should come. The first law was the "royal law," because it was given by God. The second, or added law, gave Moses a right to kill people for transgressing the "royal law." That was a right that had belonged only to God.

to God.  
God says this added law was not a good one.  
"I lifted up mine hand unto them also in the  
wilderness, that I should scatter them among the  
heathen, and disperse them through the coun-  
tries; because they had not executed my judg-  
ments, said the Lord."

ment's, but that they had **SAVED** their **SOULS**, and had pointed my Sabbaths, and their eyes were open, their fathers **SAVED** them, **WHEREFORE HAVE THEY ALSO STATUTES THAT WERE NOT GOOD, and judgments, whereby they should not live.**" Ezek. 20: 23, 24, 25. So reason it was because they had not executed God's judgments, because they had pointed his Sabbaths, and worshipped other gods, that this added law that was **"not good,"** was given. It was given that they might **SEE** God gives to Moses the right to kill the law breaker. Yet God says it is not a good law. But there was no other way to get along with that "stiff necked, and rebellious people."

When Jesus came he began to talk different. The idea of putting men to death is not good. But he says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5: 44. If a man steals your coat, what does Jesus say we must do? Put the law right on to him? No sir. But tell him to stop and take your cloak along also. God will pay him off for his crime. He will also take care of you. He will never allow a righteous man to starve. The bread and water of the righteous is sure.

That law that was not good, was denounced at the cross. But the moral law stands good as ever. If we transgress that law, the penalty is 'death.'

We must preach the law. We can't leave sinners without it. The law show Paul, and left him sad. He was sent to Damascus, but while there did not know what to do, until Ananias came, and said to him, "And now, why tarriest thou? arise and be baptized and wash away thy sinning in the name of the Lord." Acts 22: 16. A young preacher once told me he had been preaching in a certain neighborhood, and that persons had been converted. I asked him if he had preached the law to them. "No," said "Not yet." "Then," replied I, "I am afraid they are only half converted."

Peter, on the day of Pentecost, told the Jews that they were murderers. They were law breakers. He might have preached the love of Jesus, good news until this time, and not have moved one of them; But the law has come. They are sinners. They felt that God would be just, were to strike them out of existence for their sinfulness. They cry out, "Men and brethren, what will we do?" Then said Peter unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. But the heavenly Commander! The Spirit that raised Jesus from the dead; and that will also quicken our mortal bodies, in the morning of the resurrection!

men they are, signers, and that the wages  
in is death. The law for killing the trans-  
sor, remains the same, God has only taken  
work back into his own hands. If you break  
Sabbath you must die. There will be a

But, says an objector. We read that, "the priesthood being changed, there is of necessity a change of the law." But, we have shown that there are no laws. The trouble is, men have got them mixed up. One of the laws caused by limitation.

We claim that God has made two covenants with his people. There were laws and ordinances under both testaments. And the ordinances of both testaments point to Calvary. Under one they point forward, under the other they point back. "There must of necessity" be "a change." Under the 'old covenant,' a lamb, perfect, without spot or blemish, was offered. This was to represent Christ, the 'perfect sacrifice.' We eat the broken bread, representing the broken body of Christ, as the paschal lamb was eaten under the old covenant. Under the old, the first fruits of the harvest were waved before the Lord. This points to the resurrection of Christ. JESUS IS the first-fruits of the resurrection. Jesus says, "It is finished." The tyes have met their anti-type. The wave sheaf answers this purpose no longer.

Not only so, but the priesthood is changed. Jesus is a high priest forever. But we are yet under ordinances. Under the New Testament, as under the Old, God demands that we show our faith by works. But what now fires the souls of God's ministers? Ans. Jesus has been here. He has died and rose again. We want to show our faith by works. What shall we do then? Get a lamb, slay it, and eat the passover? No. What then? "The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take eat; this is my body, which is broken for you: this do in remembrance of me. And after the same manner also he took the cup," &c., and said, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11: 24, 25, 26.

But, that don't show our faith in the resurrection. Yet our hope, our whole hope, is in the resurrection. How shall we show our faith? By the wave sheaf? No. But, we must be 'buried with Christ,' and rise again, 'to walk in newness of life.' This is all plain. May we all love the law of God; and O may it be written in every heart!

Portland, May 10th, 1854.

DEAR BROTHER DILLE:-

I rejoice that in the good providence of our God, an organ is at length established, through which God's free Commandment-keeping children can speak freely, and comfort one another concerning our faith and hope, in these times of peril and apostasy. Our little visitor the "Tropæ," is hailed with joy by the few children in the East, and our ardent prayer is that it may ever come to us richly laden with food right from Father's table.

We have just enjoyed an interesting Conference, which commenced last Thursday evening with a season of prayer and conference. Friday was spent in business transactions. Reports from the different places represented were of an encouraging character. Business deliberations were kind and harmonious.

Marion, Iowa, May 7th, 1864.

BROTHER DILKE:—It was with the deepest interest that I waited for No. 12 of the 'Hops.' And while I read the cheering testimonies of mountains, my heart burst with love, as did the hearts of the disciples who walked with Jesus, on his way to Emmaus. Thank God! for the light that begins to break in, to illuminate the dark pathway of our pilgrimage through this vale of tears.

I feel to thank God, and take courage. Yes, Bless God for the Hope of Israel! Therefore, if we are faithful in our high callings, we shall soon realize the end of our hope, the salvation of our souls. Glorious hope is ours! Eternal life through Jesus Christ our Lord! Let us then not declare the whole counsel of God. Confer not with flesh and blood, but arise and gird on the whole armor of the Lord, for the conflict will soon be over, and we will anchor in the harbor of eternal rest. Let us ever remember that our weapons are not carnal, but mighty through God, to the pulling down of strong holds. **PORT TIAH**

Brethren, don't be discouraged. We have entered the campaign of '64, with brighter prospects than ever dawned upon the scattered remnant of Israel! In view of the promise of God to his people, let us "gird up the loins of our mind; be sober; and watch unto prayer." Yes, Pray that those upon whom our Father has put the heavy responsibility of moving forward in the work, may move in the fear of the Lord, and that the deep movings of the Spirit of Israel's God, may stir the hearts of all his people to believe (and so forth) *Witnessed and Votd. GRAY, 1864*

For the Hope,

There will be issued at this place, during the present month, or early in June, a new Advocate paper called the Day Star of Zion, & Banner of Life, devoted to the speedy literal coming of the King of Israel; and advocating the gathering of the true Fruits, as a living prepared Bride, for the marriage supper of the Lamb: a free home for the poor, the maimed, the halt, and the blind, who love the appearing of Jesus, and are meek and contrite in spirit; and a place of refuge to such, during the perils of the last days. It is also designed as a medium of unity upon which all can meet, who desire to know only the truth. The first No. will contain our views on the ending of the great Prophetic Periods, and where we are in the night; our present relations to the governments of earth; what we understand by the sealing of the First Fruits; our letter to the Legislature of Pennsylvania, on our Alien regulations, and their action on it; setting rid of the last link of Government protection, by deeding the Wilderness of Celesta to Almighty God; together with our Salutory, and circumstances under which we are placed; with numerous letters and extracts from the scattered pilgrims. A humble sentiment after truth can have the paper free, and express his objections, and have his enquiries answered, by sending address and paying postage. We propose to publish about 2500 copies of the first No. and issue monthly the first quarter, and after that weekly, if the Lord opens the way. We shall advocate nothing new but what we can demonstrate. Address Day Star, Esplanement P. O. Penna.

Wm. W. Anderson, P. M. Anderson, Eds.

Celesta, Sullivan Co. Penna.



## Overcome and Reign!

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21.

We talk, we write, we preach about overcoming. But do we realize what it is to be an overcomer? Let us go back, in our imagination, and stand with Jesus in the hour of temptation. When friends forsake us, and all the powers of earth and hell seem combined against us; when infidels, sneering worldlings, wicked professors, and myriads of 'spirits of devils,' assail us with their 'vain philosophy,' can we resist the devil, as did our Master; and with a 'THUS IT IS WRITTEN,' wield 'the sword of the Spirit and 'put to flight the armies of the aliens?' In the hour of temptation can we say as did Jesus, "Get thee hence, Satan: FOR IT IS WRITTEN, THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE?" Before Jesus lay all the kingdoms of this world, with all their honors, wealth, powers, magnificence and glory! All, all could be his! But upon what condition? Ans.—By denying the authority of his Father, and bowing to the will of the adversary. Upon this condition, Satan offers the Second Adam all that he had taken from the first Adam, in the Garden of Eden! By one act of disobedience, Jesus, could have held the sceptre of universal empire, and have avoided the excruciating pain, and the ignominy of the cross. But, he considered the price by far too great, and refused the offer with disdain. And why? Let him answer. "I came down from heaven NOT to do mine own will, BUT the will of him that sent me." "I seek not mine own will, but the will of the Father which hath sent me." In Gethsamane, as the lowly overcomer bowed in agonizing prayer, it was his own will to escape from the cruel fate that awaited him. Hear him pray, "O my Father, if it be possible, let this cup pass from me." But, hear him again, "O my Father, if this cup may not pass from me, except I drink it, THY WILL be done." Or, "Not what I will but what thou wilt." The disciples, Peter who had boasted of his power to overcome, and James and John, were commanded to watch. Jesus prays; the disciples sleep. He returns and says to boasting Peter, "Simon, sleepest thou? Couldst thou not watch with me one hour? Watch ye and pray, lest ye enter into temptation." The agonizing prayer of that hour strengthened Jesus for the hour of trial, and for the four hours of anguish on the cross. By neglect of duty in that same hour, Peter fell into temptation, and thrice denied his Lord! It was thus, by constant watchfulness and prayer, that Jesus overcame. And, by thus overcoming, it could truly be said of him that he "was in ALL POINTS tempted like as we are, yet without sin." He came to do his Father's will, and was obedient, 'even unto death!'

But, had Jesus no other reason for refusing the devil's offer? No other reason for enduring all that he suffered? Certainly. Satan could have given him temporal dominion of the earth. But, he had the 'power of death,' and he knew, and so did Jesus, that the kingdom would soon

fall back into his own hands. Jesus, at the close of a short reign, would have been shut up in the devil's prison house, and no morning would ever have dawned upon the dark portals of the grave!

But, God had made him a better offer. Paul, after naming the ancient worthies, who in view of a reward, had overcome through faith, finally exhorts us to "run with patience" &c., "looking unto Jesus, the author and finisher of our faith; who for the JOY THAT WAS SET BEFORE HIM endured the cross, despising the shame, and is set down at the right hand of God."

But, What is promised to Christ? "Of the increase of his government and peace there shall be NO END," &c. "Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "And he shall reign over the house of Jacob forever; and of his kingdom there shall be NO END." "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Why? Ans., "Thou hast loved righteousness, and hated iniquity; THEREFORE God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Jesus is now "set down on the right hand of God henceforth expecting till his enemies be made his footstool." Soon he will leave the throne of his Father. Soon, as "KING OF KINGS," he will "sit in the throne of his glory," and the banner of 'peace and good will,' will wave in triumph over all the blood bought nations of earth!

But hark! "To him that overcometh," Then as there were promises of a glorious reward to Jesus, so there is also to his followers. But we are to overcome, even as he did in order to obtain our reward. How did he overcome? By perfect obedience. He, the captain of our salvation, was made 'perfect through sufferings.' Paul could say "I reckon the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." "If we suffer, we shall also reign with him." And as he was about to lay down his life for Jesus, he could triumphantly exclaim, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me and not to me only, but unto all them also that love his appearing." And now we can realize what Jesus means when he says, "Be thou faithful unto death, and I will give thee a crown of life."

Jesus overcame his own will. So must we. Jesus overcame the world. So must we. Jesus overcame the devil. So must we. Jesus overcame death and the grave. So must we. Soon the resurrected millions, and the translated few, will sing the song of triumph. Overcomers, Enochs and Elijahs of to day, where are you?

But, Jesus had unspeakable joy set before him, as an inducement for overcoming. Thank God, so have we! What are they? "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God!" "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:" &c. "He that overcometh, the

same shall be clothed in white raiment: and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels!" "Him that overcometh will I make a pillar in the temple of my God: and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God." &c. And finally in the Laodicean state of the Church: the most critical period in all the history of God's people, Jesus, in the language of our text, speaks directly to US! This promise is to you and I! Before we enter eternal life, a kingdom, a crown, and an eternal weight of glory! And are you like praying Jesus; or like slumbering Simon! Awake! O slumbering Church of Christ, Awake! Let every house be made a house of prayer! In Jesus' name we bid you overcome, and reign!

## A Welcome Epistle.

For the Hope.

DEAR BRETHREN AND SISTERS:—Ah, who claim to be Christ's children, Do you think we live as though we realized that we are living in the last days? Are we making ready for the glorious appearing of our Lord and Master? Let us gird on the whole armor, as we are surrounded on every side, with sin and worldly pleasures, as they are called. But, what does all this world amount to? Give me the pleasure of being one of God's chosen, and I ask no more of this world's vain store. Let us be very careful what we do and what we say, for there is a large world watching the Commandment-keepers.

As a people, we don't practice visiting on the Sabbath. Don't let us trouble other churches on their Sabbath. I was once dreadfully annoyed by an Adventist who was always wanting something on my Sunday. That family have practiced that until they have gone back into the world farther than before. Let us do unto others as we would want others to do by us. I don't want to hurt the feelings of any one. But, if I speak to you through the paper, I shall tell you the earnest desire of my heart is to live aright. Aid me by your prayers, for the prayers of the righteous avail much. From a S. D. ADVENTIST.

No, we'll not destroy your letter,

But it a place we gladly give,

Tell each brother, and each sister,

Some poor lone pilgrim wants to live!

Thank you kindly for your favor;

Though we are strangers here below,

May we meet, and dwell forever,

Where Life's pellucid waters flow!

Casco.—Brother Dille:—I would say that the brethren in Casco are all well. We have meeting here one Sabbath, and one Sabbath in the South neighborhood. The brethren and sisters are trying to live nearer to God, day by day. Dear Brother, pray for us, that our faith may grow stronger and stronger, that we may all be kept mid the perils of the last days.

Casco, Mich.

HARRIET CRONE.

An address, approved by the Portland Conference and forwarded by Bro. Day is received, and will be read at our Conference.

This No. commences the second half of the first volume of the 'Hope. A good time to subscribe.



# THE HOPE OF ISRAEL.

Vol. I. WAVERLY, VAN BUREN Co. Mich. Fourth-day, June 15th 1864. No. 15

## Song of Zion, No. 12.

SELECTED BY MARTHA HARRIS.

### TUNE.—The Old Folks at Home.

There is a land of peace and pleasure.

Faith can discern;

There lies my heart, my dearest treasure.

There's where my heart doth turn.

Here o'er this ruined dark creation,

Sadly I roam.

Still longing for the 'great salvation,'

And for my own blest home!

Oh, how

All the world is dark and dreary,

Every where I roam;

Oh, Pilgrims, how my heart grows weary,

So far from my own blest home!

There are those mansions full of glory,

By Christ prepared,

Where we'll recount the wondrous story

Why joys divine are shared.

Then all the sons of God united,

Joyfully will sing!

Oh! what a shout from souls delighted,

Through the new earth will ring!

Still best of all to see my Savior,

There on his throne;

Smiles showing forth his love and favor,

And greeting all his own!

When shall we hear that voice inviting?

"Ye blessed come!"

When shall we joyfully there united,

Praise God that we're at home?

### "The Sabbath of the Lord."

"Prove all things; hold fast that which is good." 1. Thess. 4; 21.

We understand when anything is to be proved, the testimony must be of the same nature of the thing to be proved. Hence, if any point in God's Law is to be proved, we should go directly to the book in which he has recorded that law.

"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24: 12.

Here we find the law of God is contained in the commandments which were written upon tables of stone, or the 'Ten Commandments.'

Now, among those commandments we find one which has, for centuries, been trodden under foot, by the authority of Pagan and Papal Rome, and the ancient heathen festival of the Sun erected in its place, until mankind have come to believe that the 'Sabbath of the Lord' has lost its claims upon the world. And, because we advocate the claims of the Sabbath of the Lord, we are accused of making of it a 'hobby,' to the neglect of the rest of God's requirements.

But, we understand that the Son of man came to seek and to save that which was lost. We find

that two laws, binding during the Jewish dispensation. The one written in stone as a sign of its durability, concerning which David declares it is 'PERFECT,' and stands for ever, in truth and uprightness: the other, Paul says, "was added on account of transgression, till the seed should come to whom the promise was made." And Paul again, speaking of this same law, (the law of carnal commandments contained in ordinances,) says, that Christ (the seed,) "took it out of the way, nailing it to the cross." Now, as this law was added on account of transgression, there must of necessity have existed a law of transgression, before this was given, for "where there is no law, there can be no transgression," for sin is the transgression of the law.

I recently noticed an article in the 'Morning Star,' taken from the 'New York Chronicle,' entitled "ANGLO-AMERICAN SABBATH," in which they use the following language, concerning the difference between the Sabbath of Evangelical Christians, and that of the Catholic:—

"The one is an institution of Divine origin, the other of human convenience; the one as old as creation, the other a modern holiday; the one was enforced by the sanction of Sinai, in the midst of fire and smoke, thunders, lightnings and tempest; while the other is a mere offshoot of patristic usage, the same as 'All Saints day,' 'Michaelmas,' and other sacred observances of the Papal calendar."

"With Evangelical Christians, the observance of the first day of the week is rendered obligatory by Apostolic example, and as a memorial of the resurrection; but with the Catholics it is made purely a church institution, that had no authoritative existence until the period of Popes and Councils."

Now, we are led to enquire, WHAT SABBATH "is as old as creation?" Not the first day of the week surely; for when we go to the Bible, (and we can find no other record that reaches back to that time,) we do not find that God, after he had finished creation's work in six days, rested, not on the first, but on the seventh. And when we follow down the stream of time to the giving of the Law from Mount Sinai, we find the seventh day marked out as the Sabbath of the Lord, with all the authority that he whose name alone is JEHOVAH could bestow upon it.

"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh is the sabbath of the Lord thy God: &c. In six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh; wherefore the Lord blessed the sabbath day and hallowed it."

Now, when any command is so plain and positive, the change, if there be any, must be just as plain and positive; for we do not understand that God designs to deceive mankind with regard to his requirements. But, we find instead of changing it, Jesus in his first sermon, taught that he came not to destroy the law, but to fulfill it. But, say some, He fulfilled it and a baby de-

stroyed it. But the words of Jesus are, "I am not come to destroy," which would not be true if he destroyed the law by fulfilling it. And forth more he says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven."

And when we search the Bible, we find that Apostolic example is in favor of the Sabbath of the Lord. \* \* \* And we find that the Apostles were in the habit of meeting to preach on the Sabbath day; while in a single instance only, (except when they met for fear of the Jews,) did they meet on the first day of the week, and that was in the evening. And, as the reckoning of the day commenced at sunset, Paul resumed his journey on the first day of the week in the morning. Therefore we conclude that HE did not consider it a sacred day.

SYLVESTER YOUNG.

Watervliet, Berrien Co., Mich.

### "I Love those that Love God."

Springfield, Mass., May 28th, 1864.

BRO. DILL:—Having received two numbers of the "Hope of Israel," (11 & 12,) through the kindness of some friend, who I see has paid for one year, I would acknowledge the kindness shown. I am glad I am remembered among the outcasts in our pilgrimage journey to the better land. I have been a Sabbath-keeper about 11 years. I love the HOLY LAW OF GOD. I love those that love God, even if they do not believe as I do in every thing. Christian character is what is requisite I think.

I have been a believer in the speedy coming of the Savior since 1842; and as kindred doctrines have presented themselves to my mind, I have investigated and embraced them. I have asked wisdom of God; and I can say I have found him to be all he has promised.

I have never felt like making any truths I have received, a test for others, as I am not able to judge of the light my neighbors have had. I only rejoice that I have seen as much as I have, and been willing to advocate it. I think if we realized the accountability, and the responsibility that rests upon us who have the light, we should be very humble, and judge nothing before the time.

Dear Bro., I hope the little sheet will breathe the spirit of kindness, and will be open to those who wish to speak the truth in love. We have not got all the truth yet; and I hope we shall not be left to reject any future light that God has to give us. \* \* \*

I was truly glad to see letters from Bro. S. Everett. Well, how good the Lord is to give us a paper, that we can comfort one another in this time of peril and danger.

Your Sister in Christ, E. C. PAINE.

—C. H. Hudson, L. S. Veazy, Amos Prescott, Melissa D Warner, Emily Derby, N. G. Needham, L. M. Kendall, paid, from No. 13 to 33.



## THE HOPE OF ISRAEL.

## Ho for Celesta!

faith! This is what we should be daily living for. Can any person who does not walk with God as did Enoch, expect to have his "body changed" in the twinkling of an eye, and made like the glorious body of our blessed Redeemer? What think you? Watchman, get ready to receive the "latter rain." Get out from under sheltering creeds and human organizations; stand aloof from worldly influences, and bare your heads to the descending shower!

## Call for a General Conference.

Bro. S. C. Hancock and Bro. J. C. Day are still acting, by authority of the Portland Conference, as a committee to correspond with the Brethren in the West, and Bro. H. W. Phelps. In pursuance of our duty we have consulted together, and feel it desirable that at your coming Conference, you try to devise means for having a General Conference called, in some central locality.

He suggests that the meeting be held at some place in New York or Pennsylvania, as the distance to Michigan is too great for the Brethren in Maine.

He also says, "Furthermore, we want some brother full of faith and the Holy Ghost, well nourished up in the Word of Truth, to come and labor among us. Send us help in Jesus' name!"

## The Editor of the 'Day Star.'

A few months since Bro. Giles Russell, of Co. Penn., was drafted. Bro. P. E. Armstrong sent a petition to the President which was successful. The following document, signed by the Associate Judge, Sheriff, Treasurer, and other County officers, accompanied the petition, and will give our readers some idea of the character and standing of the Editor of the 'Day Star.'

"BE IT KNOWN TO ALL WHOM IT MAY CONCERN:

That the petitioner to Executive clemency, Peter E. Armstrong, has been known to us for the last eleven years, and from the time he first came into our county and broke ground, surveyed, laid out and recorded a town plot bearing the significant name of Celesta, in what we esteem a barren, uncultivated wilderness, prompted, as he has stated he believed by a Divine presentiment, and resulting in the following to wit: A people of tried and precious faith, and become a place of security against devastating judgments coming on the land, which he believes is now beginning to come to pass, and to which we frankly reply—that while we have nothing in sympathy with his views of Scriptural prophecy, we must admit that he has succeeded in subduing a considerable tract of very stony and unprofitable heavy hemlock land, without an access to market, and truly erected improvements with no apparent ultimate object in view, unless it be that which he has stated—and it would also appear from his general knowledge of things, and his business capacity that nothing but a stern, unyielding faith in some great, ultimate object would ever have brought him to such a place from the city of Philadelphia, leaving a profitable business with social and kindred ties, with ample opportunity to have returned, and

kept him from toiling here so many years through so many discouragements. We believe also, this petitioner is of sound mind and unites strongly with the purpose with strict conscientious integrity, and we have never known in his character or those associated with him anything to conflict with the strict non-resistant principles which they profess. They have never to our knowledge had a suit at law, either suing or being sued, nor asked redress for any grievances, but have lived at peace and merited the good feeling and respect of the whole surrounding country, and while they cherish and carry out such sacred principles of non-resistance, and abstain from all legal redress of grievances, we cheerfully recommend them as fit subjects for exemption from all war service."

Such, reader, are the Brethren at Celesta who ask us to unite the 'Hope' with the 'Day Star.' Every letter written by Bro. Armstrong, speaks to us in love, and every article from his pen proclaims 'good will to men.' His views on the fulfilment of prophecy, and the present duty of the 'true church,' we shall lay before our Brethren in Conference. In his petition to the President, Br. A. says:

"The word of God assures us that down in the period when 'the devil knows his time is short' 'The woman (the true church) shall have the wings of a great Eagle, to fly into her place prepared of God in the wilderness.' Ac. Those wings, I believe, are of the great Eagle of American Constitutional Liberty and toleration, and whose railroads will ere long convey the meek and contrite ones to this promised security."

More we would like to say but we have no room. If the two papers are not united, let us prepare to improve the appearance of the 'Hope' and scatter the little sheet broadcast among the people. God direct his Church, and as his Church decides so we shall act.

## For the Hope of Israel. TO ALL

Who are "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ."

DEAR BRETHREN:—You are called "The children of light," not of the light of this world; however, put of that light of the Lord of which the prophets of Jehovah, and the Apostles of our Lord and Savior spoke. Jno. 2: 5, I John 8: 12.

It is a common thing at the present day to put darkness for light, whereby confusion and every evil work is multiplied in the earth. And this renders it necessary to be diligent in searching the scriptures of the holy prophets of Jehovah, and of the Apostles of our Lord Jesus Christ that we may know those things whereof they have spoken, "who enquired and searched diligently who prophesied" of "the grace already bestowed" on the people of God, "searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow."

Beloved Brethren, the grace already bestowed is—"The seed of the woman" was born in Bethlehem of Judah, and manifested his glory as the

ONLY-BEGOTTEN OF THE FATHER: full of grace and truth; suffered in the flesh the things which were foretold of him; died a sacrifice for our sins; as Isaiah said he would: rose again from the dead; being made alive again by the Spirit of God; showed himself to his disciples; was seen of them ascending up to heaven; and is now seated at the right hand of God, from whence he will come at the time appointed to make his enemies his footstool.

And then shall appear "THE GLORY THAT IS TO BE HIS." For then he will appear in the glory of the Father, and we shall be glorified together with him! To this glorious hope, my soul clings with all my powers of heart and head. And daily rejoice as I see revolving years and changing seasons and passing days and hours, bringing the appointed time for "The times of the Gentiles to be fulfilled," and the Kingdom of God to appear. Yes, I count the years that are foretold, as an heir to a large estate looks to the time of his maturity, when he shall actually possess that for which he at first only hopes. Yes, God's Holy One was anointed when the seventy prophetic weeks were fulfilled: and he will come and take the Kingdom from the rulers of this world, when the prophetic times of the Gentiles are fulfilled; and will give it to the saints of the Most High, and will rule over them forever more. Brethren, your citizenship is in heaven, (Greek, POLEOTISMA) from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned, like unto his glorious body." Phil 3: 20.

When he comes to do that he will subject all things unto himself, by his own mighty energies. Princes, potentates and powers, will then be subject unto him. He will subdue all things under him, and be crowned head of a redeemed world!

How many of this generation will make their calling and election sure? No man knoweth: but I have sometimes feared that visions and fables would ruin many who once bid fair for a citizenship. Our consolation respecting that matter is this, 'The foundation of God standeth sure, having this testimony, the Lord knoweth them that are his.'

However, it is quite cheering to learn by your correspondence in the 'Hope,' that there are many Commandment-keepers in all directions, whose faith standeth not in visions and revelations of uninspired men and women, but in the testimony of the living God, given by all the holy prophets from Samuel to John, the last of the Apostles and the beloved disciple of our Lord Jesus Christ. In this our faith must stand—there is no other ground—until "the latter rain come." And when that promised bountiful rain comes, I expect we shall all know it! The vats will overflow, and many vessels will be full. Depend upon it, it will not all be contained in one little earthen pitcher.

Your fellow Pilgrim,  
NORRIS, ILL. SAMUEL DAVIDSON.

The address sent by the Portland Conference Committee, and probably the answer from the Hartford Conference, will appear in our next.

I think the communications through the 'Hope' have been encouraging of late. I trust God's people will awake from their slumbering condition for every thing denotes that time is short. The 'Hope' is the only preacher we have; and indeed it is a welcome visitor to me. I love to read the encouraging letters from God's children. And I pray God we may all be putting on the whole armor, that we may be valiant soldiers in our Master's cause, and having some all to stand in the day of trial. Oh, may the Lord keep us humble in the prayer of

Your unworthy Sister,  
WABECK, ILL. E. S. BARNES.

## Song of Zion. No. 13.

For Conference and other Meetings.

BY H. S. BILLE.

JEHOVAH, grant us now thy blessing.

Send it down in Jesus' name!

Let us each thy truth possessing,

All thy precious word proclaim.

Every promise, every promise,

May thy children dare to claim!

Thy commands on Sinai given,

Written on each heart now be,

Those commands they keep in heaven,

Keep them every one may we,

Until Jesus

Crowned as 'KING OF KINGS' we see.

Send, O send thy Holy Spirit!

Grant us Lord the 'latter rain'!

All the gifts may we inherit,

The 'faith of Jesus' to maintain!

Heal diseases!

If all we pray in Jesus name!

Now a heavenly meeting grant us,

United, Savior, may we be,

Then in thy glorious image plant us,

When all the kingdoms thine shall be!

By the river,

May we eat of life's fair tree!

All the prophets, saints and martyrs,

Resurrected there we'll meet!

And the faithful few translated,

Zion's King with sinners will greet,

All immortal!

Then shall walk the golden street!

The hospitals at Washington are being cleared of the slightly wounded, who will be sent North. The capacity of the hospitals has been and is being increased fifty per cent. The number of wounded from the recent battle-fields in Virginia sent there is over 30,000.

St. Domingo.—The Spanish seem likely to conquer the whole of this important island. The fall of the two cities San Christobell, and Monte Christ is reported.

Mexico.—"The Juarez Government has been perfectly established at Monterey. The Liberals, more than 40,000 strong, are preparing to march on Po. osi. The French and Imperialists would be completely routed. There is great enthusiasm for the national cause."

"They that forsake the law praise the wicked; but such as keep the law content with them."

One who KNOWS.

Events around us grand and solemn,

Now setting type for the last column,

Will finish Time's historic volume.

PUBLISHED on the 1st of each month.  
BY THE CHURCH OF CHRIST.  
TERMS, Seventy-five Cents a year.

Communications should be sent to the Editor; letters on business matters to HIRAM GOBLE, WABECK, ILL. or to the Editor, JOHN REED, Corresponding Editors.

H. S. BILLE, Editor.  
GILBERT CRAMMER, JOHN REED, Corresponding Editors.

## "Rally friends once more!"

A General Conference of Commandment-keepers will be held in Bro. Branch's neighborhood, near Hartford, Van Buren Co. Mich., commencing Friday, June 17th, and continue three days. Come all!

## Conference in Maine.

The Lord will give a Conference of God's Commandment-keepers will be held at NORTH BERWICK, Maine, commencing Thursday evening, and continue over Sabbath and First-day.

HYMN BOOK & CONCORDANCE, only 30cts. Postage 4cts. Every Sabbath-keeper wants one. For sale at this Office.

Father Everett's reply to N. P. Stearns, excellent articles by Br. Reed, Br. Seffield, and others on hand. We want more room.

Send on your testimonies, 'short and sweet.' We will make room for those.

Brethren must know we often publish communications, we cannot endorse. We do this by order of the Church. By the 'powers' that be the paper is held open for communications from all candid enquirers. Please, therefore hold the Editor responsible for what he writes, and no more.

A GEM OF BEAUTY AND UTILITY.—Such is the "AMERICAN AGRI-CULTURIST." Its illustrations are beautiful as those of most of the three dollar magazines. It contains practical instructions for the farm, the orchard, the garden, the kitchen, the dairy, and every department in Agriculture and Domestic Economy. It also contains several columns of choice reading for children. It will save you many times its cost in a year; and then, if bound will give you a gem of beauty and utility for years to come.

32 pages, monthly. \$1.00 a year, or 6 copies for \$5.00. Address ORANGE JUDD, 41 Park Row, New-York City.

FROM THE PACIFIC COAST.—"World's Crisis."—We have received several numbers of the "World's Crisis," published semi-monthly at San Francisco, Cal. by J. L. HOPKINS. It is a first rate Advent paper, and gives rational expositions of the prophecies, from the word of God, and the movements of the nations. The Editor says, "We invite all, every body, high and low, rich and poor, saint and sinner, to come and receive the Crisis, without money and without price, for the Great Day of His Wrath is near." Again he says, "and in your names, money or no money—only when the Lord tells you to send the money, be sure to do it." We pray God to bless, and furnish fuel to keep alive this beacon light on the Pacific coast.

## Church Waking Up!

Besseville, Wis., June 4th

I thought it would be next to impossible for me to be at your Conference, on account of being so cumbered with worldly business. But the Brethren here, and at Westport, have decided I must go, and I have concluded to submit to their wishes. So, the Lord willing, I shall be with you on the 17th, and stay at least while the conference continues.

We have had a blessed meeting to day. The Brethren here are evidently waking up, and begin to feel the responsibility resting upon them, and the necessity of entire consecration to God. I think the cause is about to rise in Wisconsin. There seems to be more love among the brethren, and more of a realization of the worth of souls! And I pray God to move upon the Church, that they may begin to work in earnest for God, and the salvation of precious souls.

I never felt more like laying aside every cumbering care and putting on the burners once more, and laboring for the salvation of precious souls, as I used to do. This vain world begins to look meaner to me than ever. The Lord save us from its unholy influence. I want to see a united effort of all Sabbath-keepers East and West, (who are free from the blighting influence of the false visions of E. G. W.) for the salvation of precious souls!

As ever your unworthy Brother,

W. PHELPS.

Amen! Those are our sentiments. And just such cheering news is constantly coming in from both the East and the West. The news from all the little bands in our own State is equally cheering. And as Brother Crammer recently remarked "One sermon now will accomplish more than a dozen would six months ago."

Brethren, believe us. These brightening prospects are but the harbingers of the dawn of that day when every member of God's Church will like Enoch and Elijah of old, possess translating



## From Br. Phelps.

Now, let us examine the 38th chap. of Ezek. and see what God has said. We find in the 37th chap. of Ezek. and other portions of God's revelation, that he will certainly gather his ancient covenant people back to their own land, 'upon the mountains of Israel.' And now, we want to see what is to transpire after they are gathered back. And, the Prophet commences the 38th chap., with a prophecy upon Gog, and his army, which represents the Gentile nations gathered to the battle of that great day of God Almighty. Va. 2. and onward.—

"Son of man, set thy face against Gog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal, and I will turn thee back, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Lybia with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and many people with thee." \* \* \*

[Brother Phelps quotes the whole chapter. But, as our columns are crowded I will our readers be so kind as to open their Bibles, and read carefully what we omit.]

8th vs. "After many days thou shalt be visited: in the latter years thou shalt be brought into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but is brought forth out of the nations, and they shall dwell safely all of them." \* \*

Now, we wish to notice a few points in this chapter. And, first—There is no spot or place on the face of this earth, that is denominated by the prophets 'the mountains of Israel,' except that land which God gave to his ancient covenant people, the literal seed of Jacob, the 'twelve tribes of the children of Israel,' which is now called the land of Palestine. Then it is that land that the Prophet here gets a view of. In the 8th vs. it is called 'the land that is brought back from the sword,' and then it is called 'the mountains of Israel'; and in the 16th vs. God calls it 'my land,' and in the 18th vs. it is called 'the land of Israel.' Now, if we examine the history of God's ancient covenant people, we shall find that every prediction relating to their dispersion and oppression, and the desolation of their land, has been minutely fulfilled to the very letter. In Luke, 19:43, our Savior says of Jerusalem, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation." Also, Luke 21:24. "And they shall fall, by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Now, this prediction was fulfilled, or began to be, by the Roman armies under Titus, in the siege of Jerusalem. And although

Titus had determined to save the temple from destruction, and his orders to his soldiers were strict, not to destroy the temple, yet it could not be spared, because God had declared that in it there should not be one stone upon another that should not be thrown down. Also, Mic. 3:12. "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Now, for 1800 years, have the literal seed of Jacob been scattered among all of the Gentile nations; and have been ruled over with tyranny, and Jerusalem has remained heaps, and still is, and must remain so until the time of the Gentiles are fulfilled. And the reason why Jerusalem could not be rebuilt, when undertaken some 300 years after its destruction, when the workmen were driven away by fire, balls, bursting out of the ground like repeated earthquakes, was because the times of the Gentiles was not yet fulfilled; because he had not come, 'whose right it is to reign,' according to Ezek. 21:27.

Now, if God has been so minute in fulfilling his word in the dispersion and oppression of his ancient covenant people, why not be as minute in fulfilling his word in relation to their gathering? I believe he will, for the word of the Lord is 'not yea and nay.'

But, let us return to the 38th ch. of Ezek. And we find, in the 11th vs., when Gog comes into the land of Israel that he comes into a 'land of unwall'd villages,' to a people that are at rest, dwelling without walls, having neither bars nor gates. And, in the 12th vs., we see the object of Gog in going up there. It is "to take a spoil, and to take a prey;" and to turn his hand upon the desolate places that are not inhabited, and upon the inhabitants that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." And in the 14th & 16th verses, the people which Gog shall come against, God calls 'my people Israel.'

Now, we ask what people it is which God calls his people Israel; which are gathered out of the nations; and which are dwelling in the midst of the land of Israel; which have gotten treasures in gold and silver, cattle and gold? We ask again, Who are they? God calls them my people Israel. Now, we ask, Are they the immortal saints which have raised from the dead? We think, surely, no sane man can take such a position. Will it be the occupation of the resurrected saints to accumulate worldly wealth? To treasure up gold and silver and seek their farms with cattle, and hoard up goods? We think not. Then, if they are not the immortal saints, Who are they? The question is easily answered. They are the people which have been in a scattered condition; and in captivity and sore bondage, for 1800 years; whose fathers God made a covenant with, when he took them by the hand to bring them out of their Egyptian bondage. Then God will have turned their captivity, (see Jer. 30:3,) and given them rest from all their oppressors, and plenty in their own land.

Bass,ville Wis.

W. PHELPS.

—Sister ELIZABETH STULLER, writing from Casco, says, "We have good meetings every Sabbath. THE CHILDREN OF GOD ARE WAKING UP! I feel encouraged to press on." Yes, Praise God, HIS people are waking up, NEVER TO SLUMBER AGAIN!

## Question Answered.

The question was asked in No. 9 of the 'Hope,' "How is it that the Word of God and the Son of God are both one?"

There is much that might said on this subject. It is said by some that the Father and the Son are both one. If that be true, that Jesus was the Father, then he was his own only begotten son! And that would be a stumbling block indeed. Others differing from them, say that he was not the Father, but that he was a part of the Father, having two natures—a human nature and a Divine nature—that making him one with the Father. This to my mind, cannot be so. For Paul says, "Wherefore in all things it behooved him [Christ] to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people." If this be true, that he was made like unto his brethren, we have a starting point for a few remarks, which I would like to make, the Lord being my helper.

The question might be asked, Was he above man, and made like unto them?

Paul says, "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering or death, crowned with glory and honour; that he by the grace of God should taste death for every man." Heb. 2:7, 8, 9.

Why, or in what sense, was he lower than the angels? In that he was not immortal. If he had been, he could not have died. And if he had a 'divine nature,' that nature could not have suffered death. But, Paul says, "He tasted death for every man."

Paul says farther "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:16. This being true, he was subject to temptation. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18. If he had a divine nature, that could not have been tempted. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man." James, 1:13. And Paul says Christ was tempted. And he had to overcome. For said he, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. If Christ Jesus had a divine nature, on which he could lean in the temptations which he passed through, and we have none, how can he sympathize with us when we are tempted? And how could we overcome even as he did?

Now, as I think there has been proof enough brought forward to prove this part of the subject, I shall now notice more particularly the question asked.

E. G. BRANCH.

[CONCLUDED IN OUR NEXT.]

—TO ARMS! TO ARMS! "Gather ye up the whole armour of God!"



# THE HOPE OF ISRAEL.

Vol. I

WAVERLY, VAN BUREN Co. Mich. Fourth-day, July 6th 1864.

No. 16

For the Hope.

I. Peter, 2: 11, 13.

[CONTINUED.]

Now, if the world is watching the Christian, it is highly necessary that he walk as he is not to give just occasion for reproach. The world expects a great deal more of Adventists than any one else, for instance other Church members may be found taking an oath before a court of justice, and all is right. But if an Adventist is found there, the world will take notice of it. And ask, "is not that man an Adventist?" and then add "He don't believe what he preaches himself." The world expects better conduct of Adventists than they do of other church members.

The nominal Christian is found to day in a law suit with his brother in the same church. Angry words, and perhaps hard swearing follow. But, lo and behold, the next Sunday finds them both at the communion table! The world look on, hear the preaching, and see the performance, and think, no doubt, all is very consistent. It is what they expected. But, let an Adventist go to law with his brother, and how quick the world take notice of their conduct, as contrary to the word of the Lord; and how quick they will reproach, not only the individual, but the whole church, and perhaps the Bible.

[Do Adventists ever go to law? Bro. Reed.]

Dear Brethren and Sisters, strangers to each other, scattered over nearly the whole earth—let me say to all, live consistent Christians. Let us try and live out what we profess, and then the world will take knowledge of us that we have been with Jesus, and are taught of him.

It is hard to resist those influences that are brought to bear on us every day. At least, I find it so here in Allegan. The spirit of war; the exciting news from day to day, admonish us to be continually on our guard; to watch and pray, that we do not enter into temptation.

An extra mail carrier, or in other words, a man was employed to bring the telegraph dispatch from Kalamazoo on Sunday, because the stage doesn't run on that day. He informs us that at a small place called the Junction, a nice little congregation was collected at the water, to bury, by baptism, a number of young converts, in imitation of the burial and resurrection of their Lord and Master; in which they were to die to the world, or sin, and put on Christ and walk in newness of life. But, let us see what was their first lesson on rising from the watery tomb.

The announcement was made by the minister, that important dispatches were present from the seat of war; and the reading was called for, which was done at, or near the water. What a lesson to follow the gift of the Holy Ghost, as promised by Peter on the day of Pentecost! A few items must suffice.

GEN. SHERMAN VICTORIOUS IN TENNESSEE!!

HE HAS TAKEN A GREAT NUMBER OF PRISONERS.

TAKEN ABOUT 30 CANNON! KILLED AND WOUNDED A GREAT

NUMBER OF THE ENEMY.

BUTLER BESIEGING FORT DARLING!!  
GEN. GRANT'S BATTLE WITH LEE!

LEE ADMITS THE LOSS OF 30,000 MEN!!

Great God! Is this a lesson for the Lambs in the flock of Christ? To fill the heart with war, revenge and murder, and tell them it is glorious news! 30,000 homes dressed in mourning! Wives made widows; children made orphans; homes made desolate, and the lambs of the flock called upon to rejoice at the glorious news! May the Lord save the brethren and sisters from such a spirit!

Now, let us see what Jesus says. "Go ye in to all the world, and preach the gospel to every creature." (The gospel of peace, not of war.) "He that believeth and is baptized shall be saved." But, again says Jesus, "Teaching them to observe all things whatsoever I have commanded you." One of these commands was "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

But, we are told that "character, not opinion, is the proper test of Christian fellowship." Now, let us see. I approach a man who professes to be a Christian. I say to him, "Sir, why do you, professing to be a child of God, engage in war and thus help to increase the calamities all so heavily feel at the present time." "Ah," says he, "I believe this to be a holy war! I enter it as a Christian. I fast and pray, and pay tithes of all I possess. Yes, I even defy any one to point out one act in my life for the last 20 years, that is not strictly Christian. Now, character, not opinion, is the test of a true Christian."

But, says I, "You associate with Spiritualists in their monstrous works of darkness?"

Ah, says he, "I believe man has a soul that leaves at death; that it is their province to come back, and discourse with their friends here on earth. I believe the Bible teaches this, and as character, not opinion is the test of fellowship, according to your own showing, I am all right yet."

But, says I, "Sir, Do you not break one of God's commandments every week, in not keeping holy the Lord's Sabbath?"

Ah, says he, "Christians differ very widely in opinion on those doctrines taught in the Book of God. I believe, Sir, the Apostles changed the day, from the seventh to the first. So if I keep the first-day sabbath, I keep the Fourth Commandment, and as character, not opinion, is the proper test of fellowship, we must walk together yet."

Now, as character, and not opinion, is the test, I also will show my opinion. If a man should steal a horse every week, for three years, and put the proceeds in his pocket, no one would think of his claiming to be a follower of the meek and lowly Jesus, though he has violated only one of the Ten Commandments. Now, James says, He 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 trans-

gressor of the law. Jas. 2: 11. At the 10th vs he says, For whosoever shall keep the whole law, and yet offend in one, [POINT is not in the original,] he is guilty of all. Now, I believe what James says. If you break one of God's Commandments, no difference which, the Fourth the Seventh, or Tenth, you are guilty of breaking God's holy law; and you are not entitled to fellowship of the Church of Christ—OPINION to the contrary notwithstanding.

Let us all strive to feel as David did, when he said, Lord, how I love thy law. It is more than my meat and my drink. Let us all get more of the spirit of our Master; keep all the Commandments of God, and the faith of Jesus; have our lamps trimmed and burning; watching the signs of the times, and thus wait patiently for the coming of the Lord. For yet a little while, and he that shall come will come, and will not tarry.

Yours, in hope of eternal life at the resurrection.

JOHN REED.

Allegan, Mich.

## THE MARK.

DEAR BROTHER DILLE:—I was present at the great struggle at Mauston, in building a Seventh Day Advent Church. I contended against the dividing line being drawn. I held it in check for two years, until a reinforcement came against me. I then became a lonely traveler on life's rough way. My attention was then called to this,

"THE MARK OF THE BEAST."

The 'mark' of anything, is to distinguish it from all others, such as the Church of Rome, the Church of England, the Methodist Church, or the Seventh Day Advent Church.

The getting up of the latter one, has fully convinced me that the 'name' is the 'mark of the beast.' In the Autumn of 1860, the Adventists at Battle Creek became alarmed about their money, the love of which is the root of all evil. Why thus alarmed? Because they could not buy and sell. They went to their Legislature. It informed them that it was out of its power to grant citizenship to an alien. Then a council was held, and letters of naturalization agreed upon. They reminded me of wicked Saul. When he was rejected of God, he went to a woman for advice. So did they. She said that Seventh Day Adventist was a very appropriate name, or MARK. They received it, and now they can buy and sell.

LUTHER L. TIFFANY.

Lansing, Allamakee Co. Iowa.

Other letters from Br. T. on hand for future numbers.

Br. I. J. PERKINS, writes a letter in which he speaks of a visit to Br. & Sr. RUSSEL, of Jackson, who were expelled from the S. D. A. Church for rejecting the 'Visions.' He says Br. P. has passed through some sore trials, but is still rejoicing in hope. He thanks the Brother & Sister for their kind hospitality, and prays for heaven's choicest blessings on their home of love.



## THE HOPE OF ISRAEL.

PUBLISHED, on the 10th and 24th of each month,  
BY THE CHURCH OF CHRIST.  
TERMS, Seventy-five Cents a Year.

Orders should be addressed to the Treasurer,  
**HIRAM GOBLE,**  
Waverly Mich.

H. S. DILLE, Editor.  
GILBERT CRANMER, JOHN REED,  
Corresponding Editors.

### Conference in Maine.

The Lord willing, a Conference of God's free Commandment-keepers will be held at NORTH BERTWICK, Maine, commencing Thursday Evening, AUGUST 4th, and continue over Sabbath and First-day.

### The Conference at Bangor, Mich.

Will commence, Lord willing, on Friday August 19th, and hold three days. Brethren in Waverly will meet those coming by M. C. R. R. at Paw Paw on Thursday, if they will be so kind as to write to us.

A superior quality of note paper, for sale at this Office.

We took the names of several subscribers for the 'Day Star,' at the Conference, but have lost the list. Brethren will therefore please send directly to Bro. P. E. Armstrong, Eaglesmere E. O. Pa.

### The Hartford Conference.

This was a glorious meeting; and one that will tell for the good of our Master's cause, throughout the world. Our hearts, it is true, were saddened on account of the absence of Br's CRANMER, WALLER, and REED and other devoted servants of God. But, again, we were cheered by the unexpected presence of Brethren from Wisconsin.

Discourses were delivered in the following order:—Friday afternoon, Eld. JOHN FABUN, of Chaco, Mich.; Sabbath Eve, by Eld. D. H. HILTON, Edgerton, Wis.; Sabbath morning, by Eld. WATERMAN PHELPS, Busseyville, Wis.; evening, by Eld. JAMES WATKINS, Bangor, Mich.; First-day morning, Eld. E. S. SEFFELD, Leicester, Wis.

The Conference meetings after each discourse were soul-cheering, and showed that the Brethren and Sisters realize that time is short, and are laboring to make their peace calling and election sure.

On Friday, by our request, a committee was appointed, to consider Bro. P. E. ARMSTRONG's proposition, and other matters connected with the press. The following, approved by the Conference, is their reply.

DEAR BRO. ARMSTRONG:—We have examined your communications, and believe your intentions are good, and wish you success. But, as we have purchased a press, and got it in operation, we prefer to keep it in Michigan for the present. Fraternally yours,  
JOHN FABUN,  
WATERMAN PHELPS, Committee,  
HAROLD GREENMAN.

As a servant of the Church we must acquiesce in the decision of our Brethren, and by the help of God, will labour to repay their kindness and confidence. The 'Hope' is firmly established, and while heaven wills, will stand as the organ of the Free Commandment-keepers, throughout the world.

On Sunday morning, the congregation listened to the reading of the following ADDRESS.

TO THE BROTHERS AND SISTERS keeping the Commandments of God and the faith of Jesus, in Conference assembled, greeting:—

DEAR BRETHREN:—Feeling that in this perilous time, it would be a privilege as well as a duty, to be in communication and sympathy with those of like precious faith, we now address you in the spirit and love of our blessed Savior, to that end.

May grace, mercy and peace of God, with the communion of the Holy Spirit, abide with you—

Learning, by such expressions of your faith as have come under our notice, that you are contending for the gifts of the Church, as included in the 'faith of Jesus,' and that you are both by preaching and publishing, endeavouring to teach the whole truths of the Gospel, this is to express our sympathies and interests with you in this glorious work, and in wise concerted action.

We have to say for ourselves, that all the truths of the gospel are precious to us, and that he abundantly blesses us in obeying and contending for them; and we can also testify to a proving of the promises of the 'gifts,' to our great comfort and rejoicing, even to the casting out of devils, healing the sick, speaking with new tongues, with prophecy, to this very day. And would farther say, we are believing in, and striving for, entire consecration to God, as the result of which we are hoping for the fulness of faith, in which the Church will come behind in no gift, while waiting for the coming of our Lord Jesus Christ.

To the furtherance of this great object, we invite the suggestion of some system of action.

Dear Brethren, in these times of trials and tribulation, it is to us a source of encouragement and consolation to hear of your faith, and works of love. Our hearts are drawn out in love to you, and you. We feel that your trials are our trials; your hopes are our hopes; your joys are our joys. And this is our relation to all who are striving for the fulness of the Christian's hope.

May the Lord bless us all abundantly with the rich supplies of his grace; preserve us, blameless, and in holiness unto his heavenly kingdom. Amen.

We would farther add, that in associating ourselves into a church, as begotten by the first born from the dead, we have adopted the name of the 'Church of the First Born,' and we recognize the last invitation, in the parable of the 'supper,' Luke, 14: 23, as being now given.

Approved by the Conference convened at Portland, Maine, May 8th, 1864.

J. C. DAY,  
O. DAVIS, Committee,  
JAMES L. PRESCOTT.

### RESPONSE.

TO THE BROTHERS at the East, organized under the name of the 'Church of the First Born,' greeting:—

We thank the great God and Father of our

Lord Jesus Christ that, in his good Providence he has raised up numbers at the East, of like precious faith with us in the West, who are keeping the Commandments of God, and the faith of Jesus, and claiming all the gifts and blessings that God has promised to his people.

We can say, that we know by happy experience, that God can, and does bless us with the gifts of his Spirit, as he has the true Church in all ages of the world. We enjoy all the gifts we live for. We enjoy all you have named, save the gift of tongues, and the interpretation of tongues. These we believe will be developed among us, whenever God sees that we need them.

These we think should be received with caution, and thoroughly demonstrated before being endorsed. One member of this Committee, years ago, supposed he had the gift of tongues, when under what is called 'spirit influence,' but now knows it to have been a Satanic delusion. Yet, we believe if those gifts are needed in your community, it is your privilege to enjoy them. But, we are waiting for the 'latter rain,' to ripen up the world's great harvest. The 'former rain' was received on the day of Pentecost. The latter rain is yet to be poured out, and then the ministers of Jesus will go with the 'compelling message' of Luke 14: 23.

We are happy to say that the Brethren in Michigan, Wisconsin, and Iowa, are waking up; that the ministers are taking hold with new courage. They are praying for entire consecration to God's will and service, and all prospects are brighter than at any former period. We are praying for translating faith, that we may be enabled to sing the song of triumph, when all the Church of the First Born shall part the Jordan of judgement, and stand upon Mount Zion, having the Fathers name written in their foreheads.

We consider that the Church, truly belonging to God, may be, and is correctly called, 'the Church of God;' being built on the foundation which God has laid in Zion, it is properly called 'the Church of Christ;' and being the church of 'the first born from the dead,' it is properly called the 'Church of the First Born,' and as the 'Church of the First Born,' will triumph over 'death and the grave.'

We approve of your proposition to devise some means for concert of action among all the churches, East and West. And as a preliminary step for such a movement, the Conference at Hartford, Michigan, with the assistance of the Brethren from Wisconsin, appoint a committee, consisting of 2 in Michigan, 2 in Wisconsin, and 2 in Iowa, to act in concert with the Committee of Correspondence at the East; or another committee, to be appointed at the coming Conference at North Berwick, Maine. And we also invite Eld. SAMUEL DAVISON, of Illinois, to act with the Committee.

In conclusion, Dear Brethren, we pray that God may give you abundantly of his free Spirit; keep you in unity; and preserve you blameless unto his coming and kingdom.

Approved by the Conference convened at Hartford, June 17th, 1864.

WATERMAN PHELPS,  
H. S. DILLE, Committee,  
DANIEL TIFFANY.

After the reading of the above Address, the Conference chose a Committee, to correspond with

the Brethren East, and devise some plan by which the little bands from Maine to the Mississippi, may unite their efforts, for the proclamation of Bible truth. The following are the names of the Committee chosen:—

GILBERT CRANMER, Galesburgh, Mich.  
JAMES WATKINS, Bangor.  
WATERMAN PHELPS, Busseyville, Wis.  
D. H. HILTON, Edgerton, Wis.  
SAMUEL EVERETT, Iowa City, Iowa.  
N. M. KRAMER, Marion,  
SAMUEL DAVISON, Norris, Ill.

We would suggest that the Committee go immediately to work, and report, if possible to the Bangor Conference.

By vote of the Conference, HIRAM GOBLE was appointed Treasurer, to receive all monies for the 'Hope,' &c. and keep an account of the same.

On First-day, at the very spot where, about eighteen months ago, we put on the Lord Jesus, we had the blessed privilege of burying two willing souls in baptism. They both shouted 'Glory to God!' with the first breath of the new life upon which they had just entered.

At the water's edge, with an approving heaven-smiling above us, and the blessed influence of the Holy Spirit prevailing every heart, we gave and took the parting hand.

We said farewell, but not with weeping. For God was with us there that day!

Those little bands, Commandment keeping, All went rejoicing on their way!

A WORD FOR BANGOR.—We find that we, by mistake, omitted the names of Bro. Isaac Catt, and Sr. Lucy Catt, in our list of the members of Bangor Band. The Brethren took us to do, as we stopped there on our way to Conference, as Brother Isaac is Ruling Elder of the Band. We are happy to rectify the mistake and give them the right hand of fellowship. We preached in the evening and found the Brethren wide awake.

Bro. Martin Shephard has commenced preaching the gospel. God bless his labors.

### Letter from Samuel Everett.

DEAR BROTHER DILLE:—I think it may be my duty to make a brief comment on the communication of N. P. Stearns, in No. 12. You speak charitably of the brother; that he 'manifests the spirit of Christ.' Well, I mean to be charitable to all. But a religious article, to 'manifest the spirit of Christ,' should contain some important, impressive truth, as it is in Jesus' word. And it should be free from any great error.

Now I find this assertion,—"This world is to see long days of happiness BEFORE THE INDIVIDUAL APPEARING OF CHRIST to judge the world, and put an end to the probationary condition of man." In the preceding sentence, he asserts that 'the Jews, converted to the principles of Christianity, will possess the kingdom of God forever, even to the end of the world, which will be 1000 years, in which Satan will be bound, so that he cannot molest the children of God. He thinks the Bible teaches this.

I once believed in a millenium of 1000 literal years; and others think it will be a thousand prophetic years, that is 360,000 literal years. But I was converted from this, through the instrumentality of Wm. Miller and J. Eaton, more

than 20 years ago. They preached Bible truth from the Old and New Testaments, till I found my millenium was only a 'tradition of man.' And God in mercy gave me a glimpse of the light of the Second Advent glory, and the shadows fled away, and the blessed hope of the glorious appearing of Jesus Christ is my hope. And 21 years experience, and study of the Scriptures and Advent publications, and prayer to our Father in heaven in the name of Jesus, and looking for the coming Savior, has confirmed and endeared this HOPE OF CHRIST and HIS KINGDOM, so that I could sooner give up my life than to go back into the darkness of this error taught in our brother's communication. I would recommend to our brother, as he says he is determined to have the truth, to lay aside all prejudice against the Adventists, and take the Bible and study it as a little child. Be sure you are truly converted to God by his rich grace to sinners; that you love Jesus more than your dearest friends, or your reputation, or life. Renounce your own notions when God's plain simple truth teaches otherwise. Be so little that you feel you know nothing by yourself. Christ is of God, made unto us Wisdom, Righteousness, Sanctification and Redemption. 'We are COMPLETE in him, who is the head of all principality and power.' 'If your eye be single, [to the glory of God,] your whole body will be full of light.' Matt. 6: 22, 23, 1 Cor. 1: 30, Col. 2: 9, Titus 2: 11—15

I pray that our brother may have the light of life and love, and joy and peace in believing.

But, I must encourage him to look at the Prophecies in the following order:—

The regular chronological prophecies of Daniel, as well as John. Dan. 2. Nebuchadnezer's Image. Here are brought to view 4 earthly kingdoms, the last divided into 10, the toes. The 5th is God's everlasting kingdom, represented by the wonderful stone, smiting the image on the feet—the destruction of all these earthly governments—and then as a great mountain filling the whole earth. Dan. 7th teaches the same things in a different view. Here the symbols are 'wild beasts,' the lion, the bear, the leopard, and the monster with great iron teeth and ten horns, and the little horn with eyes, and a mouth speaking great things. Then comes the judgement, and the last monster beast is destroyed in the burning flame. The explanation brings us down to the destruction of all these kingdoms; and then the everlasting kingdom is given to the saints, and they possess it forever. In the 8th chapter, we have the Medo-Persian kingdom, represented by the ram with two horns, then the king of Grecia by a he goat with one horn; and when that is broken, 4 horns come out in its stead, showing the division of the Grecian kingdom into four. Lastly, by a king of fierce countenance who stands up, and magnifies himself against the holy people, and even against the PRINCE of princes, till he is 'broken without hand.'

John, living down between 500 & 600 years later than Daniel, and under the Roman kingdom, has a vision in 3 or 4 symbols. 1st. The great red dragon, ready to devour the child.

2d. A woman, clothed with the sun, and under her feet 12 stars, as he is 'born of the woman.'

This dragon seems to signify the Devil cast out of heaven, and attempting to rule and to destroy the Son of God and his disciples, on the church, by the Pagan Roman kingdom. Then

John sees another beast which, like the dragon has 7 heads and 10 horns, and 10 crowns on its horns. This beast has the body of a leopard, the feet of a bear, and the mouth of a lion, representing the Roman power as including all the preceding kingdoms. The chronology of the beast is 42 months, which synchronizes with the 'time times and the dividing of time' of the 'little horn,' in Dan. 7: 25. See Rev. 12, 13, & 17th chapters.

[CONCLUDED IN OUR NEXT.]

Wm. MILLER AND MOSES HULL.—When speaking of a four days Spiritualist meeting in Portsmouth, N. H., last March, Uriah Clark says, "On the last evening, a band of thirty or forty friends held a select circle, which was attended with some incidents of peculiar interest. Through Mrs. A. H. Clark, Bro. Hull was very impressively addressed and consecrated anew to the spiritual work by the venerable Wm. Miller, the father of Second Adventism, from which Bro. Hull was converted to Spiritualism."

The spirits are opening an earnest war against those who believe in the personal coming of Christ, and the sleep of the dead. The latter truth silences all their batteries. Let every child of the Lord be firm and immovable. It is death to yield. [World's Crisis.]

Bro. Armstrong writes from Celesta,—"We step right out on simple, old-fashioned Bible faith in God, and cast all human machinery of creeds, conference voting and appointing, to the winds. And I am sorry to see you trying to know the will of God through a conference." "Our object is not to fight with Christendom on any tenet, but act out a love to God and man, and if God does not signally approve and defend us, it will be time enough then to follow an old track that never has worked any deliverance for the scattered flock." Other extracts we would like to make, but we see our little sheet is nearly full. Brethren we can't help bidding the newly rising 'Day Star' God speed!

Bro. E. S. SHERFIELD has sent us the 'Israelite Indeed,' for May and June; also the 'Prophetic Times,' for March, for which he has our thanks. We shall try and use some of the items he has marked soon.

### DONATIONS.

James Greenman, debt on press, 6,00  
Roswell Horton, " 9,00  
Daniel Tiffany, on board, 1,50  
John Severs, " 1,50

Several other donations received, for which the donors have our thanks.

### RECEIPTS.

G. F. Mast, M. Z. Southwick, M. Baldwin, Ezra Mugford, Elizabeth Rose, John Wilson, Minerva Kams; each pd 75. Nancy R. Morse 60

Bro. HANCOCK, we find Daniel Wells ordained on our Book. Also the other name is right. We will try and make room for your favors in our next.



We have several songs and poems on hand, selected by our Brethren and Sisters, with the request that we give them a place in the 'Hope.' We shall try and make room for them soon.

The following little gem was selected by Sister ALMIRA O. YOUNG.

#### WHAT'S THE NEWS?

Written by a young man, now deceased, who was regarded as insane on other than religious subjects.

Where'er we meet, you always say,

What's the news? what's the news?

Pray, what's the order of the day?

What's the news? what's the news?

O I have got good news to tell:

My Savior has done all things well;

And triumphed over death and hell;

That's the news; that's the news!

The Lamb was slain on Calvary,

That's the news; that's the news!

To set a world of sinners free,

That's the news; that's the news!

Twas there his precious blood was shed;

But now he's risen from the dead;

That's the news; that's the news!

To heaven above the Conqueror's gone,

That's the news; that's the news!

He's passed triumphant to the throne,

That's the news; that's the news;

And on that throne he will remain,

Until as Judge he comes again,

Attended by his dazzling train—

That's the news; that's the news!

His work's reviving all around,

That's the news; that's the news!

And many have redemption found,

That's the news; that's the news:

And since their souls have caught the flame,

They shout hosannah to his name,

And all around they speak his fame:

That's the news; that's the news!

The Lord has pardoned all my sin,

That's the news; that's the news!

I feel the witness now within,

That's the news; that's the news!

And since he took my sins away,

And taught me how to watch and pray,

I'm happy now from day to day,

That's the news; that's the news!

And Christ the Lord can save you now,

That's the news; that's the news!

Your sinful hearts he can renew,

That's the news; that's the news!

This moment, if for sins you grieve,

This moment, if you do believe,

A full acquittal you'll receive:

That's the news; that's the news!

And then if any one should say,

What's the news? what's the news?

O tell them you've begun to play,

That's the news; that's the news!

That you have joined the conquering band,

And now with joy, at God's command,

Are marching to the better land:

That's the news; that's the news!

HYMN BOOK & CONCORDANCE

only 30 cts. postage extra. delivered Sabbath

keeper wants one. For sale at this Office

#### Question Answered.

[CONCLUDED.]

In the first place, we will notice his creation. Luke, 1: 35. "And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Here we see he had a beginning, and did not exist from the beginning of the world, and that he should be called the Son of God.

Eph. 4: 24. "And that ye put on the new man which, after God is created in righteousness and true holiness." Here we see that he was created in righteousness and true holiness. Now, if it is true, he was a perfect being, a holy and a sanctified being, for he says, "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God."

But, let us notice a portion of scripture in John, 1: 1, 2. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." I understand that scripture to speak of God the Father, and not of the Son, because he could not have existed before he was created. And if the 'Word,' spoken of in this text, was the Son of God, and God was the Father, and they were so near alike that the Word was God, how could God have said by the mouth of Isaiah, (46: 9.) "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me?" But, let us notice a little farther.

John 1: 14. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, as of the only begotten of the Father,) full of grace and truth." Before this time the Word could not have been a body. But, we find God has an organization, and is literal; and all he has created is literal. Hence, we see that the 'Word' is the power by which God worked. For instance, we look at the creation. God "spoke, and it was done; he commanded, and it stood fast." And after God had made the Earth, he made man of 'the dust of the ground;' and he 'was of the earth earthy,' because made of the earth. But, when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons." Gal. 4: 4, 5. And the Second Adam was not 'of the earth earthy.' But God speaking the word, it was done, God saying, Let there be a Son born of a virgin, and it was so. "Who [the Son] being the brightness of his glory, and the express image of his person." &c. Here we see [the Word] became flesh, and dwelt among us; and he was 'created in righteousness,' and God sanctified him, while we are commanded to 'go on to sanctification.' And God gave him the Spirit without measure, 'for in him dwelleth all the fullness of the Godhead bodily.' Col. 2: 9. Hence, Jesus says, 'I and my Father are one.' John 10: 30. He is the Word of God; he is the Son of God; he has the Spirit of God without measure, 'for it pleased God that in him should all fulness dwell.' And he is as much above us, as 'he that hath builded the house,' is above the house. Heb. 3: 3. But Christ as a son, over his own house, 'whose household we' Heb. 3: 6.

And he has 'a name above every name, that at the name of Jesus every knee should bow.' Yet, he learned obedience by the things that he suffered.

Now, we have shown that 'the Word was God,' and the Word became flesh, and was the Son of God: and the fulness of the Spirit of his Father dwelt in him. Hence, the Spirit and the Word must agree.

E. G. BRANCH.

Hartford, Mich.

#### What we Like to Hear.

Geneva, June 11th, 1864.

DEAR BROTHER DILLE:—I take the present opportunity to address a few lines to the 'Hope.' I feel an anxiety for the prosperity of Zion's cause. I feel that it is high time to 'gird on the whole armour of God,' having our conversation as becometh godliness; and our feet shod with the preparation of the gospel of peace; and our loins girt about with truth; and our lamps trimmed and burning, in readiness to go out and meet the Savior, when he shall come to make up his jewels. It is time to wake up to the subject. Let us be sober and diligent, and watch unto prayer. Be diligent in season and out of season, for the time is drawing near!

Yours, in hope of a glorious resurrection.

Mrs. LUCINDA L. MORSE

#### Cheering Testimony.

Casco, Allegan Co. Mich. June 12th, 1864

DEAR BRO. DILLE:—

It gladdens my heart to know that the dear Brethren and Sisters scattered abroad, take their stand on the Word of God, and that alone.

O my Dear Brethren and Sisters, let us square our lives by that 'word,' for it will judge us at the last day. While sin and iniquity is abounding, and the love of many is waxing cold, O my dear Brethren and Sisters, let us 'put on the whole armour of God,' that we may be able to stand the temptations and trials of these last days. I do want to be one of that happy number that are to be purified and tried, and made fit for our Master's use. I want to be an humble, devoted child of God, that, whether I wake or sleep, I may be prepared for the coming and kingdom of Jesus.

O blessed day! O glorious hope!

My soul leaps forward at the thought!

When we shall meet on Canaan's shore,

We all shall meet to part no more!

From your unworthy Sister,

LUCY FABUN.

CALL FOR PRE-CHING.—"I often think of happy meetings I have enjoyed in days of other years. I do hope and pray the Lord will move on the hearts of some of our ministering brethren to come this way, as there is quite an opening here. Many are inquiring why some of our preachers don't come this way and hold meeting. All are anxious to hear the truth. Mr. Morse has spoken for the School house, after harvest, or after seeding next Fall, providing any of the Brethren will come. We live in the north west part of the township of Thornapple, in Barry Co., 4 miles west of Middleville, 40 miles from Kalamazoo. Address, DANIEL MORSE, Middleville, Barry Co. Mich. \* \* \* NANCY R. MORSE.



# THE HOPE OF ISRAEL.

Vol. I. WAVERLY, VAN BUREN Co. Mich. Fourth-day, July 21st 1864.

No. 17

## News, and Words of Cheer.

Casco, July 1st, 1864

DEAR BRO. DILLER:

We arrived safe home from Conference, and Bro. HALLETT GREENMAN, and Bro. D. H. HILTON came and held meetings in our school house, the next Friday, and the neighbors turned out freely. Sabbath morning we went over to Bro. Fabun's neighborhood, and held meetings over Sabbath and Sunday. We had a glorious time. Bro. H. laid some things before us, and had many substantial proofs that we cannot throw aside, as we are earnestly contending, 'for the faith once delivered to the saints.'

I am still striving to serve the Lord in my weak manner. I have enjoyed myself better for the last 2 or 3 months than I ever have before, and the way seems to grow brighter and brighter, in hope of immortal glory. I think, if I know my own mind, I love the Lord my God with all my heart. I feel like putting on the whole armour. It is true we have troubles and trials to encounter: but they are nothing when compared 'with the glory that shall be revealed in us.' I long for the coming and kingdom of our Lord. Many times when about my work I sing,—

"How long, O Lord, shall we watch and weep,  
For the rightful heir to reign."

I feel that the Lord is preparing me to reign with him in glory. I feel happy to say that love and union prevails in our little band in Casco.

Brethren and Sisters, you are near and dear to me; and my daily prayer is, that we may 'grow in grace, and in the knowledge of the truth.' I ask an interest in your prayers.

Yours truly, in hope of eternal life,

ELIZABETH STULLER.

## Restoration of the Kingdom.

BY M. SOUTHWICK.

Acts 1: 6.—'When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel.'

Now, as I proceed in the investigation of the above text, the first question of importance that seems to arise in the mind is, WHAT DO THE APOSTLES MEAN BY THE WORD 'RESTORE'?

The very next word explains what they mean. "AGAIN the kingdom to Israel," shows that the Apostles understood the kingdom of Israel had once been in an organized state, with a king over them. But, at that time they were in a disorganized state. And they expected that the Messiah, the Anointed of God, with whom they were then talking, was the personage to bring about this great work. That was what drew out the question, 'Will you restore it now?' Now, if Christ had not been the personage they believed him to be, it would have been a good time to relieve them of their mistaken view of the subject. But, instead of doing so, he said, "It is not for you to know the times or the seasons, which the Father hath put in his own power."

Now, the next question that presents itself to my mind is, WHAT ISRAEL IS IT, THAT IS TO HAVE THE KINGDOM RESTORED TO THEM?

Is it the different sects of the day, made up of Gentile believers, all claiming to be Israelites indeed? Now, I ask in all candor, Are these churches the Israel referred to in the text? Were they ever organized into a kingdom, with an earthly monarch to rule over them? I trow not. But, say you, if that is not the Israel referred to, what Israel is it? That is a very important question, and I will try to answer it.

Turn with me to Gen. 15: 13, if you please. "And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Read the 14th verse; and the 16th verse; and the 12th chap. of Exodus especially the 40th vs., and the last vs. and we shall not fail to see that the going down of Jacob into Egypt with his children, answers to what God says to Abraham in the above.

Now, turn to Acts, 7: 6. Read the whole chapter, and we shall see at once that the family of Jacob, that left the land of Canaan to go into Egypt to get corn, was the very people alluded to in the 6th verse. In this chapter we learn who it was that God raised up to lead his people Israel out of the land of Egypt, back into the land that God had promised to give to Abraham and his seed, for an everlasting inheritance. That Moses was the man, there can be no doubt. Dent. 29: 5. And he led them 40 years in the wilderness, and after telling them that the Lord would raise up a Prophet from the midst of them like unto himself, he delivered them into the hands of Joshua, and then died. And after his death, the Lord spake unto Joshua, saying, "Moses my servant is dead: now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." Josh. 1: 2. In the 6th verse, God tells Joshua to be strong, and divide the land which he 'swore unto their fathers to give them.' Chap. 3: 11, 12, shows that Joshua obeyed God. 17th shows they all got safe over Jordan. Chap. 21: 43, 44, 45. "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein." Acts, 13: 19. "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges by about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave them Saul the Son of Cis, a man of the tribe of Benjamin, by the space of forty years." Now, who did Saul reign over 40 years? That very race of people that Moses led out of the land of Egypt, to go into the land of Canaan.

Now, in view of the above testimony, we see Israel organized into a kingdom with an earthly king over them. But, for disobedience, God saw fit to remove him, and placed David, the

son of Jesse, over them. Ps. 89: 20. "I have found David my servant; with my holy oil I have anointed him." Read on to the 37th vs. All goes to show the establishment of the kingdom, with the oath of God, as long as the Sun and Moon endure.

HOW LONG DID DAVID REIGN OVER ISRAEL?

II. Sam. 5: 5. "In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah."

WHO RULED OVER THAT SAME PEOPLE, NEXT AFTER DAVID?

I. Kings, 1: 32, 33, 34. "And king David said, Call me Zadock the priest, and Nathan the prophet, and Benaniah the Son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your Lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye the trumpet, and say, God save king Solomon." Now, dear reader, I think we have found the family with whom God has promised to set up and establish the throne and kingdom of Israel forever.

Now, that this people, from the days of Solomon to the days of Zedekiah king of Israel, had many kings that ruled over them, of which Zedekiah was the last, there can be no doubt. But, they rebelled against 'the Holy One of Israel.' And notwithstanding God raised up Jeremiah to plead with them, and to warn them of the danger to which they were exposing themselves, even the danger of being left of God in the hands of their enemies, to be carried away captive into Babylon. But, they would not hear; so God left them, as he declared he would, in the hands of the king of Babylon. See Jer. 39: 1 to 9. Here we learn that the kingdom of Israel was overthrown in the 9th year of the reign of Zedekiah.

Now, we have shown, conclusively, that when Israel organized themselves into a kingdom, Saul was their first king, and Zedekiah was their last. The question now is,—

WILL IT EVER BE RESTORED AGAIN? AND IF SO, BY WHOM?

Ezek. 11: 25, 26, 27. Here God declares, by the mouth of the prophet, that he "will overturn, and overturn it, [the kingdom of Israel,] until he come" that it belongs to, and he, God, "will give it to him."

The next question that seems to arise in the mind is, WHO IS TO SIT NEXT ON DAVID'S THRONE, THE THRONE OF ISRAEL?

Luke 1: 31, 32, 33. "And, behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Matt. 2: 1 to 6. What question did the wise men that came from



the East to Jerusalem ask? 2d vs. "Where is that is born king of the Jews?" What had they seen? "For we have seen his star in the east, and are come to worship him." How did this affect Herod? "He was troubled, and all Jerusalem with him." Why was he troubled? Because he knew if the king of the Jews was born, his reign in the land of Judea would soon come to an end; for at least, he expected that would be the result. What did Herod say this king's name was? "He demanded of them where Christ should be born." Where did they tell him? "In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel."

Now, dear reader, in view of the above testimony in favour of the restoration of the kingdom to Israel, let us see to it that we make our calling and election sure. If we do this, we shall have an abundant entrance ministered unto us into the everlasting kingdom of our Lord. Amen.

Buseyville, Wis.

### Query.

BY DAN.

If the law was abrogated at the crucifixion of Christ, when the veil of the temple was rent from top to bottom, and the rocks were rent, (as some at the present day are trying in vain to prove, particularly the fourth commandment of that law, which condemns them every week of their life,) why was not Paul, the chosen of God to carry the solemn truths of Christianity to the Gentiles informed of it?

Paul plainly teaches there was a law that ceased at the cross. The question now is,—

WAS IT THE MORAL LAW THAT PAUL HAS REFERENCE TO?

We find, by consulting the word, that there were two laws. And while God claims the moral law, (or Ten Commandments,) as his Deut. 5: 22. "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." He plainly tells them that there is a law independent of that, which he calls their law. Isa. 1: 14, "Your new moons and your appointed feasts my soul hateth." It is plainly taught that the appointed feasts and ceremonies in the 'book of the law,' is the one that Paul has reference to in Eph. 2: 15. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Again, Col. 2: 14, Heb. 9: 9. We might quote more testimony on this point, to show that Paul has no allusion to the moral law. But, he ever held that as a good law. Rom. 7: 12 "Wherefore the law is holy, and the commandment holy, and just, and good?"

Now, the great query in my mind is, WHY WAS NOT PAUL ACCUSED OF BREAKING THE LAW OF GOD, ESPECIALLY THE SABBATH? by these who were not slow to accuse him of breaking the laws that did cease at the cross. Think you they would be more zealous of that law

that cost both time and money to obey, than the one that brought a weekly rest, THE SABBATH? Hear Paul's defence at Rome, before the Jews. Acts, 28: 17. "And it came to pass, that after three days Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers." QUERY—Was it not the custom of the fathers, and also of Paul, to keep the law? Rom. 7: 22. "For I delight in the law of God after the inward man." 1st Cor. 9: 13. "The righteousness is an everlasting righteousness, and thy law is the truth." And as we need the salvation of God at present, we need a true law to govern us, which we have in God's law.

If man needed a Sabbath when he stood in his primeval condition, where all was harmony, and sin had not brought forth; "when the morning stars sang together, and all the sons of God shouted for joy; (Job 38: 7;) when man could hold sweet communion with his Maker, and God could say in resting he was refreshed; (Exo. 31: 17;) is it inconsistent to say that man, in his sinful state, needs a sabbatic rest? and that, that same God who gave Adam a Sabbath, has continued the same blessing to us? Hear Paul once more. Heb. 4: 9. "There remaineth therefore a KEEPING OF A SABBATH to the people of God." (Marg.)

Again, we find when God spake his law on Sinai before all the people, he did not forget his rest day, but incorporated it in the bosom of the decalogue, for them to obey and keep.

This law, as a whole, is brought by Christ and the Apostles into this dispensation. Matt. 5: 19. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Jas. 2: 10. "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." What stronger proof do we need? The candid say none. It is law abiding citizens that God is calling for in these last days of trouble and false shepherds, who cry 'Peace! No Law! Judaism! Nonessential! and Division!'

I feel to thank God, that while our Seventh-day Baptist Brethren have a two fold argument or the perpetuity of God's law, that is Creation and the Decalogue, we, as an Advent people, looking for the soon coming of the Lord, have a three fold cord to draw on. We look back to creation's week, and see that God done all things well. He set apart the Sabbath and blessed it for man as a rest day. That blessing he has never taken away or changed it to another.

We follow on to Sinai, and find God giving to his people a duplicate of the law of heaven (Ps. 103: 20) for them to keep; and the Sabbath is found in that law, not as a new institution, but as old as creation. We follow then with the Prophet's eye to the end of Daniel's 2300 years, 1844, and find light shining out from the heavenly sanctuary on the east off law of God. Hear John. 1: 9: 1. "And I saw a DOOR was opened in HEAVEN." not as some say, heaven was opened to show the future to John; but a DOOR IN HEAVEN was opened for that purpose.

pose. The question may be asked by the reader, What special door was it, if there is more than one door in heaven. Turn again to Rev. 11: 19. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." The way was opened by Christ in 1844 into the Second apartment of the heavenly sanctuary, where the law of God is kept. That governs heaven, and that sinful man is endeavoring to put away. But, I feel thankful that a. against all opposition that men or devils can bring, we are bringing out a people on the truth of the Third Angel's Message, that can say "here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

[CONCLUDED IN OUR NEXT.]

—We endorse just so much of the above as is proved by the direct testimony of the Old and New Testament writers. According to the instructions received from the Conference, we have no right to reject any portion of this article. We would, therefore, say to Dan, that the long delay in its publication, was not on account of anything we have against the sentiment advanced. Other articles have been delayed even longer than this.

### The Lord's Highway.

The Lord has promised by the mouth of all his holy prophets to erect a highway.

Isa. 62: 10. "Go through, go through the gates: prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people." See also Isa. 49: 11. "And I will make all my mountains a way, and my highways shall be exalted."

He has promised to send his messenger to prepare the way before him, "when the Lord whom ye seek shall suddenly come to his temple." Mal. 3: 1.

This highway, the prophet informs us, is to extend from Egypt to Assyria. Isa. 11: 16. "And there shall be a highway for the remnant of his people, which shall be left from Assyria;" &c. Also, 19: 23. "In that day shall there be a highway out of Egypt to Assyria."

This highway, as predicted by the prophet, must be a LITERAL one, for it shall pass through the wilderness, and desert. Isa. 43: 18. "Behold I do a new thing, now it shall spring forth, shall ye not know it? I will even make a way in the wilderness, and rivers of water in the desert." By glancing at an ancient map, we perceive that a highway running from that part of Egypt to Assyria, which will require the drying up of the tongue of the Egyptian Sea, (the western fork of the Red Sea, see Isa. 11: 15,) will necessarily run through the wilderness of Shur, the wilderness of Paran, and the wilderness of Zin; also the Paran Desert, a part of the great Arabian or Syrian Desert. "And there shall be rivers in the desert."

Then shall be fulfilled, the prophecy of Isa. 35. "The wilderness and the solitary place shall be made glad for them; and the desert shall rejoice and blossom as the rose. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." 8th vs., "And a highway shall be there, and a way, and it shall

be called THE WAY OF HOLINESS the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, need not err therein."

FOR WHOM SHALL IT BE?

Isa. 35: 9. "The redeemed of the Lord shall walk there." Also, Isa. 11: 16. "And there shall be a highway for the remnant of his people." Isa. 35: 10. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall vanish away." Jer. 50: 4, 5. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward."

Jer. 31: 9. "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by a river of waters in a straight way, wherein they shall not stumble."

Yes, it shall be a STRAIT way. Isa. 40: 3. "Make straight in the desert a highway for our God." See vs. 4. "Every valley shall be exalted, and every mountain and hill shall be brought low, and the crooked places shall be made straight, and the rough places plain."

IT SHALL ALSO BE A SAFE WAY.

Isa. 35: 9. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there." Ezek. 34: 25. "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."

These prophecies, I understand to be yet in the future; and must be fulfilled, preparatory to, or in connection with, the second coming of the Son of Man.

The river Euphrates is to be dried up, "that the way of the kings of the east may be prepared." Rev. 16: 12. Whether we consider the river in a literal sense, or whether we consider it as representing the Turkish empire: and whether this 'way of the kings of the east' be identical with the Lord's highway, or whether it be the great thoroughfare for the ingathering armies of Armageddon; it is yet in the future, and to be done under the 6th seal, when the three frogs, (or evil spirits,) shall go forth to "gather the nations together against the day of God Almighty." M. N. KRAMER.

Marion, Iowa.

Bro. S. C. HANCOCK, after speaking of the miserably blotted appearance of our little sheet, and telling us if we need help we should not hesitate to call for it, adds, "As to moving the paper to Celesta, I am straightforwardly opposed to any such move being made, until we can have clearly laid before us the grounds on which the thing is to be conducted." \* \* If it is to be conducted on the monarchial principle, which was proposed to govern the community that was started there two years ago, then, speaking for myself, and the brethren at the East generally, we can not go in for any such an operation. \* \* I do contend that the voice of the church should decide in matters of its own interest, whether in community or otherwise. \* \* We have in the New Testament, clearly laid down, the officers of the Church, the qualifications of men who should

fill those offices, and how they were chosen and set apart to the work. If a community can be established at Celesta, or any where else, on this principle, I am there, by the blessing of God, with family, bag and baggage, as quick as possible."

Says Bro. P. E. ARMSTRONG, "One feature or head of the Roman beast is Republicanism, and this feature Christendom worships. But this spirit strikes at the throne of Omnipotence. We have extremes; (Republicanism and Slavery,) have met on our continent, and they will die together. Let me illustrate this spirit. God called Moses to lead his people, and he demonstrated his mission. But, after awhile a republican schism gets up and condemns Moses, and virtually condemns God along with him. And so we might follow on through all God's appointments, and we will find the popular voice has always rejected them. And can we hope for anything better in these days, so void of faith? No my dear Brother, any subject voted on, in imitation of Republican Babylon, is not the way to learn the will of God, but the way to stagger on in confusion and darkness. The true way is to venture on God in faith, doing your whole duty as he shows it to you, and let conventions legislate for those who lack faith to act for themselves."

Again he says, "I want God's appointment or none. And just as soon as he condemns me in the step we have taken, I will confess I have run without being called, but not before. I proclaim we hold in this place, if faithful, the sealing message of translation. If I am wrong, rather than lead a single soul astray in the matter, I say, Lord, take away my life, and end the delusion."

### THE HOPE OF ISRAEL.

PUBLISHED, on the 19th and 24th of each month.  
BY THE CHURCH OF CHRIST.  
TERMS, Seventy-five Cents a year.

Orders should be addressed to the Treasurer,  
HIRAM GOBLE,  
WAVERLY MICH.

H. S. DILLE, Editor.  
GILBERT CRANMER, JOHN REED,  
Corresponding Editors.

### Conference in Maine.

The Lord willing, a Conference of God's free Commandment-keepers will be held at NORTH BERWICK, Maine, commencing Thursday Evening, AUGUST 4th, and continue over Sabbath and First-day.

### The Conference at Bangor, Mich.

Will commence, Lord willing, on Friday August 19th, and hold three days. Brethren in Waverly will meet those coming by M. C. R. R. at Paw Paw on Thursday, if they will be so kind as to write to us.

The recent draft has fallen heavily on our little bands. Thrice the relentless hand of conscription has been laid upon the dear ones of the scattered flock of Israel, in Michigan. And we fear these are but the beginning of sorrows. The unfortunate ones at this time, we understand are Eld James Watkins, and Job Dunham. Elliott Baker is also among the conscripts.

THE "DAY STAR."—We bid it a hearty welcome and God speed.

Jehovah's children, gather home!

The cry is sounding now for you;  
No more in darkness need you roam,  
'The Day Star' rises to your view.  
A 'Banner of Life' floats on the air,  
And bids God's people gather there.

A time of trouble now draws on,  
Pestilence, famine and the sword;  
'Gentile times' to a close have drawn.  
Prepare a people for the Lord.  
That 'Star' will lead from scenes of strife,  
Neath thy star folds 'Banner of Life'.

Bro. Joseph Davids, having settled at Chatam, C. W. writes, "We shall try to live up to God's word through his grace. We are parted here for a little season, but if we are faithful, we soon shall meet to part no more."

Bro. Caleb Howland has been recently very severely injured by the fall of a tree, and now lies in a critical condition.

A new Spiritulist paper has been started, at Huntsville, Ind., called 'The Kingdom of Heaven,' and Edited by a 'medium' calling himself 'the Son of Man.' Will the Editor be so kind as to grant us a sight of his 'Kingdom.'

The best article on the SABBATH, that we have seen for a long time, by LEWIS LEACH has just come to hand, and will appear soon.

A superior quality of note paper, for sale at this Office.

Reader, Communications, and good ones too, lay over sometimes for months, before we can possibly make room for them. For this reason one brother calls and demands "those parchments;" while another sends a paid envelope requesting us to return his article.

Now, the 'Crisis,' claiming to be the largest religious paper in America has to apologise to correspondents for want of room. And what is the 'little bit of a Hope' to do?

The President has called for 500,000 more men to be in the field by the 1st of September.

We think of visiting the different bands. If we do our next number will be delayed. We shall try and get Bro. Cranmer to go with us.

### To the Scattered Flock.

BRETHREN:—These are days that try men's faith. With conscription invading our ranks, and yet darker scenes before us, let me ask, What are we to do? Repudiate our principles? No never! But, let us act out our faith. I see no other way. We have believed and preached that God's children would be gathered in the day of trouble, and sheltered under the wings of the Almighty. Do we believe it to day? Do the watchmen see the sword coming? Has God given them a message, and do they refuse to sound the alarm? If so at whose hand will blood be required?

### RECIEPTS.

E. S. Maltby, J. F. Thompson, P. Brow, J. S. Potter, W. Lasky, pd 75c. A. Lombard, Lewis Leach, B. Maudill, pd \$1.00;



## Letter from Samuel Everett.

[CONCLUDED.]

The beast with 2 horns like a lamb, and a mouth like a dragon, has no chronology given, but he does great wonders, makes an image to the 10 horned beast, and commands all the world to worship the image on pain of death. He causes all to receive a mark on their right hand, or in their foreheads. And here we come to the mysterious number of the beast, 666. "Here is wisdom. Let him that hath understanding count the number of the beast." Many think this represents the Latin government at Rome. Others have applied it to the Napoleon Dynasty in France. Some to Napoleon I., and others to Napoleon III. Still others to the government of America. I have not the wisdom to count this. But, the Advent doctrine, including these prophecies, has taught me that CHURCH and STATE all over the world, are so corrupt that it becomes Christians to come out, and be separate from co-operation, and intimate association with either. I have not voted for a ruler for 21 years. And I seceded from the Baptist Church about 20 years ago. I commenced keeping the Sabbath some 12 years ago, not only because it is commanded in the Decalogue, but because Sunday is not the Sabbath of the Lord, according to the Bible. And the warning of the 'third angel,' Rev. 14: 9, 10, 11, has supplied me with an additional motive to pursue the course I have. And I pray that all God's people may come out from all political parties, from all sectarian creeds, and overcome the world, resist the devil, and crucify the flesh, with the passions and lusts. Thus they will be in a position to watch and pray for the coming of Christ and his kingdom, and gain the victory over the beast, and his image, and his mark, and the number of his name. How glorious the hope that we will soon, by the grace of God, "stand on the sea of glass" with the victors, and "sing the song of Moses and the Lamb." Rev. 15: 2, 3. May our brother S. share with us this faith in the soon coming King, and this victory! We shall have light in due season with all the saints. The beast, his image, mark, and the number of his name, will soon be developed.

The 17th chap. opens with the last form of the beasts in the visions of John, the scarlet-colored beast carrying the Mother of Harlots, and going straight to perdition!

I have given this brief sketch of the symbolical prophecies of Daniel and John, to show Bro. B. why we are looking for the King of Kings to come soon, and set up the kingdom of God. The prophetic periods given in connection with these beasts, are 1260, 1290, 1335 prophetic days, or literal years, reaching down to the resurrection in Dan. 12th chap. And the 1260 years, Rev. chapters 11, 12, 13, measure the time of the reign of the beast, the church in the wilderness, and the witnesses prophesying in sack cloth, bringing down to the "time of the end," or the French Revolution, about 70 years ago. The beast carrying the woman reigns in the time of the end, which, according to Daniel, is I think 75 years. To 1260 add 75, and you have 1335. The beginning of the reign of the Papacy I fix at A. D. 538. Add 533 to 1335, and you have 1868, which seems to bring us down to the end of the age.

I have given this hasty outline of what I believe to be the KING'S HIGHWAY through the prophetic word, to guide his people through the pilgrimage of this world, to the everlasting kingdom of God and his Christ. If it shall help Bro. S. or any other enquirer after the right way, to set them on the track that leads to God and his kingdom, I am happy. I feel while I am writing that we are NEARING the end. Let us keep our lamps well trimmed and burning. I am your Brother in hope.

Iowa City, Iowa

SAMUEL EVERETT

## Bro. Hancock on the Gifts.

North Berwick, Me. May 19th 1864.

DEAR BRO. DILLE:—

\* \* The papers sent me were very gladly received, and have afforded almost unexceptionable satisfaction among those who have seen them. The most objectional thing I have seen, or heard mentioned, is the inserting in No. 10 of that article from the 'Herald of Life,' in relation to 'Visions.' No doubt visions may be produced by the causes therein assigned; but I do not think that the manner in which that article personates certain individuals, thus making a wholesale disposal of 'visions,' calculated to benefit the cause we love.

We profess to believe in all the gifts of the Spirit, and of course visions may be expected as well as any other spiritual manifestation. But if it becomes necessary to show that visions may be produced from other causes than the direct influence of the Spirit of God, let us do it in such a manner as not to condemn ourselves in the thing which we allow.

Now, the Lord has given us a rule whereby we can test the prophets, no matter whether the prophecy come through vision or not. Thus,—"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously, thou shalt not be afraid of him." Deut. 18: 22.

Again; we may judge of visions when brought to bear on our experience, or upon the word of God, thus, if a person in vision sees something concerning us which we know is not true, why, we know that God has not given that vision.

Again, When Jesus most plainly and decidedly says, "I say unto you swear not at all," but a testimony comes up teaching us that that expression does not touch the judicial oath: it seems to me that we have no authority for receiving the latter testimony, even though it comes through vision.

On the other hand, when a person bearing the fruits of the Spirit, as described in Gal. 5: 22, 23, is taken away in vision, and sees something concerning us, though it may be something which we may have entirely overlooked previously, yet there is a good reason for believing it to be true, we should receive such a revelation as from the Lord; examine it carefully in all its bearings as connected with us, and profit by it.

Again, should it please the Lord by this means to throw light upon the pathway of the Church in relation to any portion of his word which we have not before understood, we are to carefully examine the matter, and compare the

teaching with the general tenor of the scriptures, and if it be found to agree therewith we should, with holy, humble gratitude, acknowledge the light as from the Lord.

And, indeed, with regard to oath taking, if any testimony from Christ or the Apostles can be found showing that expression of our Savior, "Swear not at all," does not cover the judicial, as well as every other oath, I would gladly acknowledge the testimony, and confess my error.

But, without it, I could not change my position, simply because we have it recorded that God swore, and allowed others in former times to do so; only so they performed unto him their oaths.

If we look into the Old Testament Scriptures, we shall find a number of things that God positively commanded to be done; which are as positively forbidden in the New. Among the things thus forbidden is oath taking. "SWEAR NOT AT ALL," says James. Now, in order for us to receive the testimony which says that that saying of Jesus DID NOT touch the judicial oath, we must have some scriptural explanation of that saying which will justify the testimony. In the absence of such explanation we cannot receive the testimony that justifies judicial oath taking, especially with such testimony as James gives to the contrary, perfectly agreeing with our Savior's teaching "BUT ABOVE ALL things my Brethren, SWEAR NOT, neither by heaven, neither by the earth, NEITHER BY ANY OTHER OATH; but let your yea be yea, and your nay nay, lest ye enter into condemnation." So much on this point.

It is contended by some that no new revelation has been given by God to man, since that given to John on the Isle of Patmos. I freely admit that no new dispensational truths, or any thing conflicting with the written word, have been brought in since that time. But, on the other hand, I do earnestly contend according to the written word, that it is the privilege of the church to enjoy spiritual revelations in harmony with that word, and for our individual comfort, and direction in the little affairs of life, while this mortal pilgrimage shall last.

Brethren, we are admonished, in the 12th chap. of the 1st Epistle of Paul to the Corinthians, concerning the various gifts of the Spirit; what they are, and how they are distributed in the Church, as the members in one body. And let us not say to any one of them, 'I have no need of thee,' for they are given for our comfort and edification.

S. C. HANCOCK.

## DIED.

At Hartford, April 1st 1864, Bro. ASHES H. FOSTER, aged 55 yrs. The above should have appeared some time since, but we learned none of the particulars, until we heard them from Sister Foster at the Conference. He had not the privilege of communicating with the Brethren, as he desired; but, from what we learn, we have reason to hope he has fallen asleep in Jesus, and will awake to life eternal in the morning of the resurrection.

Peace to the ashes of the dead!

Tis ours to calm the widow's woe.

Pray for God's blessings on her head,

Through her lone journey here below.

May 'pure religion' ever prevail,

And be in all our actions known!

Till we in joy and triumph hail

The coming Savior as our own.

## HYMN BOOK & CONCORDANCE

only 30cts. Postage 4cts. Every Sabbath-keeper wants one. For sale at this Office.



# THE HOPE OF ISRAEL.

Vol. 1 WAVERLY, VAN BUREN Co. Mich. Fourth-day, September 7th, 1864. No. 18.

## Something about the 'Beast.'

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 15, 16, 17.

Now, we want it distinctly understood that here are three distinct things mentioned: "THE MARK," "OR THE NAME OF THE BEAST," "OR THE NUMBER OF HIS NAME." And the Devil don't care which he gets people to take.

This 'image' is something to be worshiped; and I shall take the ground that it is the ASSUMED immortality of the soul, that is taken by the whole world. For we find the whole world worshipping their 'immortality,' the same 'great image' that the Devil deceived Eve with. And we find the professed Christians to day holding the same up to a ruined, dying world, as their only hope, making themselves gods, just as the Devil told Eve in the garden of Eden that she should become 'as gods.' Since God alone 'hath immortality,' (I. Tim. 6: 16,) what greater image could be raised?

As this thing has been kept alive from creation down to this time, and the Devil knows his time is short, so he is now making his image 'to speak,' and to do signs and wonders. Do we not see this to day manifested in the land? And do we not see the world wondering after the Beast?

Now, the same deception that caused the first pair to fall from their first estate in the garden, will keep men away from the fountain of life, and will cause their final destruction. And I understand the power of the beast is shown in forcing some law on the children of God, to bring them in subjection to the beast. And as professors are worshipping their 'immortal souls,' and the Devil is making them believe that the spirits of the dead can come back and converse with them; and we see they are guided by them. And I believe they will yet make the law to oppress the saints of God. We see that the whole world worship the 'beast,' except those who believe in 'the sleep of the dead,' and he will devise every means to get them to take the 'mark,' or 'the number of his name.' Now, it seems there are numbers of his name to beware of. And if he can make them believe that they want a name so they can know one another, he has gained his point. And he don't care if they don't 'worship the beast just then, for he has got them to yield one point. And he can soon make them believe that they had better come under the laws of the State, and claim government protection. And when he gets a people so far along, he will make them believe that they had better vote for Ceasar, and take some office, and be somebody; for we must have laws; and you live under the laws; and are protected by the laws; and so it is that he leads them along.

I tell you what it is, my Brethren, the Devil tries to see a people stand free from his laws and protection. We can't serve two masters.

and I prefer to serve God, and then I shan't be under the laws of Ceasar.

Now, the Devil won't make war with a people, as long as he can get them to take part in the affairs of this world, for he offered our Savior all the kingdoms of this world, if he would worship him. And he says, "Get thee behind me Satan." And just so we have got to do with Satan and all his worldly matters, and live so that it will be said, "Here are they that keep the commandments of God, and the faith of Jesus;" and then will the Dragon be wroth, and not till then.

James says, "Keep yourselves unspotted from the world."

J. M. R.

## A Word from Bro. Hilton.

Edgerton, Wis. July 30th. 1854.

DEAR BRETHREN:—I have heard from you again, through the 'Hope;' and it makes my heart glad to behold your order and industry, in seeking after truth, for it is the only thing that will enable us to stand, in the day when the Lord shall be revealed in the clouds of heaven. And it must be received in hearts of willing obedience, for to such only, 'the good of the land' is promised.

Now, a word to the brethren that write for the 'Hope.' You ought not to feel hurt because your communications are not published sooner. We must remember the paper is very small, consequently we cannot expect but little published through its columns. Brethren, I have many things I would like to say through the paper, but I know there is not room, so I try to wait, to hear from others.

Dear Brethren, let us test every idea advanced to us, by a thus saith the witness. If God says he will plant the stone in Celesta, believe it. And if he says he will plant it on the 'mountain of Israel,' believe that, and let Celesta go. God says he will 'take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing.' Ezek. 14: 23,

We ought to beware lest we are taken by the delusions of these last days, and perish at last. My prayer is that we may be such a people as God will be pleased to own as his children, when the Lord shall come. Brethren, pray for us.

Yours truly, in hope of eternal life.

D. H. HILTON.

Many interesting communications on hand which will now be published speedily as possible. We have been absent several weeks. And after we had returned, and worked off the other side of this sheet, we were taken sick, which caused another delay. We shall use every means in our power to be punctual hereafter.

—The following extract is taken from a 'CIRCULAR LETTER,' published by order of the Conference convened at Marion, Iowa, Nov. 15th, 1862.—

"We will here give a sketch of our history for the last two years and a half. On the 10th of June 1860, something over 50 of us adopted a form of a Church covenant, drawn up by one of the approved messengers, (to-wit, M. E. Cornell,) of the truths we had recently adopted. The following is a copy of the covenant—

"We, the undersigned, do hereby express our wish to be associated together in Christian fellowship, as a Church of JESUS CHRIST, at Marion, whose covenant obligation is briefly expressed in keeping the commandments of God and faith of Jesus, taking the Bible, and the Bible alone, as the rule of our faith and discipline."

Near a year and a half afterwards, the same Messenger held up, publicly, some other volumes by the side of the Bible, of a recent date, and averred that these recent publications were of equal authority, and binding forever with the Bible, and urged us to adopt their teaching also, as a rule of faith and discipline. A portion of us were unwilling to accept these new planks in the platform of our Church. Certainly not until we had time to test their soundness and fitness. The result was, about one half of the Church decided to receive these volumes as valid Scripture, and drew off from us, or rather repelled us from them, denouncing us as rebels, &c. &c., distinctly intimating that they no longer desired, nor would tolerate our company in their religious meetings, otherwise than as spectators.

We now discovered that the cry for organization, had been made under false colors; and that while the plea of holding Church property, and securing the Church against imposters was held out, the real object was to put the visions of Ellen G. White on the same eminence with the Bible, and secure the recognition of Elder J. White as the LATTER-DAY MOSES.

As it regards us being rebels, we boldly assert that we are NOT REBELS. We have not rebelled against the constitution which we adopted, for we stand FIRM on it yet. We have not rebelled against Ellen G. White, for we never endorsed her; nor have we rebelled against any of the messengers, for we never acknowledged allegiance to them; so the charge of rebellion reflects with shame on them, who have made it, they being the ones who have departed from their first position, (the Bible, and the Bible alone,) and have adopted a new one. \* \*

V. M. GRAY,

E. P. GOFF,

M. N. KRAMER.

} Committee.

Bro. HARRY MARSH, Lapeer Mich. We are truly happy to hear from you, & send the paper as requested. Are there other Sabbath-keepers whose views are in harmony with yours, in your section? Let's hear from you again.

At the Bangor Conference, Bro. AYERS S. TUTTLE was ordained Deacon of the Church at Alamo.



## Letter from Samuel Everett.

[CONCLUDED.]

The beast with 2 horns like a lamb, and a mouth like a dragon, has no chronology given, but he does great wonders, makes an image to the 10 horned beast, and commands all the world to worship the image on pain of death. He causes all to receive a mark on their right hand, or in their foreheads. And here we come to the mysterious number of the beast, 666. There is wisdom. Let him that hath understanding count the number of the beast." Many think this represents the Latin government at Rome. Others have applied it to the Napoleon Dynasty, in France. Some to Napoleon I., and others to Napoleon III. Still others to the government of America. I have not the wisdom to count this. But, the Advent doctrine, including these prophecies, has taught me that CHURCH and STATE all over the world, are so corrupt that it becomes Christians to come out, and be separate from co-operation, and intimate association with either. I have not voted for a ruler for 21 years. And I succeeded from the Baptist Church about 20 years ago. I commenced keeping the Sabbath some 12 years ago; not only because it is commanded in the Decalogue, but because Sunday is not the Sabbath of the Lord, according to the Bible. And the warning of the 'third angel,' Rev. 14: 9, 10, 11, has supplied me with an additional motive to pursue the course I have. And I pray that all God's people may come out from all political parties, from all sectarian creeds, and overcome the world, resist the devil, and crucify the flesh, with the passions and lusts. Thus they will be in a position to watch and pray for the coming of Christ and his kingdom, and gain the victory over the beast, and his image, and his mark, and the number of his name. How glorious the hope that we will, soon, by the grace of God, "stand on the sea of glass" with the victors, and "sing the song of Moses and the Lamb." Rev. 15: 2, 3. May our brother S. share with us this faith in the soon coming King, and this victory! We shall have light in due season with all the saints. The beast, his image, mark, and the number of his name, will soon be developed.

The 17th chap. opens with the last form of the beast in the visions of John, the scarlet-colored beast carrying the Mother of Harlots, and going straight to perdition!

I have given this brief sketch of the symbolical prophecies of Daniel and John, to show Bro. S. why we are looking for the King of Kings to come soon, and set up the kingdom of God. The prophetic periods given in connection with these beasts, are 1260, 1290, 1335 prophetic days, or literal years, reaching down to the resurrection in Dan. 12th chap. And the 1260 years, Rev. chapters 11, 12, 13, measure the time of the reign of the beast, the church in the wilderness, and the witnesses prophesying in sackcloth, bringing down to the "time of the end," or the French Revolution, about 70 years ago. The beast carrying the woman reigns in the time of the end, which, according to Daniel, is I think 75 years. To 1260 add 75, and you have 1335. The beginning of the reign of the Papacy I fix at A. D. 543. Add 533 to 1335, and you have 1868, which seems to bring us down to the end of the age.

I have given this hasty outline of what I believe to be the KING'S HIGHWAY through the prophetic word, to guide his people through the pilgrimage of this world, to the everlasting kingdom of God and his Christ. If it shall help Bro. S. or any other enquirer after the right way, to set them on the track that leads to God and his kingdom, I am happy. I feel while I am writing that we are NEARING the end. Let us keep our lamps well trimmed and burning. I am your Brother in hope.

SAMUEL EVERETT.

Iowa City, Iowa

## Bro. Hancock on the Gifts.

North Berwick, Me. May 19th 1864.

DEAR BRO. DILLE:

\* \* The papers sent me were very gladly received, and have afforded almost unexceptionable satisfaction among those who have seen them. The most objectional thing I have seen, or heard mentioned, is the inserting in No. 10 of that article from the 'Herald of Life,' in relation to 'Visions.' No doubt visions may be produced by the causes therein assigned; but I do not think that the manner in which that article personates certain individuals, thus making a wholesale disposal of 'visions,' calculated to benefit the cause we love.

We profess to believe in all the gifts of the Spirit, and of course visions may be expected as well as any other spiritual manifestation. But if it becomes necessary to show that visions may be produced from other causes than the direct influence of the Spirit of God, let us do it in such a manner as not to condemn ourselves in the thing which we allow.

Now, the Lord has given us a rule whereby we can test the prophets, no matter whether the prophecy come through vision or not. Thus,—"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. 18: 22. Again; we may judge of visions when brought to bear on our experience, or upon the word of God, thus, if a person in vision sees something concerning us which we know is not true, why, we know that God has not given that vision.

Again, When Jesus most plainly and decidedly says, "I say unto you swear not at all," but a testimony comes up teaching us that that expression does not touch the judicial oath: it seems to me that we have no authority for receiving the latter testimony, even though it comes through vision.

On the other hand, when a person bearing the fruits of the Spirit, as described in Gal. 5: 22, 23, is taken away in vision, and sees something concerning us, though it may be something which we may have entirely overlooked previously, yet there is a good reason for believing it to be true, we should receive such a revelation as from the Lord; examine it carefully in all its bearings as connected with us, and profit by it.

Again, should it please the Lord by this means to throw light upon the pathway of the Church in relation to any portion of his word which we have not before understood, we are to carefully examine the matter, and compare the

teaching with the general tenor of the scriptures, and if it be found to agree therewith, we should, with holy, humble gratitude, acknowledge the light as from the Lord.

And, indeed, with regard to oath taking, if any testimony from Christ or the Apostles can be found showing that expression of our Savior, "Swear not at all," does not cover the judicial, as well as every other oath, I would gladly acknowledge the testimony, and confess my error. But, without it, I could not change my position, simply because we have it recorded that God swore, and allowed others in former times to do so; only so they performed unto him their oaths.

If we look into the Old Testament Scriptures, we shall find a number of things that God positively commanded to be done; which are as positively forbidden in the New. Among the things thus forbidden is oath taking. "SWEAR NOT AT ALL," says James. Now, in order for us to receive the testimony which says that that saying of Jesus DID NOT touch the judicial oath, we must have some scriptural explanation of that saying which will justify the testimony. In the absence of such explanation we cannot receive the testimony that justifies judicial oath-taking, especially with such testimony as James gives to the contrary, perfectly agreeing with our Savior's teaching, "BUT ABOVE ALL things my Brethren, SWEAR NOT, neither by heaven, neither by the earth, NEITHER BY ANY OTHER OATH; but let your yea be yea, and your nay nay, lest ye enter into condemnation." So much on this point.

It is contended by some that no new revelation has been given by God to man, since that given to John on the Isle of Patmos. I freely admit that no new dispensational truths, or any thing conflicting with the written word, have been brought in since that time. But, on the other hand, I do earnestly contend according to the written word, that it is the privilege of the Church to enjoy spiritual revelations in harmony with that word, and for our individual comfort, and direction in the little affairs of life, while this mortal pilgrimage shall last. Brethren, we are admonished, in the 12th chap. of the 1st Epistle of Paul to the Corinthians, concerning the various gifts of the Spirit; what they are, and how they are distributed in the Church, as the members in one body. And let us not say to any one of them, 'I have no need of thee,' for they are given for our comfort and edification.

S. C. HANCOCK.

**DIED.**  
At Hartford, April 1st 1864, Bro. ASHEL H. FOSTER, aged 54 years. The above should have appeared some time since, but we learned of the particulars, until we heard them from Sister Foster at the Conference. He had not the privilege of communicating with the Brethren, as he desired; but, from what we learn, we have reason to hope he has fallen asleep in Jesus, and will awake to life eternal, in the morning of the resurrection.  
Peace to the ashes of the dead!  
This ours to calm the widow's woe.  
Pray for God's blessings on her head,  
Through her lone journey here below.  
May "pure religion" ever prevail,  
And be in all our actions known!  
Till we in joy and triumph hail  
The coming Savior as our own.

## HYMN BOOK & CONCORDANCE.

only 30cts. Postage 4cts. Every Sabbath-keeper wants one. For sale at this Office.

# THE HOPE OF ISRAEL.

Vol. I

WAVERLY, VAN BUREN Co. Mich. Fourth-day, September 7th, 1864.

No. 13.

## Something about the 'Beast.'

"And he had power to give life unto the image of the beast, that the image of the beast should speak, and cause as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, to receive a mark in their right hand, or in their foreheads: and that no man buy or sell, save he that had the mark, or the image of the beast, or the number of his name." Rev. 13: 15, 16, 17.

Now, we want it distinctly understood that here are three distinct things mentioned: "THE MARK," "OR THE NAME OF THE BEAST," "OR THENUMBER OF HIS NAME." And the Devil don't care which he gets people to take.

This image is something to be worshiped; and I shall take the ground that it is the ASSUMED immortality of the soul, that is taken by the whole world. For we find the whole world worshipping their 'immortality,' the same 'great image' that the Devil deceived Eve with. And we find the professed Christians to day holding the same up to a ruined, dying world, as their only hope, making themselves gods, just as the Devil told Eve in the garden of Eden that she should become 'as gods.' Since God alone hath immortality, (I. Tim. 6: 16,) what greater image could be raised?

As this thing has been kept alive from creation down to this time, and the Devil knows his time is short, so he is now making his image 'to speak,' and to do signs and wonders. Do we not see this to day manifested in the land? And do we not see the world wondering after the Beast?

Now, the same deception that caused the first pair to fall from their first estate in the garden, will keep men away from the fountain of life, and will cause their final destruction. And I understand the power of the beast is shown in forcing some law on the children of God, to bring them in subjection to the beast. And as professors are worshipping their 'immortal souls,' and the Devil is making them believe that the spirits of the dead can come back and converse with them; and we see they are guided by them. And I believe they will yet make the law to oppress the saints of God. We see that the whole world worship the 'beast,' except those who believe in 'the sleep of the dead,' and he will devise every means to get them to take the 'mark,' or 'the number of his name.' Now, it seems there are numbers of his name to beware of. And if he can make them believe that they want a name so they can know one another, he has gained his point. And he don't care if they don't worship the beast just then, for he has got them to yield one point. And he can soon make them believe that they had better come under the laws of the State, and claim government protection. And when he gets a people so far along, he will make them believe that they had better vote for Caesar, and take some office, and be somebody; for we must have laws; and you live under the laws; and are protected by the laws; and so it is that he leads them along, until he can get them to worship him. I tell you what it is, my Brethren, the Devil tries to see a people stand free from his laws and protection. We can't serve two masters.

and I prefer to serve God, and then I shan't be under the laws of Caesar.

Now, the Devil won't make war with a people, as long as he can get them to take part in the affairs of this world, for he offered our Savior all the kingdoms of this world, if he would worship him. And he says, "Get thee behind me Satan." And just so we have got to do with Satan and all his worldly matters, and live so that it will be said, "Here are they that keep the commandments of God, and the faith of Jesus;" and then will the Dragon be wroth, and not till then.

James says, "Keep yourselves unspotted from the world." J. M. R.

## A Word from Bro. Hilton.

Edgerton, Wis. July 30th 1854.

DEAR BRETHREN:—I have heard from you again, through the 'Hope,' and it makes my heart glad to behold your order and industry, in seeking after truth, for it is the only thing that will enable us to stand, in the day when the Lord shall be revealed in the clouds of heaven. And it must be received in hearts of willing obedience, for to such only, 'the good of the land' is promised.

Now, a word to the brethren that write for the 'Hope.' You ought not to feel hurt because your communications are not published sooner. We must remember the paper is very small, consequently we cannot expect but little published through its columns. Brethren, I have many things I would like to say through the paper, but I know there is not room, so I try to wait, to hear from others.

Dear Brethren, let us test every idea advanced to us, by a thus saith the witness. If God says he will plant the stone in Celesta, believe it. And if he says he will plant it on the 'mountain of Israel,' believe that, and let Celesta go. God says he will 'take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing." Ezek. 14: 23.

We ought to beware lest we are taken by the delusions of these last days, and perish at last. My prayer is that we may be such a people as God will be pleased to own as his children, when the Lord shall come. Brethren, pray for us. Yours truly, in hope of eternal life.

D. H. HILTON.

Many interesting communications on hand which will now be published speedily as possible. We have been absent several weeks. And after we had returned, and worked off the other side of this sheet, we were taken sick, which caused another delay. We shall use every means in our power to be punctual hereafter.

—The following extract is taken from a 'CIRCULAR LETTER,' published by order of the Conference convened at Marion, Iowa, Nov. 15th, 1862.

\* \* "We will here give a sketch of our history for the last two years and a half. On the 10th of June 1860, something over 50 of us adopted a form of a Church covenant, drawn up by one of the approved messengers, (to-wit, M. E. Cornell,) of the truths we had recently adopted. The following is a copy of the covenant.

"We, the undersigned, do hereby express our wish to be associated together in Christian fellowship, as a Church of JESUS CHRIST, at Marion, whose covenant obligation is briefly expressed in keeping the commandments of God and faith of Jesus, taking the Bible, and the Bible alone, as the rule of our faith and discipline."

Near a year and a half afterwards, the same Messenger held up, publicly, some other volumes by the side of the Bible, of a recent date, and averred that these recent publications were of equal authority, and binding forever with the Bible, and urged us to adopt their teaching also, as a rule of faith and discipline. A portion of us were unwilling to accept these new planks in the platform of our Church. Certainly not until we had time to test their soundness and fitness. The result was, about one half of the Church decided to receive these volumes as valid Scripture, and drew off from us, or rather repelled us from them, denouncing us as rebels, &c. &c., distinctly intimating that they no longer desired, nor would tolerate our company in their religious meetings, otherwise than as spectators.

We now discovered that the cry for organization, had been made under false colors; and that while the plea of holding Church property, and securing the Church against imposters was held out, the real object was to put the visions of Ellen G. White on the same eminence with the Bible, and secure the recognition of Elder J. White as the LATTER-DAY MOSES.

As it regards us being rebels, we boldly assert that we are NOT REBELS. We have not rebelled against the constitution which we adopted, for we stand firm on it yet. We have not rebelled against Ellen G. White, for we never endorsed her; nor have we rebelled against any of the messengers, for we never acknowledged allegiance to them; so the charge of rebellion reflects with shame on them, who have made it, they being the ones who have departed from their first position, (the Bible, and the Bible alone,) and have adopted a new one.

V. M. GRAY,  
E. P. GOFF,  
M. N. KRAMER } Committee.

Bro. HARRY MARSH, Lapeer Mich. We are truly happy to hear from you, & send the paper as requested. Are there other Sabbath-keepers whose views are in harmony with yours in your section? Let's hear from you again.

At the Bangor Conference, Bro. AYERS S. TUTTLE was ordained Deacon of the Church at Bangor.



## THE HOPE OF ISRAEL.

PUBLISHED, on the 1st and 24th of each month.  
BY THE CHURCH OF CHRIST.  
TERMS, \$1 for 26 numbers.

GILBERT CRANMER, Editor.  
JOHN REED, Corresponding Editor.

EXECUTIVE COMMITTEE.  
JOHN L. STAUNTON, President.  
HARVEY S. DILLE, Secretary.  
HIRAM GOBLE, Treasurer.

Letters, and communications for the 'HOPE,'  
should be addressed to  
H. S. DILLE, WAVERLY MICH.

### The Conference at Alamo, Mich.

Will commence, Lord willing, on FRIDAY, OCTOBER 14th, and  
hold over Sabbath & First-day. Brethren from a distance should  
come by M. C. R. R. to Kalamazoo. For further information enquire  
of Bro. L. J. FASKINS, near the Depot.

### Conference in Maine.

A Conference of God's Free Commandment-keepers is appointed  
to be held at PORTLAND, commencing eve of NOVEMBER 3d, and  
continue over Sabbath and First-day. Eld. GILBERT CRANMER,  
of Michigan, expects to attend the meeting.

### Meeting.

At the residence of Bro. Wallen; near South  
Haven, SABBATH, SEPT. 10th. Speakers,  
Eld's FABUN & WALLEN. Communion and  
feet-washing will also be attended to.

Brethren, owing to other pressing duties,  
and ill health, my labors as a public speaker,  
must entirely cease, for the present. H. S. D.

### NOTICE.

By my own request, the Conference has per-  
mitted me to retire from a position that I do not  
feel worthy to occupy, and a man that the breth-  
ren universally have implicit confidence in, is  
now Editor of the 'Hope.' I shall continue to  
labor as earnestly as ever for its welfare, and  
pray for its prosperity. H. S. DILLE.

### The Conference at Bangor.

Thursday evening we met in prayer meeting,  
and the Spirit of the living God pervaded the  
congregation of his people. None who were  
present will ever forget the solemn, sanctifying  
influence of that sacred hour.

Thursday, at 2 o'clock, the Conference was  
opened by prayer, and proceeded to business. It  
was decided to publish the 'Hope' weekly, as  
soon as sufficient help can be obtained.

H. S. DILLE requested permission to withdraw  
his name as Editor, and Eld. GILBERT CRANMER  
was chosen as Editor in his stead.

On Sabbath morning, we listened to a heaven-  
ly discourse by Eld. JOHN FABUN. This was fol-  
lowed by a conference and prayer meeting, as was  
every sermon during the Conference. Never  
did we find the Brethren universally so wide  
awake, or so ready to make a sacrifice for the ad-  
vancement of our Master's cause.

Afternoon and evening, discourses were deliv-  
ered by Eld's NEWTON WALLEN, and GILBERT  
CRANMER. In the social exercises after the eve-  
ning discourse, it was remarked that, Brother

Babun's sermon had fallen upon us like a shower  
of heavenly manna; that while Bro Wallen was  
speaking the Divine presence seemed to descend  
and overshadow the mercy seat, and that with  
Bro. Cranmer's discourse the cloud seemed to  
rise to lead the waiting host on toward the land of  
promise.

On First day morning, at 8 o'clock, the Breth-  
ren met for business. The following is the

### SECRETARY'S REPORT.

After prayer, on motion of H. S. DILLE, Eld.  
JOHN FABUN was chosen to preside over the meet-  
ing, and AYERS S. TUTTLE appointed Secretary.

The following Address, from the Conference  
at North Berwick, Maine, was read.

TO THE CHURCH OF CHRIST, assembled  
in Conference at Bangor, Mich. greeting:—

DEAR BRETHREN, Your response to our Ad-  
dress of May 3th, was received and read a  
mongst us, much to our encouragement.

We were glad to learn that the Brethren West  
are waking up, and taking hold of the Lord's  
work, with new courage. May the Lord bless  
you, and bring you into the fullness of the gospel,  
so that you come behind in NO gift. We fully  
endorse your position, to test the gifts as they  
are manifested.

As you approve of our proposition to devise  
some means for concert of action among the dif-  
ferent churches, we would propose, in addition  
to what may be done by the corresponding com-  
mittees we have severally appointed, that you  
send a delegate to our next Quarterly Confer-  
ence, with whom we may confer, on such matters  
as could not be so well understood and arranged  
by the Corresponding Committees.

We would prefer as a delegate, a brother in  
the ministry, and that he stop and labor a little  
time with us. We think such a plan would en-  
able us better to mutually understand our several  
positions and views, and best tend to bring us in-  
to harmony in action. If it should meet the  
views of your Conference, to send as delegate,  
Bro. Phelps or Cranmer, it would be particularly  
agreeable to us.

We would suggest in the matter of expense,  
that, if you will provide for the expense of your  
delegate, to our conference, we will take care of  
him, and provide for his return.

It being thought best to add another member  
to our Corresponding Committee, Bro. Prescott  
was added, so that our Committee now consists  
of the following members,—

S. C. HANCOCK, Forestville Conn.  
J. C. DAY, Ashburnham, Mass.  
J. L. PRESCOTT, North Berwick, Me.

The Lord continues to bless us in the out pour-  
ing of the Holy Spirit, and adding to our num-  
bers. May his great name be praised forever,  
and his people kept in that humble dependence  
on him, in which he can work through them, in  
the fullness of the demonstration of the Spirit.

The subject of the impending Draft, and our  
relation to it, as a people who cannot conscien-  
tiously engage in carnal warfare, was brought be-  
fore us. As we feel that it is in obedience to our  
Lord, that we are called into our present trying  
position, and as it is the privilege of his people  
to ask help and wisdom of him in their time of  
need, it was proposed that the first Sabbath in  
September be set apart as a day of supplication

with fasting before the Lord, for the deliverance  
of his children.

Dear Brethren, our Conference has been one  
of deep interest, and greatly blessed of the Lord.  
The next Conference to be held at Portland,  
the Lord willing, commencing eve of Nov. 3d,  
and holds over Sabbath and First-day.

In behalf of the Conference held in North  
Berwick, Aug. 5th, 6th & 7th, 1864

J. L. PRESCOTT } Committee.  
O. DAVIS }

to send a delegate to the conference to convene  
at Portland, Me. on the 3d of Nov. next.

On motion, Eld. GILBERT CRANMER was chosen  
to act in that capacity.

It was also voted that we unite our petitions  
with those of our Brethren at the East, and ob-  
serve the first Sabbath in Sept. as a day of fast-  
ing and prayer.

The following resolution was offered by Eld.  
JOHN FABUN, and accepted.—

Inasmuch as we have no traveling ministers  
and many of the churches in Michigan are desti-  
tute of both ruling elders and preachers, there ore,

RESOLVED, That we appoint a home missionary,  
to preach and set things in order, as far as prac-  
ticable, and take charge of the several churches  
in this State

Eld NEWTON WALLEN was chosen Home Mission-  
ary, in accordance with the above Resolution.

It was also voted to support Bro. Wallen with  
our money, and our prayers.

The following was read and acted on.—

### REPORT OF M. N. KRAMER.

DEAR BRETHREN:—

I was happy to see, in the report of the  
Conference held at Hartford, the appointment of  
a committee for the purpose of taking into con-  
sideration some plan, whereby the Brethren scat-  
tered abroad can unite their efforts, and freely  
co-operate with each other in the promotion of  
the cause of our Redeemer.

This is something that all can see the need of,  
and we sincerely hope that the move now made,  
will not result in a fruitless effort.

I have endeavored to consult the minds of  
the brethren as I have had an opportunity; and  
as a member of your Committee, would suggest  
the following plan, in the absence of a better.

1 Let a Board, or Committee be selected, con-  
sisting of three persons,—President, Secretary  
and Treasurer—residing in the vicinity where  
the paper is published, who shall be authorized  
to receive and disburse all moneys paid in, for the  
specific purposes decided upon by the General  
Conference.

2 That each Brother & each Sister, make a  
statement of what amount they will pay quar-  
terly, for the good of the cause.

3 That the money be paid to the deacons of  
the several congregations, who shall report to the  
Executive Board an account of all the money re-  
ceived, and transfer one half of said money to  
said Board, the other half to be retained for con-  
tingent expenses & emergencies in the several  
congregations; and if at the end of the year,  
there should be a surplus of money in the hands  
of the deacons, the same may be reported to the  
Executive Board.

4 That the Deacons keep a strict account of

all money paid them, and by whom, that their  
account be filed by the Executive Board, who  
shall report to the General Conference.

5 That the claims of the 'Hope' to this fund  
should have the pre-eminence.

M. N. KRAMER.

Article 5 was amended, giving preference to  
the ministers in the field. The articles were  
then adopted, and the following added,—

Resolved, also, that Brethren & Sisters who  
do not stand connected with any particular band,  
and desiring to make donations for the good of  
the cause, may forward their contributions to the  
General Treasurer, and that an account of the  
same shall be published in the 'Hope.'

Also, that the quarterly reports of the Execu-  
tive Board be published in the paper.

The following persons were chosen members  
of the Executive Board.—

JOHN L. STAUNTON, President.

H. S. DILLE, Secretary.

HIRAM GOBLE, Treasurer.

It was voted to allow Bro. Dille \$4 a week for  
services in running our press.

It was voted that we extend to Eld. SAMUEL  
EVENTT, of Iowa, our sympathies, and receive  
him as a minister of the Gospel.

Eld. JOHN FABUN, having determined to travel  
and preach the word, in this and other Western  
States, it was voted that he go under the sanc-  
tion, and by the authority of this Conference,  
and that we cheerfully recommend him to the  
brethren wherever he may go.

The 'Report' and 'Circular Letter,' of the Con-  
ference of the Seventh Day Adventists, convened  
at Marion, Iowa, Nov. 15th, 1862, was read, and  
it was voted that the Executive Board select  
such portions of said Report & Circular as they  
see fit, for publication in the 'Hope.'

JOHN FABUN, President.

AYERS S. TUTTLE, Sec'y.

The last discourse was delivered First-day A. M.  
by Bro. Wallen, who was followed by Bro. Cran-  
mer, and others. Every discourse delivered  
was such as God and angels could approve. No  
spirit of debate was manifested, but brotherly  
love was exhibited in every word and every act.  
Jehovah's rich blessing attended us there.

Harmony breathed in each sermon & prayer,  
Unity, love, and devotion combined.

With the hope of the gospel pervaded each  
The Spirit of God, over us like a dove, [mind,  
Bore the banner of Jesus, the banner of love,  
Bade us take it at parting, and march to that shore  
Where saints all shall meet, to be parted no more.

Ex Editor.

### TREASURER'S QUARTERLY REPORT.

Money received,	\$52.15
Paid Dille	\$24.50
" Office	4.50
" Goble,	21 00

\$50.00

Balance on hand,

\$2.15

HIRAM GOBLE, Treasurer.

### HYMN BOOK & CONCORDANCE.

only 30cts. Postage 4cts. Every Sabbath-  
keeper wants one. For sale at this Office.

### The Conference at North Berwick.

New Hampton, Aug. 17th 1864.

DEAR BRO. DILLE :—I gladly embrace the  
present opportunity of presenting you a little  
report of our late Conference at North Ber-  
wick, which was truly a delightful one.

It commenced, according to appointment, on  
Thursday evening, Aug. 4th, and I preached by  
the help of the Lord, with considerable freedom,  
to an attentive audience. Friday, at 9 o'clock,  
we met for business. At 1 past 10, we had a  
prayer & conference meeting. At 2 P. M.,  
preaching, by Bro. H. A. WESTON. At 1 past 7,  
after a sweet season of prayer, Bro. L. L. HOW-  
ARD delivered an interesting discourse to a large  
and attentive audience. Sabbath morning, we  
enjoyed a lively and powerful prayer & confer-  
ence meeting. At 1 past 10, preaching, by Bro.  
WESTON. At 2 o'clock, by myself. At 1 past  
7, by Bro. HOWARD. Between the afternoon  
and evening services, we enjoyed a sweet sea-  
son, in commemorating the death and sufferings  
of our blessed Lord; also his example, in washing  
the saints' feet. Sunday we met for business  
at 1 past 8 A. M. Preaching at 1 past 10, by  
myself; also at 2, and 1 past 7, by Bro. HOW-  
ARD, with prayer meeting at 1-2 past 6. Mon-  
day morning, the season of family devotion, at  
Bro. Prescott's, emerged into a deep, searching,  
prayer & conference meeting, which, together  
with some business transactions, closed one of  
the most profitable and interesting conferences  
we have enjoyed. The power of God was man-  
ifest, to the healing of the body; also, to the  
subduing of the back-sliden, and causing them  
to cry for mercy. A number of our meetings  
were largely attended, and I think the already  
increasing interest in this community, was deep-  
ened by the blessing of God upon our Confer-  
ence \* \* \*

Now, a word for the paper. We must have  
it enlarged straightway, and we may just as  
well make the move first as last. I am blind,  
and have an adopted daughter, who is also blind.  
I am one of the Lord's traveling laborers, and  
have a feeble wife, but, I want the paper en-  
larged, and I enclose the names of Stephen  
Thurlow, North Raymond, Me., & L. L. HOW-  
ARD, Rome, Me., each pd 75c. The rest of the  
enclosed bill, you may consider as a donation  
for the paper.

Come Brethren & Sisters, in the name of the  
Lord, let us at once set about the work of rais-  
ing our little paper, from a little sheet, not able  
to contain one half the communications that be-  
long to it, to a good, readable, substantial paper.  
What say you, generally? We can do the thing  
by the blessing of the Lord. Will we? Are  
there those that use tobacco? Give up the poi-  
sonous weed, and help to spread the truth.

Yours, for the Kingdom,

S. C. HANCOCK.

—The bill that accompanied the above, was  
a V. Who else will do likewise? and help to  
publish the 'Hope' weekly, and improved in size  
and appearance.]

Bro. R. C. HORTON, a young man of fine  
talents, has commenced preaching the Gospel in  
this State. Lord, keep him humble, and make  
him useful. Ex E.

### I HAVE A HOME IN GLORY.

Come, Christian soldier, join our band.

A few days, a few days,

And march with us to Canaan's land;

I am going home.

For Christ, our Captain, we will fight,

A few days, a few days,

Till all his foes we put to flight;

I am going home.

CHORUS.

I've a home in glory,

A few days, a few days,

I've a home in glory,

I am going home. [Chorus repeat]

And when our fighting all is o'er,

A few days, a few days,

And we are safe on Canaan's shore,

I am going home.

'Tis then with all the blood-washed throng,

A few days, a few days,

We'll join to sing the conqueror's song;

I am going home.

O! hallelujah to the Lamb,

A few days, a few days,

We soon shall hear the victor's palm,

I am going home.

Through Zion's gates we'll enter in,

A few days, a few days,

And no more fear the wiles of sin,

I am going home.

But in fair righteous robes arrayed

A few days, a few days,

Gathered through Christ our living head,

I am going home.

We'll march in splendor round his throne,

A few days, a few days,

Before him cast our glittering crown,

I am going home.

Forever, then, in glory free,

A few days, a few days,

With all the blood bought company,

I am going home.

We'll make the heavenly arches ring,

A few days, a few days,

With Glory, Glory to our King;

I am going home.

S. C. HANCOCK.

### BRO. TIFFANY ON 'VISIONS.'

BROTHER DILLE:—On reading the letter from  
M. O. BURDICK, I understand him to say of the  
'Visions,' 'If they do not agree with the Bible,  
then may we with safety reject them.'

I would say to the dear friend, turn to the 193d  
page of the book of 'Visions,' if my memory  
serves me right. E. G. White says, "God can-  
not take the poor ignorant Negro to Heaven,  
knowing nothing of God, and fearing nothing  
but his master's lash. But, he will do the best  
that a compassionate God can do; he will let them  
be as though they had not been." Now, if she  
means without a resurrection, she has contradic-  
ted the Lord Jesus; for he said, "all that are in  
the graves shall hear his voice, and come forth." If  
she meant after the second resurrection, she has  
given us no new light on the subject. If they  
were wicked, the Scriptures inform us, that 'the  
ungodly shall perish,' 'be burned up,' 'be as  
though they had not been,' &c.

Yours, with very true regard,

Lansing, Iowa. LUTHER L. TIFFANY.



## OUT GROWN HIS ADVENT CLOTHES!!

REVEREND MOSES HULL, formerly highly renowned as a defender of the Bible, against the attacks of Infidels and Spiritualists; and recently more widely known as a champion debater, & defender of the 'Harmonial Philosophy,' is now publishing one of the most ably conducted Spiritual papers of this 'harmonious age,' at Kalamazoo, Mich. It is called the 'PROGRESSIVE AGE.'

To show how Friend Hull first came under the seductive influence of modern Spiritualism, or rather, ancient Spiritualism, for it is old as that 'old serpent, the devil,' we quote the following from a letter over his own signature, published in the 'Review & Herald.' Speaking of his debate with W. F. Jamison he says:—

"There was not only an unseen intelligence speaking through Mr Jamison, but there was an influence over the audience, and I am now satisfied, over myself, such as I had never before witnessed; the power of which was so strong that for several days I was not only bewildered, but was really not myself. I IMAGINED I WAS OUT-GROWING MY ADVENT CLOTHES; that I was getting upon higher ground than that occupied by my Brethren. In this state of mind I made some concessions to certain friendly Spiritualists, which I now very much regret.

I now have in my own unfortunate experience the proofs of the deceptive power of Spiritualism which I have warned others against from God's Word for the last five years, and can better warn others to beware of it. The arguments given through Mr. Jamison were no stronger than those used by normal speakers with whom I have debated, but the influence I was not prepared to resist. I hope to profit by the things I have suffered, and hereafter not be ignorant of the devices of Satan.

I am well nigh recovered from the snare the Devil ingeniously set for me. Since the discussion referred to, I have had great freedom in presenting the evidences of Christianity, and have been happy to see several infidels soundly converted. MOSES HULL.

Battle Creek, Mich., Jan. 21st, 1863.

The following extracts are from a letter recently written by Friend Hull for our encouragement:—

"Some you know are so sectarianized that they could not except of a word of encouragement from one who 'followeth not with us.' I hope however that you are not of that school. Indeed Bro. Dille, I think that it is hard for you to be sectarian, your soul is too large."

"Well, I AM GROWING. I have left Adventism, simply BECAUSE I HAVE OUTGROWN IT."

And again, "You and I will be together bye and bye. The trouble with you was, you embraced Spiritualism before you had grown up to it. When you was a Spiritualist, you had a suit on which was too large for you. The result was you had to go back where you now are. You will thrive where you now are, for a while. But, my dear Brother, you will certainly out grow your present position."

—We would ask Bro. Hull, in the spirit of kindness, to prove that he has REALLY OUT GROWN His Advent clothing. It seems that he imagined that he had outgrown them once before, but after he became rational he found he had been woefully mistaken. And can we believe that he may not be equally liable to be mistaken again, under the same Satanic influence?

But, perhaps he has only outgrown a visionary

Advent suit, and grown into another system, equally visionary. God grant that he may not 'walk naked,' but that he may buy 'white raiment,' that he may 'be clothed,' and that the shame of his 'nakedness do not appear.'

To show what he has grown to, we quote the following—

From the Progressive Age.

ASTOUNDING EVIDENCE OF SPIRITUAL EXISTENCE & POWER.

\* \* At the close of the circle, we were invited by what purported to be the spirit of Owasso, an Indian Doctor, to go with the Medium to Mr Winslow's to stay all night. There we had the promise of more manifestations. Being anxious to see what could be done, we accepted the invitation and took our chance of sleeping in the same bed with the medium, but we got no sleep that night, for we had not more than got comfortably situated in bed, when loud raps were heard on the head, then on the foot of the bed, then on the door, floor, washstand, &c. Next, a boot was placed on the bed behind us, then another, then the wash bowl was turned bottom side up and placed on our side, then the bed lifted,—we would suppose three or four inches from the floor—and moved entirely across the room. We got up and moved it back, but we had hardly got back into it when it was moved and turned so as to stand cornering across the room in front of the door. Thus the manifestations went on with but little cessation until daylight. The medium slept a portion of the time while the manifestations were going on. At other times he was wide awake and plead earnestly with the spirits not to disturb him in his sleep.

The next morning at the breakfast table, in the presence of five persons, Owasso gave more evidence of life and intelligence beyond this mundane existence.—Raps were produced on the table, the table was shaken, questions were answered, &c.

Finally, the unseen power got hold of Mr. Slade's boot and pulled it off and threw it across the room, notwithstanding Mr. Slade's resistance.

With all these facts before us, how can we deny a super-mundane existence?—Again, we are impressed with the similarity of these manifestations with those recorded in the Bible. For instance, the rolling of the stone away from the sepulchre of the Nazarine. The lifting of Ezekiel, &c. See Matthew, xxviii, 2; Exek. iii, 12-14.

—We acknowledge we can see nothing in the manifestations of the 'spirits of devils' in pulling off Mr. Slade's boot, to remind us of angels rolling the stone away from the Savior's tomb. Nor could friend Hull have seen any such resemblance two years ago. But you see he has GROWN TO IT!

He once believed these manifestations were caused by 'the spirits of devils working miracles.' Why has he changed his mind? Simply because he has yielded to their influence, and got on an 'imaginary suit,' and is 'not REAL' himself! (See extract from his article in the 'Review.') Once after being caught in the snare the Devil has so ingeniously set for the children of men in these last days, he was so fortunate as to escape, and nobly, and manfully stood to warn young and old against the serpent's power. And now we pray God, in the name of Jesus, yet to pluck him as a brand from the burning, and help him to preach 'the Commandments of God,' 'the faith of Jesus,' and 'the Hope of Israel.' Ex E.

—The 'HOPE,' if it be God's will, will hereafter be published regularly, and soon as sufficient help can be obtained, it is to be issued weekly. Our readers will notice the change of terms. This does not effect those who have already paid

## Our Blessed Hope!

I look forward with bright and glorious anticipation of meeting our blessed Lord in the air! But, some may say, Do you expect to live until Jesus comes? My friends, I do not know whether I shall or not. But nevertheless, I expect, if faithful, to meet my Lord with all the redeemed. Why? Because I understand Jesus has promised that "unto them that look for him shall he appear the second time without sin unto salvation."

But, says one, If you die, and go down to the grave, how can you be looking for him? If a man goes to bed at night, with the expectation of rising again in the morning, he will expect to see the Sun rise, unless he lies abed too late. So the child of God who goes to bed in the grave, expecting to rise in the resurrection, will have the same hope within. Therefore, Jesus will appear to him 'without sin unto salvation.' So, my Brethren, let us look for Jesus, that we may 'have a right to the tree of life, and enter thro' the gates into the city,' and live to sing praises to God while endless ages roll onward!

And again, it cheers my heart to think of the few days of trials and afflictions of this life, and then of the reward that awaits those who shall serve the Lord to the end, 'even eternal life.' Why, my beloved friends, just think a little. Suppose you were to live one day in this life, and all trouble a man generally suffers were heaped upon you, and you could then live the rest of your days in good health and plenty, would you not think yourself well rewarded in things of this world? And then think of ETERNAL LIFE, as a reward for the troubles of this life, if we only live for the Lord. O! what a glorious anticipation! It is beyond all comprehension! Pray for me, that I fall not out by the way.

From your unworthy Brother in Christ,

Otsago, Mich.

C. S. BULLOCK.

—The 'HOPE' has been known as THE 'little bit of a paper, with a tremendous big title,' but the palm is now borne by the 'KINGDOM OF HEAVEN,' published at Huntsville, Ind., and edited by THOMAS COOK, better known as THE SON OF MAN. We publish the following to show his position.—

"We are THE Son of man, notwithstanding Uncle Seth" "can't see it;" simply and only because we have THE work to do, of founding the 'Kingdom of Heaven on earth; hence, as we are the man chosen, selected, or elected, to do this particular piece of work, we 'are' THE man or THE Son of man, as prophesied by Jesus, the son of the man Joseph."

He claims to "have no independent thought or action; but move merely as we are acted upon."

He says, "In 1866 this people will find themselves in a hell of a fix. In that year will begin the most momentous revolution, ever recorded, or that ever will be recorded, in the annals of this world's history."

—CHANGES.—L. M. Kendall. & Emily Derby, papers sent to Bristol Vt.

DONATIONS.—V. M. Gray \$4, 25; M. N. Kramer \$4, 25; I. N. Kramer \$3, 00; S. Everett \$5, 00; S. C. Hancock \$3, 50;

RECEIPTS.—E. P. Goff \$1. M. N. Kramer, V. M. Gray, B. Hunt, S. Thurlow, L. L. Howard, each 75cts.

—A superior quality of note paper, for sale at this Office.



# THE HOPE OF ISRAEL.

Vol. 1

WAVERLY, VAN BUREN Co. Mich. Fourth-day, September 21st, 1864.

No. 19.

## God's Sabbath Vindicated.

BY LEWIS LEACH.

Utica Beach, C W. June, 1864.

DEAR BRO. DILLE:—We have received three numbers of your paper. I hope it will continue, and prove a profitable paper to a scattered people who "keep the commandments of God, and the faith of Jesus," striving to be of that people in patience expecting the blessings promised in Rev. 22: 14. I and my family are alone in keeping the Sabbath of the Bible, except a few a distance off.

The claim of the fourth commandment is greatly opposed among other Adventists in this vicinity; although there is not a text between the two lids of the Bible to show the weekly Sabbath, claimed by the fourth commandment, is changed or abolished. The Sabbath did not end with the Jewish dispensation; for we learn from Isa. 56: 1-2, that it was to be observed by "the sons of the strangers," Gentiles. The exhortation is general, to every one that "keepeth the Sabbath from polluting it," and take hold of God's covenant. The promise is, "even them will I bring to my holy mountain,"—others beside the outcasts of Israel. These promises remain yet to be fulfilled, respecting what is promised in the 7th & 8th verses; compare them with chap 9: 10-12. Also, 33: 14-18. Ps. 51: 18, 19.

Exceeding great and precious promises are revealed in Isa. 56th & 58th chapters, respecting obedience to the Sabbath, and taking hold of the covenant of God. Its importance is revealed with future promises, Isa. 58: 13, 14. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, [mark,] and will feed thee with the HERITAGE OF JACOB THY FATHER: for the mouth of the Lord hath spoken it." Now, respecting the promised inheritance made to Jacob, Gen. 35: 12, God "gave him none inheritance in it." Jacob was only an heir with Abraham and Isaac; and not a possessor. See Heb. 11: 8, 9. Hence the promise to be fed with "the heritage of Jacob," as above, will be fulfilled when the promised inheritance becomes the heritage of Jacob, or when the inheritance becomes the heritage of Abraham, which is yet in the future; as is again illustrated by the prophet Micah, 7: 20. "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from days of old." See also, Ps. 47: 4; Isa. 59: 20. The Scripture has always held out the inheritance promised to Abraham, Isaac and Jacob, as an inducement and recompense of reward, for keeping the commandments of God; as in the days of Abraham, (Gen. 26: 4, 5) so in the days of the Savior, "If thou wilt enter into life, keep the commandments" Matt. 19: 17. In this sense and in this state,

the promised heritage of Jacob remains in the Scriptures to such as seek the Lord, and keep his commandments, and have the faith of Jesus. Says the Lord by the prophet Isaiah, "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain. I the Lord speak righteousness, I declare things that are right." Chap. 45: 19. Again Isaiah when looking down the stream of time, when salvation is near come, the exhortation is, chap 55: 6, 7, "Seek ye the Lord while he may be found, call ye upon him [mark] while he is NEAR. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." To such, the promise is in verses 12, 13, "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. [That is, all nature shall rejoice, when the righteous shall ride upon the high places of the earth, and be fed with the heritage of Jacob.] Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." It is plain that the prophet looked down in prophetic vision, to the time when the Lord is near to come, as brought to view in the 6th verse; that is, when Christ appears 'the second time, without sin unto salvation,' as illustrated again, in the following chapter, (56: 1.) "Thus saith the Lord, keep ye judgement, and do justice: for my salvation is near to come, and my righteousness to be revealed." Salvation here signifies future deliverance, as may be determined by the force of the language in the foregoing chapter. 55: 1. It opens first with the phrase, "every one that thirsteth, come ye to the waters, \* \* come, buy wine and milk without money and without price." It denotes the blessings and privileges of the gospel dispensation, as the whole chapter shows, with the promise of future glory, the deliverance and salvation of God's people. After predicting the blessings of the present dispensation, and the glory of the future, the prophet opens the following chapter, predicting the near coming of salvation, as a fulfilment of the above expected promises. According to the current of scripture, the near coming of salvation is to terminate the present dispensation. It is employed in this sense in chapter 52: 1, 2. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a light that burneth." Vs. 12, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." See also, Ps. 53: 6. Isa. 61: 10, 11. In the New Testament the coming of salvation is employed in this sense. Heb. 9: 28. Rom. 13: 11. And it is employed in this sense in the opening of the 56th chap. "Thus saith the Lord, Keep ye judgement,

and do justice: for my salvation is near to come, and my righteousness to be revealed." Then it follows while 'salvation is near to come,' vs. 2d, "Blessed is the man that doeth this, and the son of man that layeth his hand on it: that KEEPETH THE SABBATH from polluting it, and keepeth his hand from doing any evil." Now, whilst there is a gospel hope of salvation, there is also a gospel observance of the seventh-day Sabbath. This is made manifest in Luke 23: 56; Acts 13: 42-44; 16: 13.

Again, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." Thus man is said to be blessed for keeping the Sabbath, he is blessed for keeping the commandments of God; and man is said to be blessed when he "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord." Ps. 1. Thus future blessing of salvation is on condition of our keeping the commandments of God, the Sabbath not excluded. For there is an exalted glory shed around the holy Sabbath of God; around his commandments, around his immutable Law, that should not be lightly set aside. Those whose lamps have not gone out on the subject, can see that the commandments are unchangeable.

Let us notice the subject a little farther, the exhortation of the prophet Isaiah, respecting the importance of the Sabbath in connection with the covenant of God, upon which so great promises with obedience is revealed; verses 3, 4, 5. "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant: even unto them will I give in mine house and within my walls [New Jerusalem] a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." This promise evidently is future. It is to be given them that keep the commandments of God, that have access to the tree of life, and enter in through the gates into the city. Upon them will be written a 'new,' or as in the words of Isaiah, 'an everlasting name that shall not be cut off.' There is allusion made to this effect in Rev 3: 12. No such a name as above promised for keeping the Sabbath, was possessed or fulfilled within the walls of old Jerusalem, which was in bondage, whose inhabitants as sons and daughters was never free from death. Now, these promises must become facts. And as these promises have not met their fulfilment, therefore they must be fulfilled in the future. To have an "everlasting name that shall not be cut off," will assuredly run parallel with the everlasting inheritance promised to Abraham, Isaac, and Jacob. Also with the new heavens and the new earth. Thus it agrees with the words of the Lord in



chapter 56: 22, "For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain."

Says Christ, Matt. 4: 4; "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Christ brought these writings from Moses. These words were spoken by Moses, when he exhorted the Israelites to remember how God had proved them forty years in the wilderness. Says Moses, Deut. 8: 23, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Hence these words have particular application to the keeping the seventh day Sabbath. God brought the Israelites into the wilderness, and suffered them to hunger, then rained manna from heaven; on the sixth day, a double quantity was supplied on the day preceding the Sabbath or seventh day, to prove them whether they would walk in his law, the Sabbath, or no. See Exo. 16: 4. God thus dealt with the Children of Israel in the wilderness, in order to humble them to keep the seventh day. See also, verses 22, to 29. That on the seventh day no manna was furnished. That what they kept from the sixth day to the seventh was sweet; while what they kept from any other day to the next day bred worms, and became offensive. These miracles observe, were all wrought in attestation of the sanctity of the Sabbath, which gave rise to these facts written, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." This scripture as above, has a particular application to the setting apart of the seventh day.

Matt. 4: 4. When Christ "had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." The Savior then rehearsed these words which Moses exhorted the Israelites with. "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Now, this scripture is as full of meaning at present, as it was when Christ brought these writings of Moses to rebuke Satan. And in this case, as in that when Moses said, "Man shall not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth a man live," it is designed to have the same effect, the same consequence, in the New Testament as in the Old; and is synonymous with what we read in James 2: 10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Again, The greatest blessings promised in the Bible, are to such as remember the commandments, the Sabbath included. Dent. 7: 9. "Know therefore, the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." Now it has been alleged by the no-sabbath-keepers, on

this verse, when it has been referred to, that to carry the ten commandments, forbidding their transgression to a thousand generations, would reach very far into the eternal state; which would be nonsensical, or would prove too much, and what proves too much proves nothing in the end. And thus the above verse is dispensed with. But, it is not, I think, in reference to the ten commandments being in force, forbidding their transgression to a thousand generations. But, it is the covenant God made with Abraham Isaac and Jacob, respecting the everlasting inheritance, that is to continue, or which God will keep to a thousand generations, as may be seen by reading the verse in connection with the 12th verse. Says Moses, "Wherefore it shall come to pass, if ye hearken to these judgements, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and mercy which he swore unto thy fathers." Hence the Abrahamic covenant, which God made over, or renewed by promise to Isaac, in Gen. 26: 3, 4, 5, was on these conditions, that Abraham kept God's Commandments and laws.

Says David, Ps. 103: 17, 18, "The mercy of the Lord is from everlasting to everlasting upon them that fear him and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Here we see a perfect agreement in the testimony of the prophets. And Christ said, Matt. 5th, "Think not that I am come to destroy the law, or the prophets." Christ came not to destroy the law, nor the testimony of the prophets.

Those who reject the Sabbath, entirely reject all testimony from the Old Testament on this point; although the prophets have revealed the importance of keeping the Sabbath of the Lord. And the promise of finally riding upon the high places of the earth, and of being fed with the heritage of Jacob our father, is on condition of our keeping the Sabbath.

The promise of being gathered to God's holy mountain, is on condition of our keeping the Sabbath, and taking hold of his covenant. Isa. 56: 6. "Also the sons of the stranger [Gentiles] that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain." Chap. 59: 13, we read, "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain."

#### Br. Hancock on Church Order.

DEAR BRO. DILLE:—I hope not to weary you with letters, but as I like to talk with those of like precious faith, concerning the prosperity of our Master's cause, and the glorious consummation of our hope, I embrace the present opportunity of speaking to the dear saints, through the paper. I have just enjoyed a pleasant visit with the little flock in Vermont. While there one little church was established, the Church of the First Born, at Bristol.

Perhaps our Western Brethren would like to know our manner of organizing or establishing churches. But, first let me say, we repudiate organization and legislative co-operation; for it seems a strange inconsistency to us, to think of

the governments of earth rising up in persecution against us, and that very soon, and at the same time be seeking to have them establish us corporate bodies by legislation.

Second,—We reject all man made creeds or covenants, or anything calculated to bind the conscience of the believer. But, we do consider church order necessary, in order to the disciplining of members according to the Savior's teaching, Matt. 18: 15 to 17. Also, we recognize the order of elders and deacons, with the various gifts and helps, as taught in the Acts of the Apostles and elsewhere.

Our manner of organizing is simply this.—The elder being present, the church to be organized all arise and join hands. He proceeds to give them the right hand of fellowship, placing in their hands a Bible, which is passed from one to another through the whole company, as our covenant, creed, confession of faith, and every thing needful for our guidance, under the enlightening influence of the Holy Spirit, through this mortal pilgrimage. The church then proceeds to choose her officers. We understand that elders and deacons should be duly set apart by prayer, and the laying on of hands of men full of faith and the Holy Ghost. The character that elders and deacons must sustain, is clearly set forth in the 3d chap. of I. Timothy, as well as other portions of the New Testament. No one church holds jurisdiction over another. Or, if a little company of the saints happened to be together who do not feel like moving forward in organization, we do not feel that it is our place to condemn them as heretics, or something worse, if possible. We do however, for the welfare of the Church, earnestly recommend organization, or in other words, the establishing of a church on the Apostolic platform; and while each church freely acts for itself, we feel it our privilege to meet together, and sweetly hold counsel in the Lord, relative to the prosperity of his precious cause. We have adopted the name of the Church of the First Born. Heb.: 12: 23. I have given this little description, thinking perhaps our brethren in the West may feel free to unite in the same order. The good Lord direct in such a manner as shall tell for our mutual good and his glory. Amen. S. C. HANCOCK.

Bristol, Ct., June 14th, 1864.

#### Christ's Resurrection on the 7th Day.

The new proverb, that "Redemption is greater than creation," should no longer be used. We believe it can be proved that the Lord was raised on the seventh day of the week. Now, "to the law and to the testimony."

Jesus said, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40. Again, "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered." Matt. 27: 57, 58, 59. Mark said at that feast Pilate "released unto them one prisoner." Mark 15: 6. Luke says, "For of necessity he must release unto them one at the feast." Luke, 23: 17. John says, "The Jews therefore, because it was the

preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was a high day.)" John 19: 31. I would say to our first day friends, Come with us, and weigh the subject well, and make your decision as for eternity. It is easy to see that three days and three nights cannot be twisted in between Friday evening and Sunday morning. Please count the hours. From Friday evening to Saturday evening would be 24

From Saturday evening to Sunday evening, 24 more. From Saturday evening to Sunday evening is 24 more. 24 Which is the full time that Jesus said he would be in the tomb—72.

Dear Friend; Your theory is gone. Now, let us try the fourth day or Wednesday. Thursday evening is 24 hours. That high feast day, or annual Sabbath, from Thursday to Friday evening, is 24. From Friday to Saturday evening is 24 3 times 24 is 72. I still wish to go to the law and the testimony. Matthew testifies that the angel told the women as it began to dawn toward the first day of the week, "He is not here, he is risen." Mark testifies that the angel said to the women, "He is not here, but is risen."

In conclusion I would say, Truth is a gem for which I seek. Yours in search after truth.

Lansing, Iowa. LUTHER L. TIFFANY.

#### THE HOPE OF ISRAEL.

PUBLISHED, on the 10th and 24th of each month, BY THE CHURCH OF CHRIST. TERMS, \$1 for 26 numbers.

GILBERT CRANMER, Editor. JOHN REED, Corresponding Editor.

#### EXECUTIVE COMMITTEE.

JOHN L. STAUNTON, President. HARVEY S. DILLE, Secretary. HIRAM GOBLE, Treasurer.

26 Letters, and communications for the 'HOPE,' should be addressed to H. S. DILLE. WAVERLY MICH.

#### The Conference at Alamo, Mich.

Will commence, Lord willing, on FRIDAY, OCTOBER 14th, and end over Sabbath & First-day. Brethren from a distance should be by M. C. R. R. to Kalamazoo. For farther information enquire Bro. L. J. PARKINS, near the Depot.

#### Conference in Maine.

Conference of God's Free Commandment-keepers is appointed to be held at PORTLAND, commencing eve NOVEMBER 3d, and closing over Sabbath and First-day. Eld. GILBERT CRANMER, Michigan, expects to attend the meeting.

The Brethren in Waverly have entered in a business organization, according the resolutions passed at our late Conference.

YET IN THE FIELD.—Brethren, I cannot stop teaching any easier than I can stop running the race, or go to Celesta. I have tried it. But, have been blessed in preaching two discourses since our last. God is with us. Praise his name! Ex E.

Our stock of paper is used up. More let be had immediately. Brethren, you have let the little 'Hope' must go ahead, and now we are too; therefore we say we must have paper about delay.

Correspondents will notice that we have given them nearly all this number; and yet many valuable pieces remain unpublished. We will do the best we can to give all a chance.

#### From Bro. Reed.

THINGS IN ALLEGAN.

Allegan, Sept., 11th.

DEAR BRO. DILLE:—I feel to rejoice this morning in the goodness of God. My heart rejoices when I hear from brethren of like precious faith, scattered abroad. The 'Hope' came to hand last night, and truly it is a welcome visitor. \* \*

I would that I could visit my brethren in different places. But, I cannot at present. Brother Fabun was here last Monday night. We had a good visit, as we always have. I hope my brethren will call on me as often as they can; it does me good. The society here in general, is not what I could wish; and there is little prospect of a change for the better. There are in this place, 8 places where they sell intoxicating drink. These are frequented daily, by about 100, whose business appears to be to drink, and talk politics. The very atmosphere is stench with Spiritualism, politics, and whiskey; with the prospect of men growing 'worse and worse' until the end comes. May God, 'for the elect's sake,' shorten the days!

—And now, I want to say a word about THE 'IMAGE OF THE BEAST.'

In the 'Hope,' No. 18, that lies before me, on the 1st page, 1st column, 2d paragraph.

There the Brother takes the ground that "the assumed immortality of the soul" is the image of the 'beast.' Now, all I wish is this—that all my Brethren may get the Bible truth on this subject. Now, in Rev. 13: 11, another beast is brought to view, which shows clearly enough, that the beast is not the Devil, that conversed with Eve in the garden BUT A GOVERNMENT OF EARTH. I understand the image is got up at the instigation of, or by the 'two horned beast.' But the assumed immortality of the soul was not got up by the two horned beast, unless it can be shown that the two horned beast existed at creation, if that was the doctrine of the Devil to Eve.

Again, Paul says, God "only hath immortality." Now, if 'assumed immortality' is the image of the beast, then it follows that God is the 'beast,' which is abhorrent to every one. Look at the 'third angel's message,' Rev. 14: 9, and if the Devil is the beast that makes this image in this message, who is 'the beast that had a wound by a sword and did live?' whose characteristics are more devilish, if possible, than those of the two horned beast that makes the image.

Now, if we look at Papal Rome as a government, in all its characteristics—powerful, sly, subtle, blasphemous, proud, professedly religious; teaching for doctrines the commandment of men,—such as these—an eternal hell, immortality of the soul, the First day Sabbath, communion with the spirits of the dead. And then turn your eyes to this land of ours, and see if an image of these things does not stand out before you in bold relief.

Dear Brethren, let us search the Bible. Sure I am, it contains all we need—accompanied by the Holy Spirit—to guide our feet in the way we should go, till Jesus comes to wipe away our tears, and crown us with eternal life in his kingdom. Yours in hope. JOHN REED.

#### A Song.

TUNE.—NEELY GRAY.

We are soldiers in the army,  
We've enlisted for the war,  
And we're bound for Emanuel's happy land;  
Christ Jesus is our leader,  
And he understands the way;  
O, Come and join our happy, happy band!

#### CHORUS.

Let the army sing and pray,  
And are watching for the morning;  
For the Savior he is coming,  
As I hear the angels say,  
To bid his armies welcome to the skies!  
Be sure and get the order,  
And the fogs before you rise;  
The chart and compass measures out the way;  
Before the lamp of heaven  
Lo, the mist and darkness flies!  
Soon the night will end, and glory crown the day.

Thou now the foe is marshalling  
In front and in the rear,  
Be valiant soldiers and boldly stand your ground,  
For soon you'll hear your leader's voice,  
Both musical and clear, [crown!  
Saying, Onward haste! you soon shall wear the  
Thou sorrow and despondency  
Along your ranks prevail,  
Lift up your heads, and boldly watch and pray;  
For soon the opening heavens,  
And the armies of the Lord,  
Shall all the foe with trouble and dismay.

And while the seventh trumpet sounds,  
And heavenly voices raise  
The grand triumphant chorus of the skies,  
Our leader takes the kingdom,  
To his name be all the praise!  
While Satan and his wicked army dies!  
And now behold the splendor,  
As the army all ascends  
And meet in the air the armies of the Lord!  
A bright and dazzling retinue,  
Who on their Lord attend—  
And now they welcome saints to their reward!  
Allegan, Mich. JOHN REED.

—The "ISRAELITE INDEED," is an able defender of "Christianity from the historic, Hebrew point of view." Take it, read it, study it, and circulate it. Price \$1.00. Address "Editors of 'THE ISRAELITE INDEED,' No. 12 St George's Place, N. Y.

Praying frequently, helps to pray fervently. It is better to wander in praying than from praying.

Some men will wrangle for religion, write for it, fight for it, die for it, anything but LIVE for it.

DONATION.—George Howland, \$1.00.  
QUARTERLY DUES.—Bloomington, (2 q's,) \$7.00.  
RECEIPTS.—Charles Pitts 75c. E. Merrill \$1.00. Rachel Meyers, 75c. Julia O. Dille, \$1.00.

HYMN BOOK & CONCORDANCE, only 30cts. Postage 4cts. Every Sabbath-keeper wants one. For sale at this Office.

JOB PRINTING DONE  
Neatly and Promptly, at this Office.



## Query.

BY DAN.

[CONCLUDED FROM NO. 17.]

In our last we proved the perpetuity of God's law from creation to Sinai, and from Sinai found it drawn in legible characters, or graven in the rock, showing its durability. And from this stand-point pass to the 'heavenly sanctuary,' where we find the original safely deposited beneath the mercy seat. It may be asked by some—

WHAT BENEFIT CAN IT BE TO US TO KNOW WHERE THE RESTING PLACE OF GOD'S LAW IS IN HEAVEN?—

We answer, 'Much every way.' As it was necessary for the children of Israel to understand the office work of the earthly sanctuary, and what was deposited in it, it is also necessary that we, who believe his law, should understand the office work of the true tabernacle, 'which the Lord pitched, and not man.' Heb. 8:2. Hear the command given to Moses by God. Exo. 25:40. "And look thou make them after the pattern, which was shewed thee in the mount." Heb. 8:5.

We will first look at the Levitical priesthood, and their place of office work.—

1 "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with the heart ye shall take my offering." Vs. 8. "And let them make me a sanctuary; that I may dwell among them."

2 Within this sanctuary the ark was kept. Vs. 10.

3 And within the ark the testimony or Law was deposited. Vs. 16-21. "And thou shalt put the mercy seat above upon the ark: and in the ark thou shalt put the testimony that I shall give thee."

4 This sanctuary had two apartments. Ch. 26:33. "And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and most holy."

5 It was within the most holy, the ark, law and mercy seat were kept. Vs. 24. And where God communed with Moses [and the priests. Ch. 25:22. ch. 28:3.]

6 It was in the first apartment or holy place, that the priest officiated through the year. But on the tenth day of the seventh month, or the last day of the year, he cleansed the sanctuary, and performed his office work in the second apartment or most holy place. Exo. 30:10. Lev. 16:2-25. This ended the year.

But, it may be asked,—WHAT BENEFIT DID THEY GAIN FROM THIS SANCTUARY?

1 They pleased God, by obeying him in building it.

2 It was the place [where God kept his law deposited and expounded it to the people.

3 In bringing their offerings to the place where God appointed, they pleased God, and also showed their faith in the coming Deliverer.

4 It drew heaven and earth together, in having a habitation for God to dwell in among them.

5 In their sanctuary they also had a representation of the heavenly, or true tabernacle, which 'the Lord pitched and not man.' Heb. 8:2.

We often meet the objection here, that there

are not two apartments in the heavenly sanctuary; but, under this dispensation, the land of Palestine, or old Jerusalem, or the Church, or the heart of the Christian, is the sanctuary. Take either position, and it has 'TEKEL' written on the face of it. Dan. 4:7. It also makes Moses out an impostor in making two apartments, when God only showed him one. Why not throw away your vain teachings, and take the word as it reads. Exo. 25:40., ch. 26:33, Heb. 8:5.

But, let us try their mode of reasoning, and see if it will work.

1 The heart is the sanctuary, or holy place, and this needs cleansing. It is true, the heart is 'desperately wicked,' and needs the grace of God to cleanse it from sin, that the man may be saved. Saved from what? Saved from sin. Sin, what is it? I. John, 3:4. "Transgression of the law." Where shall we look now for the law? Imprinted in the mind, and written in the heart. [not sanctuary,] of all the true Israel of God. (Heb. 8:19.) and deposited in the temple in heaven. Rev. 11:19. But if the heart is the sanctuary or 'holy place,' the 'most holy place' must be the heart of hearts, for they were closely united together. We would like to have our friends point it out.

2 The sanctuary is the Church, and since 1840 God has in a special manner been cleansing it. This argument is often urged, and to prove it, Rev. 1:12, is pointed out "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks: and in the midst of the candlesticks one like unto the Son of Man." This is Jesus Christ, and he, by his Spirit, is walking in the midst of the Church in a special manner to cleanse it, since that date.

Now, it is ruleable that an argument that proves too much proves nothing. And if the Church is the sanctuary that Dan. 8:14 refers to, that needs cleansing in 1844, What were the churches, and the state of them before that time? If the Church is the sanctuary now, as claimed, I can see no good reason why it was not then. And if it was, we have had seven states or apartments of the sanctuary, which is more than God ever promised. Again, Who can say that Christ did not walk in the midst of the churches before that time? I dare not.

Why not be consistent, and come on Bible grounds. Hear Paul, Heb. 9:1 to 9. "Which was a figure for the time then present." Ver 12:22, 23. "It was therefore necessary that the PATTERNS of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these."

Vs. 24. "For Christ is not entered into the holy PLACES made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us."

We might say more on this subject, and still point out the harmony, and close affinity of the sanctuary of earth with the one in heaven, and the law that God gave to his people. But we leave it, praying that you will search for yourself.

If I am still asked where the sanctuary is, I shall say it is where the Priest is. And he is in heaven performing his last work of mercy for us. O, haste Sinner haste! and claim the promises that God has given his children. They are for you, through obedience to his law. May God help us all to strive lawfully. Amen.

## News from Arcostock, Maine.

The names of several New subscribers accompanied the following—  
Presque Isle, Me., Aug. 26th, 1864.

These have, with the exception of one, embraced the Sabbath of the Lord within a few weeks under my feeble efforts, and are desirous of taking the little paper, the 'HOPE.' There seem to be a few scattered ones that love the truth here; and there is quite a field for labor in this section. And I hope and pray that some of the Brethren that are endowed with power from on high, will heed the 'Macedonian cry,' and come over into Arcostock County and help us. I believe the Lord would reward them abundantly, and bless them with fruits of their labors. The Lord grant it is my prayer. Amen.

Yours in hope, when Christ the Life Giver shall come,

L. W. SHAW.

## And Still they Come!

Bro's CUSHMAN & CHASE send for the paper, and say:—

We are among those that want the truth of God, untrameled and free from all those modern influences of 'seducing spirits,' who set themselves up to lead the Church, and govern the Lord's people; and correct them by their mental hallucinations, or Mesmeric influences, and thus distract and destroy the body of Christ. We want to know how many there are with you, in sympathy with those who reject vain visions, and keep the Sabbath day holy. Will you please to drop a line to one or both of us, and let us know something about the scattered and torn flock, that have been thrust aside, and scattered all over the land. Yours in hope,

H. CUSHMAN,  
H. S. CASE.

—Of course we will drop a line. And here's our heart and our hand, with the assurance that the hearts of some poor way worn pilgrims are made glad by hearing from you. Brethren, come to the conference at Alamo; be present at the gathering of the flock, and your hearts too will be gladdened; and you will learn more of our condition and prospects than we can tell you in one short letter. Ex E.

—Sister PHEBE TAYLOR, of Bangor, has had the following 'gem' in her possession over 40 years, and gave it to us some time since, requesting us to give it a place in the 'Hope.'

The following letter was taken from a manuscript in the possession of the present family KELLY, now in Lord Kelly's Library, which was taken from the original letter of PLEBIUS LENTULUS, at Rome.

A CHRISTIAN.

LETTER OF PLEBIUS LENTULUS TO THE SENATE OF ROME, CONCERNING JESUS CHRIST.

It being the usual custom of the Roman Governors to advertise the Senate and people of such things as happened in their Provinces, in the days of Tiberius Cæsar,—Plebius Lentulus, President of Judea, wrote the following Epistle to the Senate.

"There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted for a prophet of God—he raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as beholders both love and fear—his hair of the color of a chestnut full ripe, plain to his neck, whence downward it is more orient, curling and waving about his shoulders.—In the midst of his head is a seam or partition of his hair, after the manner of the Nazerites—his forehead plain and very delicate—his face without spot or wrinkle, beautified with a lovely red—his nose and mouth so formed, as nothing can be reprehended—his beard thickish, in color like his hair, not very long but forked—his look innocent and mature—his eyes grey, clear and quick. In reproving he is terrible—in admonishing, courteous and fair spoken—pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep—In proportion of body excellent—his hands and arms most delectable to behold—in speaking very temperate, modest and wise. A man for his singular beauty, surpassing the children of men."

PLEBIUS LENTULUS.



# THE HOPE OF ISRAEL.

Vol. 1 WAVERLY, VAN BUREN Co. Mich. Sixth-day, October 7th, 1895. No. 20.

## Cling Close to the Word.

Cling close to the word and you never will stumble,  
Cling close to the word, and you'll ne'er go astray,  
Be meek and be lowly, yea ever be humble,  
From the path marked by Jesus, O turn not away.  
O leave this vain world with all its allurements,  
Its joys and its sorrows Will soon pass away;  
Seek rest, pleasure and endless enjoyment,  
In the Kingdom of heaven, Come make no delay!

Soon Christ will appear in a cloud of bright glory,  
With a band of bright angels attending him down;  
Be watchful, be prayerful, be pure, and be holy;  
In faith and good works may we ever abound.  
Then we can look up, and with pleasure behold him,  
When he sends forth his angels, to gather his own,  
Who will be with him, and so ever be with him;  
May I in that number, O Father be one!

Pine Grove, July 26th, 1894.

LAURA A. MURCH.

## Our Position. No. 2.

BY E. S. SHEFFIELD.

As I stated before, a great variety of circumstances have combined to unite us in the bonds of fellowship; and circumstances perhaps as numerous have had a powerful influence over us, in maturing our views and opinions respecting the teachings of the Holy Spirit concerning the future. Is it to be wondered at then, that we should be found holding a great variety of opinions? But, in this I doubt not we are united, viz.—'The coming of the Lord draweth nigh;' that 'our life is hid with Christ in God;' and 'when Christ who is our life shall appear, then,' and not till then, 'shall we appear with him in glory.'

In the days of the Apostles, we find a great difference of opinion existed among believers; and these opinions were, in a great measure, owing to the influence and traditions under which they received their training, previous to their believing that Jesus was the Messiah that was promised.

Let us look a few moments, at the differences of opinion that existed then, and the way in which those holding them were treated by the Apostles. Rom. 14: 1. "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs." Vs. 5. "One man esteemeth one day above another; another esteemeth every day alike." What is to be done in this case? Does the Apostle, or the church sit in judgement on those persons, holding to these different views? Let Paul answer. Vs. 5. "Let every man be fully persuaded in his own mind." But, Paul, Can you fellowship those holding opinions directly opposed to each other? Let him give his testimony once more. Vs. 6. "He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Vs. 10. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgement seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then

every one of us shall give an account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block, or occasion, to fall in his brother's way."

Now, What is the gist of Paul's reasoning, as applied to our case? Understand it, he simply this:—Do we differ in opinion? Let us not discard one another therefor, because it is not our province to judge each other. This is the office of him by whom God will judge the world in righteousness. Could Paul and his brethren endure the fellowship of those they believed held erroneous opinions? Must assuredly, or their views would assimilate; for they continued to differ, but still treated each other as brethren.

As the professed Christian world has become divided into over six hundred different sects, differing from each other in one or more points of opinion, and as we received our training from them, and our opinions are doubtless influenced to some extent through the traditions thus received, though unperceived by us, it would be strange indeed were there less difference of opinion among us now, than among believers 1800 years ago. This prohibiting a free use of one's own conscience, in forming individual opinion among believers, has been the most fruitful source of trouble in the church from the days of the Apostles until now. What made Paul a persecutor? Ans.—A desire to compel men to give up what he then thought were erroneous views, and believe as he did, because he verily believed himself right, and all others wrong. It was this principle that brought on the controversy between Arius and Athanasius, one contending for, and the other against, the doctrine of the trinity.

It has been this principle of compelling men to lay aside their own judgement and take that of others, that has slain millions of the saints of God. It is this principle of discarding men for opinion, that has made so many sects at the present day, by excommunicating those that formed opinions which those in power termed heretical. One of those heretical opinions, so called by the Church of Rome, was a denial of the doctrine of transubstantiation, i.e., a denial of the bread and wine used at the sacrament, being converted into the real flesh and blood of Christ. A denial of this was sufficient for excommunication and death. It is this principle of endeavouring to bind men's consciences, that has divided and subdivided the Protestant sects. It is this principle of usurping the prerogative of Jehovah, which he has conferred on his only begotten Son, of sitting in judgement on mankind; conceived and instituted by Paganism; sustained and strengthened by Popery; advocated and practiced by Protestantism, that has divided, cast asunder, and scattered those that believe the coming of the Lord draweth nigh. When will we learn the spirit of forbearance that Christ taught his disciples? Then, and not till then, will true union prevail amongst us. And I believe we will then be on the right path to come to the unity of the faith. Then, and not till then, will the spirit of persecution, so long ago instituted, cease among us, and we all rejoice in hope of the glory of God."

## Which Will You Believe?

"Our bodies are mortal, they must die. Our souls are immortal, they can never die."—Satan's Book.

"Thou shalt not surely die."—Devil.  
"The Son of man cometh, IT SHALL BE AS IT WAS IN THE DAYS OF NOAH."—Almighty.

SHALL MORTAL MAN BE MORE JUST THAN GOD?  
"YE ARE OF YOUR FATHER THE DEVIL... WHEN HE SPEAKETH, HE SPEAKETH HIS OWN WORD. HE IS A LIAR, AND THE FATHER OF IT."—Jesus.

## Elijah Yet to Come.

In number 2 of the Hope, Bro. Reed gave us an article, entitled *Who is ELIJAH THE PROPHET*. The article contains some very good sense—some very pertinent thoughts. Yet it leaves a difficulty unsolved; viz., How could our Savior, 'Elijah is come already,' and the disciples understand him as speaking of John the Baptist; and yet, when some asked John, saying, 'Art thou Elijah?' he answered 'I am not!' The two, as they stand thus, are plainly contradictory! And I find it so strikes some of your readers; and I, and they, have been looking for something more on the subject in the Hope; but as nothing farther has yet appeared, I offer the following taken from Cummings' 'Great Consummation.'—

JOHN THE BAPTIST, NOT ELIJAH THE PROPHET.

"Some think that the words, 'I will send you Elijah the prophet, before the coming of that great and dreadful day of the Lord,' (Mal. 4: 5,) [Note 1.] was fulfilled in the advent of John the Baptist; and that all we are to understand by the promise of Elijah preceding the second advent is merely the spirit of preparation being infused every where, previous to that event. But this does not seem to me to exhaust the words of scripture. For instance, our Lord says: 'Truly Elijah must first come, and restore all things.' Matt. 17: 11. But then he adds, 'Elijah is come already.' The two things seem inconsistent; but it does appear to me from various reasons, that Elijah will personally precede Christ who comes to reign, just as John preceded Christ who came to suffer. Recollect that Elijah needs no resurrection from the dead; he never saw death; he was translated; and why translated unless for some sublime mission similar to that which is here indicated? Let us mark well our Lord's words. He says: 'Truly Elijah shall first come and restore all things.' But if John the Baptist was Elijah, can it be said of John that he restored all things? He did not restore any thing at all; he preached repentance. [Note 2.] Then if you say, 'How do you explain the other passage—viz., 'Elijah is come already?' I explain it by referring to the corresponding passage in Luke, 1: 16, 17, where it was said of John the Baptist, 'he shall go before him in the spirit and power of Elijah.' But he was not Elijah. Our Lord says of John the Baptist that 'He came and they knew him not, but have done unto him whatsoever they listed; likewise also shall the Son of Man suffer of them.' What does he here say? He says John the Baptist came, and they killed him, but that cannot be said of Elijah; he never was killed; he was translated; he is in glory; and if he had come to the earth



in the person of John the Baptist, he could not have been killed. But certain parties appealed to John himself. [Note 3.] They came to him and said, "Art thou Messiah?" He said no. Art thou Elijah? And he said I am not Elijah." Well, John the Baptist surely knew who he was; and yet he denied that he was Elijah who was to come and restore all things. The passage, "This is Elijah that ought to come," the 2-ench translators have given us the true meaning of: "C'est l'Elie qui devait venir." This is THAT Elijah who ought to come now, at this moment; [Note 4:] is John the Baptist; he is come in the spirit and power of Elijah; but Elijah personally is yet to come and precede my glorious advent to triumph and reign. It does seem highly probable that before our Lord comes, Elijah, who is living in the body, [note 5,] who never died, and is not therefore to be raised from the dead, will herald the return of the Prince of Peace; just as a suffering Baptist came to precede a suffering Christ, so a glorified Elijah will come to precede a glorified and triumphant Christ. At least I cannot explain these passages in any other way." [Note 5.]

NOTE 1.—I doubt whether the incarnation of Jesus Christ is ever called the "great and dreadful day of the Lord." Neither does it seem appropriate so to call it. Looking into the concordance, I find it there always referred to the time of great calamities upon the peoples and nations of earth. I think therefore the appearing of Elijah is to be near the second advent; when judgement will overtake the adversaries of Messiah.

NOTE 2.—Elijah once restored the worship of Jehovah, after it had been suspended by the worshipers of Baal. Are we to expect him to restore the faith of the kingdom of God after its corruption by the great apostasy? It would seem as if some miraculous interposition were requisite to restore the "one Lord, one faith," even to the so called Adventists! What else will cause their jarrings to cease?

NOTE 3.—The report of the angel's visit to Elizabeth, the mother of John, and the prophecies given then, had no doubt obtained considerable notoriety, and probably this was the inducement that led to the enquiry contained in the text. The answer of John gives no intimation that the prophet Malachi meant no more than what our Lord said of John; nor does the angel's announcement respecting him, seem to come up to what our Lord said Elijah must do. It would appear therefore that the prophecy of Malachi, and the declaration of our Lord respecting Elijah, remain as yet unfulfilled.

The probable reason why our Lord was not more explicit upon this matter was, that the disciples did not yet understand that there was to be yet another coming of the Messiah. These things were hidden from their eyes until after the resurrection. Our Lord's answer therefore was in accordance with this circumstance, and leaves the prophecy of Malachi open for fulfillment, when Israel shall commence their return to the land of their fathers.

NOTE 4.—What is it Malachi says respecting his coming? "To turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." It would appear from the prophecy that when the proposition for returning to Palestine is seriously entertained, it will occasion great dissensions among them, and a divine interference will be requisite to induce unity enough in the purpose, to save them from such

a manifestation of divine wrath, as God threatened upon them, when their forefathers refused to go into Canaan in consequence of the evil report of the spies. Num. 14: 12.

NOTE 5.—Instead of heralding the Prince of Peace, I think it more probable from the tenor of prophecy, that the object will be a restoration of the faith of their ancient prophets; the consequence of which will be a restored expectation of the Messiah of Jehovah.

If these things are so, we may look for Elijah the prophet to appear again upon the earth speedily! Will that be the time for the latter rain?

Norris, Ill.

### From a Friend of Truth.

We read that the scriptures are given to us for our reproof. Therefore we will search them for they say, "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. 22: 14. \* \*

Now, What are the commandments of our Father? Are there not ten of them? And shall we make the law of God of none effect, so that it will suit our minds, or shall we say 'let God be true' and not man.

Did not the same God that spoke on Mount Sinai, that the Sabbath should be the rest day for all who will keep his commandments, again say by the Apostle James, "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself ye do well: but if ye have respect to persons, ye commit sin, and are convicted 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 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. So speak ye, and so do, as they that shall be judged by the law of liberty." Jas.: 2: 8 to 12.

Now, as I see, those who feel that the law of God is just and good, don't say it is right to volunteer and go down South. I would ask, Why did the Savior tell the young lawyer to keep the commandments of God, and the end would be eternal life? And you read a few verses farther and you will see that he said keep not the commandments of men, but of God. Now, shall we fear those who may kill this body, and then can do no more? But, you that fear God and know what his teachings are, be careful how you speak, lest the word of God find you on the track with sinners. For if the sinner does those things he is commanded not to do in the law of God, can you reprove him when you advocate what is contrary to the same law? Now, remember that the law of God leads men to peace, not to the sword. O that every Christian could see the evil that is in the world in the light of God, and not in the light of man. And when your Sabbath meetings are, don't have the war spirit to mar your happiness any more. But remember the commandments, and do them, and so fulfil the word of God.

M. N.  
Make time in time, while time doth last,  
For time will be no time, when time is past.

## THE HOPE OF ISRAEL.

PUBLISHED on the 10th and 24th of each month.  
BY THE CHURCH OF CHRIST.  
TERMS, \$1 for 24 numbers.

GILBERT CRANMER, Editor.  
JOHN REED, Corresponding Editor.

### EXECUTIVE COMMITTEE.

JOHN L. STAUNTON, President.  
HARVEY S. DILLE, Secretary.  
HIRAM GOBLE, Treasurer.

Letters, and communications for the HOPE should be addressed to  
H. S. DILLE, WAVERLY MICH.

### CONFERENCE IN MAINE.

A Conference of God's Free Commandment-keepers is appointed to be held at PORTLAND, commencing eve NOVEMBER 24, and continue over Sabbath and First-day. Eld. GILBERT CRANMER, of Michigan, expects to attend the meeting.

Brothers, all turn out to Conference, and put an extra Quarter in your pocket to pay for the Little Preacher.

Articles from Bro. and Sr. Everett, Br's Kramer, Davison, Southwick, Day, Reed & others, will appear soon. We calculate to try and keep that noisy Ex. E still, for atleast teach him to know his place, so we can hereafter hear a little more from older and wiser heads.

### "The Little Preacher."

A little paper, neatly and plainly printed, and intended for the infants of the flock, will be published monthly at this office, commencing next week. Parents! What are you doing toward leading your little ones to Jesus? Is not the spiritual welfare of your children sadly neglected? Where are your Sabbath Schools and attractive Bible lessons for the young? Sunday school papers there are, but they don't teach the commandments of God and the faith of Jesus.

The 'LITTLE PREACHER' hopes to receive a hearty welcome to your homes and your hearts. And if you second his efforts, he hopes by God's blessing, to accomplish much for the rising generation.

But, Can it be sustained?  
Of course it can. It will only cost the office the bare price of paper and ink, and make the printer work a little harder for the same pay he now gets. Give us the same number of patrons that the 'Hope' has, and the 'Little Preacher' will address you once a month for a year.

TERMS, ONLY 25 CENTS! Can you hire a preacher cheaper? Let us hear from you without delay.

Address H. S. DILLE, WAVERLY, Mich.

### Holy Time.

I notice in the 'VOICE OF THE WEST,' Vol. 1, No. 26, an Enquirer asks URIAH SMITH to settle the following incident in a work entitled 'THE MISSIONARY'S DAUGHTER,' published by the American Tract Society. On page 150 we find the following, to wit:—

There were two Missionary's. One was situated on the Sandwich Islands, the other on the Society Islands; one being on the Eastern; and

the other on the Western Hemisphere: so that the Sabbath comes one day earlier at the Society Islands, than it does at the Sandwich Islands. The question asked Uriah Smith was,—'Which of those men kept the true Sabbath? or how can you settle it?'

The enquirer claims that the question has not been duly answered. And inasmuch as I am a firm believer in the Seventh-day Sabbath, I feel that it is our duty to be ready to give a reason for our faith to every honest enquirer after truth, with meekness and fear. I consider the question an important one. And it should be answered, or as he says, 'we should give up the idea of any specified day as holy time.' He says 'If those missionaries were, as reported, one day apart in their reckoning, they could not both have been keeping the first day of the week.'

I will now proceed to answer the question. I consider the great Creator of the universe to be unjust, if he has given the subjects of his government a law that it is impossible for them to keep for the reason that the works of nature forbid keeping that law. But, to conclude that God has given a law thus, conflicting with nature would be erroneous in the extreme, for God is a God of justice and a God of order. And I am glad that he is his own interpreter, and has made it all plain on this, as well as every other Bible subject. See Gen. 1: 16. Here God says he 'made the Sun to rule the day;' hence it is immaterial in what latitude or longitude his subjects may be situated, they are under no obligation to keep the Sabbath unless the Sun brings it to them. That day to them is holy time.

GILBERT CRANMER.

### Glad Tidings from the East.

So. Ashburnham, Mas. Sept. 18th, 1864.

MY BELOVED BRO. DILLE:—

After so long a time, I again take my pen to let you know that I am still alive; and striving for the incorruptible inheritance promised to all those who love God, and have faith in his dear Son. We were very glad to receive No. 18 of the little 'Hope,' and the cheering intelligence it brings. We were also glad to learn that there was some prospect of its being published weekly. God grant it may be so is our prayer. We are very glad that Bro. CRANMER has decided to come to our next Conference. We hope much good will be accomplished. I was not present at the last Conference, but was informed that they had a most blessed time. I understand that at the Conference and since, up to about three weeks ago, there had been fifteen converted and baptized. So you see the glorious work is going on. You will see by Bro. Armstrong's paper, that there are some 25 Sabbath-keepers in Linklain, N. Y., who have been cast off by the Vision party. Eld. EZRA POOLE is their minister, and a good man he is too. I shall write to him soon. But I must close.

Thy Brother, hoping for a home in the peaceful kingdom of Christ, our Messiah.

J. C. DAY.

SIX DAYS SHALT THOU LABOR, AND DO ALL THY WORK." Sabbath-keepers, Remember, heed, and obey the first, as well as the last half of the Fourth Commandment.

## Ezekiel, 39th Chapter.

Having, in our previous articles, shown from positive testimony, that God will certainly gather his ancient covenant people from their dispersion, and place them in their own land, which he gave to their fathers, we now proceed to examine the 39th chapter of Ezekiel, and see what is to transpire in that land, after they are gathered back. And also God's dealings with the Gentile nations, which in this chapter are denominated Gog. Ezek. 39: 1, and onwards.

[Bro P. quotes the whole chapter, but owing to the small size of our paper, and the number of other articles demanding a place, we must ask our readers to open their Bibles, and read the text for themselves.]

In this chapter is brought to view, the invasion of the land of Israel by the Gentile nations, which ends in the great battle, called in Rev. 16: 14, 'the battle of that great day of God Almighty.' And in the 16th vs., 'He gathered them together into a place called in the Hebrew tongue Armageddon.' And by the Prophet Joel it is called the valley of Jehosaphat. Read Joel, 3: 1, 2. 'For, behold, in these days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.' Then, will be the waking up of the mighty men, and not until then. Read the 9th verse. 'Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say I am strong. Assemble yourselves and come all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come get you down; for the press is full, the firs overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.'

Now, that there will be a literal battle fought in the land of Israel, there cannot be the least shadow of a doubt. And that it will transpire before the earth is renewed, is equally clear, from the fact that the new earth cannot be defiled with the dead carcasses of the wicked. And again, in this great battle God makes a sacrifice to the 'ravenous birds of every sort,' and for the beasts of prey, which cannot inhabit the new earth. Neither will the wicked nations inhabit the new earth. Then we say again, it must take place before the earth is renewed. The question then is,—

WHEN WILL THIS EVENT TRANSPIRE?

And we answer, It will be at the commencement of the reign of Jesus Christ. Read Joel, 19: 15, 17, in connection with the preceding verses in the chapter. It is when the Lord dwells in Zion, his holy mountain. And it will be the literal tribes of Israel, engaged in this battle against the Gentile nations. For God says, in the 10th verse, 'They shall spoil those that spoil them, and rob those that robbed them with the

Lord God.' Now we ask, Who have been robbed by the Gentile nations, for more than eighteen hundred years? And the answer is the literal descendants of Jacob, and nobody else.

And again, THIS GREAT BATTLE WILL BE FOUGHT BY THE LITERAL DESCENDANTS OF JACOB WHILE THEY ARE MORAL, AND NOT AFTER THEY ARE MADE IMMORTAL; for God says, in verses 12 & 13, 'Seven months shall the children of Israel be burying of them; that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown [that is a name] the day that I shall be glorified, saith the Lord God.' Now, it is impossible that it can be a renown, or fame, to the immortal saints, to bury the wicked Gentiles that have been slain in the battle, and gather up their scattered bones to cleanse the land. O no, they will have different business from that. They will be kings and priests. See Rev. 5: 10.

JUDAH WILL BE THE MAIN FORCE ON THE LORD'S SIDE, AGAINST THE GENTILES.

For, God has said of Judah, Zech. 10: 4, 'Out of him shall come forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.' Read Zech. 10: 3-8; See also, Zech. 12: 7. 'The Lord also shall have the tents of Judah first.' God also says, in Micah, 5: 8, 'And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.' See also, Zech. 12: 6. 'In that day will I make the governors of Judah like a heath of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem.'

In this great battle, the Gentile nations will be assembled under 'the chief prince of Meshech and Tubal.' See Ezek. 39: 1. While Israel will be assembled under the Lord Jesus Christ. See Zech. 14: 3. 'Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle.' See also, Isa. 63: 1 to 4. 'Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?' I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat? I have trodden the winepress alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.'

In this great battle the kingdom which the God of heaven is to set up in the days of the ten kingdoms, (see Dan. 2: 44,) will break in pieces and consume all these kingdoms, and it shall stand forever. The governments of earth will be destroyed, and the kingdom, or righteous government of God fill the whole earth. 'The Lord shall be king over all the earth, in that day.' Zech. 14: 9.

W. PHELPS.

Busseyville, Wis.

"Abstain from all appearance of evil."



## On the Death of an Infant.

Where is my babe that once did lie  
So sweetly on my breast?

O hark, I hear a faint reply,

"Your babe has gone to rest!"

His cradle sits there by your side,

His vacant place you see;

He once did fill thy heart with pride,

But now he's gone from thee!

That little one you held so dear

Is taken from your sight;

But in the kingdom he'll appear,

All clothed in spotless white!

O may we all be made as pure,

As was this little one,

Then of the kingdom we'll be sure,

And reign there with the Son! A. E. K.

## Zachariah. 14:2.

"For I will gather all nations against Jerusalem to battle; and the city shall be taken."

Now, if all nations are to be gathered against Jerusalem to fight, the question is, WHO WILL GATHER TO FIGHT? The prophet says, "The Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Then let us see if we can find who is to be at Jerusalem.

Dan. 11:40. "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind." Let us read on to the end of the chapter, and we will find that the king of the north prevailed. "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Now, it was believed in the days of Miller, that the king of the north was old Napoleon. But let us see: Did he plant his palace in the glorious holy mountain? Did he come to his end, and none to help him? We see he had the Allied Powers of Europe to help him to his end, while his palace was in Paris.

But let us see if we can't find a man to answer this description. Look at the Emperor of Russia. Is he not the head of the greatest nation on earth? Does he not own the northern territories on both continents? Is not his will good enough to take the land of Palestine? We know from the past, that his intention is to take that land yet; and at the time appointed, he will go forth like a whirlwind. He started in the Crimean war, but was held. The earth was not yet ripe and fit for destruction. And the winds were to be held while the servants of God were being sealed. And the four angels must be bound in the great river Euphrates. Now, this 'great river' is generally admitted to be the Ottoman Empire. And if so, look at the treaty made at Sabastopol. See if there were not six angels, or four heads, or four governments bound. But under the sixth we trumpet, we may expect these angels to be loosed. Then will the king of the north go forth, and plant his tabernacle in the glorious holy mountain.

And when he has conquered most of the Eastern Continent, and removed his capital from St. Petersburg to Jerusalem, the nations will have

There are two great divisions in the religious world, in the East—the Greeks and the Catholics. At the head of one is the Emperor of Russia, and at the head of the other is the Pope.

Under the first we trumpet, (Rev. 9:11) "And they had a king over them, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." [or Napoleon.] Louis Napoleon controls the Pope of Rome, and has informed him that his time is about out at Rome, and advises him to go to Jerusalem. Now, let us keep our eye on Rome, for the conclusion of my mind is that he is the eighth, and is of the seven, and goeth into perdition.

Now we can see the two great political parties spoken of in Dan. 11:40. If Napoleon sends the Pope to Jerusalem, the treaty made at Sabastopol will be broken, and the four angels loosed, and the king of the north will come against Jerusalem like a whirlwind.

And again, Rev. 16:12. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." V. 16. "And he gathered them together into a place called in the Hebrew tongue Armageddon." Joel 3:2. "I will gather all nations, and will bring them down into the valley of Jehoshaphat." Read from vs. 9 to 18, and you will find that in the valley of decision, the Lord is to sit to judge all the heathen round about. "Put ye in the sickle, for the harvest is ripe." Read Rev. 14:14, and you will find that the winepress is without the city, right in the valley of Jehoshaphat, which is between Jerusalem and the Mount of Olives.

Christ says, "The harvest is the end of the world." Daniel says the king of the north shall come to his end, and none shall help him. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." Zach. 14:3. "Then shall the Lord go forth and fight against those nations as he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives."

Now, when the Lord fought in the day of battle he rained fire and brimstone, and hail. Rev. 6:12. Under the opening of the sixth seal, there was a great earthquake. V. 14. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 16:12. Read, and you will see that the three unclean spirits are sent to gather the kings to fight the last battle on earth. Read on. And under the seventh vial, "there were voices, and thunders, and lightnings; and there was a great earthquake; and every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven."

John saw God's remnant keeping the commandments of God and the faith of Jesus.

Now, let us see what becomes of the Devil's remnant. Rev. 19:21. "And the remnant were slain by the sword of him that sat upon the horse, whose sword proceeded out of his mouth: and all fowls were filled with their flesh."

Matt. 24:37. "But as the days of Noah were, so shall also the coming of the Son of Man be. How many of the Antediluvians were saved? The Apostle says, eight souls were saved by water, the like figure whereunto even baptism doth also now save us." We find that in the days of these kings the God of heaven is to set up a kingdom that shall dash in pieces all other kingdoms and it is to stand forever, and he will not put it off 1000 years.

JOHN FABUN

## Something about the Beast.

CONSULTED FROM No. 18.

Error is the reverse of truth. And when God's saints are holding up Christ, and the hope of glory to a dying world; and the Christian's hopes in the resurrection from the dead; we find the Devil and his followers holding up something else. And what is it? It is the greatest deception of all deceptions, which all the heathen have founded their hopes upon, from the creation down till now. And that is the assumed immortality.

Now, life and immortality is brought to light through the gospel; and we obtain it through obedience to the gospel, when all are born from the dead, and this mortal puts on immortality. And as the Devil holds out a hope the opposite of the Christian's hope, we find him leading the world with the flattering idea that they have got immortality in this life, and that death is nothing but a change to a higher sphere. We find the whole mass of mankind filled 'to the brim' with this delusion. And you read to them the plain truths of the Bible, and you will find them fighting for their great goddess Diana, or in other words for their assumed immortality; or, I shall say that 'IMAGE' that is 'to speak.'

Now, if man can make people believe that they are immortal, he can spoil their hope of a resurrection, and cause them to worship something they have not got, contrary to God's word. He has got them in his trap.

I have got no idea that there will be any great image made of wood or gold that will be made 'to speak,' or that men will be made to worship. But the Devil is waking it up in the shape of Spiritualism, which is making the image to do 'great signs and wonders,' even 'to deceive if it were possible the very elect.' We step into a nominal church, or into a Spiritualist circle, and you hear them boasting of their immortality, and rejoicing to think they have got it. And I don't know but the Devil rejoices, too, to think he has got them, for he caught the first pair with the same delusion, that is that they should never die. And he is making the world believe the same thing now. And I claim that this very thing will be the test point ever long. These immortal soul folks have got to come to the Devil's terms, a little closer, and join the Spiritualists, and become full worshippers of the 'beast,' or they have got to come back on the plain truth of the Bible, and endorse the sleep of the dead, and look where all true Christians look for their hope, that we shall receive by obeying the commandments of God, and the faith of Jesus.

O my Brethren, Beware of the snake-like charms of Spiritualism, for the Devil has set a trap to catch the very elect if possible. Yours, in hope of eternal life. J. M. R.

## CONFERENCE AT ALAMO.

Will commence, Lord willing, on FRIDAY, OCTOBER 14th, and hold over Sabbath & Evening. Brethren from a distance will come by M. & N. E. R. R. to Alamogordo. For further information enquire of Bro. L. J. PARKINS, near the Depot.

HYMN BOOK & CONCORDANCE. only 30cts. Postage 4cts. Every Sabbath-keeper wants one. For sale at this Office.

Centerville, Pa. Dec. 10th 1867.  
To Isaac N. Haines, Dry Creek, Lincolnton, Iowa.  
Dear Brother,  
Your note post marked Dec. 3d. came to me a few lines from you. I am however very glad to have so many lines of affection, but if such is the will of God our heavenly father I pray they may all work the peaceable fruits of righteousness. And indeed such appears to be the lot of all God's children, as he deals with us all as with sons & daughters. I pray you search and find it when the Lord appeareth. And that I think is not far off. The Lord's fight is surely building now, & soon I expect to see the full blown harvest. In reply to your request, I am aware you should have been attending all your articles on the time of the Kingdom of God. I have all by me. But before I give my thoughts thereon allow me to give you an outline of what I think is the true chronology of the bible, or time of the Kingdom of God. I hold the same outline of it I did when with you four years ago, but some things are plainer to me now than they were then, hence I have more abundant proof of the true positions on that matter. I hold now as then, that the only sure key to an understanding of the sacred writings is implicit faith in divine testimony. There is no rule of more importance on this subject than the Apostle's Apothegm, "Let God be true, but every man a liar." Not only so, but writers of history & commentaries. I receive it as divinely authenticated, that the weekly division of time is appointed of God as standing types & signs of all time. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath through out their generations, a perpetual covenant, a sign between me & the children of Israel forever, for in six days the Lord made heaven & earth, & on the seventh day he rested & was refreshed." Ex. 31:16.



And were 13. he says "It is a sign between me & you throughout your generations that ye may know that I the Lord do sanctify you." I know this testimony I understood that God gave the week in a covenant form, <sup>the six work days</sup> a type of the time of man's probation, labor, & <sup>the Sabbath</sup> a type of the rest that remaineth for the people of God.

"Believe be not ignorant of that one thing, that one day is with the Lord as a thousand years, & a thousand years as one day." It is firmly settled in my mind that this is the divine scheme respecting time, and hence; it follows that all subsequent divisions of time given in divine prophecy must harmonize with that.

My second position is that, from Moses to John, all the sacred writers reckoned 360 days to a year. And notwithstanding Samuel Grace's Hunt, there stands the irrefragable proof. 12 months, 1260. days a time, & times, & the dividing of time, three years & a half, are all one & the same space of time, and with Moses 5 months - & 150 days, complete the proof.

Moses seven times of Sarcus's subjection to their enemies is therefore 2520 - a day for a year, to which the Son of God referred when he said "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

If this is the completion of the time of man's probation, 6000 years, then it is obvious it must stand 6000 minus 2520 = 3480. In the year of the world, then, 3480 Moses seven times began, in other words, the times of the Gentiles then began.

It is a solemn fact that God never gave the world up to universal gentile rule until the fifteenth of Manasse's reign is the time when the times of the Gentiles began. Thus God himself noted the time 11 Kings 21:10 to 15. Let him that would understand read & consider.

now if we will accept the divine testimony respecting the times that have gone over <sup>God's people</sup> at that epoch, we shall see a wonderful harmony in all these things. Thus the summaries are as follows.

Antediluvian patriarchs	1656	San 5
Hebrews	428	" 10
Call of Abram to the Exodus	430	" 13:7 Gen 12:40
Sojourn in the Wilderness	40	Josh 5:6
Division of the land by Joshua	6	" 14:7 to 10
Rule of the Judges	450	Jud 13:10
Reign of Saul	40	" 13:21, 22
Reign of the house of David	430	1 Kings 6:1 to 8
under divine protection	3480	
Moses seven times	2520	
Time for the restitution	6000	

The seven times, or the 2520 are divinely divided to the end, to harmonize with the cabbins. In the vision which Daniel had concerning what should follow the Chaldean Captivity he was shown that a little horn would come out of the one of the four horns of the he goat, which would cast down the daily (what?) say Abomination which would "practice & prosper." An inquiry was then made "How long shall be the vision?" - of what? Answer "The daily, (Abomination) and the transgression of desecration, to give <sup>with</sup> the Sanctuary & the host to be trodden under foot." The answer is unto 2300 days. now this is 220 less than 2520.

This 220 is filled as follows.

Restored reign of Manasse	40	11 Kings 21:1
Reign of Amon	2	" " 1:17
Reign of Josiah	31	" " 22:1
First Babylonian invasion of <sup>in the reign of Jehoiakim</sup>	4	Dan 1:1 Jer 1:6:2
Captivity in Babylon	70	Jer 29:1, 2
Persian rule	73	
	220	

In a subsequent vision Daniel is told that 70 weeks are "determined" (cut off, or appointed) to finish the transgression & to make an end of sin; & to make reconciliation for iniquity, & to bring in everlasting righteousness, & to seal up the vision & prophecy, & to anoint the Most Holy.



A little reflection will serve to show that the first things before just mentioned, did not, & from the nature of the case could not, ~~take~~ place in any one year: Messiah had to be born, grow up, fulfil his ministry, be crucified, & rising again & proclamation of this be made, & rejected of the nation, before there could be mention of his, the ministry of the apostles must be fulfilled before the vision & prophecy could be sealed up, It is useless therefore, to fix upon first one event, & then another, for the termination of the 70 weeks! With me it is settled that the 70 weeks reach only to the birth of Christ, & Dan. 9: 25. gives us "From the going forth of the commandment to ~~rebuild~~ & to build Jerusalem, to Messiah the Prince," the one <sup>event</sup> begins the other ends the seventy weeks.

It is however divided into three separate ~~times~~ epochs. Seven weeks, a week, & sixty & two weeks, to be brief, I understand <sup>that</sup> the city & temple would be 49 years in building through scenes of trouble; ~~travels~~ without & defection within, & at the close of this period, the people of the Persian government, would make covenant with Israel for a period of seven years, but would betray Israel & ~~pervert~~ cause the sacrifices & offerings to cease, after which the people of Jud would be wholly ruled by gentiles again; from this last named period commences the sixty & two weeks, or 434 years; & that this <sup>is</sup> the beginning of the 2300 days of treading down the sanctuary & the host, appears as follows  $434 + 220 = 654$ , which brings us to the birth of Christ. Now  $2520$  minus  $654 = 1866$ .

What follows? Ans. The beginning of Israel's restoration! I can find no day, no month, no year, fixed for the appearing of the Messiah! But for the beginning of the restitution there is definite time given! But if 1866 is the termination of Israel's subjection to gentile rule, why do we not now see it? I answer, because 1866 from the birth of Christ does not come until 1872. It has been well proven that Christ was born in the year of Rome 747, but A. D. is reckoned from 753. A. D. hence six years are wanting in the

Divinely appointed times stand as follows, viz.  
 From Creation week to the subjection of Israel to gentile rule. 3480.  
 Times of the gentiles to the birth of Messiah 654.  
 From the birth of Messiah to the resurrection of 1866 to the throne of David in Jerusalem } 6000  
 Messiah's xxxix Millennial reign } 1000  
 God's great week of time } 7000.

But to make it more ~~explicit~~ circumstantially ~~apparent~~ apparent to his waiting people, God has divided it into half periods, as  $2520 \div 2 = 1260$  Now if the first 1260, began 654 it would terminate in A. D. 1866.  $654 + 1260 = 1914$ . Have we anything that will correspond with this? Dan 9: 26. says "The judgement shall sit, (not the final judgement of the world, but the judgement of Rome's little horn) & they shall take away his dominion, to consume it to destroy it unto the end." Did not the papacy lose its dominion by the removal of the French troops one year ago to day? Will not the Conference of royal authorities this day met in the city of Munich decide to complete that matter, in some way, I cannot now say how. Is not the "Time of the end," in progress?

But another question arises, 'How did the daily give way to the "Transgression of desolation"? Ans. I suppose that the daily was the power present in Daniel's day. And the little horn that came out of one of the four horns of the he goat subverted that, ~~but~~ not all at once, but he began his career in A. D. 612. this and 1260 bring us to 1872! Here again we arrive at the termination of 6000 years; and the end of Israel's subjection to gentile rule; the 2520 years. Again. Another question; How shall we find 1290 & the 1335. of Daniel 12. within the same space of time! i.e. within the six typical days of the great week, the six typical days of the week of Israel's subjection.



I reply: The end proper of Daniel's vision which he  
had in the third year of Cyrus, is Chapter 12: 4.  
What occurs in the after part of the chapter, is quite  
a distinct episode; and appears to be given to quiet  
the prophet's mind, so intensely excited by the vision.  
First, in the most solemn manner of an oath, the  
angel swears that there shall be a time, times, and a  
half; or 1260 years! From what? & to what? As I  
now look upon <sup>it</sup> from the commencement of Israel's  
subjection to the gentiles, to their utter dispersion among  
all nations, note this is not in this place ascribed to any  
of the forementioned powers, but to him who threatened  
to do it. He who lieth forever & ever. Scattering of the  
holy people had been effectually accomplished before  
Mahometanism arose. In A.D. 535 Justinian banished  
the Ebionites from Jerusalem & from Palestine. Gibbon  
says they fled into Arabia, & there history loses them!  
We have already seen that the scattering Moses pre-  
dicted, began 654 B.C. of course (with the loss of  
6 years in the beginning of our present era) the 1260 would  
transpire A.D. 612. At the rise of Mahometanism!  
What then? Our version reads all these ... shall be  
finished. But Boothroyd reads "All, shall be fulfilled."  
i.e. All the vision of the little horns there will come to  
pass, putting the time for that power to follow "The  
four horns that scattered Israel, Judah, & Jerusalem." See  
Zech. 1: 19.

But the 1290 days where do they come in? These cannot  
belong to the first half of the seven times, because in  
verse 9, the angel assigns them to "the time of the  
end." Further, they antedate the 1335 years by 45. If  
then they come into the six days of the great week,  
in the week of gentile rule, they must antedate the  
rise of the little horn of the gent power, by seventy five  
years; and this I suppose they do, to measure  
the space called "The time of the end," or the time  
that judgement sits to take away the dominion  
of the two final horns of the four great beasts that  
rule the holy land.

This reckoning would carry us back to A.D. 537, when  
the bishop of Rome was first invested with the  
primacy of All Churches, by Belesarius, under Justin-  
ian's decree, issued A.D. 533. The time of the end  
would then commence at 1297, when Napoleon  
Bonaparte took possession of the Roman States,  
suppressed the Popes power, & erected an Italian Republic,  
& after <sup>ward</sup> caused the pope to abdicate. From that time  
to this the powers of the world have sat in judgement  
on the papacy, & little by little, <sup>have</sup> taken away his do-  
minion, until the present is imminent literally  
exclaiming, "I am powerless." If the time of the  
end begins then, the 1290 brings us down to  
the first dismemberment of the turkish govern-  
ment, at the Naval battle of Navirino, which  
led to the independence of Greece. Since that  
time the ruling powers of Europe have sat in  
judgement upon that power; and are now under  
the cognomen of "The Eastern question." 537 + 1335 = 1872  
Here we have the fig tree budding, & putting  
forth leaves. Within five years I expect to  
see the Jews beginning to return to the holy land  
under <sup>some</sup> rational stipulations for its restoration  
to them. Then the fig tree will blossom, & I  
shall know that the Kingdom of God is near,  
even at the doors.

As to whether profane historians have given the  
same dates to the events of providence herein  
noted, is of little consequence to the settling of  
the true periods of prophetic times. God himself  
has noted the events, & given the times, and  
rest assured they will all "be fulfilled."

Yours in love of the truth  
Samuel Davison.



# Notes on Perinus of Daniel.

Has the seventh angel sounded. It is a great mistake to suppose that all holy scripture is to be understood literally. The Lord said "I have also spoken by the prophets, & I have multiplied visions, & used similitudes by the ministry of the prophets." Hosea 12:10. When Daniel explained Nebuchadnezzar's dream of the molten image he said to the King "Thou art this land of Babel." A large number of scriptures are based on this principle. Hence I am sure your article on that subject is faulty.

The little horn of Dan 7:8 & the evilful king identical. A good article. Two exceptions. The vile person I think is Antiochus Epiphanes. The evilful king, Mithridates & his successors. Instead of daily sacrifice, I read abomination, or offering. I think the sense is - The then present pagan oppression shall be taken away by its multiplied transgressions. A hornetism supplanted paganism, which ever it prevailed. II.

The little horns of Dan 7:8, not identical. The dissimilarity of the two horns is well proved. The prince of the covenant was the high priest of the Jews, Isa. 43:28. The prince of Dan 9:26, 27. was Jesus Christ specially, but in figures all preceding dispensations of the same kind. The Prince of the host Dan 11:21. Ptolemy Philometor, who entered into covenant with Antiochus, & was subverted thereby.

The Great & terrible beast of Dan 7:8 & the little horn of ch 8 not the same. Very well proved.

Rise of the little horn of Dan 8. All correct. Instead of latter time, the Queen's version has "In the end of their kingdom."

The Duration of their Kingdom. Certainly both horns are to stand 1260 yrs. and they came in the latter part of the 2300 days, but the seventy weeks of Dan 9 - are not all included in it. or there must have expired in 1810 2300 minus 490 = 1810. This was Miller's mistake. 49 years the city & sanctuary were building in troublesome times: in 1810, after Antiochus had completed the work, there was a covenant with a Persian officer, & the sanctuary was broken down by the heathen 7+1=8 x 7=56. 490 minus 56 = 434. B.C. when the 2300 began. The 490 began with Daniel 2. Haggai's mission, see Haggai 1:1 & Ezra 5:1. 1810 minus 507 minus 17 = 490. The 17 is years 7. Can't pass 7. Inverness & Dan 2.

Identity of the horn. I see without a fault.

The League. I think article a mistake. The league was between Antiochus Epiphanes & Ptolemy Philometor. See Rollin, vol II. 1192, 1194. - The prophecy of the Evilful King begins Chap 11:36. "And a King."

The prince of the host. All right.

The Sacrifice. This word in all these prophecies in our version is put in italics. I never could make out how the Great horn takes away the sacrifice! but the little horn abomination, & all it pleases. I think your criticism is correct, but your inference is faulty. The 1290 does come in in another place.

Dear Brother, I have been very busy lately, & have not had time to write you. I have been very busy lately, & have not had time to write you.

I have been engaged upon another work, which I did not want to lay aside until finished. I thought first of just acknowledging its receipt & answering at another time, but having delayed it until I had time to reply, but I have never got at it until this moment, & I am not prepared to make an answer now for I have never read it, or a single line, since the first day I received it. I read it then to Mr. Sheffield, & we both thought it too complicated for a very brief answer & so just to your labor in compiling it. I am being confined with rheumatism, I concluded to make a beginning.

First let me say, - I have only one Greek Testament, & that is, in the old Latin letter, with so many alterations it is quite difficult for me to read, & my only lesson is Greek & Latin, with which I have a very imperfect acquaintance. It is therefore too much labor to me to undertake to follow your Greek readings so as to profit by them; much more so to criticize them. All I can do with them is to receive them as you give them. I have no Septuagint now as I know of any in these parts. Second, I have reasons - valid in my own mind - for rejecting the Septuagint translations where it differs from the Hebrew. I have no confidence in Josephus' account of Ptolemy Philadelphus sending to the High Priest for 70 or 72 translators, for from each tribe "the ten tribes" were not represented at Jerusalem at that day. There were Alexandrian Jews enough in Egypt to make such a translation, or would suit <sup>any</sup> purpose. 2 The prophetic times of Daniel manifestly reckon the seven times of Moses, & carry the great week of Daniel.



3? The pretence that our Saviour & the apostles  
prefer the Septuagint to the Hebrew text in their  
quotations, I regard as only the partial assumption  
of interested men. Eminent scholars say, that of  
the quotations from Matthew's Gospel, <sup>as they</sup> appear  
to be from the ~~Septuagint~~ Septuagint, seven are found  
to be taken from the Hebrew text; and of the ~~others~~ others  
they offer little that differs; moreover the latter are not  
personal quotations. Further St Jerome supposes  
that according to a copy which he had seen in a  
library in Caesarea, the quotations the quotations  
were made in Hebrew." See Gibbon v. 2. p. 574. b. d. e.  
On the whole the Septuagint is of no more author-  
ty with me, than King James version. Both were  
made by authority of arbitrary kings to answer their  
own personal ends.

This disposes of your Greek renderings so far as  
they vary from the received Hebrew text.

As respects your first paragraph on the time  
of the Kingdom, I understood it to begin with  
the ~~destruction~~ destruction of Antichrist, the over-throw of  
the power of sin; the ruin of Egypt, the end of gentile  
dominancy; & the termination of Israel's afflictions.  
These are contemporary events; & yet there must be  
a succession in their actual accomplishment. At  
what period or stage of their accomplishment "The  
Son of man will appear I do not know. But I  
have confidence the prophetic times of Moses  
& Daniel & the ~~Apocalypse~~ Apocalypse as ~~fixing~~ <sup>fixing</sup> the  
times before determined of the Father. And I  
have also a growing assurance that the breaks  
in those times as far as the Chronology of the world  
is concerned, are supplied by inspired opinions  
of events that fill them then up. And I have  
confidence too in the calculation that the times  
of Israel's subjection to the Gentiles end in 1872 or 3.

Seven trumpets. The <sup>first</sup> six trumpets the fortune, <sup>(page)</sup>  
& fate of the Catholic - called "the holy Catholic Church"  
embracing the Roman & the Greek churches. The seventh  
trumpet contains the seven vials of God's wrath, and  
the sixth his judgement upon <sup>the</sup> Turk's empire & the uniting  
of the nations to the final conflict; the seventh vial, the  
judgement of all the powers that corrupt the earth; the  
seventh vial is the finale of these powers; but the seven  
run through David's "Time of the end." Why O Beasts  
they ruin, & finally destroy both the Roman & the  
Greek little horns; & make his foes his footstool where  
right it is to reign.

We must allow the spirit of misperception the  
use of Rhetoric as well as ourselves! When this is done  
& the wealth, & princely power, of the old patricians of  
Rome, are considered, the judgement scenes of the sixth  
seal use not too strong for the judgements that befall  
them in the full of paganism. Death to such men in their calamities  
was of a relief, & as they had persecuted Christ's people, it felt it to be the wrath of God.  
The predictions of the events of the last days, which you  
give from the prophets, & the evangelists, I think pertain  
to the 7th vial principally, & are mostly future; so far as  
the warning is concerned. A part of the events you particu-  
larize I think occur after "The Lord shall have come, &  
appeared his right to David's throne; as Isa. 66: 18.  
The signs of heavens & in the earth are given to fore-  
tell events, not to measure periods.

I am persuaded in my own mind that some of the  
circumstances which you associate with signs  
of the Lord's coming, follow after, as Isa. 66: 18 &  
Ezek. 13: 9, 10. Amos 8: 10. Rev. 8: 3, 5. I think belong to events  
long since past.

The Jubilee is  
I think with you, a typical institution; but instead  
of measuring the 2520 years by it, I think it measures  
their time from its institution. But I cannot locate  
the time by it. 24 Chron. 26: 21. Sup of the Babylonian  
captivity it should be seventy years "To fulfil the word  
of the Lord by Jeremiah the until the land enjoyed her  
Sabbath."



to fulfil three score years & ten." Now if we reckon  
490 years back from the Babylonian captivity in the fourth  
year of Jehoiachin I believe it will carry us to the seventh year  
of David's reign, or the year he entered Jerusalem to reign. <sup>(see the Kings of David's line.)</sup>  
If this be so, it would seem that they <sup>did not</sup> keep the  
Sabbatical year after that! The jubilee I believe is not  
called the Sabbath of the Land. I do not find that it was a  
Sabbath at all. And I find no account of their ever celebrating it.  
Indeed how could it be a Sabbath, when it required the can-  
-celing of all debts; the liberation of slaves; the returning of  
forfeitures, <sup>& mortgages,</sup> & so forth? These things required  
labor, & that servile labor. It was in fact an institution for  
balancing their civil polity! It not being a Sabbath  
accounts for its following every Sabbatical year.

It appears by Lev 26:34. that Moses anticipates their not keep-  
ing the Sabbatical years; & by 1 Chron. 36:21. they had omitted  
Seventy times under the reign of the house of David, &  
this would make ten Jubilees. Now if the whole time of their  
afflictions <sup>& oppressions</sup> is to be reckoned by Sabbatical years, according  
to Leviticus 26. then 360 Sabbatical years gives 50 Jubilees; &  
from their entrance into the land of Canaan 20 years  
( $490 \div 49 = 20$ ) = 70 Jubilees. This would make the first jubilee  
in the <sup>49th</sup> year of their <sup>entering</sup> possession of Canaan. That is reckoning  
from their leaving Egypt. But their Sabbatical year does  
not appear to have been reckoned until they <sup>possessed</sup> Canaan  
& if they were six years dividing the land, the seventh would  
be the first Sabbatical year; & the fiftieth from that, <sup>would be</sup> the first  
Jubilee. This brings the first Jubilee in the year of the world 3570  
seventy Jubilees from that is  $49 \times 70 = 3430 + 3570 = 6000$ . A.M.

That is the most I can get out of the Jubilees as to  
time. 25-14 they left Egypt, <sup>in</sup> the wilderness, six years  
dividing the land, the first Sabbatical, second Sabbatical year. The  
Jubilee after leaving Egypt.

I confess that although I went over this years  
ago it never satisfied me about determining  
the time of Israel's return to the land of  
promise.

## Remarks on Verses of Daniel.

The 1st Chapter of Daniel so accurately portrays the  
history of the successors of Cyrus & Alexander that  
Porphyry, a Greek philosopher, a professed enemy of divine  
revelation, because he could find no other proof of it,  
the divine original of these prophecies, pretended that  
they were written after the events had occurred; and  
that they were rather a narrative of past things, than  
a prediction of the future. He flourished in the 3rd cen-  
tury. The 1st Bk of Maccabees was written by John Hyrcanus  
in the 2nd century before Christ, who the Jews were yet under  
the Grecian dominion; & he very intelligently gives the  
dates the years of the reign of Alexander & his successors  
up to his own time; & how their movements affected  
each other & especially his own people. It is believed  
that Josephus borrowed from this book for his history.

The 1st Mac. - is said to have been a copy of the Chronicles  
of the priesthood. <sup>See Cap. 1. v. 24.</sup> The 2nd Mac. - is ascribed to the Jews  
in Egypt. See Cap. 1. v. 1. Read the Maccabees & then Rollin's  
history of Alexander's successors, vol. III. Bk XIX. Chap. 14. especially  
Sec. 14. & I think you can hardly fail to see that Antiochus  
Epiphanes is the vile person of Dan. 8. And of course  
his predecessors, the predecessors of Daniel & his people.  
And that verses 32. to 35 apply to the Maccabees. At this  
stage the prophecy makes a pause; & this is as far as  
most interpreters of the prophecy have succeeded in  
elucidating it; because they will have Antiochus a type  
of Antichrist. Whereas I think the prophecy was fulfilled  
in him.

The wildful King of verse 36. is to prosper until the indigni-  
ty be accomplished. This I think can be no other indig-  
-nity than God's displeasure with Israel. The same as  
Dan 9:24. If so, it is a power that lasts until the times of  
the Gentiles end, & deliverance comes to God's people. But  
at the time of the end the King of the north shall come  
against him. So long as the Kingdoms of the Seleucians  
lasted, Syria was the north power & Egypt the south. But  
in the 1st century B.C. the north power was the Roman Empire.



Syria becomes the stronghold of the wilful King of the King of the north is gog - or in modern terms Russia. And the "time of the end" (that is when the judgement of the wilful King takes place) the King of the north shall come against him like a whirlwind with many ships with chariots & with horsemen. Ezek 38.7. "Thou shalt come & ascend like a storm, thou shalt be like a cloud to cover the land, thou & all thy bands, & many people with thee." &c. (The 38 & 39 chaps follow out this matter to its end)

Daniel says this King of the north "shall enter into the countries,  
 & shall overflow & pass over. He shall enter also into the glori-  
 -ous land, (not only the strong hold of the air, ~~the~~ King but)  
 the holy land, & xxx to the 45. and he shall plant the tabor-  
nacles of his palace between the seas. (Constantinople) in the  
 glorious holy mountain" (Jerusalem) "Yet he shall come  
 to his end, & none shall help him." Ezek. 39. gives what his  
 end shall be. (Read). Then comes the time of trouble such  
 as never was since there was a nation to that same  
 time," and Michael stands up for the deliverance of Daniel's people.  
 For all this the preparation is now in progress, & I expect  
 one of this day will see its fulfilment. Constantinople as  
 is the stronghold of Mahometanism, & Russia believes her destiny is to have it.

Dear Brother my arrow in this reply has not been to combat  
your positions, so much as to give you a renewed outline  
of what I think are the true intents of holy prophecy; and  
a clue to the events which I think we are next to  
look for. If I have not taken up all the points given in  
your letter, I have taken up all that I thought requisite to  
a proper elucidation those prophetic truths that relate to our  
day & the coming Kingdom of God. I am ambitious only  
to know the truth, & make known the same to others.

I think you mistake when you say I said "I know of no Book by the name of Malachi." I think you will find it "I know of no man, or prophet, of the name of Malachi.. Malachi is general name, signifying Angel, or Messenger. Ezra - I suppose was that Messenger.

I noticed the loss of your book. I sympathize with you in so affecting  
I send a few cents to furnish & to Mr. R. L. Smith.

Page 3

1. <sup>14</sup> The daily abominations

You say that the fine tunes of David's Psalms  
is supplied by thumms in the Sep. signifying sacrifice  
is sacred rites. This does not miss the supply wise  
Abominations, because the sacrifice, or sacred <sup>rites</sup> ~~rites~~  
of the heathen are as much an abomination as the  
military prowess which trampled down the hearts of  
Jehovah's servants & one was usually a man of  
attendant of the other.

I see no difficulty in applying the same form of exposit-  
ion in Daniel 8: 11, 12, 13 & 31: 31 & 32: 11. because  
the three several visions given in these places are  
the ~~separate~~ <sup>separate</sup> visions of the powers of tribulation,  
that should succeed each other until the Kingdom  
of God shall come. & we all agree in this that  
the two succeeding the first continue to tread  
down the host & the sanctuary: whereas after the  
Persian taking away & treading down, we have no  
account of any divinely directed restoration of  
the temple or its services: what the Jews did in this  
they did voluntarily & of their own minds; and  
if (as I said in my treat), Malachi was no other  
than Ezra, the last of their prophets, their was no  
prophet to direct the restoration of the sanctuary &  
its services: for neither John the Baptist nor Christ  
nor his apostles ever expiated in the restoration of the  
sacrifices or the services of the temple. Instead of  
of desolators they grew worse & worse until that system  
"vanished away". It is in this way I understand  
that both the Sanctuary & the host are given to be trod-  
den under foot, unto 2300 Sanctuary days, <sup>ie</sup> Evening  
& mornings."

2<sup>d</sup> A difficulty in the 40 weeks.

The vision of the mouth of Daniel. is separate and distinct from all the others. It is given in answer to his prayer in the first year of Babylon, before the restoration of the Jews from Babylon began, & in answer to Daniel's prayer for that restoration as promised



key Jeremiah. From that prayer it is obvious that Daniel hoped for the restoration of the divine presence in the sanctuary.

"Overhead, hear the prayer of thy servant, & his supplications, and cause thy face to shine upon thy servant that is devoted for the Lord's sake."

Daniel does not seem to understand that God had wholly given up that sanctuary under their ancient covenant, yet such appears to be the meaning of Jeremiah 7: 12, 13, 14, 15, 16. The Shekinah was no more to appear in that house until Messiah the Prince of the house of David should come, and that Daniel might not wholly misapprehend what God would do for them, he is informed that 70 weeks waiting for the Messiahs appearance ~~was~~ ~~off from~~ determined upon thy people, & upon thy holy City. ~~that is to wait for the messiah~~: the import of this I understand to be as follows, viz. Altho according to Gods promise to Jeremiah, he would bring back the captivity of Judah, yet they were so unsanctified a people that they had a course of iniquity & of transgressions to run before their iniquities were full, and ere the time to make reconciliation for iniquity should come, & this is stated from the going forth of the commandment (by Haggai & Zechariah) to restore & to rebuild Jerusalem, This is divided into three periods 7 weeks, 1 week, & 62 weeks. Seven weeks the city - the street, & the breach in the wall, shall be builded in troublous times, reaching to Nehemiah's times under Xerxes the Great, & the patronage of Esther, immediately following that they would fall under Persian rulers, who at first would make a covenant with them, & in the midst of that week the renewed sanctuary would be again full under heathen rule & be deserted of its worshippers; After this for 62 weeks  $62 \times 7 = 434$  - prophetic days would continue under gentile rule, when Messiah the prince would appear. In my Chronological table, I believe I give the

relative states of these several transvections in the  
 7 terms of Sorell's afflictions.

1. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup>

Please observe verse 25. Says unto Mesiah the Prince.  
verse 26. Says After 62 weeks. or after 434. days.  
which leaves no discrepancy. All the prophecies of the  
humiliation & sufferings of mesiah are alike indefi-  
nite about the time of his duration. All these  
times were historically fulfilled.

3<sup>o</sup> The time of the End.

All the periods of Israel's dispensing, & the reign of the Gentiles, are called "times", with some appendages which limit & ascertain the duration; & if I understand you rightly, such is the force of eskato in your greek quotations, that being in the plural - endings, I take it to be equivalent to saying there will be three endings of the wonders that have assailed the afflictions of the people of Israel. Persia was the first power, under the 2300-period, that dispersed & triumphed among Daniel's people, and they accomplished their mission, finally, at the time the Mahomedan power arose; from that time to the end, i.e. from 612 to the termination of the  $3\frac{1}{2}$  times is  $612 + 1260 = 1872$ . then he will have accomplished to scatter the ~~holy~~ powers of the holy people: that this first explanation carries the testimony to the end, I have no doubt, for, it is added, "when" - all those things are done, "all these things shall be finished". The final end is reached then. But there will be intervening periods; & the sacred number goes back to take up the historic period of "the abomination that astanishekh", where end has already commenced. That this is distinct from the "daily" i.e. the power that existed in Daniel's day, is obvious, & that it is the Little Horn with the eyes of a man, speaking great words against the Most High, is fairly comprehended in his power of astanishekh.



The object of Chap. 13 from verse 5 to the end appears to me to be to give summaries of the last times of the desolations of Daniel's people. He begins with that power which was the last subject of prophecy, viz. the little horn of the gent. power, after that he brings up the little horn of the fourth beast of Chap. 7. which came up in 537, runs its time, times & twisting of time = 1260 & suffered judgement 1797. 50 yrs after, viz. at the end of 1290 from that period the judgement falls upon the little horn in 1824, in the dismemberment of the British empire, & finally by the mispractices of Greece & the falling away of Bulgaria. 45 yrs after that is the first end of the Mahomedan power over the holy land the 1335 days, when Daniel is to stand up in his lot. From every consideration I can find bearing upon it, I am compelled to come to the conclusion that "The time of the end is coincident with Chap. 7. 26. "But the judgement shall sit, & they shall take away his dominions, to consume, & to destroy, unto the end." & the 1290, & the 1335 are given to mark the progress & the end of that judgement. I think "The time of the end" further measures the events & locates the events of the 4. th verse. "Shut up the words, & seal the books, to the time of the end: many shall run to & fro, & knowledge shall be increased." "What, after all is fulfilled? Nay, but whole judgement sits. "Many shall be purified & made white, & tried; but the wicked shall do wickedly: & none of the wicked shall understand; but the wise shall understand." Understand what I surely the the progress of prophetic events, that they may be a ready people in the day of his power.

I think you mislocate & confound distinct events when you associate the 10. th Seal with "The time of the end." I cannot in a letter like this give you a commentary on the Apocalypse; but suffice it to say, for many I have not a shadow of a doubt but that the 6. th & 7. th seals describe the fortunes & fate of the Roman empire from John's day to the overthrow of paganism under Constantine. The Seventh Seal

### X. Classification of the Persians.

After running the period of your first paragraph it rightly the point holds on to it. 69 weeks is not given as a cycle, it is only a human inference. The angel says 70 weeks are determined to anoint the Most Holy. - The point to begin there is given, "the going forth of the commandment" see Ezra 6. 1. The Jews were commanded in the name of the God of heaven." Verses 26 & 27 though following the cutting off of Messiah are obscure, because badly divided. End the paragraph 26. at "himself." make a full stop, & read the remainder as a first summary, comprehending Persians, Greeks & Romans through their whole career, & the obscurity is removed. The people of the prince I suppose means not in 3 titles but all that preceded him to Nebuchadnezzar's time. -

To harmonise all the historians accounts we must make them tally with inspired truth. Thus they all concur in saying the Persian King <sup>came</sup> conquered 206 yrs the Greeks 250 - Rome 65 which is 524, 44 years too much. The difficulty is this - ~~the beginning of~~ the Greeks began to reckon the era called the era of the Seleucids, when Seleucus first entered Babylon in his own name. Hence a here about 247 years after Alexander's death. & all historians reckon the era from that period where as I am satisfied that Seleucus dated it from the beginning of Alexander's



Kingdom <sup>every thing</sup> for he claimed to perpetuate that Kingdom  
hence the title "The Kingdom of the Greeks." This would  
throw it 14 years back ~~up to~~ the Persian era - this  
would make it 14 less. It would then stand Per 206 Greek 231  
Rev. 65. = 507 minus 17. For Cyrus 7, Cambyses & Darius 8. 206 -  
= 17 = 490. the 2<sup>d</sup> of Darius.

I think this will unravel your X<sup>th</sup>. & harmonize  
all ~~of~~ periods. as far as Bible statements are concerned.

### XII Inferences.

Cutheus is definite that John's imprisonment was near the  
close of Darius' reign; & that he return to Persia under  
Verc. 97. See Ec. His pp 102, & 103.

The word Malachi signifies "my messengers." I suppose  
properly the title of the book. I know of ~~no~~ no man of  
that name. Ezra I suppose wrote before Nehemiah's  
ministry consequently before 434 B.C.

The overthrowing of the Kingdom of Israel was to  
the Assyrians. Babylonians Persians Greek Romans.  
all embraced in the first half of the seven times of afflic-  
tion. ~~that~~ the Mohammedan Kingdom will last until the battle of  
Armageddon. At present then I am not aware of S. Daniel



Review of Journal from Complication p 90

153

154

Wesley M. Law

129

12

26

37

219

158

29

41

59-65

Periods of Dan vol 6-13-21-26  
37-46-52-71-78-85-94-102

Tobacco 67

Business Meeting p 44

Conference p 90

Change of Name to Town & Pub. Adv. p 1

Marion Sab School p 8

Parish moved over Church p 32

Prizes donated to Marion p 5



# THE HOPE OF ISRAEL.

VOL. I. WAVERLY, VAN BUREN COUNTY, MICH., NOV. 2, 1861. NO. 21.

## The Sanctuary.

### REVIEW OF 'DAN.'

PRO. DR. DR. I want to say a few words about that sanctuary with two apartments. And perhaps we may be led from 'vain teaching,' to embrace the Bible truth on this subject, without the help of fables, either of men or women.

We are told that Moses was an impostor, in 'making two apartments in the sanctuary, when God only showed him one.'

Who knows that God only showed him one? We read that the Devil showed Christ 'all the kingdoms of the world and the glory of them.' And was it impossible for God to show Moses some part of this world, that was to be the final inheritance of God's people? He did show Abraham as far as his eyes could behold. And as Moses had started to lead God's people to that inheritance, is it unreasonable that God should give him some type, or symbol, of the union of earth with heaven, that should take place in the future? a symbol by which they could see the way that man was to be brought back to the immediate presence of his maker? If he did give Moses such a symbol, let us take the Bible, and the Bible alone, and we shall find the truth on this subject.

And now for the symbol. In Exodus 25:8, God says, "Let them make me a sanctuary."

WHAT FOR?

"That I may dwell among them." Now remember we are looking at the type. Now, let us see what John says about the antitype of this sanctuary.

Rev. 11:19. John says, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testimony." Not a hint that John gave of two apartments (I wonder if he saw more than one?) Now, let us hear John again. Rev. 15:5. "I looked, and, behold" (What do you see John?) "The temple of the tabernacle of the testimony in heaven was opened." Not a word about two apartments! But right the reverse. The temple of the testimony is opened, wide open, so that angels can come out, right in sight of John. So he testifies.

But once more. Rev. 21:3. "And I heard

a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.' That this temple is the antitype of the old sanctuary, in which was deposited the ark of God's covenant, we think no one will deny.

And now let us see if we can find what has become of the first apartment of the old sanctuary. (To the law and to the testimony.) Let us turn to Matt. 27:50-54. Here we learn that the death and resurrection of Jesus, had something to do with the sanctuary. 'The vail that for years had divided between the holy and the most holy place, and thus forming two apartments, is parted from the top to the bottom, and leaving but one apartment, showing the end of the type, and the ushering in of that gospel that brings 'life and immortality to light,' and showing clearly that the great antitype has but one apartment. Now, let us hear Paul, Heb. 10:20. Here Paul says the way is opened into the holiest of ALL, "by a new and living way." (mark.) "through the vail, that is to say his flesh!" We can now see that mortality is the vail that separates God's people from the 'most holy place.' Hence the vail that was hung up in the sanctuary was a type; and the parting of that vail, when the rocks rent, and some of the graves were opened, showed forcibly, that the antitype would be fulfilled in the resurrection.

Now, all false views come from false premises. In Dan. 8:14, the angel says, that "unto 2300 days; THEN," (and not 20 years after; but,) "unto 2300 days; THEN shall the sanctuary be justified." [Margin.]

Now, if we admit that these days ended in 1844, then we must admit also, that the prophecy has failed; for, no one claims that the sanctuary was cleansed in 1844, so as to fulfil the prophecy, only the cleansing commenced then, which is all outside of the 'word.'

Now, if we can get the right starting point for the 2300 days, which we understand measure the time of the vision, then we shall find when the sanctuary will be cleansed. If Daniel saw the 'ram' at the height of the power of the Medo-Persian empire, it must have been, (according to history, both of White and Royal Robins,) at a



near the year 427 B. C. Now, add 1873 to 427, and you have the 2300 days of Daniel and in 1873, when we expect that the tabernacle will be with men, justified and cleansed.

But again, the priesthood of Christ is not after the order of Aaron. (So says Paul.) If it was, we be to the world since 1844. Why? Because after the high priest went into the most holy place, on the great day of atonement, no one could have any access to the high priest until he came out; no matter how urgent the case might be. Now, if our high priest is after the order of Aaron, (as some teach,) and went into the most holy place in 1844, no one has had any access to him since that time. Is it any wonder that those who teach thus should leave the gifts of the church, or give them up? Nay, more, is it any wonder if they make a calf, (as did Aaron, while Moses was in the mount,) in these last days of Spiritualism, Visionism, and apostasy.

But, to return—Paul says, Heb. 9: 24, 'Christ is not entered into the holy places made with hands.' Why? Because, as we have already shown, they were only a type or figure of the 'true.' But says Paul, 'Christ has entered into heaven itself, [not 2 heavens,] there to appear in the presence of God for us.' We have shown that the veil of the holy places made with hands had been parted at the first advent, and that the true tabernacle will be revealed at the second advent, at the end of the 2300 days, when God shall dwell with men. Not in two apartments, having his glory veiled from his people, but his hand shall wipe all tears from our eyes, says the Apostle. And again—We shall be like him, for we shall see him as he is. Then the veil that was parted at the first opening of the graves of the saints of God will have its great anti-type in the resurrection of all who sleep in Jesus. Not only shall the veil of Mortality be removed, but death shall be swallowed up in victory! Man shall be made immortal, and shall have right to the tree of life that stands in the midst of the paradise of God! Glory to God, for the resurrection! Man is not always to be mortal: away from his Saviour, from God, and from heaven! The great plan is now revealed. The process is going on. Time rolls fast. Soon Jesus will come again, the second time, without sin unto salvation. Then the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Our conclusions, then, are these—The Bible says that Christ is our high priest, not after the order of Aaron, but after the order of Melchise-

dec: and I believe it.

Paul says, the abiding priest, [that is a high priest] 'continually.' And I believe he is such an high priest.

Paul declared that Jesus had entered into the holiest of all; and I believe it.

Stephen declared 1800 years ago, that Jesus stood at the right hand of the majesty on high; and he says he saw him there. And I believe he did see Jesus at the right hand of his Father.

Now, if the Bible says that 'the temple of God in heaven has two apartments, just show it to us, and we will believe it.'

If the Bible says that salvation's door was closed in 1844, just show it to us, and we are bound to believe all the blessed old Book teaches us. But, remember, in all matters of faith, we want, and must have a 'thus saith the Lord.'

Yours, for the truth, JOHN REED.  
Allegan, Sept., 1864.

Original.

### Christian Unity.

May be increased by writing to the scattered ones. Eph. 4: 3-6. "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all."

Here are seven unities, given by the Apostle, why we should be one, in the unity of the Spirit.

1. ONE BODY.—The Church belongs to God. It is redeemed by Christ, and is his body, of which he is the Head. As the head is all in all to the body, so is Christ. Where only two or three are met together in his name, there he is with them by his Spirit and power. Yea, he knows them that are his, though they should be located for a time alone. Let us hold fast our glorious living Head; that we may be living members of the body of Christ.

So far as the name is concerned, 'The Church of God'—'The Church of Christ,' are scriptural names of the people of God taken collectively. We should all be satisfied, I think, with the scriptural name. We should beware of all sectarian parties and divisions.

2. ONE SPIRIT.—As the Spirit of God, the Spirit of Christ, and the Holy Spirit is one, so every member of the one church is a temple of God, and must be holy. Love, unity, and peace, all the fruits of the Spirit—are wrought in us

by the heavenly Comforter.

3. ONE HOPE.—True Christians have fled for refuge to 'the hope set before' them in the gospel, which hope we have as an anchor of the soul, both sure and steadfast, which entereth to that within the veil; whither the forerunner is for us entered. Christ is our hope, the despised of the world, who is laid up in heaven with our life in Christ. For God, in Christ, has given us everlasting consolation, and good hope through grace. This hope of eternal life is by the resurrection unto life from the dead. It is the lively, or living hope, yea, the hope of life and immortality. This is 'that blessed hope of the glorious appearing of the great God, and Savior Jesus Christ.' May we, brethren, abound in hope through the power of the Holy Spirit. All other hopes are as the spider's web, and will soon fail. Having this hope in God, we need not despond forever. "Why art thou cast down, O my soul. Hope thou in God, for I shall yet praise him." Ps. 42. Ps. 43.

4. ONE LORD.—He is Lord of all. He is from above, and above all. He is the Lord from heaven, over all God blessed forever. "Ye call me Master and Lord: and ye say well; for so I am." "The servant, [or disciple,] is not above his Lord. And why do ye call me Lord and master, and do not the things that I say." "If I then, your Lord and Master, have washed your feet, you ought to wash one anothers feet." "Be not called of men Rabi, Rabi, for one is your Master, even Christ." "Every knee should bow, and every tongue confess that he is LORD, to the glory of God the Father." When he comes to reign "KING OF KINGS, AND LORD OF LORDS," saints and angels will joyfully sing, with immortal tongues, hallelujahs to his great name! Amen.

5. ONE BAPTISM.—How much division, discord, and unholy controversy, would have been saved to the church, if all believers, and no others had been immersed into the name of the Father, Son, and Holy Spirit. Hapily for those who are looking for the second coming of Christ near, they have one baptism.

6. ONE FAITH.—The faith of God's elect, is fixed on his word of truth. It is the belief of the truth in the love of it. A pure faith, will be careful to embrace the whole truth, and nothing but the truth of God. I think the holy scriptures contain God's word to us, making due allowance for a few slight mistakes of transcribers, and the imperfection of translation. So that an honest man of ordinary powers, who

reads and obeys it all, according to the best of his knowledge, will be sure to find the 'strait gate,' and walk safely in the narrow way to life eternal in the heavenly kingdom. And I am persuaded that an honest man will be able to discern the superior excellence of the Bible over the traditions of men, the visions, revelations, and spirit manifestations of this age. "What is the chaff to the wheat? saith the Lord." "He that hath a dream, let him tell a dream; he that hath my WORD, let him speak my word faithfully."

"If they speak not according to this word, it is because there is no light in them." Jer. 23: 28, & Isa. 8: 20. "Whereto we have attained, let us be of the same mind, let us walk by the same rule." Phil. 3: 16. In a word, faith is a primary requirement of the gospel, and a most excellent grace. It finds the sinner lost, and brings him to Christ for the remission of sins. It purifies the heart. It works by love. It overcomes the world. It gives him power, to look back to the cross, and see his Savior suffering and dying for him, for his sins. It looks forward to his second coming in glory, in hope of eternal life and glory in his everlasting kingdom, with Christ and all the righteous. Lord, work in me and all thy people the work of faith with power. As "faith comes by hearing, and hearing by the word of God," incline thy children to read, meditate, and believe and obey all thy word of truth. So be it.

7. "ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL"—Thus we come to the eternal and glorious fountain of all good! "Let thy kingdom come, and thy will be done on earth as it is in heaven"—yea let the whole earth be filled with thy glory! Amen and Amen.

Dear Brethren, with such inducements as these, shall we not strive to keep the spiritual union of the Lord—in the bond of peace—peace with God—in our own minds—and with all men.

I am your brother, in peace and love.  
Union, Iowa. S. EVERETT.

THE HOPE IS BEHIND HAND.—Yes, because we got out the 'LITTLE PREACHER,' changed the form of the 'HOPE,' and went to conference. Lay the blame to Ex. E., and he will try to do better.

BUT IT IS BADLY PRINTED.—Yes. That is because the parchment on the tympan of our little press is like Hood's army, 'all cut to pieces.' We sent to Kalamazoo and Chicago, but have thus far failed to get any. We shall try, however, to get it without farther delay.

Send 25 cents for 'The Little Preacher.'



## THE HOPE OF ISRAEL.

PUBLISHED: Once in two weeks.

GILBERT CRANMER, Editor.  
JOHN REED, Corresponding Editor.

### EXECUTIVE COMMITTEE.

JOHN L. STAUNTON, President.  
HARVEY S. DILLE, Secretary.  
HIRAM GOBLE, Treasurer.

Letters, and communications for the HOPE should be addressed to  
H. S. DILLE, WAYERLY, Mich.

I expect, the Lord willing, to be with the brethren in ALAMO, Sabbath, Nov. 12th. D.

The TWO WITNESSES, by Eld. S. DAVISON, and other interesting articles, in our next.

The Hope will hereafter be published in its present form, and fair print. Its prospects were never so bright as now.

We have understood that Bro. WALLER talks of moving to Hartford, and go into to the field this winter. We hope and pray that the news may prove true.

Bro. CRANMER has gone on his mission to New England. May Israel's God go with him, and may the old soldier never more lay off the armour till the war shall close with victory over death and the grave!

We see by the 'Voice of the West,' that there is to be a grand rally of the Advent brethren East and West, at Buchanan, in this State, commencing Dec. 8th, and continue several days. Some of the best speakers of the age are to be there.

### The Conference.

It was one of the most glorious meetings of God's people we ever attended. Never did we see a more Christ-like spirit manifested among the brethren. Every movement showed that honest souls had met to learn something from God's Book; not to quarrel, though they might differ. The sermons, by Brothers, JOHN FARUN, PETER S. DEVON, and GILBERT CRANMER, breathed the language of love, and were rich in instruction from the store-house of God's eternal truth. The prayers were fervent, the exhortations warm with the love of Jesus; and cheering testimonies were given by Christian soldiers of all ages, from children of 12, to veterans of 70. Religion in the heart, was manifested by tears of

joy that flowed from many an eye; and yet more forcibly manifested by Christian deeds. Money came in freely to help the office, and to send Bro. CRANMER to Portland—also a liberal contribution for Bro. DEVON. This Brother was Providentially brought to the meeting, by being disappointed in Kalamazoo, by a false brother in the church of which he is a member. All hearts were made glad by his presence, and our prayer is that heaven's richest blessings may attend him to his prairie home in Iowa, and wherever he may go. May God, by his free Spirit, lead him into all truth; and finally, may he with us be so unspeakably happy as to meet in conference with all the redeemed in paradise restored!

Original.

### Important Questions.

DEAR BRETHREN AND SISTERS IN CHRIST—Truly we are living in a very solemn time; when we can see, by all around us, that the earth is fast ripening for the harvest; a time when 'wicked men and seducers' are waxing 'worse and worse, deceiving and being deceived; and a time when men have 'a form of godliness, denying the power thereof,' having their affections set upon the things of this world; and a time when many are departing from the true and living way, and the love of many is waxing cold. And now dear brethren, considering all these things, how it becomes us to ask ourselves a great many deep and searching questions.—

Are we, as a people, preparing ourselves for the clouds that are fast gathering over our heads? and just ready to break upon us. Are we striving to keep ourselves 'unspotted from the world?' Or are we suffering the cares of the world to drive away that meek and lowly spirit from our hearts? Is our conversation in heaven? from whence we look for the Savior? or are we daily indulging in conversation that is calculated to grieve the Spirit of God, and bring a reproach upon his blessed cause? Do we show by our works that we believe that Jesus is soon coming? or are we saying by our works, 'My Lord delayeth his coming?' Are we contending earnestly for the faith once delivered to the saints? or are we, in this time of trouble, when it is most necessary for us to be watching and praying, suffering ourselves to grow stupid and lifeless? saying, 'A little more sleep, a little more slumber, a little more folding the hands to sleep?' Are we in our little bands, so united in the bonds of faith and love, that when we see troubles and dangers

approaching we can as one man cry mightily, 'God, and with boldness claim the promise that, whatsoever we ask in the name of Jesus it shall be granted?' or, are we trusting in our own strength and wisdom, and making ourselves among that number whose hearts are filled with fear, looking after those things that are coming on the earth? when it is said 'perfect love casteth out all fear.'

Now, I believe it is the privilege of the children of God to live above the troubles and trials of these last days. Not that we can avoid ever meeting with trouble, but we can say with the Apostle, 'These light afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory.' I feel that it is high time for us to 'awake out of sleep,' and to see to it that we have oil in our vessels, and our lamps trimmed; and although we are living in the slumbering time, yet we must have a fixed, living principle, which will prompt us to act, although it may seem almost impossible at times. And now, as we are all members of one body, it becomes necessary that every member should do its part, or it will grow weak and sickly. Now, I for one, brethren, feel deeply, very deeply, the importance of arising, and coming upon high grounds. We never shall see the power of God manifested through this people, until they become more consecrated, and their affections more weaned from the world. O then, let us each one examine our hearts, and see whether we be in the faith; and then let us show our faith by our works, and most assuredly we shall be a people that God will delight to meet with.

SOPHIA BRANCH.  
Hartford, Mich.

\* I believe it to be very wrong for brethren to preach that there ever was, or ever will be a time when the watchman will be permitted by the authority of the great head of the church, to slumber at their post while we are in the enemy's land. It is the soothing opiate, the insidious poison, that is causing the brethren to sleep the sleep of death!

Wake, ye sleepers! wake, what mean you?

Sin besets you round about,

Up and search, THE WORLD'S WITHIN YOU,

Shay, or chase the traitor out! Ex E.

Bro. ARMSTRONG writes:—  
I indeed thank you, and pray God to bless, for the sympathy manifested, while all other contemporaries have treated us either with silent or open contempt. But I bless the Eternal God I

neither fear the frowns, nor court the favors of any man or human organization. I do want the love of God and his people, if I can gain it by serving them,—and although I contend for absolute rule, it is to rule in love: and not in lording over their conscience in spiritual things, but in temporal. It must be evident to any rational mind that no gathering can be effected without some one at the head of the movement—and if the movement be of God, the existing steward must be of God—and those who do not recognize this fact, had better remain in Babylon than to think of coming here without a spirit of submission to the government they find here. If any one wants anything different, this is not the place to set up authority. Some suppose absolute authority is an iron rule. So it is, judging after the manner of the gentiles. But our Lord's law of love reverses the gentile spirit, and the absolute ruler becomes the loved servant of the meek assembly, and his absolutism is only the barrier against anarchy, and the dividing spirit of the Devil. \* \* \*

Our work is spreading. Celesta is becoming widely talked of, and we find those who live nearest to God, are the most interested in our success. There are now 25 souls here under the 'Stone Monarchy,' if you please. I expect a perfect rush here in the Spring, of people preferring this kind of a monarchy to gentile republicanism. \* \* \* We find no trouble in making Sabbath-keepers.  
Celesta, Pa. P. E. ARMSTRONG

—Bro. J. C. DAY sends for the 'LITTLE PREACHER,' and says,—We need a paper, the teachings of which shall be in accordance with the word of God. We have taken the 'Youth's Instructor.' \* \* \* There are many good things in it; while on the other hand, there is a constant effort to keep the visions of E. G. W. before the minds of the children, as of 'Divine' origin. And thus, like the 'Old Mother,' they instill into the young minds a deception—superstitious influence, and such an influence as I do not wish my children instructed into. Is it not astonishing that the 'old mother' and this last daughter should take the same course to establish their claims to being the only true church, by 'miraculous visions.' See Bishop Newton 'on the Prophecies,' Page 544. But they take the same course in compelling their members to a unity of faith. You know that the 'mother' tortured into submission all that could be brought in by that means. Thus all that could not see all that they did to be right, and who honestly differed from them, had to be put to the rack, or were excommunicated from their Church. Those who have had an experience with them know, if they dare to differ, they must be 'visionized' into submission. And if this fails to bring them over, the next thing is a bull of excommunication, with all the anathemas that James is master of. Thus many a poor, honest soul is kept under their influence through fear.



## Letter from Bro. Marsh.

Dear Bro. Daniel—I have received six numbers of the 'Hope of Israel,' and feel much cheered by the stirring, spirited, testimonies they contain, and wish it sent to me regularly hereafter. My wife and myself are all so far as we know, in this place who adhere to the views advocated in your paper; although a number have read the paper, and express themselves pleased with its contents.

We have so far failed to see the necessity of organization, except on the Bible alone. And in this we do not set aside the gifts that should be in the church. No, we are looking anxiously to see them developed among us. I think we should expect them, and unbelief is doubtless the reason why we have not seen them more frequently than we have. Occasionally, when faith has been in exercise, the gifts of the Spirit have been manifested, all the way down from the Apostles to the present time. And now, as we near the close of time, I look for the exercise of primitive faith, and in answer to it, the gifts of prophecy, working of miracles, and other gifts, mentioned in the New Testament. But the point is, What shall be the evidence that we have the gifts? Shall it be less than it was in the days of Christ and the Apostles? I think not. In these days of spurious religion, we need to be guarded. If it be possible, Satan shall deceive the elect. Christ and the Apostles made the matter plain, so that on some occasions even their enemies were constrained to say that 'no man can do these miracles except God be with him.'

Again, when these evidences do appear, they will not, in any sense, be made more agreeable to the rich than they are to the poor. The grand evidence to John when he sent to know if Jesus was the Christ, was that 'the poor' had the 'gospel preached to them.'

I choose to wait, and to watch, and pray that God would bestow on us the gifts of the Spirit. And when the 'latter rain' shall descend, I expect to see such a waking up to the subject as has not been seen in our day. It will be then as God has shown, that 'in the last days,' he would pour out his Spirit 'on his servants,' and on his handmaidens, and they shall prophecy.

Acts 2:18. When this takes place, we shall hear the same free gospel that Christ proclaimed on the plains of Judea. I rejoice in the belief that this day, long expected, is soon to dawn upon the church.

Affectionately yours,  
HARRY MARSH,  
Lapeer, Mich.

Original.

## The Sabbath & Law of God.

### THE SABBATH A MEMORIAL.

A memorial is that which preserves the memory of anything. The Sabbath is evidently a memorial, preserving in memory God's work of creation; and, therefore, preserves in memory the existence of that God who created all things.

"And God blessed the seventh day, and sanctified it: because that in it he rested from all his work which God had created and made." Gen. 2:3. The blessing and sanctifying consisted, first, in separating it from the other days, thus forming weeks; secondly, in making it holy time; and, thirdly, in setting it apart to holy and religious use. And this is said to have been done 'because that in it God had rested from all his works which God had created and made.' As we are not told that God resumed his creative work after this, we are not to suppose that God thus separated, set apart, and consecrated it for his own use; but for the use of man, who was to have a succession of weeks of labour, and would need a succession of rest days. To this agree the words of Christ, 'The sabbath was made for man, and not man for the sabbath.' Mark, 2:27. And as said, it is useful to all generations and nations of the world.

Again, in Exodus, 20th chapter, the command is given, 'Remember the sabbath day, to keep it holy. Six days shall thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.'

Again the Sabbath is called 'a sign,' by which we might keep in memory the works and existence of the true God.

"I am the Lord thy God; walk in my statutes, and keep my Judgements, and do them; and hallow my sabbaths; and they shall be a SIGN between me and you, that ye may know that I am the Lord thy God." Ezek. 19:20. "And I gave them my statutes, and shewed them my judgements, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:11, 12.

HERE IT IS PLAIN, that though this is not in the abstract a moral law, yet, that God having made it a sign and memorial of his name—of that name that 'made heaven and earth, and all that in them is—he wrote it on the tables of stone, with the nine moral precepts, to show that the memorial of his name was to be as perpetual as the moral principles growing out of the relation of man to God, and to his fellow man. 'And the tables were the work of God, and the writing was the writing of God, graven upon the tables.' Exo. 32:16.

The question is, DOES GOD HAVE A MEMORIAL OF HIS NAME? IS THERE ANY INSTITUTION GIVEN IN SCRIPTURE FOR THAT PURPOSE? IS THE SABBATH THAT INSTITUTION?

1 Is there such a thing as a memorial of God's name? When God was about to send Moses to the children of Israel, to bring them out of the land of Egypt, Moses wanted to know who he should tell them had sent him; and by what name he should be known to them. And God told him to say "I AM hath sent me unto you." "I AM THAT I AM." "The God of Abraham, the God of Isaac, and the God of Jacob;... this is my name forever, and this is my memorial to all generations." Exo. 3:13-15. The Psalmist says, "Thy name, O Lord, endureth forever, and thy memorial, O Lord, throughout all generations." Ps. 135:13.

2 Is there any institution in the Bible, that memorises, and perpetuates the name of the "Lord God, that made heaven, and earth, and sea, and all that in them is." I know of none except the sabbath.

3 DOES IT DO IT?

From what I have already quoted, I think there can be no doubt of this, as we have already seen that the sabbath is a sign between God and us, by which we might know that he is the Lord our God. For a sign means memorial, something that preserves in memory a thing. "Any visible thing, any motion, appearance, or event, which indicates the existence or approach of something else." I will here quote two or three more passages on this subject.

"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that sanctify you. \* \* \* The seventh day is a sabbath of rest, holy to the Lord; \* \* \* wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, a perpetual covenant. It is a SIGN

between me and the children of Israel forever for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

PROPOSITION.—A sign, to be a sign, must be recognised by some correspondence in the thing signified. And a memorial, to be a memorial, must point out something to be memorized.

This the sabbath, as a sign and memorial, does—of the true God in the work of creation. And nothing else can be found of which it can be a true sign and memorial.

It cannot therefore be a sign of nor memorize the bringing of the children of Israel out of Egypt, because there is nothing in that circumstance of which the sabbath is significant. But God says that, because he brought Israel out of Egyptian bondage, he commanded them to keep the sabbath. Deut. 5:15. So God saw that Israel needed a special command to keep the memorial of the true God, seeing they so often forsook the true God, to worship false gods.

Again, the spirit of this precept, which takes the seventh portion of time, cannot be a sign to memorize the resurrection of Christ, because it is not significant. When the seventh day was made, it was separated from others, and made weeks. When the sabbath is removed, weeks are removed. And when a memorial day is formed on a new order of things, it must be formed on the nature of things in that order. Hence, in dispensing with the memorial day of creation and making a memorial day for redemption, by the resurrection of Christ, it must correspond with the facts in the case, or it can be no memorial. The fact in the case is, that the thing to be memorized was brought about on the third day of the work that accomplished the event to be memorized. Hence, every third day would be the only true memorial day of the resurrection. I. N. KRAMER.

Marion, Iowa.  
Brother WILLIAM CRONK, of Casco, who was drafted on the last call, passed examination, but was declared exempt from field service on account of his religious principles. He is in the government service in the hospital.

"Prayer is the vital breath of faith,  
Which makes the soul to heaven arise;  
Neglecting this, the MAN may live,  
But O, how soon the Christian dies."  
We add, 'Neglecting this, the MAN becomes dead in trespasses and sin,' and soon will die to live no more.



Know the Little Preacher.  
I CANNOT FIND IT IN THE BOOK

Most people say, that the first day,  
Is the true Sabbath of the Lord;  
But I have looked in his own Book,  
And I can't find it in the word.  
The Bible says, that in six days,  
The Lord made earth and heaven;  
That he began, on number one,  
And rested on number seven.  
And Jehovah bless'd his day of rest,  
(The seventh, as we children count),  
And the command, with his own hand,  
He wrote on Sinai's sacred mount.  
But now they say, God's changed the day,  
From the seventh-day to the first;  
But of all lies, that I despise,  
I do believe this is the worst!

The reason why, I know't's a lie,  
Is that when through his word I look,  
With careful eye, the change to spy,  
I CANNOT FIND IT IN THE BOOK

### A Converted Daughter of Judah.

DEAR BRO. DILL:—Visiting Bro. J. C. Day, at So. Ashmunham, in Sept., he gave me some of your 'HORES' to peruse,—as a FREE Sabbath paper, untrammelled by 'VISION TESTS,' and legalized human organization. I was rejoiced to see it, and regretted to learn that it was then in a state of suspension. I this week, received word from Bro. John, that you have again resumed its publication. And as I have, through the grace and calling of Almighty God and Jesus Christ his Son, been called to walk 'in the way' of 'God's commandments,' for the past 20 years, I should consider it a privilege to become a subscriber; and I herewith enclose \$1. \* \* \*

A Sister Neill and myself are now the only Sabbath-keepers that remain of a once goodly number of 20, who, in former years in this city, kept the Sabbath with Sister Minor. Latterly, however, there are two other Advent sisters who have become convinced, and do keep the 7th day Sabbath, as unto the Lord. The case of one of these sisters is somewhat remarkable, which I will very briefly outline.—

Sister PARK is a daughter of Judah, by natural lineage; and some years (thirteen years) ago, married an Advent brother in this city. But only about some five or six years ago, was in-

clined to attend Advent meetings. Her father, being a converted Jew, had trained her into Sunday observance, so that she had no predilections for the Jewish 7th day observance. When, however, she came into personal intimacy with my wife and myself, and I managed to get out her experience, I found that she was a very thoughtful, truth-seeking soul; and I ventured to tell her that as a literal daughter of Abraham, she was bound, by a two-fold cord, to worship God, and keep HIS commandments; first, as a Christian; and second, as a daughter of Abraham, who four hundred years before the law was written on tables of stone at Sinai, kept God's commandments, statutes, and laws? See Gen. 26: 5. Her understanding was arrested, and her conviction eventually has led her to come out on the right side of truth: that Jesus Christ, her elder brother, was and is 'the Lord of the Sabbath day;' and that he said the Sabbath 'was made for man;' and consequently it was God, holy mind and Spirit, that led Abraham to know and 'KEEP' his Lord's commandments, and statutes and laws; and what was in order in the days of Melchisedek, is in order NOW, in the gospel day of Jesus Christ, the Son of Abraham. A wise and truthful conclusion on her part.

Very truly yours, in truth and Christian love,  
1220 Cass St.,  
Jas. L. Boyd.  
Philadelph. Lia.

**The Little Preacher:**  
Is Published Monthly, at  
**'THE HOPE OF ISRAEL' OFFICE.**  
TERMS.—25 Cents a year.

Address H. S. DILL, WAVERLY, Mich.

**Look Here! Look Here!**  
To the good little boy or girl who will read us the greatest number of advertisements for the 'Little Preacher' between this and the first day of January next, we will send a new and beautiful pocket Bible! Who wants it? Go to work, now, in good earnest, and see who will get it. Send cash with each order.

**The Hope of Israel,**  
Is published ONCE IN TWO WEEKS,  
BY THE CHURCH OF CHRIST.  
TERMS, \$1 FOR 20 ISSUES.  
WAVERLY, Mich.



# THE HOPE OF ISRAEL.

VOL. I. WAVERLY, VAN BUREN COUNTY, MICH., NOV. 16 1864. NO. 22.

## Original. The Two Witnesses. No. I.

THEY ARE NOT THE OLD & NEW TESTAMENT.

And I will give to my two witnesses commission, and they shall prophecy a thousand two hundred and sixty days clothed in sackcloth."

Rev. 11: 3. CAMPBELL'S version.

It is a natural and almost involuntary enquiry among the students of prophecy,—WHO ARE THE "TWO WITNESSES?"

To this many reply, "The Old, and the New Testament." Several strong objections lie against this interpretation. I shall at this time adduce but one, for, if this is valid, the others are not needed.

They are not 'The Old and The New Testaments,' because God never made, or authorised, or recognized, such a division of the sacred writings; nor has any inspired writer ever recognized such a division.

If any one knows of such a division by divine authority, or any recognition of such an one by inspired writers, let him show the testimony, and I will recall my affirmation.

We have such a division of the sacred books, but, like many other things current among us, they are the inventions of erring men.

That they are not inspired divisions, and names, may be seen by the liberty which conscientious men have taken with them.

In the authorized version made in Queen Elizabeth's day, what is now called 'The Old Testament,' was divided into three parts, viz.,—The first contains the five books of Moses. The second contains from Joshua to Malachi. And the Gospels, and the Epistles, and book of Revelations, are called "THE NEW TESTAMENT OF OUR SAVIOR JESUS CHRIST." In the common version it is called "THE NEW TESTAMENT OF OUR LORD AND SAVIOR JESUS CHRIST; TRANSLATED OUT OF THE ORIGINAL GREEK; AND WITH FORMER TRANSLATIONS DELIGENTLY COMPARED AND REVISED. The 'Cottage Bible' calls it "THE NEW TESTAMENT: ACCORDING TO THE AUTHORIZED VERSION: WITH NOTES AND PRACTICAL REFLECTIONS." Campbell calls it "THE SACRED WRITINGS OF APOSTLES AND EVANGELISTS OF JESUS CHRIST." The Jews call their collection of the

sacred writings "THE MIKRA," i.e. "THE LESSONS." They divided it into three larger, and fifty-four smaller parts, answering to the fifty-four sabbaths in their intercalary year. Our Lord referred to

this division in Luke 24: 44, when he speaks of things concerning himself written in—The Law of Moses—the Prophets—and the Psalms. Seven times he speaks of the sacred writings simply as 'The Scriptures.'

The Apostles, in the book of Acts and their Epistles, more than thirty times speak of them as 'The Scriptures,' and twice, (Rom. 1: 2, & II. Tim 3: 15.) as 'the holy scriptures.' But none of them so much as once call their sacred writings the 'Old Testament.'

There was, however, a 'Book of the Covenant,' which Moses wrote and gave in charge to the Levites to keep for a memorial of the covenant that Israel made with Jehovah at Mount Sinai. Exod. 24: 7. Dent. 31: 24-26. This 'book of the covenant' contained all the commandments, and all the ceremonies, with the precepts which God enjoined upon the nation of Israel when he made a covenant with them in Horeb. Exod. 34: 27. Heb. 9: 19. Their histories, their prophecies, and their psalms, were never incorporated in the book of the covenant. Nor are they ever spoken of as integral parts of it, by any inspired writer, nor, so far as I know, by any modern Jew. It is a figment of theologians to call the thirty-nine books, recognized as the sacred writings of the Hebrews—"THE OLD TESTAMENT," or "THE OLD COVENANT."

The writings of the Apostles and the Evangelists were not completed until all but John the beloved disciple were dead; and there is not in them the least intimation that they were to make a code separate from the writings of Moses, or of the prophets or of the psalms. In all their writings they vindicate the law, the psalms, and the prophets; and they are as silent about the book of the new covenant as they are about Sunday-keeping!

The word Bible, is from the Greek "BIBLOS," i.e. A BOOK. It originally signified the soft bark of a tree, on which the ancients sometimes wrote; and was applied then, as it often is now, to a single manuscript; as "The five books of



After the death of the Apostles, eminent men, believers, early began to collect their writings, or copies thereof, from the several churches to which they had been written, for the use of their respective congregations, who followed the doctrines of the Lord; and they were thus early in general use: but I believe there is no instance on record of their being spoken of as one book; or as a separate code during the first three centuries, except Origen can be so construed. Mosheim, a great church historian, says, "The opinions, or rather conjectures, of the learned, concerning the time when the books of the New Testament were collected into one volume, as also about the authors of that collection, are extremely different. This important question is attended with great and almost insuperable difficulties to us in these latter times." According to some of the most eminent historians, it was done at the council of Nice, according to others, in that of Laodicea; both of the fourth century; but which was held first is a disputed point.

Eardner, who gives a list of those who spoke of the apostles writings as sacred books, during the first three centuries, gives the following as some of their testimonies, viz.: Justin Martyr says,

"The apostles composed memoirs of Jesus Christ, which they called Gospels."

Irenaeus, of Lyons, in France, calls them "Divine scriptures,—Divine oracles,—Evangelic and apostolic writings."

Clement, of Alexandria, "Sacred books—Divine scriptures—Divinely inspired scriptures—Scriptures of the Lord—the true evangelical canon."

Origen, "The Ancient and New Scriptures—The ancient and New Oracles."

Cyprian, "Books of the Spirit—Divine Fountain—Fountain of the Fullness."

Eusebius in the fourth century, Bk III. chap. 3 & 25, calls them The books of the New Covenant. Yet, even he, generally speaks of them as "The Scriptures—The catholic writings." By 'catholic,' he means simply universal, or orthodox.

These are historical facts, and make it indisputable that the classification, and names of "The Old Testament," and of "The New Testament," are of human origin, and long after the deaths of the apostles; and I think of very questionable propriety! Certainly unwarranted by any inspired writer: and at variance with the nature of the 'old covenant,' and misjudging the nature of the 'new covenant,' which, if I understand the teachings of the prophets and of the apostles, is not yet completed.

The Psalmist speaks of 'the law of the Lord,'—'the judgements of the Lord'—the testimonies of the Lord.' And the prophet Isaiah, when appealing from human to divine authority, says, "To the law and the testimony."

All the prophets from Moses to Malachi, prophesied of the Messiah, and the covenant of his times, of which he is the mediator and the head; and the apostles, and even Christ himself, appeal to the prophets, as having foretold the things which they teach. They are therefore all new covenant teachers. It is my decided opinion that the Holy Spirit cannot be fairly charged with such a solecism, that is impropriety of language, as to call the writings of the Apostles 'The New Covenant,' or 'New Testament.' How could their prophecies of the Messiah and his times, belong to the 'Old Covenant?' Jeremiah as expressly foretold the New Covenant, as did Paul! The difference was this—viz, Jeremiah said "Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Paul said of Jesus Christ, "He is the mediator of a better covenant;" i.e., of the New Covenant. That he hath appeared once, (i.e., the, or this once,) to put away sins by the sacrifice of himself; that he hath entered into heaven, to appear before God for us; and that now proclamation is made that whosoever believeth on him shall receive remission of sins: that Jews and Gentiles, and as many of the whole house of Israel as believe, may become heirs of the promises, which belong in their fulfilment to that new covenant which secureth the remission of their sins, and the blessings of the Lord forever. In a word, eternal life in the kingdom of God. The object of the apostle's labors, and of ours is to make ready such a people for that new and everlasting covenant; and such were also the objects of the labors of the prophets.

I think then, this is plain, viz., God has not called all the sacred writings of the Hebrews, 'The Old Testament,' nor all the writings of the apostles the 'New Testament.' Neither can they with propriety be so called according to the analogy of faith as taught by the prophets of Jehovah and the apostles of Jesus Christ! Consequently Jesus Christ could not incorporate such a division into his Revelations made to his servant John! How, then, can they be 'The two witnesses?'

Who the two witnesses are, we shall enquire in future communications.

Norris, Ill.

S. DAVISON.

## Sustain the Paper.

TO THE BRETHREN AND SISTERS SCATTERED ABROAD: DEAR CHRISTIAN FRIENDS:—Striving with you for the faith once delivered to the saints,' whose friends, like angel's visits, "are few and far between," permit me to say a few words upon the subject of sustaining the little sheet which is specially devoted to the advocacy of those precious truths which are so dear to our hearts.—As we daily need nutritious food to sustain our frail bodies, so do we often feel the need, while passing through this wilderness, of sitting down at a table spread with that spiritual bread which cometh down from heaven, without which the soul will famish and die. Such, we doubt not, this little paper has proved to many who have been permitted to receive its semi-monthly visit. As they have read and pondered on the contents of each successive issue, it has so increased in value to them that they have wished for it a more generous support by its friends, and a wider circulation among those who, though willing to read it, may not, as yet, be able to see clearly the beauty of its sacred teachings.

To aid in extending the sphere of its influence, and usefulness, is my chief object in addressing you.

Allow me, then, to commence by saying, it is my conviction that such a paper should not depend for its support upon ordinary subscription, but upon the generous voluntary contributions of those who receive as truth its general teachings.

Like everything else which is essential to our well being, it should be supplied to those who need it, from a "common fund," made up of the contributions, as God hath prospered them, of those who look for the speedy coming of the Savior. If it was proper for Christians on the day of Pentecost to cast their possessions into a "common treasury," and out of that to satisfy the wants of all, is it not equally so now, that believers, by a similar method, should aid in supplying the spiritual necessities of the "flock of God?" By sustaining the 'Hope' in this manner, would not its friends read its pages with increased interest and profit, induced by the reflection that while it ministered to their edification, they have, according to their ability, sought to furnish others with the same means of instruction? Let us not lose sight of that precious truth, "He that watereth, shall be watered himself."

Like every publication which has attempted to advocate vitally important truths, the 'Hope' is very unpopular, and, hence, must be supported,

if at all, by the generous contributions of the 'despised few' who are waiting the coming of the Bridegroom. If we would have the world know our reasons for cherishing the hope which gives us such comfort amidst the distracting cares, and perplexing trials of life, how can we better inform them, than by placing before them this sheet, so that they can have no excuse for being ignorant of what we believe and teach.

If any outside of our little circle, who are not quite sure that we are right, may feel disposed to patronize the paper, let them have it at a reasonable price; and, should they fully embrace our "precious faith," we doubt not they will be pleased to co-operate with us in giving it a more liberal support.

In doing this we can do much to enlighten the world upon the subject of its coming destiny, and to prepare some for the great events which are soon to transpire upon the earth. We hope these few suggestions, will stir up the friends of the "Hope" to greater activity in its support and circulation, so that a knowledge of "the precious doctrine" it teaches, "may run to and fro, and increase," awakening in men a desire to prepare to meet the Lord at his coming.

I may have something to say in a future issue, of the primitive order of the Church, and of the importance of conformity to it, in practice, by those who would be followers of those who through faith and patience inherit the promises. Yours, waiting for the Lord.

CHARLES BURLINGHAM.

Lunenburg, Mass. Oct. 11th, 1864.

—BRO. JOHN FAUN writes, Oct. 30th:—Sister Esther Cronk says it was the little 'Hope' that brought her to the 'law,' and as, like you, she was alive in 'spiritual wickedness,' alive without the law, 'but when the law came, sin revived and she 'died,' and it 'her request that you should 'bury her by baptism into death, that like as Christ was raised from the dead' she may be 'raised to walk in newness of life.'

[Pressing duties in the office prevented my attending to this call. Sister C. was for several years, like myself, a Spiritualist medium, and I am truly happy to learn that 'the little Hope' has been the means of bringing her to a knowledge of the truth. May God, by his assisting grace, keep her from ever again coming under the Satanic influence from which she has been so happily freed. H. S. D.

ELD. SAMUEL DAVISON'S Post Office is now Centreville, Appanoose County, Iowa.



## THE HOPE OF ISRAEL.

PUBLISHED, Once in two weeks.  
GILBERT CRANMER, Editor.  
JOHN REED, Corresponding Editor.

### EXECUTIVE COMMITTEE

JOHN L. STAUNTON, President.  
HARVEY S. DILLE, Secretary.  
HIRAM GOBLE, Treasurer.

Letters, and communications for the 'HOPE' should be addressed to  
H. S. DILLE, WAVERLY, Mich.

### The Little Preacher:

Is Published Monthly, at  
"THE HOPE OF ISRAEL" OFFICE.

TERMS.—25 Cents a year.

Address H. S. DILLE, WAVERLY, Mich.

### Look here! Look here!

To the good little boy or girl who will send as the greatest number of subscribers for the 'Little Preacher' between this and the first day of January next, we will send a new and beautiful pocket Bible! Who wants it? Go to work, now, in good earnest, and see who will get it. Send cash with each order.

The brethren will be glad to learn that Bro. CRANMER has buckled on the armour, and intends to spend the Winter in the field. He is holding meetings this week at Bloomingdale.

### My Visit to Portland, Maine.

To the brethren scattered abroad, I would say, after three days and three nights' travel on Nahum's chariots, I arrived at the place of destination, and received a cordial welcome from brethren, and delegates from several states. A more consecrated company of Advent believers I never met with, than I found there; or farther advanced in 'spiritual gifts.' Truly, it was good to be there!

During the Conference there was not such an elevation of feeling as I have witnessed at some other times; yet the preaching was very instructive, and the exhortations, prayers, and singing, were strengthening and comforting.

In the midst of tears, we gave them the parting hand, in full assurance, of faithful, to greet each other again at the general resurrection of "the Church of the First-born, whose names are written in heaven!"

After another three days and three nights' ride I arrived at home, and found all things well. Thanks be to the good Lord!

G. CRANMER.

### The Great Mystery.

"Great is the mystery of godliness, God manifest in the flesh." Mystery signifies something hidden, or concealed. When applied to the character or attributes of God—"that which is not revealed to man." Webster.

And now, although much has been made plain in the character and work of Christ, yet there remains still a mystery. Who can begin to understand the union of the human with the divine? The reason why it is difficult, is because the divine nature is veiled by the flesh. The Jews could not conceive how God could manifest himself through the person of his Son, by his stooping so low as to become a servant to the very creatures he had made, and who had rebelled against him. He became a 'stumbling block' to them, 'and a rock of offence,' till at length they put him to death. And why? Because he made himself equal to God. This was his crime, and for which, he suffered all that wrath and malice could inflict. Could they have believed that he and his Father were one, the most hardened of them could never have laid hands on him. O, let us honour the Son, as we honour the Father, lest we be left to hardness of heart and blindness of mind!

The beloved John has given us his character. He calls him 'the Word,' and declares that "all things were made by him; and without him was not anything made that was made." Jno. 1: 3. This must mean the Son, for he next goes on to say, "In him was life, and the life was the light of men," and declares it to be "the true light that lighteth every man that cometh into the world." "He was in the world, and the world was made by him, and the world knew him not." Jno. 1: 9, 10, 11. First, he is called 'the Word,' then 'the life,' and 'light of life.' Now, I believe any grammarian would agree with me in saying, that these titles must refer to one and the same person, and if so, that person must be the Son of God.

Our Savior declares that "before Abraham was, I AM." Jno 8: 58. And, in John 17: 3, he prays, "And now O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." How plain,

from these texts, that he had an existence before his appearance in the flesh. The same truth is taught through the Bible. Job says, "I know that my Redeemer liveth, and that in the latter day he shall stand upon the earth." Not that he will live, but 'liveth.' O what a comforting thought to Job in his distress!

The Psalmist declares, "Sacrifice and offering thou didst not desire, then said I, Lo I COME to do thy will O God." Isaiah, the evangelical prophet, was doubtless orthodox. He calls the Son, "The Mighty God, the Everlasting Father, the Prince of Peace." From all these scriptures, may we not fairly infer, that the Son is co-existent with the Father?

His wonderful love and condescension is the great mystery; so unlike any thing we have known in fallen nature. "He, who was rich, for our sakes, became poor, that we, through his poverty might, become rich."

"Did ever such love and pity meet,

Or thorns compose so rich a crown?"

O who can comprehend the infinite stoop! If we were willing to become a crawling reptile, under the foot of man, for the sake of saving from death that race of reptiles, it seems to me that our condescension would not begin to compare with our Savior's! "O the breadth, and length and depth, and height of the love of Christ, which passeth knowledge." His love is beyond a brother's. O how he loves! With the angels, we may desire to look into what we can never fathom; nor would we. Glory to God, that it is an infinite mystery, and ever will be. As well might we comprehend the being and attributes of the great Eternal! And "who by searching can find out God?" "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts saith the Lord."

Our highest conceptions of the glorious character of our blessed Savior, are very weak; yet the Spirit of the Lord has, and will, reveal enough unto us, that we may ever love and adore. So the child may have sincere love to its parent, but knows but little of the depth of the parent's love. Our blessed Lord knows all this, and only looks for sincerity. But we are exhorted to "grow in knowledge of our Lord and Savior Jesus Christ." And when I hear poor mortals reason on the character of our adorable Savior, and lower him down to mere man, I long to have Jesus come in all the glory of the Father and of the holy angels.

L. K. EVERETT.

Union, Iowa.

### Letter from an Aged Pilgrim.

DEAR BRO. DILLE:—I receive the 'Hope of Israel,' and am glad that there is a paper, and brethren that are not afraid to tell the truth, as God has it in his Book, the Bible. I have been looking for such a paper to come out, ever since the 'Advocate of Truth' went down. I am glad to see another growing up from the roots of the one that so troubled the 'visions' of E. G. W. I hope this will keep the right track, and not run off on to the 'Age to Come,' as that did, and fall. [Our Brother will see that our columns are open for the investigation of this, and every other Bible subject. We profess to be honest enquirers after truth, and don't mean to be sectarian.—H. S. D.] I am well pleased with the truth it contains.

I saw, in No. 19, an article headed "Christ's Resurrection on the Seventh Day." Now Matthew, 28: 1, says, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre." Please turn to the word, and read for yourselves. I give four witnesses. Mark, 16: 1, "And when the sabbath was past," &c. John 20: 1. He says, "On the first day of the week," &c. Luke, 24: 1, says, "Now upon the first day of the week, very early in the morning." "In the mouth of two or three witnesses every word shall be established."

I have William C. Thurnman's 'Sealed Book of Daniel Opened' before me. I will give a few thoughts on the subject, from that work. He says, page 193,

"The resurrection on the 17th of the first month, which is in A. D. 30, fell on the first day of the week; hence the crucifixion was on Thursday, the 14th of the first month, and the resurrection on Sunday, which was the 17th. Mary went to the sepulchre when it was yet dark; but our Lord had risen before she reached it. John, 21: 1. The resurrection, therefore, must have been at least one hour before sunrise."

My prayer is that all that love their Bible, and want 'to know and understand the vision,' would purchase the 'Sealed Book Opened,' and begin to consider the visions of Daniel. The Bible would be a new book, it makes everything look so plain that you need not run into error. O Brethren, I love the truth.

Again, in the 20th No. of the 'Hope,' in an article on Ezekiel 39th, Bro. Phelps says, "The battle will be fought by the literal descendants of Jacob, while they are mortal."



I don't understand that God's Children will beat their plowshares into swords, and their pruning hooks into spears; for they are strictly forbidden to use deadly weapons even now. Let us consider the vision. Dan. 12: 11. "And there will be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be written in the book." If God's people are all delivered at the commencement of the great battle, they will be caught up to meet the Lord. They will not be here. No, they will be dwelling in tabernacles. I will give a few thoughts more from the 'Sealed Book of Daniel Opened.' On page 215 we read, "As that which is shadowed forth, can not be the same with the shadow, in the antitype each day must be a year, and seven years, reckoning from the 15th of the seventh month, A. D. 1868, and on the 15th of the seventh month A. D. 1875. 'On the first day shall be a sabbath.' Lev. 23: 39. The first day answers to A. D. 1868, which is both a sabbatical year and the year of jubilee. And on the eighth day shall be a sabbath.' The eighth day synchronizes with A. D. 1875, which is a sabbatical year, and the beginning of the great sabbath of rest. The feast of tabernacles foreshadowed that in which the people of God, having been delivered from the time of trouble such as never was, Dan., 12: 1, will dwell, as it were in tabernacles, or in what is called 'the cities of Israel,' Ezek. 36: 9, until the end of Ezekiel's seven years war, at which time, the sanctuary being cleansed, they will enter 'the beloved city,' Rev. 20: 9, 'the New Jerusalem,' Rev. 21: 2, 'whose maker and builder and maker is God.' Heb. 11: 10. 'On the first day shall be a holy convocation.' The first day, in the antitype, answers to A. D. 1868, during which there must be 'a holy convocation,' that is, God will call the holy of Israel; 'for the trumpet shall sound, and the dead shall be raised.' I. Cor. 15: 50.

I am old, and my hand trembles, yet I expect to see the Lord coming at the time appointed!

HORACE CUSHMAN.

Flushing, Mich.

—Father Cushman has numbered his three-score years and ten. He is afflicted, but believes the prayer of faith will save the sick. Brethren, remember this 'father in Israel.'

☞ The 'Little Preacher' will be out next week.  
☞ We learn that two persons were to be baptized at Hartford, and one at Casco, last sabbath.

## Restoration of the Kingdom

### TO LITERAL ISRAEL AND JUDAH.

DEAR BRO. DILLE:—I hope you will not consider it intruding upon the liberality of the 'Hope of Israel,' if I should present a few passages of scripture to the readers of it, showing forth the restoration of the kingdom to literal Israel and Judah; and that there are yet blessings in store for them, not only as individuals, but as a nation; and that Christ, the anointed one, will be their king, and David their prince forever. And now I will endeavour to consult the prophets on this all important subject, hoping the Spirit of the Lord will guide me into all truth. And here I do affectionately ask whether it is not our bounden duty to enquire what the Lord has said concerning his people Israel; and whether we are not to look forward for a brighter, and more glorious day, when the Lord shall restore his trodden down and scattered flock, and 'build again Zion,' (N. B. not the Jerusalem above, but,) the Zion of earth, or the earthly Jerusalem; which is to be 'trodden under foot' by the Gentile powers, 'until the times of the Gentiles be fulfilled.' Luke, 21: 24.

The following passages will, I trust, be satisfactory to the minds of every candid reader.—

"Behold, the days come, saith the Lord, that I will raise up to David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice (where?) in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23: 5, 6.

"For it shall come to pass in that day, saith the Lord of hosts, that I will break the yoke off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them." Jer. 30: 8, 9.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." Ezek. 34: 23, 24.

"And David my servant shall be king over them." "And they shall dwell in the land that I have given unto Jacob my servant \* \* and they shall dwell therein, even they and their children, \* \* [how long?] forever." Ezek. 37: 24, 25.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke, 1: 32, 33.

And now I would ask my dear brethren and sisters, Has Jesus Christ ever been recognized by the Jews, as a people, as their king? Has he ever exercised his kingly authority over the Jewish nation? I think not. These prophecies then must be unfulfilled.

Now, we see very clearly that those prophecies which speak of Judah and Israel conjointly participating in the blessings of the restoration, must also be unfulfilled. Here are a few examples.—

"He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth." Isa. 11: 12.

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Jer. 3: 18.

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jer. 30: 3.

In view of the above testimony, we conclude that Israel and Judah are yet to be united, and restored to their own land, notwithstanding God has left the Jews for a long period of time to be scattered among the Gentile nations as outcasts, yet he has not utterly 'cast away his people whom he forenew.' And all those prophecies which place the Gentile nations in subjection to Israel's king, are likewise unfulfilled. For instance,—

"Thus saith the Lord God, Behold, I will lift mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers: they shall bow down to thee." Read on. Again,—

"Thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish." Isa. 50: 11, 12.

As long as the Jews are living in transgression,

and their sin remains unpardoned; as long as they reject the Lord of life and glory as their Messiah and king; as long as they are deprived of their nationality, with Christ their king to rule over them, in their own land; so long are these prophecies and promises unfulfilled. And if they should continue forever in their present state the promise of God would fail, and there would be no truth in them. But, hath he said it, and will he not make it good? Hath he spoken, and will he not accomplish it? Surely, he will return and have mercy upon Jacob. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. 32: 10. When that glorious time rolls round, I hope through the righteousness of Christ to be there.

Yours ever in the blessed hope.  
Busseyville, Wis. M. SOUTHWICK.

## Thurman's Astronomical Table's.

Eld. Thurman in his letter to Eld. Sheldon, on another page, remarks:

"That taking nothing on trust you may be enabled to fathom the foundation, we intend to publish astronomical tables, with which you can, by the truth testing powers of astronomy, know whether our chronology will stand."

Also in his 'Sealed Book of Daniel Opened,' p. 301 we find the following:

"If those who being unwilling to take anything on trust desire, and will send in a sufficient number of subscribers to defray the expense of doing so, we will prepare astronomical tables, arranged on a plan so simple that any school boy that understands simple addition and multiplication can in a few days learn to calculate any eclipse of the sun or moon that has occurred within the limits of the last six thousand years."

As there has been considerable interest manifested to obtain these tables, we have concluded to take the responsibility of publishing them by subscription.—As soon as we receive subscriptions for 100 copies we shall place the work in the hands of the printer. The subscription price will be \$1 per copy. This work will be invaluable to the investigators of chronology and prophecy, as also to astronomical students generally. Send in your subscriptions at once, that this important work may be published immediately.

Address, J. V. HINES, Buchanan, Mich.

—DONATIONS BY MAIL.—S. C. Hancock \$2  
Jas D. Graham, \$2.

—Receipts are omitted, for want of room.



## Another Voice from the East.

Dear Brother H. S. DILLE—Some kind friend unknown to me has sent me 'The Hope of Israel,' Nos. 13 & 15, for which I am truly thankful. Myself and wife embraced the Advent faith in '42-'43, and passed through our experience with the Advent body up to the passing of the time; but could believe nothing less of our experience, than that it was of God. Our next move was to believe that the door of mercy was shut against all who did not believe in the Advent proclamation. The next step was "the commandments of God, and the testimony of Jesus Christ." And by degrees the 'testimony of Jesus Christ' became the Visions of Ellen G. White, or the Visions of Ellen G. White became 'the testimony of Jesus Christ.' We fully endorsed the 'Visions' as being of God; and, apparently, all things moved on safely until I received a paper called the 'Messenger of Truth.' At first I felt much hurt at the thought of daring to question Ellen's visions being of God, but thought they would shine all the brighter for scouring them with an investigation. So at it I went, comparing the 'Visions' with the unerring 'word,' and with facts. And to my great astonishment, the visions of that much loved Sister White were 'found wanting.'

I then confessed my errors, and wrote my confession to Bro. & Sr. White, requesting them to publish it. But they refused to do so, but have added error to error, and have not ceased to publish and brand me as wide as their circulation extends, as a bad and dangerous man. And yet they have not been willing to grant me a trial of any kind. Yet I never felt any unkindness towards them; for I always loved the name of the Advent people. And if they have erred, I can forgive them and still love them. But their organization I have no sympathy with.

My wife and myself, since the death of the 'Messenger of Truth,' have mourned our way up to about 2 years ago, when we believed the time was at hand when the Lord was about to revive his work. And our faith in the prospect revived us some; and now behold 2 Nos. of the 'Day Star of Zion,' and 2 Nos. of 'The Hope of Israel,' both breathing the same original Advent spirit. I will praise the Lord, for the privilege of reading the 2 Nos. of these two different papers. Nothing short of Bible truth, and the love of God shed abroad in the heart, can feed and satisfy the torn remnant of these last days. And now, as light is bursting forth all around us, showing that the fields are ready for the harvest, we have

been praying the Lord to send more laborers into the harvest. And as the work has begun, I will not be faithless but believing. I do not intend to be actuated by the fear of man, but to act in some fear of him whose name alone is JEHOVAH, and in the fear of him who is revealed in the Bible as "KING OF KINGS AND LORD OF LORDS," soon to come thus crowned.  
Hubardsville, N. Y. E. W. WATERS.

## The Hope of Israel.

BROTHER DILLE:—With prayerful anxiety I have watched the progress of your little paper; and although I have been a silent observer, yet I have read with the greatest interest, the communications from brethren and sisters scattered abroad.

'The Hope of Israel!' I love the name. It seems to be exactly suited to us as a people. And as it was "for the hope of Israel" that Paul was bound, might we not willingly be bound for the same cause if need be?

I love the paper because, not being sectarian, it is free to all who are seeking for truth to communicate through.

I love the communications. They seem to come forth mostly from humble hearts, as if their authors willingly would know the truth. I love the testimonies. They speak out such a spirit of love for the cause and each other, that while reading them I find my own heart drawn out in affection for the humble people of God. Yes, my heart is attached to God's children, who love his law, and the appearing of his dear Son.

Dear Brethren and sisters, are we prepared to meet him? Have we subdued "the lust of the flesh, the lust of the eyes and the pride of life?" Do we avoid the very appearance of evil? Or are we indulging in the vanities of this life? and at the same time saying we are looking for our Savior? If we do this, we profess one thing, and live and act out another. O what a great thing it is to love and serve God from principle! I believe this only is acceptable in his sight.

I have not been influenced by any modern 'visions,' in regard to duty. I think the second chapter of I. Timothy teaches us our duty on this point.

My prayer is that we may be a consistent, consecrated people, for I feel that such we must be if we would endure the trials that are to come upon the earth. And such we should be if we would influence those around us to embrace the doctrine of the kingdom of God. Your Sister, hoping for a place in that kingdom.

Marion, Iowa.

MARY T. KRAMER.



# THE HOPE OF ISRAEL.

VOL. I. WAVERLY, VAN BUREN COUNTY, MICH., NOV. 30 1854. NO. 23.

Original.

## The Two Witnesses. No. 2.

### THEIR CHARACTER AND OFFICE.

"I will give unto my two witnesses COMMISSION, and they shall prophesy a thousand two hundred and sixty days clothed in sack cloth. These are the two olive trees, and the two lamps which stand before the Lord of the earth."

Rev. 11: 3, 4. CAMPBELL'S version.

WHO ARE THE TWO WITNESSES?

It is hardly reasonable to expect to correctly understand a particular part of a prophecy, without reference to the object, and structure of the whole. Our first enquiry, therefore, must have reference to the object and structure of the whole book of "The Revelations, given by Jesus Christ to his servant John."

The object is said to be "To show unto his servants things which must shortly come to pass." Rev. 1:1.

That this means to begin to come to pass, is obvious because they extend over all time from John's day to the second appearing of Jesus Christ, and even over the Millenial period, to the consummation of the purposes of God concerning men, and the Kingdom of Christ.

Of these periods, the witnesses occupy a thousand two hundred and sixty days,—without doubt prophetic days, or years,—and those coincident with the same time allotted in prophecy to the great apostacy, or the reign of the Papal Church.

The Book of Revelations is so constructed as to give several series of prophetic events, affecting God's people and the kingdoms of this world, from John's time, or from the close of the first century, until the kingdom of God shall come. Among these we may specify the opening of a book with seven seals, which carry the understanding reader through all the great events of the Roman Empire, to its dissolution. Under the seven seals are shown seven angels with seven trumpets, which, as they are severally sounded reveal scenes of judgement and disaster to the nations of the earth, until, under the seventh, 'the mystery of God is finished,' as God hath declared to his servants the prophets. The Apostle is then bidden to go and take a little book

from the hand of an angel who, standing upon the land and the sea, declares, with an oath, that in the days of the seventh angel with the seventh trumpet, 'the mystery of God shall be finished'; this book he was to eat, signifying that its contents would be nourishing to the people of God during this time, which the Apostle found to be sweet to his taste, but bitter in his belly. The seven seals and the seven trumpets relate mostly to the fates of the nations in the Roman Empire, but the little book which he is represented as eating up, has respect mostly to the history of God's people during the reign of the apostate churches: hence it opens with a direction to measure the temple of God; but in so doing, he is to leave out of that measurement, the court which is without the temple proper, because it, with the holy city, was given to the Gentiles to be trodden under foot forty and two months. That is 1260 years. By this temple is undoubtedly meant the church of God; by the holy city, the dwelling place of God's professing people. Over this, the nations of the earth, or those succeeding to the old Roman Empire, were to rule 1260 years.

Alas! Where then would be found the true people of God?

The answer is furnished in two forms: first, God will raise up witnesses in all these nations, during all this reign of the nations guided by the apostate church, signified by the court of the Gentiles; secondly, the church in its present state would be found in the wilderness, far away from the pomps and shows of the great anti-christian churches of the great cities of the nations.

In the comon version, our text reads, "I will give power to my two witnesses." In Campbell's version it reads COMMISSION instead of power; but as neither are in the original text, each has been supplied to make that sense apparent which the translators thought it should bear! I doubt however whether any word should be supplied at all, and then the particle TO being a mere sign of the dative case, may be properly left out also, and the text would then read in its original simplicity, "I will give my two witnesses, and they shall prophesy a thousand two hundred and sixty days."



This makes it more expressive and emphatic. It is thus a prophetic declaration, that through all the night of Papal darkness, God would have his witnesses testifying against the abominations of the Papal church, and her harlot daughters.

The failure of most of the commentators that I have seen, on this subject, is in confounding the church, or the woman in the wilderness, with these two witnesses in the populous cities of the empire; the prophecy certainly presents them as separate and distinct persons; and the history of the church of God presents the same two distinct phases; I think they should always be considered as two separate views of church history.

They, i. e. the witnesses, are called the two olive trees, and the two candle-sticks standing before the God of the whole earth."

According to Kings, 7: 6, 7, & II. Chron. 4: 7, Solomon made ten candle sticks of pure gold, and put them in the temple; five on the right hand, and five on the left. In the tabernacle there was but one table of shew bread, but, according to II. Chron. 4: 20, there were at least two in Solomon's temple, on which were set the two rows of shew bread, six loaves in a row, every sabbath day. See Levit. 24: 4-9, & II. Chron. 4: 19. In the same manner, I suppose, there were two candle-sticks, with their lamps which stood before the holy oricle, in the most holy place. I Kings, 8: 6; These were kept burning with pure oil olive, supplied by vessels with flowers of olives raised upon them. Exod. 27: 20. And, from some references to them by Jehovah himself, who gave Solomon the pattern of the temple, they appear to have been designed as emblematical of the light that proceedeth from the presence of God, as given in his holy oricles.

Thus Zerubabel the governor, and Joshua the high priest, who brought up the Jews from Babylon, and instructed them in the requirements of their holy laws, are called the two olive branches which through the golden pipes empty the golden oil out of themselves into the lighted lamps. See Zach. 4th chap. throughout.

When the prophet still confessed that he did not understand the import of these symbols, the angel said—"These are the two anointed ones that stand before the Lord of the whole earth." Who are the two anointed ones? Zerubbababel anointed governor of Judah, and Joshua the high priest. See Hag. 1: 1, & 2: 2. Of all the princes and priests in the earth at that day, these were the only two that were recognized as standing before the God of the whole earth. The governor to see the execution of the divine

laws; the high priest to offer the sacrifices, and receive the oblations presented to Jehovah.

Thus both were witnesses for God, preserving the divine laws, and perpetuating the appointed services of God's holy house. They were thus the appointed instructors of God's people; and so appropriately considered like lamps in the sanctuary of the Lord giving light to the worshipers, and the prophets Haggai and Zerubbabell were sent to encourage and strengthen them in their work. Thus I understand that God has always had his recognized servants giving witness to the people of the earth that the Most High reigneth over all nations of men.

So I understand the two witnesses of Rev. 11: 4, are recognized servants of God; witnessing to the nations of the earth that the Most High ruleth over all, even during the long night of Papal darkness and superstition. They are there called the two olive trees, and the two candle-sticks standing before the God of the earth, intimating that they now occupy the same position before him, which the officers of the Jews once did; thus assuring his people, that though Israel is now rejected, and he passes by the princes and hierarchs of the nations, he recognizes faithful men who bear witness for him in all stations of life, amidst the sorrows and afflictions incident to their witness among the proud and persecuting churchmen of the ages of Papal rule and persecution.

Under the old economy Moses and Aaron were appointed to office by God himself, and to perpetuate the sacredness of that appointment, they and their successors, were anointed with sacred oil; but after the casting away of the Jews, under the ministry of the great Mediator, his witnesses were anointed with the Holy Spirit. See II. Cor. 1: 21. I. John, 2: 27. "Now he which establisheth us with you in Christ, and hath anointed us is God; who hath sealed us, and given the earnest of the Spirit in our hearts." The offices of Moses and Aaron continued until Messiah appeared to take away sin; the offices of Christ's witnesses will continue until he comes to reign. Acts, 1: 8. "And ye shall be witnesses unto me, both in Jerusalem and Samaria, and to the uttermost part of the earth." Acts, 5: 32. "And we are his witnesses of these things." See also chap. 10: 39.

The Papal church has, all along from its rise to the present day, claimed to be the only true church on earth, and its ministers the only proper successors of the apostles and evangelists of Christ! And so have most of the Protestant

hierarchies which have come out of her; but in the Revelation which Christ showed unto his servant John, to shew unto the churches, there is a court of the spiritual temple of God left out of the count to be trodden down of the nations 1260 years, and during this period God promise a succession of faithful men to witness for him; not habited in frocks and surplices, and crowned with bishop's mitre, but clothed in sackcloth. These anointed ones,—anointed with the Holy Spirit, will be preserved and regarded of God as the holy lamps that lighted the holy place of his sanctuary of old. Here then we have their character and office. They are God's anointed witnesses among men, and give light to his worshipers until their Lord and King shall return to reign.

SAMUEL DAVISON.

Centreville, Iowa.

### Prophetic Time, The Sanctuary, &c.

BRO. DILLE:—I want to say a few words through the "Hope," on Prophetic Time, the Sanctuary, and the Two Horned Beast.

In the 8th of Daniel he has a vision of the ram, and he goat; and he says the he goat waxed very great; and when he was strong, the great horn was broken; and for IT came up four notable ones towards the four winds of heaven and out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."

Whose sanctuary was cast down?

Ans.—The prince of the host's sanctuary.

"And a host was given him." Who? Ans.—The little horn. "A host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered."

Now, all historians, both sacred and profane, agree in their proof that this little horn is the Roman power, and that he became exceeding great by a small people. Now we know from the word of God that the Roman power stood up against Christ, the prince of the host. And in Rev. 12: 3, it is called a dragon, and IT stood before the woman to devour her child as soon as it was born. Moreover we learn by the word, that God gave him a host to come against the

Jews, because of their transgression, for it had come to the full; and it was not by his own power that he tread down the city, and the sanctuary. It is plain that it is not the sanctuary in heaven where Christ sitteth that he tread down, and destroyed. God says, by the mouth of David, Ps. 78: 52-54, "But made his own people go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to the mountain which his right hand hath purchased." He set his sanctuary in Jerusalem, in Mount Zion, the City of the Great King. Now it is plain that it was the earthly sanctuary that was destroyed.

After Daniel had seen this treading down power; and that it 'cast down the truth to the ground; and it practiced and prospered;' he says, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, [that is Daniel,] Unto two thousand three hundred days; then shall the sanctuary be cleansed." How many able minds have laboured to show the beginning and ending of these days; and none seem to show them for a certainty. There are doubts, and difficulties attending all their proofs; especially the location of the sanctuary, by some.

Now I want to tell a little of my experience. A few weeks ago I heard one of God's preachers deliver a discourse on Dan. 8: 13, and he took a position that was new to me. He proved conclusively from God's word, that the sanctuary was the one that Daniel prayed God to cause his face to shine upon; that one that was desolate. Now there is no desolation in heaven where Christ sitteth nor ever was. He proved that the host was God's ancient people, the Jews or Israel; and that the 2300 days did not begin till the people of the prince that came, destroyed the city and the sanctuary, and Jerusalem became trodden down of the Gentiles.

Well, this set me to trimming my lamp, (the Bible,) to see if these things were so; for it is my rule to go 'to the law and to the testimony, for if they speak not according to this word, it is because there is no light in them.'

I found that this 'horn' was a civil power, and that it was 'the abomination of desolation' that Jesus said should stand in the holy place; and then they should flee to the mountains. You



know my friends, that it is easy for the Bible student to trace this Roman power, by sacred and profane history, down to our own times. I found that this power, or 'beast,' as Daniel calls it, had ten horns, or ten divisions, and that among these came up another 'little horn,' which Daniel says he considers, and it had 'eyes as the eyes of a man, and a mouth speaking great things.' Now here are two horns or powers on one body; a civil power, and a power claiming to be the church of God, the only infallible universal church. I traced both powers, or the beast all through God's word, down to my own day. I find that the 1st Napoleon gave the beast a wound by a sword, and the deadly wound was healed. He took the Pope from his throne, and carried him to France, where he died in exile, and declared Italy a republic. Finally Napoleon restored the new Pope, and let him retain his ecclesiastical power, but took away the civil power, and held it himself as the Emperor of Rome had done, except they held it amenable to the ecclesiastical power, and he never would. Now, we all know that the 1st Napoleon lost all power as a Roman Emperor, and the Holy Alliance made it sure, as they thought, that no Buonaparte should ever rule on the throne of France. But what do we see at the present time? Ans.—A third Napoleon on the throne of France, exercising all the civil power that Rome ever did, and holding up or carrying, the ecclesiastical power represented as a harlot woman riding to judgment. Please read the 13th & 14th chapters of Revelations, and you will see it is a wonder to the world to look on and see the powerful strides that that power is taking.

Another thing, Charles Buonaparte, his nephew, holds the highest office in the church of Rome, next to the Pope. And it seems that many students of prophecy are on tip-toe, looking for the closing up of the life of the present Pope, which seems just at hand, and for Louis Napoleon becoming Sec. of Rome, the head of the Church, Pope Emperor. Now will he not constitute the two horned beast? Does not the civil power, and the ecclesiastical power combined in one man, look that way? Yes, verily, to me. Now, as this beast of Rev. 17, that carries this harlot woman, is to make war with the Lamb he of course must continue till Christ comes; and of course the sanctuary is not cleansed until after the war, and the 2300 days is not ended until it is cleansed.

Some will say that the beast had two horns

like a lamb. True. But does not Louis Napoleon style himself 'the world's healer,' and 'the restorer of lost nationalities?' Is that not lamb-like? Yes, but he is to exercise ALL the power of the first beast that was before him. God grant that he may have no power here, or beyond the Roman earth.

Now the proof texts on all these subjects are abundant, as every one acquainted with God's word; and the signs of the times, and what is passing before our eyes, are conclusive evidence to my mind that these things are so, and that the coming of our Savior is nigh. I have thrown out these few hints, that other more able minds, might take up the subject, and do it justice; feeling that the cause demanded it.

Union, Wis.

POLLY G. PERKS.

## THE HOPE OF ISRAEL.

PUBLISHED, Once in two weeks.  
GILBERT CRANMER, Editor.  
JOHN REED, Corresponding Editor.

### EXECUTIVE COMMITTEE

JOHN L. STAUNTON, President.  
HARVEY S. DILLE, Secretary.  
HIRAM GOBLE, Treasurer.

Letters, and communications for the HOPE should be addressed to  
H. S. DILLE, WAVERLY, Mich.

### Shall the "Hope" Live.

BRETHREN:—Three and a half years ago I resigned an office that afforded me more than a living income, to embrace and advocate principles that I then and still believe to be true. With what success I laboured, and whether any good was accomplished, God and the brethren know.

At the Conference in Waverly, one year ago last Spring, I urged the brethren to contract for the use of one column a week in one of our country papers, through which we might communicate with the world, and with each other. The motion was lost, the brethren thinking it better to make arrangement as soon as possible to purchase a press of our own.

At the conference in Bangor, in June following, Bro. JAMES GREENMAN, offered to advance \$100 to purchase press and material for an office. With that sum we purchased an "Adams' Cottage Press," (13 by 18,) and other materials. There still being a deficiency, Bro. R. W. HASTINGS generously supplied it. We hired a printer, who, though a good compositor, had never made up a form. I had had some ex-

perience as editor and publisher, but scarcely any as printer. We went to work, and got out a sorry looking paper. But it was the best we could do. After the second number, I run the paper alone. Since that, I have had no help, save a few weeks by a boy who knew nothing of the business. Poor fellow! he worked for nothing, and did chores for his board. The brethren at Hartford were poor, but they did the best they could for me. Father and Mother STOTCHTON provided as good a home as I could ask, and others contributed to supply my other necessities. If I have been ungrateful, Heaven forgive.

Six numbers had been published, when many supposed the paper must stop. A conference of elders was called, who decided it must go a head. But means were not provided. We supposed the paper in reality dead, I therefore got the consent of most of the brethren, to use the little press for another purpose. Having met with no opposition, I supposed the business concluded when a couple of brethren from Waverly called upon me, and proposed to purchase paper, and start the 'Hope' again. Father HIRAM GOBLE offered board and office FREE, for three months. Since that he has boarded me at \$1.50 a week, though board in the neighborhood is \$3.50! He and his family are making many other sacrifices, I have not space to enumerate. Suffice it to say, I am perfectly suited with my home.

At the Bangor Conference, it was resolved that each individual, in every band pay quarterly, according to their means, for the support of the cause. Waverly alone has responded! Bloomington led in the movement, before the conference resolutions were adopted. The brethren there, are still true to their trust. Heaven bless them!

We commenced with less than 40 subscribers, knowing nothing of brethren abroad. First we heard of Bro. E. W. Shortridge, and of Bro. V. M. Gray then of Ed's Davison, Phelps, and other LOYAL SOLDIERS of KING JESUS in the West. And now our little sheet circulates in 18 different States and Canada West. Letters of cheer reach us from far west of the Mississippi and the Atlantic coast. Good is being done.

But, in a pecuniary sense, it does not pay. What is to be done? Do you want it weekly, and promptly on hand? Send us help. We will always try to do the best we can under the circumstances. Again we ask shall the 'Hope' live? It can if you will it. Remember it is the only paper in which ALL can freely express their religious views. Three numbers more complete the volume. Let us hear from you without delay.

H. S. DILLE.

The 'MILLENNIAL HARBINGER,' is removed to this state. Address THOMAS G. NEWMAN, Box 27, Detroit, Mich.

If you want a rich treat, a feast of truth, send for "A Refutation of the Principal Claim of Sunday-keeping to Divine Authority," also "Time of the Resurrection." Price of both only 7 cts. or 4 of each for 25 cts.

Address, RANSOM HICKS or J. H. LONSDALE, Providence R. I.

Also you want "THE VOICE OF THE EAST," a new Sabbath paper, of the right stripe, published by the same. Terms, what you please!

### Another Band of Pilgrims!

DEAR EDITOR:—Permit me to say that when the S. D. Adventists, in this place took their "Advance step in organization," a little company of us were left "out side," because we dared not endorse Mrs. E. G. W.'s visions.

We have continued our meetings for prayer and conference, on the Sabbath, weekly, to the present time. \* \* \* Mrs. DIANTHA TICKNER.

Marquette, Green Lake Co. Wis.

A company of N. Y. capitalists have purchased 4000 acres of land in St. Clair County, Michigan, and are about to commence bearing, for oil exists on their tract.

### THE SABBATH RECORDER.

PUBLISHED WEEKLY,

BY GEORGE B. UTTER.

THE SABBATH RECORDER, as the Denominational Paper of the Seventh-day Baptists, is devoted to the exposition and vindication of the views and movements of that people. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the inebriate, and enfranchise the enslaved. In its Literary and Intelligence departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers.

Terms 2.00 a year, in advance.  
Address GEO. B. UTTER, Westerly, R. I.

Whenever the wandering demon drunkenness finds a ship adrift, he steps on board, takes the helm, and steers straight for the Maelstrom.



## Reply to L. L. T.

H. S. DILL, Dear Sir:—As my place of residence was changed soon after sending you my former letter, none of your papers have fallen under my notice until quite lately. This will account for my not replying to L. L. T. ere this.

As clear as I can understand him, he is trying to point out one place, at least, in which the visions of Mrs. White disagree with, or contradict, the Bible. And to do this he takes up a sentence, where she uses the very language of the Bible. Now if the visions in saying that slaves who know nothing of God and heaven will "be as though they had not been," contradicts our Savior; let me ask, Does not the prophet Obadiah do the same, when he says, that the heathen "shall be as though they had not been." (Obd. 1: 16) L. L. T. has quoted these very words, and yet seems not to see how exactly they agree with the words he had quoted from the visions. He says "It she means without a resurrection." Why not say the same of Obadiah? Cannot you see, dear friend, that if the one disagrees with our Savior, so does the other? As to not giving us any new light on the subject, shall we reject that agrees with scripture merely because it gives us no NEW light? I might say more, but my endeavour is to be brief.

Yours for truth,  
Niagara Falls, N. Y.

M. O. B.

ANECDOTE OF BUNYAN.—A Quaker came to Bedford Jail, where Bunyan was confined on account of his religion, and thus addressed him: "Friend Bunyan, the Lord sent me to seek for thee, and I have been through several counties in search of thee, and now I am glad I have found thee." To which Bunyan replied, "Friend, thou dost not speak the truth in saying the Lord sent thee to seek me; for the Lord well knows I have been in jail some years; and if he had sent thee, he would have sent thee here directly."

### FIVE THINGS I REALLY WANT.

- I. The church redeemed.
- II. The curse removed.
- III. The Devil dead.
- IV. The New Jerusalem to descend.
- V. And Jesus crowned.

MOLLY T.  
Voice of the West

Make calculation to be at the great conference at Buchanan, the 8th of December.

Original.

## Perpetuity of the Sabbath.

When a law is given, founded on certain facts or reasons, that law must be binding so long as those facts or reasons exist.

The facts or reasons for the law of the Sabbath are

1. GOD'S REST FROM THE WORKS OF CREATION. "And God blessed the seventh day and sanctified it BECAUSE that in it he had rested from all his works which God had created and made." Gen. 2: 3. "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work; neither thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: FOR in six days the Lord made heaven and earth, the sea, and all that in them is: WHEREFORE the Lord blessed the sabbath day and hallowed it." Exo. 20: 10, 11. The fact that God rested on the seventh day, and hallowed it, (for which reason he commanded men to observe it) was true in the days of Adam's innocency; is true to day; and will be true as long as God himself shall exist.

2. The second fact or reason for the law of the Sabbath, is rest and refreshment.

"Six days thou shalt do thy work, and on the seventh thou shalt REST: that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be REFRESHED." Exo. 23: 12. When God made the earth and everything thereon, he saw that there was not a man to till the ground. Gen. 2: 5. And notwithstanding God caused trees, herbs and fruits to grow spontaneously for the use of man, yet we are told God placed man in the garden of Eden "to dress it and to keep it." Gen. 2: 15. Though there was no calling weariness in this congenial employment, yet, as God had rested from his labour, which was in no wise wearisome to him; so he appointed unto man a day of rest and refreshment, in which he might better adore and worship the great God. Hence Christ well says, "The sabbath was made for man, and not man for the sabbath." Can it therefore be that this rest and refreshment was or the Jews only? Were they the only nation on earth permitted to have this blessing? If so, why this provision made, that THE STRANGER MIGHT HAVE REST? Nor can we suppose there will be any the less need of a sabbath in the new earth, than there was in the garden of Eden; for it will still be the duty of man to worship and adore the God of heaven

and the earth will still need man in it, 'to dress it and to keep it,' as much as it did before the curse came upon it.

3. The third fact or reason for the sabbath law, was that of a sign or memorial.

"It is a sign between me and the children of Israel forever, FOR in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Exo. 31: 17. A sign, to be a sign, must recognize some correspondence with the thing signified. Hence the sabbath recognizes the works of creation by a continual recurrence of the time occupied in creating; and points out God's cessation from the works of creation, by a corresponding cessation from labor to man. As we have treated of this subject in our former article, "The Memorial of God's Name," we will only add that this sign will be perpetuated in the new earth, as we shall see by

4. The fourth reason or fact.

"Wherefore the children of Israel shall keep the sabbath; to observe the sabbath throughout their generations, FOR A PERPETUAL COVENANT." Exo. 31: 16.

But the objector will say, this is only to the Jews. It is a perpetual covenant, a sign forever and ever to the Jews. This may be so, for doubtless Jews will be in the Kingdom of God, to live forever and ever. Paul tells us of some ancient Hebrew worthies, who died without receiving the promised inheritance. When they, together with us, are there to receive it, what sabbath will be kept? Will it be the Gentile Sunday? or, God's old Jewish sabbath? Let Isaiah answer: "For as the NEW HEAVENS and the NEW EARTH which I WILL MAKE SHALL REMAIN before me, saith the Lord, so shall YOUR SEED AND YOUR NAME REMAIN. And it shall come to pass, that from one new moon to another, and from one SABBATH TO ANOTHER, SHALL ALL FLESH come to worship before me saith the Lord." Isa. 66: 22, 23. Again, Isaiah tells us that when all nations shall flow unto the mountain of the Lord's house; beating their swords into plowshares, and their spears into pruning hooks, that many people shall go, and say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the LAW, and the word of the Lord from Jerusalem." Isa. 2: 2-4, Mic. 4: 2.

Although the law of God was given to man in its most permanent form, written upon tables

of stone, and sacredly guarded; yet man has allowed those tables to be lost. Nevertheless, God did not trust the original to the hands of man, but has reserved it in the ark of his testament in heaven, from whence the copy on stone was taken, and from whence it shall be copied upon the fleshly tables of the renewed heart, in the new earth, and being made immortal, can never more be destroyed. "But this will be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." Jer. 31: 33, 34. Heb. 8: 10, & 10: 16, 17. "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21: 3.

In conclusion, we repeat, God has given four facts or reasons why he made the law of the sabbath. Those facts or reasons are eternal; therefore the observance of the sabbath is an eternal obligation. I. N. KRAMER.

Dry Creek, Iowa.

THE EYE OF THE NEEDLE.—A recent traveler to the Holy Land informs us that there is at the side of the principal gate of Jerusalem a small one, which, upon occasions of great urgency, was opened for the admission of persons after the great gates of the city were closed for the night. This gate, from its small size, was called the Eye of the Needle; and to get a CAMEL through it at all was no small task—for a LOADED camel to pass was an utter impossibility. With the above fact before the mind, one can see that the words of our Savior, when speaking of the "strait gate" and the "rich man," were more literal than many suppose. And we see how, as the rich man passes into the narrow way, the sides and the low top of the strait gate sweep every thing from him in which he had before trusted. No one can take any thing but himself through. Far easier is it to strip a camel of its burden, than to divest a rich man of his trust in riches.—CHRISTIAN REGISTER.

Money badly needed at this Office.



## I Soon Shall Rest in Glory.

Soon I hope to range the fields of glory,

There to tell the pleasing story,

Look away! look away!

Look away! to Canaan's land,

Of the wondrous love of the blessed Jesus,

Who from sin and sorrow frees us,

Look away, &c.

CHORUS.

I soon shall rest in glory,

Away, away,

In Canaan's land I'll take my stand,

To live and reign in Canaan;

Away, away,

The other side of Jordan;

Away, away,

The other side of Jordan.

II.

There I shall feast on hidden manna,

Shout and sing aloud hosannah,

Look away, &c.

Yea, there I'll drink from the crystal river,

Eat of life's rich fruit forever.

Look away, &c.

CHORUS.

I soon shall rest in glory, &c.

III.

Now freely ye who have no money,

Come buy wine, and milk and honey,

Look away, &c.

O, come and prove the cleansing power

Of God's free grace at this late hour;

Look away, &c.

CHORUS.

I soon shall rest in glory, &c.

IV.

Yea, all ye wretched, poor and needy,

For Christ's Kingdom now make ready;

Look away, &c.

O, come accept of royal favour;

Live and reign with Christ forever;

Look away, &c.

CHORUS.

I soon shall rest in glory, &c.

S. C. HANCOCK.

## From an Old Soldier.

I wish to say to those who read the 'Hope,' that I have formed an acquaintance with in by gone years, scattered over the different States, that I still live in hope of seeing Israel gathered upon the upon the mountains of Israel, and be fed by the great Shepherd of the sheep. And I do

believe the scattering time is about over. And the people that do know their God, will know each other, and come out from under the delusion of Satan, and stand on the 'word' alone.

Then God will bless his saints who have respect to all "the commandments of God, and the faith of Jesus." But if we hold to vain visions, and lying divinations, and set them up to govern the saints of God, why, we are presumptuous and self-willed, and are doing injustice to ourselves, to one another, and insulting God! But on the immutable word of God we can meet, and find a perfect rule to govern the saints of God.

Brethren, on this word I stand, and can say to all who come to this rule, I am with you heart and hand, with all I have and may have, to help in the cause of God.

H. S. CASE.

Bath Station, Mich., Oct., 28th 1861.

## Thurman's Astronomical Table's.

Eld. Thurman in his letter to Wm. Sheldon, on another page, remarks:

That taking nothing on trust you may be enabled to fathom the foundation, we intend to publish astronomical tables, with which you can, by the truth testing powers of astronomy, know whether our chronology will stand.

Also in his "Sealed Book of Daniel Opened," p 301 we find the following:

If those who being unwilling to take anything on trust desire, and will send in a sufficient number of subscribers to defray the expense of doing so, we will prepare astronomical tables, arranged on a plan so simple that any school boy that understands simple addition and multiplication can in a few days learn to calculate any eclipse of the sun or moon that has occurred within the limits of the last six thousand years."

As there has been considerable interest manifested to obtain these tables, we have concluded to take the responsibility of publishing them by subscription.—As soon as we receive subscriptions for 100 copies we shall place the work in the hands of the printer. The subscription price will be \$1 per copy. This work will be invaluable to the investigators of chronology and prophecy, as also to astronomical students generally. Send in your subscriptions at once, that this important work may be published immediately.

Address,

J. V. HINES,

Buchanan, Mich.

THE HOPE OF ISRAEL.

TERMS, \$1 for 26 numbers.



# THE HOPE OF ISRAEL.

1. WAVERLY, VAN BUREN COUNTY, MICH., DEC., 23 1864. NO. 24.

Original.

## The Two Witnesses. No. 3.

### THEIR POWER WITH GOD.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will." Rev. 11: 5, 6.

This is a solemn testimony to bear respecting any man. But Moses and Aaron had this power over Egypt, and over Pharaoh and his people! Elijah and Elisha over Ahab and the worshippers of Baal! It is done, however, in a manner above the caprice and passions of men; and the testimony is here given that God's suffering servants may commit the avenging of their cause to a righteous God, to whom revenge belongeth; and though it be done in a way that the unbelieving recognize not as the hand of God; it is none the less effectual in taking away their oppressors from the earth, and justifying the persistence of the servants of God in maintaining his truth and his worship, amid the obloquy and opposition raised against them by the people and rulers of the earth.

The Stuart sovereigns of England and Scotland were great persecutors of God's people, who differed from their church establishments; and their family have all perished. It is said that the last male heir of that house died some years ago! The Bourbons of France, Spain and, Austria, have likewise been great persecutors of the dissenters in their kingdoms; and for the last seventy years no royal families have suffered more calamities than they have; and in past ages, and in some instances, in this, famines and pestilences have wasted large portions of nations that have persecuted such of their people as have stood upon the word of God in opposition to their national establishments of religion!

These people of God have been too imperfect to be entrusted with the personal execution of these plagues upon their enemies, but it is nevertheless true that their prayers and cries have entered into the ears of the Lord God of hosts, and he

has and will avenge their sufferings upon their enemies.

These facts are so palpable in the histories of nations and families, that they ought to be a warning to such as are disposed to condemn or persecute like classes of men at the present day; for the great day of Jehovah's wrath is near, when he will avenge the blood and sufferings of his servants at the hand of their persecutors. Rom. 18: 20. Has not this much to do with the calamities of our own nation at this time?

### THEIR HISTORY.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

This finishing their testimony, does not mean the ending of the 1260 days of prophesying, because that runs parallel with the reign of the Gentiles, forty and two months. Rev. 11: 2. And before that is ended they acquire power, and their adversaries are made afraid; whereas when they kill them their enemies make merry over the event, and send gifts one to another: but at the termination of the 1260 days, the enemies of God's people will have enough to do to cry with alarm, "The great day of his wrath is come! and who shall be able to abide it."

This finishing their testimony, therefore, must be doing up their work in particular localities as allotted them by the providence of God, as the histories of the nations progress. In one nation it is at one time, and in another nation it is at another time. And thus it is, as it appears to me, that different expositors have found several events in the histories of the nations, that they thought corresponded with the prophecy.

It has been the practice all over Europe, I believe, for established churches to refuse burial in their consecrated burying grounds, to all heretics, and unbaptized persons; and in those countries three to four days is the common time of keeping a corpse before burial. At least I know it has been so in England and some other parts in my day.

In Rev. 1: 20. our Lord says, "The seven candle-sticks are the seven churches." If then witnesses are believers in our Lord's doctrine,

*MS. Answer*



their ministers worshipping in different churches, or congregations, during the reign of the church of Rome and her harlot daughters, we may find the events indicated in Holland, in England and France. In England they were suppressed, as far possible, from February 1555, to November 1858. In France, from Nov. 1414 to April 1418; and again in 1794 to 1798. Many other similar events have been noted, answering in circumstances and time to this slaying and resurrection of the witnesses. So also each of these events has been followed by great political revolutions—signified by the earthquake, but that which most fully answers this last feature, is the French Revolution, where the nobility and sovereigns were overthrown together. Then the Jacobin Republicans, proscribed all religion and religious rites, but those they in mockery offered to the goddess of reason, abolishing all privileged orders. In England they were raised up to stand upon their feet by the accession of Queen Elizabeth to the throne; and as Protestantism has prevailed in that Kingdom from then until now they have never since been wholly suppressed though they have prophesied in sackcloth—that is, taught in trouble and sorrow most of the time ever since. So in France since 1798. So in Germany, and nearly every country in Europe, and probably will be so until our Lord comes and takes to himself his great power, and reigns. It in any country they have ascended to heaven—i. e. to political power, it has been in these United States. Certainly great fear of what are called Bible heresies has existed in all Catholic countries of Europe since the French Revolution; more than once or twice, the Pope has issued his bulls against them. MORE TO FOLLOW.

SAMUEL DAVISON.

Centerville, Iowa.

—The following we copy from an article by Bro P. S. W. DEVO, entitled, "MY VISIT AND MEETINGS," and recently published in the "VOICE OF THE WEST."

"Went to Kalamazoo the 12th, to visit some relatives in that county, and to preach in the city, but was disappointed. I there found Bro. J. L. Perkins, a brother indeed. God bless him for his kindness to me, when he found me a stranger with no home to go to. I found his house a real pilgrim home, with the latch-string out for God's pilgrims. Bro. P. he goes to that class of S. D. Adventists who, while conscientiously keeping the seventh day, reject Mrs. White's visions. He immediately invited me to go with him to their Conference, to be held

that week. I was at first disinclined to go, but finding that he knew me by the 'Crisis' and 'Voice,' (he takes both,) I told him I could work with them if they could work with me, but those whom I had seen who kept the seventh day Sabbath, made it a test of fellowship. So I went to the conference, and found a free, open hearted people, with whom I enjoyed great liberty, although in preaching I crossed their views. There was only one sermon on the Sabbath, which was for my especial benefit. I received it in the same spirit of meekness with which they received my views where we differed.

I must say this was the best meeting I had while gone from home. These friends were so much like the Iowa brethren, that I felt at home with them. If they were in our State I think we could unite our forces and work together. After raising means to pay off the debt on their press, and to send one brother. But, they took up a collection of five dollars for me, which greatly helped me toward meeting my expenses in coming to Kalamazoo, for which, but for the kindness of these brethren, I should have received nothing."

#### From Bro. E. A. Poole.

DEAR BRO. DILLE:—Through the kindness of some unknown friend, I have been favoured with several numbers of the "Hope." They were particularly welcome, as they furnish information respecting the "scattered ones" outside the organization of whom I have been in entire ignorance—the 'Review' giving no intelligence respecting them. Wit in the circle of my observation less than half, I judge, have united with the organization; and it has been a question of much interest whether it was the same elsewhere, or whether we were an exception. I hope you may have difficulties enough to keep you humble, and grace and strength sufficient for your day.

Yours for the whole truth, E. A. POOLE.  
Linklaen, Chenongo Co., N. Y.

PRACTICAL WISDOM.—He that would be wise should read God's book: and he that would be holy, must approach God's throne. He that would be greatful, must remember God's mercies. He that would be contented, must trust God's providence. He that would be meek, must imitate his forbearance. He that would be merciful, must feel his love. He that would be happy, must enjoy his smiles. He that would be saved, must believe God's word, and live to God's glory.—Sel.

#### Heart-Cheering Letters.

DEAR BRO. H. S. DILLE.—I have just received another of the 'Hope of Israel,' No. 22, and I love the spirit it breathes. I could not be persuaded to do without the 'Hope.' I hope to be of that number that will understandingly trim their lamps in good earnest; and I hope to find at least some precious oil in my vessel, that I may be found among the 'wise virgins.'

Yours for union, and a deep principle of righteousness that bears its own native fruit unto holiness, and the end everlasting life. O may the Lord bless you with true and loving ones to encourage you in your arduous task is my prayer.

E. W. WATERS.

—To Br. W. and other enquirers we would say, Thurman's 'Sealed Book of Daniel Unsealed' may be obtained of J. V. HIMPES Buchanan, Mich. or MILES GRANT, Boston, Mass. Price, paper \$1.00, Postage 8c. Cloth, \$1.50, post. 20c.

—I am pleased with the 'Hope,' and 'Preacher.' Send them to me at any price!  
Coloma, Wis.

N. A. PERRY.

So. Ashburnham, Dec. 1864.

MY DEAR BRO. DILLE:—No. 23 of the 'Hope' is before me, with an enquiry over your own signature, "Shall the little Hope live;" and it is upon this point I wish to say a few words. And in the first place I would say, Yes. And now I suppose you want to know my reason for answering this question in the affirmative.

And my first reason is, that for the year to come I mean to do all I can consistently to help it live! And I know it can't live without material aid. And I am satisfied that you, with some others, are doing all that lies in your power to render that aid, and sustain the paper, while some of us, who ought to be equally interested, are not half awake upon this subject. Come my Dear Brethren, just think,—What can we do without our little paper? our only means of conversing with each other. What say you in answer to this question? Many of you are lending your aid to sustain a paper which would rejoice at the downfall of the little 'Hope.' But I hope and pray that the occasion for such rejoicing will never take place. And I know that some of the brethren will do all in their power to prevent the paper from going down. And if there are others whose propensities are tending toward the 'visionary influence,' and their eye and mind are in that direction, why then, I suppose they will

have to take a lesson in that direction before they are satisfied.

Now is the time for you to speak and act. Come my dear Brethren, take your pen, and say to our beloved Bro. Dille, what you can do, and what you will do toward sustaining the paper. I believe it is the will of the Great Head of the Church that this paper, the only free Sabbath paper that I know of in the world, should be sustained. And to this end I will give one Dollar per quarter for the coming year, to sustain the little 'Hope.' I hope we shall hear from the dear brethren. And remember our paper is small, and a very few long articles will fill it. We should all like to say something upon the doctrine we love, but forbear until the paper can be sent out oftener, or be enlarged. And I hope that neither will take place until it can be sustained. Thy Bro. in Christ.

J. C. DAY.

—Bro. D. the papers were sent. If they have not yet been received, we will send again.

Dec. 15th 1864.

DEAR BROTHER DILLE:—Through grace I am still pressing forward toward the Kingdom; and I can truly say that my soul's delight is in the prosperity of the blessed cause of Him who has done so much for me. But, in view of all his manifestations of goodness, how meager have been my returns! O my God, for a more thorough, whole-hearted consecration to thy service! O for an increasing depth of the work of grace in the soul! Such should be the constant and ardent aspirations of every disciple of Christ.

Dear Brethren and Sisters, shall we be up, and in earnest about this work, and instead of having the columns of our paper sprinkled with thrusts at a certain class of 'visions' shall our communications be warm, soul-stirring and spiritual? There are those who sympathize more or less with the 'visions,' and yet feel interested in our little paper. Now why should we by a continual crusade against the 'visions,' drive such away from us, and at the same time put a weapon into the hands of those who would rejoice at our downfall?

In No. 13 of the last volume of the 'Review,' we are set forth as a company of disaffected Sabbath-keepers, whose object is to raise a crusade against the 'visions,' and to indulge in the use of tobacco and other notions. Now, concerning the 'crusade against visions,' some of our brethren and sisters in the East have felt really hard at some things which have appeared



in the 'Hope' in relation to them, and declare the visions are not let alone, they will have nothing to do with it. Though when any brother or sister has occasion, individually, to refer to the visions in giving their experience, of course there can be nothing objectionable in that, providing such reference be made in the spirit of love and meekness.

On the other hand, as far as the use of tobacco is concerned, I am happy to say the Church of the First Born, at the East, regard it as a dirty, loathsome, expensive, unhealthy practice, from which every disciple of Christ should abstain; though one thing is certain, and that is that moral suasion will do far more in affecting this change than coercion will. It is true, we do not hold ourselves responsible to any one individual, or any body of individuals, for our faith; but believe it to be every one's privilege to believe and understand the scripture for himself. And where the Lord kindly condescends to shed light upon our pathway by special inspiration of his Holy Spirit, we are to receive it with gratitude. But it is our privilege to compare the professed revelation with the word of the Lord, and if we fail to discover a harmony between the two in some respects, and dare honestly as Christians to express our faith,—not for the sake of controversy—I don't know that the Lord has any where given a rule to our brother for ruling us out as 'rebels,' and 'sesesh,' and 'wandering stars,' and 'fanatics,' and picking up some foible they have known of a dozen or fifteen years ago, and failing thus to destroy our influence, and build up themselves on our ruins, and not only so, but even resorting to vile falsehood for the same purpose. But, if we are called to bear this, we must do so with Christian forbearance and fortitude, and pray, "Father forgive them for they know not what they do."

From your Brother in Christ,

S. C. HANCOCK.

Alamo, Dec 1864

DEAR BRO. DILLE:—You ask "Shall the Hope Live?" Most certainly it must, and will, God willing. Its appearance in our little home is most welcome, and I don't think we can spare it. Waverly and Bloomingdale alone have responded to the call for help quarterly. And why? Have the deacons ever called on the members for it? Not in our little band, at any rate. Please accept of the enclosed, and use it for the good of the cause. From

A SISTER.

Union, Rock Co., Wis., Dec. 17th, 1864.

BROTHER DILLE:—We receive the 'Hope' with gladness, and our prayer is that it may live, and not die. You say, 'Shall the Hope live?' God grant that it may have LIVING READERS that shall feel the claims of God and their fellow men upon them, and 'come up to the help of the Lord against the mighty.' I know it is a 'LITTLE Hope,' but who would not cherish a 'little hope,' if it "reaches to that within the veil?" and casts its anchor on the immutable Rock, Jesus Christ, the Life Giver?

There are many 'little things' that are precious. There are 'little children' who are to love one another; may we be of that number. There is 'a little strength,' may we all possess it. There is 'a little while,' may we all be waiting in it. There is 'a little faith,' but if it is only 'as a grain of mustard seed,' and we possess it, we can remove mountains! There is 'a little city,' that is emphatically called a 'little one,' that sheltered Lot in the great day of God's wrath on the cities of the plain, in their day of judgement. May we all be hid in that 'strong tower,' where the righteous flee 'and are safe.' "For yet a little while, and he that is to come will come and will not tarry."

We would say God speed, to all the faithful ones that are walking in the truth. Our hearts were made glad by hearing from Bro. H. S. Case. We never have forgotten him. We hope he is 'Christ's free man.' May we meet in the kingdom of God.

And now may the Great Shepherd give you abundant strength to do all his will, in his fear; and may you be up, watching, and waiting his coming and kingdom.

Yours, for eternal life, POLLY G. PITTS.

P. S. Enclosed find 50cts to help the 'Hope' live; and I pledge 50 more if I live. P. G. P.

## Conference.

A Conference of the Church of the First Born, (Free Sabbath-keepers,) will be held, Lord willing, at NORTH BERWICK, MAINE, commencing Fifth-day evening, Feb. 2d, and continue over Sabbath and First-day.

We forgot to acknowledge the receipt of \$2, received sometime since from Eld. S. Davidson. S. Marklee, pd \$1. P. G. Pitts, 50 c.

—Temperance and Patience—Twin sisters, that all should love and cherish.

## THE HOPE OF ISRAEL.

PUBLISHED, Once in two weeks.  
GILBERT CRANMER, Editor.  
JOHN REED, Corresponding Editor.

### EXECUTIVE COMMITTEE.

JOHN L. STAUNTON, President.  
HARVEY S. DILLE, Secretary.  
HIRAM GOBLE, Treasurer.

Letters, and communications for the 'HOPE' should be addressed to  
H. S. DILLE, WAVERLY, Mich.

### Who is Waiting?

BRETHREN:—It is a solemn fact that Jesus is coming to judge the world! All the signs proclaim in thunder tones, his coming near. You profess to believe it; I profess to believe it. We all believe millions are now living who will not taste death until the triumphant Conqueror of death shall come to reign, and give his waiting children eternal life! Yes, the crown of glory is for the waiting ones. But, who is waiting? No one can be waiting until he is ready. The lady decking herself in bridal array is not waiting for the bridegroom, nor can she be said to be waiting until she has completed her toilet. Neither can we be waiting until we have on our ascension robes, and are fitted for translation. Every wrong must be righted, as far as lies in our power. Every foe forgiven. We must be content to suffer wrong, rather than to do wrong. Our affections must be weaned from the world, and set on things above. Then when our treasure is all in heaven—when we realize the value of eternal existence—when we can grasp the promises with Elijah's faith—then, and not till then, will we be waiting for Jesus. H. S. D.

"THE SWORD OF TRUTH AND HARBINGER OF PEACE."—Through the kindness of Sr. ABIE WELLMAN we have received the Dec. No. of a neat quarto monthly, edited and published by G. F. ADAMS, Indian River, Maine. Bro. A is a firm believer in the 'gifts,' and claims to write as instructed by the Holy Spirit. In a 'Lecture on the Book of Revelations,' he says,—"We grant that to know the true meaning of this book, a man must be called of God, and receive the influence of that spirit that gave this prophecy, for no uninspired man ever did, or ever can reveal it." To this we heartily respond, Amen!

Again, claiming to be 'in the spirit' on the Lord's day, he says,—"Oh, my Brethren, hear one speak who has begotten you again unto a

strong hope through the truth; consider our work that is before us, the church is to be called out of the wilderness; the nations warned; the Jews are to be gathered home to the land of their fathers: the midnight cry is to be made and the bride is to be called to the marriage supper of the Lamb." We had supposed 'the bride the Lamb's wife,' to be the New Jerusalem, and that the guests, (the saints,) are to be called to the supper at the sound of 'the last trump.' Are we right?

Terms of the 'Sword & Harbinger,' \$1, a year. Bro. A, here's our \$1. Please X.

DEAR BRETHREN:—The 'little Hope' is bound to live! Kindly our Father smiles upon us, and bids us go forward in the name of Jesus. And though now we are perplexed for want of sufficient help to get both our little papers out as regularly as we would desire, yet we feel that He who knows our wants will speedily send the needed assistance. We are in the hands of the God who has called us to the work, and our trust and confidence is in him.

To Bro. HANCOCK and others we would say. The 'Hope' was not started for the purpose of raising a crusade against a certain class of visions, but as an organ through which God's scattered children could communicate with each other. Circumstances called out the little I have said on the subject, and I would not have been true to my trust had I said less. We, however, long since dismissed the subject. Our correspondents occasionally speak of them, and as severe criticisms as any we receive on that subject, come from the East. We would prefer that the communications of our brethren come in the shape of exhortations, warm from the heart and that, instead of disputing about words to no profit, we endeavour to 'provoke one another to good works; and show both by words and acts that we are actively engaged in preparing to meet the Lord.

In regard to tobacco, I don't use it; and never have, reports to the contrary notwithstanding.

More anon. H. S. D.

—We had thought of discontinuing "The Little Preacher," but the brethren say, No! We will therefore go ahead. We will get a boy to help us, as soon as we can find a good one. A little help would enable us to get out both papers promptly. Where's the boy or girl that wants a place.



## ADDRESS.

TO THE CHILDREN OF THE LORD SCATTERED ABROAD; called to be members of the church militant, greeting:—Whereas, the Lord's children associated together in church relation in different parts of his vineyard, are known by different names, as "The Church of God," "Church of Christ," "Christians," "Disciples," "Seventh Day Adventists," &c.: and whereas such difference of names is not convenient, and often leads to confusion;

The brethren assembled in conference in Portland, Nov. 1864, feeling an earnest desire that the difficulty may be removed; and that a name may be adopted that all may be free to unite under; a name, if possible, free from all reasonable objections, appointed a Committee to prepare an address to the church to be published in the "Hope of Israel," giving the reasons for the adoption and preference of our own name, (Church of the First Born,) and inviting suggestions for the accomplishment of this object.

Our name was adopted as one of the names given to the church in the word; and that PARTICULAR NAME, because of its suggestiveness of that great act in the plan of redemption, in which the church and believer see the hope developed in the person of our great Head. As, while we contemplate man in his lost and ruined condition groaning under the curse, with the grave waiting to receive him; with nothing around him to raise his mind to contemplate the hope of glory and dominion provided for him: the name, Church of the First Born, naturally suggests the idea—Who is the First Born whose the church is? And why is he the First Born? And we are led to behold, our risen Lord, our elder brother, now victor over death and the grave, crowned with glory and honor, and by beholding him we see our own hope.

Now it seems to us, that as we thus look abroad upon the face of the earth, and find nothing but what falls a pray to the curse, that a name suggestive of the rays of immortal light and glory that now beam forth through the gloom of decay and death, even streaming from the grave itself; is the name of the church. With these few remarks concerning our own feelings in the matter, we earnestly invite a free expression of the views of the different churches, that if possible the difference of opin-

ions may be removed, and all unite under one name. May the Lord guide us into all truth, and prepare us for his heavenly kingdom.

J. C. DAY  
O. DAVIS } Committee.  
G. CRANMER.

Portland, Nov., 1864.

## A SCHOOL MAGAZINE FREE!

CLARK'S SCHOOL VISITOR,  
Vol. IX.—1865.

SEVENTY-FIVE CENTS A YEAR.

Readings, Dialogues, Speeches, Music, Poems Mathematics, Grammar, Enigmas, Rebusses, &c.

The publishers of this popular DAY SCHOOL MONTHLY, in order to reach all parts of the country, will send the VISITOR ONE YEAR FREE to ONE PERSON (who will act as agent) at any Post Office in the United States.

Address, with five cents for particulars,  
J. W. DAUGHADAY, Publisher,  
1308 Chestnut, St. Philadelphia.

Celesta, Pa., Dec. 1864.

DEAR BRO. DILLE:—Celesta is a delusion. I to day saw Bro. E. W. SHORTRIDGE's name in the 'Hope.' I have wished for years to get his address. Can you give it me? \*

D. EDSON SMITH.

—Bro. E. W. SHORTRIDGE's address is Keithsburg, Mercer Co., Ill. We would be glad to hear the good news that the old soldier had again buckled on the armor, resolved that his persecutors should not prevent his doing his duty, in calling sinners to repentance.

Bro. P. S. W. DERO is holding meetings in Alamo.

Bro. CRANMER, this week commences a protracted effort in Trowbridge, Allegan Co. He would like, if possible, to have Bro. R. W. Horton join him there.

## DONATIONS.

Gilbert Cranmer \$2, John Severs \$2, Ayers S. Tuttle \$2, Russel Mason \$1, Adeline Mason \$1, John C. Day \$1, George Gasby \$2.

## RECEIPTS.

I. N. Kramer \$1.50, J. L. Boyd \$1, L. Tiffany \$1, H. Cushman 50c, O. Cushman 50c, H. S. Case \$1, Jesse Millard \$2, E. Poole \$1, Diantha Ticknor 25c.

## QUARTERLY DUES.

John L. Staunton \$1.50.

LITTLE PREACHER next week.

## On the Cross.

Behold, behold, the Lamb of God,  
On the cross, on the cross;  
For you he shed his precious blood,  
On the cross, on the cross;  
Now hear his all important cry,  
Eloi, lama sabacthani?  
Draw near and see your Savior die,  
On the cross, on the cross.

Behold his hands extended wide, On the, &c.  
Behold his bleeding hands and side! &c.,  
The Sun withholds his rays of light!  
The heavens are clothed in shades of night,  
While Jesus doth with devils fight, On &c.

Come sinners see him lifted up, On the &c.  
He drinks for you the bitter cup, On the,  
To heaven he turns his languid eyes,  
"Tis finished!" now the sufferer cries,  
Then bows his sacred head and dies!  
Tis done! the mighty deed is done! On the &c.  
The battle fought by God's own Son, On &c.  
The rocks do rend, the mountains shake,  
While Jesus doth a onement make,  
While Jesus suffers for your sake, On the &c.

Where'er I go I'll tell the story

Of the cross, Of the cross;

In nothing else my soul shall glory

Save the cross, save the cross;

Yes, this my constant theme shall be,

Through time and eternity.

That Jesus suffered death for me.

On the cross, on the cross,

Let every mourner come and cling

Round the cross round the cross;

Let every Christian come and sing

Round the cross, round the cross;

Here let the preacher take his stand,

And with his Bible in his hand,

Proclaim the triumphs of the Lamb

On the cross, on the cross.

JUDGEMENT IMPENDING.—During the years last past, God has done great things for us, and called us to repentance with a voice of thunder; but the world has refused to be aroused out of its state of intoxication—makes flesh its arm, and slumbers on in its false security. Judgement must and will come. But when the world is shaken to its centre, the Lord's people will continue untouched.

Every thing around us proves that all the previously announced signs of the day of the Lord,

are more clearly discernable than ever; that the branches of the fig tree are replete with sap, and that "TREKEL IS LEGIBLY INSCRIBED, IN LETTERS OF FLAME, ON THE PILLARS OF THE WORLD."—REV. F. W. KRUMMACHER.

## From Br. Burlingham.

MY DEAR BRO. DILLE:—As a reader of the 'Hope,' and a believer in the blessed doctrine for the defence of which it has been established, I have a desire to be better acquainted with its chief manager, whom I have not the pleasure to know personally, and, therefore I take my pen briefly to address you.

I am exceedingly glad that you have the moral heroism to identify yourself with the "despised few," who, in this wicked generation, dare to avow that they are looking for the speedy appearing of the Savior from heaven, to establish his kingdom upon the earth. To do this, in a time like the present, requires great self-sacrifice, and implicit confidence in God to fulfill every iota of his word. We are living in an age of gross infidelity, when many are "foolishly saying in their heart, (life,) 'there is no God.'" When the public teachers are questioned, "Watchman, what of the night?" the almost universal response is—"All well." "The night cometh, ALSO THE MORNING." The effect is, the people sleep on, wholly unconscious that sudden destruction is at hand.

As it was in the days of Noah, so is it now. The people spend their time in "eating and drinking, marrying and building," and will not believe that the end of all things is near, till the Lord shall suddenly appear, and "destroy them by the brightness of his coming."

The church is saying, by her practices, "My Lord delayeth his coming, for all things continue as they were from the beginning." Thus the church and the world UNITE to deny and oppose the doctrine of the Savior's second personal coming, at hand: and, with a few humble exceptions, enquire, "Who is the Lord, that we should serve him? and what profit should we have, if we pray unto him?" But few there are "who seek after God, or desire a knowledge of his ways." The land is full of violence, as the world was just before the flood, and which was the CAUSE, (see Gen. 6:13,) of that terrible judgment which whelmed its inhabitants in ruin.

Fearful scenes which the Bible so clearly described, as just preceding the second coming of the Savior, to destroy all earthly governments, and establish his own righteous rule in their



place, are now opening before us, in which those who have not been blinded by the god of this world see the sure signs that the end of all things is near. To unfurl and bear aloft the pure banner of truth, in such a condition of the world and the church, requires a spirit of moral daring which very few possess.

Hence, the Savior said to his little band of followers, "Fear not LITTLE flock, it is your Father's good pleasure to give you the kingdom." In harmony with this declaration, he has pronounced the significant question, "When the Son of Man cometh, shall he find faith on the earth?" But, my dear brother, it is nevertheless true, for our comfort, 'more are they that are with (for) us, than who are with them.' Heaven, with its myriads of shining ones, is leagued to aid us in stemming this swift flowing tide of moral corruption and death. "When the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him."

Go on, then, my dear brother, in your heavenly work. He who has called on you to engage in it is faithful. As you look upon your little sheet, and compare it with others of larger dimensions, and more imposing appearance, be not disheartened. "With a worm God can thrash mountains." Remember that he whose teachings you seek in its columns to impress upon your readers, "had not where to lay his head;" "was despised and rejected of men;" and that the disciple should not be anxious to be above his Lord. Continue to unfold, in the "Hope," as they shall be supplied to you, and you shall have space, those precious truths of which the church, in her worldliness, has lost sight—or has not the courage to teach.

Endeavour faithfully to counsel your readers in regard to the best methods of disseminating more widely a knowledge of the blessed doctrine which it is your mission to teach and defend. In a spirit of love, criticise methods which may be suggested by others, if you think them, for any reason, objectionable. This has been my own habit, and I have been greatly benefited by it, and trust have benefited others.

I have a personal acquaintance with Bro. Armstrong, and his movement at Celesta, upon which subject you and your readers may hear from me at some future time. Wishing you the presence and comfort of the Holy Spirit in all your labours to spread the "true light," I am your brother, waiting for "the blessed hope."

CHARLES BURLINGHAM.

Ludenburg, Mass.

## Time of Christ's Resurrection.

DEAR BROTHER DILLE:—The 22d No. of the "Hope of Israel" is before me. I see under the heading of "A Letter from an Angel Pile," he says,

"I saw in No. 19 of the 'Hope,' an article headed 'Christ's Resurrection on the Seventh day.' Now Matthew, 28:1, says, 'In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to the sepulchre.' Then he says, 'Please turn and read for yourselves.' He then gives us four witnesses: Mark, 16:1, 'When the sabbath was past,' &c. John, 20:1, he says, 'On the first day of the week,' &c. Luke, 24:1. He says 'Upon the first day of the week, very early in the morning.' He then says, 'Out of the mouth of two or three witnesses, every word shall be established.'

He then leaves the inspired testimony, and gives us Thurman's Sealed Book, which says the resurrection was on the 17th of the first month, A. D. 30. He then says the crucifixion was on Thursday. He says John, 21:1. He should have said, 20:1, which proves about as much as E. G. W.'s visions.

She says "The disciples rested on the sabbath, sorrowing for the death of their Lord, while Jesus, the King of glory, rested in the sepulchre. The night had worn slowly away, and while it was yet dark the angels hovering over the sepulchre, knew that the time of the release of God's dear Son, their loved commander, had nearly come." Spiritual Gifts, Vol. 1, p. 65, ch. 10. May be E. G. W. will have one more vision, and yet show that the Lord was laid in the sepulchre on Thursday morning, and in that case she would get the 72 hours' length of time that the Lord Jesus said he would be in the heart of the earth."

Lansing, Iowa.

L. L. TIFFANY.

THE TONGUE.—There are but ten precepts of the law of God, says Leighton, and two of them are bestowed on the tongue,—one in the first table and the other in the second,—as showing it is ready, if not bridled, to fly out against God and man.

## THE HOPE OF ISRAEL.

TERMS. \$1 for 26 numbers.

Have whiskey, Rum, and Lager Beer,  
And ever keep your conscience clear.



# THE HOPE OF ISRAEL.

VOL. 1. WAVERLY, VAN BUREN COUNTY, MICH., JAN., 11, 1865. NO. 25.

Original.

## The Two Witnesses. No. 4.

### THEIR IDENTITY.

"I know thy works and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days when Antipas was my faithful MARTYR, who was slain among you."

Rev. 2:13.

The word 'martyr' is Greek, and in English signifies a witness; so Antipas was a faithful witness of Jesus Christ. Such I understand were, and are the 'two witnesses' that prophecy 1260 days. No two single men, or more, have lived 1260 years, but, as a king is often spoken of in prophecy as one person, where a succession is meant, so I understand it in this case, a succession of witnesses through all the reign of the little Roman Horn. And such there has been, through all the days of that apostacy; and yet is to this time.

Without seeking to find two single illustrious persons to answer to the prophecy, there seems to be propriety, and the force of analogy, in calling them two, because they prophecy in the time when the great metallic image of human government is divided into its two legs of iron, and while its ten toes of iron and clay are in collision; and more forcibly yet while the two little horns are in power: i. e. the little Roman horn, which grew up among the ten horns of the great wild beast, Dan 7:8, and the little Grecian horn, which came out of one of the four horns of the Grecian kingdom. Dan 8:9. The first is the Papacy, and the second I believe is the Mahomedan power, and the same as the 'wilful king' of Dan 11:36. These two powers were first fostered in the division of the Roman Empire into the Eastern and Western Empires, which gave birth to the Greek and Roman Churches, a division which exists unto this day, both of which claim the supremacy of all the churches of the world, and both of which have persecuted all who professed the faith of Christ and dissented from their dogmas. From their positions have arisen the Popeom of the West, and out of the suppression of the truth, and the corruption of manners under the Greek dominion in the East,

has arisen the Mahomedan imposture.

While these powers have been deceiving the world, God has been giving testimony against them, by raising up a succession of men in all the great cities of these kingdoms, men who have borne witness for the purity and simplicity of Christ's doctrines, by pleading for the integrity and sufficiency of holy writ, to direct the faith and purify the hearts of his people. We need not look for them to be all of like opinions in all matters of faith; nor for all of them to be of one or of two leading sects. In different countries, speaking diverse languages, their names must necessarily be different, even if they meant the same things; but the names by which they were called in different countries, and at different periods of their history, were generally incidental, and obnoxious. Many of these men would have chosen not to be identified in name with any sect if they could; and yet they loved the household of faith, and gladly associated with godly men of all orders and names, where they could do it without compromising their faith in the holy scriptures.

Frequently these servants of the living God were called to bear witness against the lordly titles and prerogatives of popes, cardinals, archbishops, metropolitans, and suffragan bishops. Sometimes against the unscriptural rites palmed upon the ignorant people, and to which they were required to submit, and which they escaped only by suffering for conscience sake; and yet they seem in many cases to have conformed to some unscriptural dogmas, which succeeding witnesses have rejected, suffering continually, reproach, and the loss of all things, rather than be defiled by conformity thereto.

The "Dutch Martyrology" gives a long list of such witnesses in Germany, and other countries of Europe; and "Fox's Acts and Monuments," of such as suffered in the British Isles. And to these might be added a long list of others who have suffered not only from the Papal powers, but from Protestant rulers; and from Protestant churches and their ministers, from the dawn of the Protestant Reformation to the present hour! Many illustrious names might be given in all the twelve or thirteen centuries of their prophesying; but it does not necessarily follow that because a man suffers for his faith, that he is one of



Christ's true witnesses, nor that his sentiments in many points may be adopted as correct expositions of sacred scriptures. I consider it best therefore not dogmatically to specify persons, and thus make them leaders of sects; but to rest it upon the Apostle's testimony, "The Lord knoweth them that are his;" and do as they did,—cleave to the Holy Scriptures as the only revealed light of life, and the only rule of faith and practice.

At the present day, the many Protestant denominations which have acquired strong positions in society, and national recognition, seem to have come to a practical recognition of one another, as far as they can be considered as orthodox on the strong points of the current theology of the schools now sanctioned by Protestant churches, and their political, national, and state governments; and these abjuring the personal reign of Jesus Christ, the Son of God; upon the earth. The great truth for which God's servants have now most to suffer, is the certainty, and actuality, of the Kingdom of God coming to subvert and destroy all the existing kingdoms and republics of the world.

The Papal power has lost its dominion of the nations, except in such countries as Spain, Portugal, and Austria; and there the people are so besotted with the long reign of the Papal priesthood that we rarely hear of any native witnesses rising up among them. God seems to have given them up to ripen for destruction. In Protestant countries, the strong positions occupied by several denominations of dissenters has broken the power of state churches, so that they can do but little at the present time to persecute dissenters, hence there is but little occasion for witnessing against them. All these are running races for the conversion of the world to their distinguishing dogmas; and the time has come that the witnesses for Christ must bear their testimony for the ancient doctrines of the prophets of Jehovah and the Apostles of Christ, asserting his right and purpose to take to himself his great power, and subdue all these kingdoms to himself. This is the mission of God's servants and Christ's witnesses of the present day.

All through the 1260 days of their testimony Christ's witnesses are to "prophesy in sackcloth." Sackcloth among the Hebrews, from time immemorial, has been an emblem of sorrow, and mourning and affliction. All of this class of sufferings seem to be embodied in the sackcloth of the witnesses of Christ. Read the history of the martyrs, and you will find an affecting exemplification of it all. Their imprisonments, ban-

ishment from homes, abstractions from families, poverty, and violent deaths; with innumerable evils attending these ills, have been suffered by many of the most cultivated men and women. At present we suffer reproaches from family, rejection of former associations and friends; many times losses in business relations; isolation from society; and often poverty in consequence. How soon our cup may be filled to the full as our predecessors in the faith has been, the Lord only knows. But if we would obtain the crown, it behooves us to gird on the armour of Christ and prepare for worse conflicts.

Centerville, Iowa. SAMUEL DAVISON.

### Won't Let it Die!

Marion, Iowa, Dec. 18th 1864.

DEAR BRO. DILL:—I take my pen again to write you a few lines. In the last number of the Hope you ask, "Shall the Hope live?" The question presupposes the possibility of its dying—the very thought of which sends sadness to my heart, and must to every lover of truth.

"The Hope of Israel" die? God forbid! You take away the Hope, and what is our prospect for the future advancement of the cause which God has placed in our hands. It is the only means we have through which to communicate with each other, to stir up our minds by way of remembrance.

Brethren, let us wake up to the necessity of putting our paper on a permanent basis. We are aware that it started out under the most embarrassing circumstances; and many thanks are due to those generous persevering brethren that have, by sacrifice and self denial, sustained the frail sheet thus far. In our humble opinion, the paper should receive our first attention, and stand out in bold relief, as our grand centre of action. It is a mighty engine through which the channels of truth flow out to the famishing pilgrim. A discourse from one of the brethren, through this medium may reach its hundreds, and gladden the hearts of many scattered ones, that otherwise would be deprived of such a blessing for years.

O how my heart burns with love to God, and for the brethren, while reading the soul-stirring testimonies it contains. It elevates the soul, brings to view the riches of Divine grace, and enables us, with the strong arm of living faith, to grasp the glories of the eternal world!

Shall the Hope live? Yes Brethren, the Hope MUST live until we receive the end of our hope the salvation of our souls!

V. M. GRAY.

soldier God speed; and may he never lay off the gospel armour, until called to exchange it for the crown which the Lord the righteous Judge shall give.

### Rest of the Saints.

1. There is a rest for saints prepared,  
A home for them in Glory;  
And all who wait to greet the Lord  
Shall reign with him in Glory.

CHORUS.

O glory! O glory!  
There's room enough in Paradise,  
For all a home in Glory!

2. Our lips attempt in vain to tell,  
I have a home in Glory!  
The raptures which the saints shall feel,  
When they are home in Glory.

3. When Jesus did ascend on high,  
Upon a cloud of glory,  
Two shining angels standing by,  
Announced the joyful story,

4. This Jesus which is taken home,  
To intercede in Glory,  
In manner like again shall come  
To reign with saints in Glory.

Mrs M. E. SCHOOCRAFT.

### Truth Gaining Ground.

DEAR BRETHREN—I am still preaching the gospel of the kingdom, and where I go there seems to be an interest to hear more. This last Summer, I have been preaching occasionally to a Church called Christians. The interest grows better and better. Last evening I was with them once more, and preached on "The Law of God."—"Who shall deliver me from the body of this death." While I was showing the brethren and congregation that they had not been delivered, the power of the Lord was in the midst; many of the brethren were in tears, and resolved to come wholly out on the side of the truth. My prayer is, Father, sanctify them through thy truth, that they may die to sin, and rise to keep "the commandments of God and the testimony of Jesus Christ."

Your Brother, waiting for the Kingdom of God. J. MILLARD.

Polk City, Iowa.

Amen, Bro Millard. Don't quit the field. Report progress.

—No man can truly be a Commandment keeper, who cannot lay his hand upon his breast and say, I love the Lord with all my heart; I love my neighbor as my self. He will have no disposition to have any other God but JEHOVAH; none to make or bow down to images; none to take God's name in vain; none to desecrate his holy Sabbath day. Parents, brethren, neighbors, he truly loves them all! He cannot lie, cheat, defraud, or in any way injure his neighbor. As God has forgiven his sins, so he freely forgives all who trespass against him. He never stops to ask, "Who is my neighbor?" but is ever ready and eager to act the good Samaritan's part. O what a blessed world ours will be, when it is redeemed from sin, and all men "keep the commandments of God, and the faith of Jesus! O dear reader, begin to keep God's commandments NOW, that it may be your privilege to keep them forever!" H. S. D.

### Fallen Asleep.

We are called to announce the painful intelligence that 'a father in Israel,' Bro. DANIEL TAYLOR, of Bangor, is no more! He died of congestion of the lungs, First-day January, 8th. Farther particulars we have not learned. But we do know that Mother Taylor cannot sorrow as those who have no hope. We well recollect at one time, while stopping at their pilgrim's welcome home, the good old lady sat looking out upon an approaching storm, coming up in magnificent grandeur from the west. A few moments she gazed in silence, then with a heavenly smile lighting up her countenance, she rapturously exclaimed, "I love to look upon the rising clouds, because my Savior ascended in a cloud; and I know he is soon coming again 'in the clouds of heaven, with all his holy angels with him!'"

Yes, bless God for the glorious hope of the soon coming of Jesus to raise to life the slumbering dead! This, and this alone, is THE hope of Israel. Well may we pray with all the energies of our longing souls, "Even so, COME LORD JESUS, COME QUICKLY!"

Many a blessed Sabbath meeting we have held at Father Taylor's house. But the next we shall hold with him will be in that 'house not made with hands; in that better world, where 'from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.'

—Receipts will appear in our next.



## Got the Blessing.

Casco, Dec. 29th, 1864.

BRO. DILLE:—I write to let you know that we are all well, and that we enjoy the love of God. Last Sabbath we had a communion season in my chamber. We went according to scripture as near as we could, and we got the blessing. If God's people were ever happy, it was then. I feel it is time that we all wake up, and live for God and not man.

I have had bad luck since I saw you. I was deatified, and it cost me \$300. I remain

Your brother in Christ, J. A. C. GREENMAN.

## From Bro. Hamilton.

Markesan, Green Lake Co. Dec. 25th, '64.

DEAR BROTHER:—I understand you are publishing a paper devoted to the interests of the Sabbatarian Advents, called "The Hope of Israel." \* \* I am a reader of the "Review," and have been for the past 4 years; but as that paper and its supporters are becoming a unit on the visions of Eden G. White; and as I have tested them, and concluded they are not to be depended on, I prefer more substantial food. . . . We are living in a fast age. Many are crying "Lo here!" and "Lo there!" Our Master says, "Go not after them!" "Take heed that no man deceive you!"

The great Apostle tells us that the Scriptures are sufficient to thoroughly furnish us unto every good work. O may I be sanctified through the truth, and so be ready to meet my Savior.

Yours, striving for the Kingdom.

THOMAS HAMILTON.

## Help Wanted at Fairfield, Iowa.

Fairfield, Iowa, Jan. 1st 1865.

DEAR BRETHREN:—I write to let you know I have not forgotten you, though the Adventists appear to be on the decline in Fairfield. But my prayer to God is that they may come on higher ground. But we need some good preaching to bring them up. But when war and politics are all the rage, we cannot wonder at the dullness of the church. And this glorious doctrine of the advent of the Savior, is becoming "an old song" to the people of this place; and I fear there will be but few who endure to the end.

But the little faith in the church, does not delay the coming of our Savior, but is only hastening the day. For, "As it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married, and they were given in marriage, until the day

that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." So reads Luke, 17:26, 27, 28 & 29.

And I know there are some people who think because there are no great and marvelous signs in our day, that the advent is not so nigh as we suppose it to be. But I would say to such, "Be not deceived: God is not mocked." Remember that wicked servant who says, "My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with hypocrites: there shall be weeping and gnashing of teeth." Matt. 24: 48-51.

But I shall pray for such that they may escape "the damnation of hell," and come off more than conquerors at last. Pray for me.

Yours truly,

R. E. CAVINESS.

Yes, Brother, we will pray for you. Though you may be alone, "Take unto you the whole armour of God, that ye may be able to stand in the evil day, and having DONE ALL, TO STAND." God wants soldiers in the field, in Iowa. Bro. C., do you not feel he is calling for you?

Where is Bro. Murphy?

## Cheering from a Lone Pilgrim.

East Milton, Wis. Jan. 1st 1865.

DEAR BRO. DILLE:—I have been thinking of sending a little money for the benefit of the "Hope of Israel."

I am striving so to live that I may enjoy the "blessed hope" of meeting with all of God's dear people in that glorious "kingdom" which the saints of the Most High shall soon possess, and dwell therein forever.

It is a long time since I have been permitted to meet with the dear brethren and sisters who are looking for this precious hope soon to be fulfilled. I enclose five dollars, for the good of the cause in which you are engaged.

I would that the glad tidings of the kingdom might speedily be proclaimed throughout ALL THE WORLD, for a witness to all nations, and then that the "end come."

Yours, in gospel bonds,

Mrs. A. C. RABCOCK.

## The Sabbath.

### AN OBJECTION ANSWERED.

MY DEAR BRO. DILLE:—I find there is an objection in the minds of some, to our keeping the right day for the Sabbath, upon the ground of the Old and New Style, thus designated by a change of reckoning made by Pope Gregory XIII. Now, as we want the truth, we will examine this point a little, and see if there has been a change made in the reckoning of time so as to affect our reckoning of the days of the week. And if we should find, upon examination, that there had been a change made so as to make the Sabbath fall on any other day of the week, I trust we shall be willing to stand corrected by the evidence, and acknowledge our mistake. But if, on the other hand, we find upon examination, that the Sabbath has not been affected by any alteration of reckoning, but still stands out as a memorial upon the 7th day of the week as we reckon time, we hope others will be as ready to be corrected, and will consider well the claims of God's law upon themselves.

And 1st, in our investigations we will notice THE NATURAL, OR SOLAR YEAR.

This year is computed by observing the time in which the Sun passes through the twelve signs of the Zodiac. This time is now ascertained to be 365 days, 5 hours, 48 minutes, and 48 seconds; which is, therefore, the length of a natural or Solar year.

The year according to which we calculate, is called the common or civil year, and contains 365 days. This year is, shorter by 5 hours, 48 minutes, and 48 seconds, than the natural year: thus we see a discrepancy must ensue, were it not regularly put right. To do this, every fourth year has one day added to it, and is called Bissextile or leap year; which makes up the time lost. This arrangement was made by Julius Cæsar: hence the Common year is often called the Julian year. This intercalary day, as it is termed, is now added on to the end of February, which month in leap year contains 29 days; the usual number being 28. Now mark, —The addition of this day adds nothing to time, neither by leaving it off would it diminish aught from true time; but it is only placed here to make our reckoning keep up with the true time: for there would be just as many 24 hour days in a solar year, whether our reckoning corresponded with the seasons or not; hence this would have no effect to alter the occurrence of any of the days of the week in their proper order.

But the Julian year, being 11 minutes longer than the true Solar year, would amount to one day in 130 years. This mode of reckoning remained unaltered until the year 1582, when it was found that the year began ten days later than it ought to have done; that consequently the seasons did not fall rightly with the months; and that the solstices and equinoxes happened ten days before their respective dates. Hence in the year 1582 Pope Gregory XIII ordered that, after the 4th of October, ten days should be omitted, so that the day which followed the 4th, in place of being called the 5th, was called the 15th. Let me illustrate.—We will suppose Monday to be the 4th of October. Now, instead of calling Tuesday the 5th, we call it the 15th; you see we do not alter the reckoning of the days of the week, but only leave off the time which has been gained by the common or civil year being longer than the natural or solar year. As we can add or diminish nothing from real time, no alteration of this kind can have any effect to alter the days of the week.

But we will test this a little farther. The calendar, thus improved, was adopted at once in all Roman Catholic countries. The Protestant states did not, however, conform to it until a later period; and in England the change did not take place until the year 1752. It was then settled by an act of Parliament that eleven days should be left out in the month of September, because, 170 years having passed since the ten days were omitted, the Sun had gained one day more upon our time. Thus upon the 2d day of September, in the year 1752, the old mode ceased, and the next day instead of being called the 3d, was called the 14th.

Now here was 170 years elapsed after the alteration was made by the Roman Catholics before it was adopted by the people of England; one class reckoning according to the old style, the other according to the new style; and both classes keeping the same day, as the people of England began to keep Sunday, to the exclusion of the Sabbath, about the year 1470.

Yours, for the truth, J. C. DAY.  
South Ashburnham, Mass.

There are 60,000 Spiritualists in Paris!

Faith is the marriage knot that ties

The soul to Christ forever;

It is the hand that grasps the prize,

And says, "I'll yield it NEVER!"

"For the hungry and naked provide relief,

For the weeping, songs of gladness."



## THE HOPE OF ISRAEL.

PUBLISHED, Once in two weeks.

TERMS.—\$1.00 for 26 numbers.

GILBERT CRANMER, Editor.  
JOHN REED, Corresponding Editor.

### EXECUTIVE COMMITTEE

JOHN L. STAUNTON, President.  
HARVEY S. DILLE, Secretary.  
HIRAM GOBLE, Treasurer.

Letters, and communications for the 'HOPE' should be addressed to  
H. S. DILLE, WAVERLY, Mich.

## Conference.

A Conference of the Church of the First Born (Free Sabbath keepers,) will be held, Lord willing, at NORTH BERWICK, MAINE, commencing Fifth-day evening, Feb 2d, and continue over Sabbath and First-day.

We are receiving orders for TRACTS ON THE SABBATH, &c., and are making arrangements to keep a good supply on hand. We have also a few more 30 ct Hymn Books. Post 4 cts. Send on your orders.

Bro. Davison's 'Two Witnesses' concluded in this number. We have received another interesting article on the same subject.

Father Everett is coming to settle in Mich. Letter from him in our next.

"MORE LIGHT," by Bro. Reed, soon.

Bro. Burlingham, Two of your articles have been published. Two others on file. We send the missing papers. Thank you.

We hear that the good Lord has crowned Bro. Cranmer's labors in Trowbridge with abundant success. Several are to be baptized, one week from next Sabbath.

GETTING THE START OF US.—Some body in Otsego sent us a welcome New Years present, and left us to guess who.

Sombody else, sent us a letter without signature, containing a donation, and the following:

—"HOPE OF ISRAEL, GOD BLESS YOU"

"1865."

What we want to know is, Where did that letter come from? God bless the donors! May the first never lack clothing; and the latter, never suffer for want of money.

Bro. Deyoe has been holding meetings in Alamo, and some there have just begun to taste the sweets of Redeeming love. Praise the Lord! We want to hear from all who can say they know 'tis good to serve our blessed Master, and hope for eternal life at the resurrection of the just!

## Wants More About the Sabbath.

DEAR BRO. DILLE:—I feel great interest for the success of the 'Hope'; and as it is an organ devoted to the vindication of the 'Sabbath,' I desire you to solicit more articles on that subject, from brethren at the East, and elsewhere. I think it would benefit many; for it is my sincere conviction, that had the professed people of God continued to keep his Sabbath, and reverence his sanctuary, unto these days, there never would have been such great apostacy among them as is now seen.

W. T. GILBERT.

—And we would ask who will send us the best article on THE CHRISTIAN'S HOPE.

## From Bro. Horton.

Waverly, Jan. 9th, 1865.

DEAR BROTHERN & SISTERS:—The old year has passed away; and as we have now entered upon the new year, O may God help us to spend all its precious days to his honour and glory.

To honor and glorify God is to live in honor of his cause; keep all his commandments; and walk in all the ordinances of his house, blameless from day to day. We are commanded to add to our "faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you and abound, they shall make you that you be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Wherefore the rather, brethren, give heed to make your calling and election sure; for if ye do these things ye shall never fall." II. Pet. 1: 5, 6, 7, 8, 10.

Amen! Glory to God, for his good Spirit to back up the light and power of his gospel! O Brethren, let us lay hold of the work in earnest, and pray God that the cause may prosper; God be glorified; saints edified; and sinners converted and saved. O may God help each one to cast in his mite on the Lord's side, and work while the day lasts, is the prayer of

Your unworthy brother,

R. O. HORTON.

—We heartily respond, Amen! bid the young

## Wants it Weekly.

Dry Creek, Linn Co., Iowa, Dec. 28th.

BRO. DILLE:—We were happy to receive your kind letter a few days since, though we were pained somewhat at the remark with regard to the closing of your labors for the 'Hope.'

It seems to me that such an event, at the present at least, would be attended with disastrous results with reference to our paper. I hope you may not be compelled to such a course, through want of support. It should not be expected that you should saddle the responsibility of the paper yourself, nor should we expect that it should be sustained alone through your sacrifice. I look at the paper as of vital importance to our existence as a religious body. Consequently we all should feel mutually interested in its support.

When I consider the number who are interested in its existence, and the absolute necessity of its being sustained, I do feel that we would justly merit the highest censure should we fail to render the necessary support. We have ample means among us, not only to support it as a semi-monthly, but as a weekly paper. And it seems to me that our wants, as a scattered people, peremptorily demand that we should have it weekly. As it now is, it is a very limited medium of communication, so much so that it does very imperfectly meet our wants. Those who are so situated as not to be blest with ministerial labor can realize more fully the force of what I say.

I do not know that I have anything very encouraging to write, nothing beyond the justice of our cause, and the promises of God, which should be sufficient to arouse to action every dormant energy of our natures. Our only course is onward! onward!

The little one greets with pleasure the Little Preacher; and though we might have preferred at present, to have the additional effort applied to the 'Hope,' yet we bid it God speed on its mission of love and mercy to the lambs of the flock, and feel it to be our duty to help sustain it.

Yours, in hope of eternal life,

M. N. KRAMER.

## From Bro. & Sr. Millard.

Elk City, Iowa, Dec. 26, 1864.

DEAR BROTHER DILLE:—You do not know how it cheered our hearts when we read in the 'Hope of Israel,' letters from some of the brethren with whom we once used to associate in Wisconsin, W. Phelps, and M. Southwick, that

they stand firm on the platform of God's eternal truth. We are glad there is a remnant left, that is not afraid to reject the visions of E. G. W. and other latter day delusions. God's word is sufficient for our guide and discipline.

Twelve years ago we embraced all 'the commandments of God, and the testimony of Jesus Christ.' We are glad to hear from the brethren and sisters in other places, that they stand firm to their post.

When we were in Missouri, four of our youngest children fell asleep in Jesus. Two of our oldest went into the army, Homer & Henry. Henry died at Vicksburg, July 28, 1863. He was willing to go. Homer writes he is in hopes of eternal life when Jesus comes.

Two years ago, in the Spring, I baptized four in this place, and they rose to walk in newness of life. Here we are a band of Sabbath-keepers, looking for the King to come in his glory. We are glad to hear the watchmen are waking up, and pray the Lord they may sleep no more until they shall see the kingdom of God.

JESSE & HESTER ANN MILLARD.

Hartford, Mich., Dec. 29th, 1864.

DEAR BROTHER:—We are all as well as usual, and trying to do the best we can. Our meetings are kept up every Sabbath; and of late the interest increases, though we have no preaching. What has become of Bro. Cranmer? Where are the watchmen, Bro. Dille? I would like to have a talk with you once more in the flesh, before Jesus comes. From your Brother, seeking for truth, as for a hidden treasure. May God bless us in my prayer.

E. G. BRANCH.

BRO. BRANCH:—Bro. Cranmer is doing a good work in Trowbridge. We made him a New Years visit, and can truly say we never heard the old soldier preach better. You will soon hear from him over his own signature. He intends to visit Hartford before long. Thank the brethren for their 'freewill offering' &c. D.

BROTHER DILLE:—As we have not had use for any of our quarterage, we send the whole amount to the disposal of the Conference Committee, for the quarter ending with this year. We shall endeavour to carry out the resolution passed by the General Conference in this matter. Enclosed you will find \$3.50, paid in by the following persons:—

M. N. Kramer & wife \$4.00,  
I. N. Kramer \$1.50, Omira M. Gray \$0.50,  
V. M. Gray \$2.00, and two subscribers for the 'Little Preacher' \$0.50.

—We have received in addition to the above, \$3.75 from Hartford, \$.20 from George Howland and \$5.00 from Dr. E. C. Babcock.



From the Little Preacher.

## Is Man Mortal, or Immortal?

BY E. S. SHEFFIELD.

- A.** Adam our father and our head,  
A mortal man was made, 'tis said.
- B.** But some do say this is not so,  
But when they die, to glory go.
- C.** Can both be truth, and so remain?  
Can yes and no be all the same?
- D.** Do we intend the truth to find?  
Or will investigation blind?
- E.** Either another's say so take,  
Else an investigation make.
- F.** For one I say, I'll search to see,  
And find out how this thing can be.
- G.** Great is the theme we are reviewing,  
Discussion on it's worth renewing.
- H.** How shall we test it? What shall be  
The standard? of this truth to see.
- I.** I think the Bible on its face,  
Gives the best history of our race.
- J.** Just so then, we propose to know,  
What is the history it doth show.
- K.** Keep the creation in our mind,  
And thus man's nature strive to find.
- L.** Let us man's history now rehearse,  
There is the chapter and the verse.
- M.** Man first is formed a compact whole,  
For breath makes him a living soul!
- N.** Now let us learn his first position,  
Thus we will find his true condition.
- O.** Of all the creatures, man is blessed,  
With the dominion o'er the rest.
- P.** Placed in the Garden eastward fair,  
To dress it, and in peace live there.
- Q.** Query—Shall he forever thus remain?  
Or to the dust return again?
- R.** Right here we wish to introduce,  
That God to man, gave the tree use.
- S.** Some fruit found in this garden fair,  
Yea, Life's fair fruit he there might share.
- T.** Trees of the garden, all save one,  
And they its fruit must let alone.
- U.** Unless they chose to pass away,  
From off the earth into decay.
- V.** Vile teachings! that thus made them crave  
The fruit that brought man to the grave!
- W.** When touch that fruit if they forbear,  
Eternal life they then might share.
- X.** Xena's promise made to man,  
When first he his career began.
- Y.** Yielding unto the tempter's wiles,  
The garden lost—his life likewise.
- Z.** Zealous had they their hands kept free,

By touching neither fruit or tree,  
Eternal life they then would have,  
Instead of sinking in the grave.

Now we have seen man's true condition,  
When he was in his first position;  
A creature placed here on probation,  
Obedience, test of his salvation;  
Obey—eternal life then have,  
Reverse—and pass into the grave?

His nature's MORTAL, thus we see,  
Instead of immortality.  
So thus we see Paul's teaching plain,  
Eternal life, if we would gain,  
Immortal natures we must have,  
For mortals pass into the grave.

But Christ has promised to his children,  
Immortal natures shall be given.  
Eternal life is a gift free,  
Which God has promised, sure shall be;  
All who do well, and patient keep,  
Eternal life they sure shall reap.

So man has no immortal nature,  
This he must seek from his Creator.

### THE RESURRECTION.

Some years ago a vase, closely sealed, was found in a mummy pit in Egypt, by the English traveler, Wilkinson, who sent it to the British Museum. The librarian, having unfortunately broken it, discovered in it a few peas—old, wrinkled and hard as a stone. The peas were planted carefully under a glass, on the 4th of June, 1844, and at the end of thirty days, these seeds were seen to spring up into new life. They had been buried, probably, about three thousand years ago, perhaps in the time of Moses, and had slept all that time apparently dead, yet still lying in the dust of the tomb.—GAUSSEN.

What this writer has told us about seeds should remind us that God is just as able to raise our dead bodies from the grave, and give them new life. For why should it be thought a thing incredible that God should raise the dead.  
—Exch.

## EVERY BODY WANTS

The Little Preacher:

Published Monthly, at

THE HOPE OF ISRAEL OFFICE.

TERMS.—25 Cents a year.

Address H. S. DILLE, WAVERLY, MICH.



# THE HOPE OF ISRAEL.

VOL. 1. WAVERLY-VAN BUREN COUNTY, MICH., JAN., 25, 1865. NO. 16.

## LETTER WORTH \$1,000.

Allegan, Jan. 8th, 1865.

DEAR BRO. DILLE:—It is some time since I wrote to you. We are all well, for which we thank the Lord. We are still striving to live. Striving to keep all the commandments of God. Allegan is a hard place to live in. We have no meeting to attend here all are in for the world; and the professedly religious meetings here are so mixed that we would rather stay at home than meet with them.

I understand Bro's Cranmer and Horton have been holding meetings in Trowbridge; but it was next to impossible for me to attend. Bro Faban was here last week. \* \*

Bro. Dille, "What of the night?" Is it not almost morning? How dark gloomy, and dreary, the world is at present! Only here and there one of those little lights; and Oh, how scrupulous we are becoming, of every body and every thing. I have just been reading the letter of E. I. Smith concerning P. E. Armstrong, and Celesta. Bro. Dille, I had believed that movement to be the work of God. I thought from Bro. Armstrong's private letters he was one of the best men in the world. I have received three No's of the "Day Star," and I like most of its contents very well. But I must say I am glad "The Hope of Israel" was not blended with it. The 'Hope' must live by itself. And by the blessing of God it WILL LIVE, and raise its voice of warning to the scattered flock.

I have been making some new calculation for myself, and I want to tell you about it. I want to tell you, my dear Brother, what the Lord has done for me.

In years gone by, I tried to leave off the use of that weed,—TOBACCO. But I had no strength when the appetite came, the craving of which no one knows but he who has it to contend with. The Lord has given me strength thus far; and if he continues to give me his aid, I shall be able to help the 'Hope' live. If I use ten cents worth of tobacco per week, it amounts to \$5.20 per year. Certainly this would help the 'Hope' to live, if applied to that purpose.

But stop! Let us see. I used at least twenty cents worth per week. That makes \$10.40! Surely, the Hope can and MUST live! Better

pay \$10 to the support of the Hope than for tobacco.

How many patrons of the Hope will commence to save the \$10, and apply it to the Hope? Every ten could save \$100. One hundred men that will leave off the use of tobacco, and apply the money saved to the support of the Hope, could, in one year, raise \$1000. What a sum! It would pay for a new press, buy all the materials to run it one year, and with the subscription for the paper, would pay an extra hand in the Office for one year.

Now Brethren, if any of you want to make a start, I will just tell you how I have done this time, after I left off the use of tobacco. Every time the appetite called for tobacco, I went right away alone, and asked God to give me strength to overcome, and to take away this awful craving for the filthy weed. And this I continued; and the Lord has given me strength thus far. And I must say, I am astonished at myself. I have no wish for the filthy stuff any more! The appetite is gone! Surely, the Lord WILL hear and answer prayer.

Now, if any one will try for one week; throw away all his tobacco; pray every time he wants a chew; pray in earnest; pray till he forgets that he wants tobacco; pray until he feels he wants entire sanctification, and must have it; and God will help all such to overcome.

May the Lord help us, Dear Brethren, to cleanse ourselves "from all filthiness of the flesh and spirit," that we may be holy, and prepared to meet Jesus at his coming.

Yours for the truth,

JOHN REED.

## Church Order.

DEAR BRO. DILLE:—As intimated in a previous communication, I wish to say something to your readers upon this important subject.

What constitutes the Christian church? and what should be its form of government? are deeply interesting questions, and worthy of our most serious consideration. Want of knowledge upon this all important subject, is a source of great weakness to the church of modern time, and is depriving her of the power to overcome the world, and lead it back, from its state of revolt, to God. Where shall we look for light to guide



us in what we should say upon such a theme?—We know of no proper standard of authority to which to appeal, except the Bible.

The Prophet Isaiah says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Jesus said to the Jews, "Search the scriptures: for in them ye think ye have eternal life; AND THEY ARE THEY WHICH TESTIFY OF ME." And Paul says to Timothy, "From a child thou hast known the holy scriptures; WHICH ARE ABLE TO MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus." Thus Isaiah, Jesus, and Paul, all refer us to the same source—the holy scriptures—for spiritual teaching. Let us then, turn our attention to what they say upon the subject of which we purpose to speak.—

And 1st,—WHAT CONSTITUTES A CHRISTIAN CHURCH?

When, on the day of Pentecost, the preaching of Peter caused multitudes to turn from the error of their ways, and to seek the Lord,—and many looked on and wondered at what they saw and heard,—Peter said,—"This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophecy."

Here we are clearly taught that the Spirit was poured EQUALLY upon male and female, and that, under its Divine influence, they BOTH EQUALLY prophesied, or taught the people, after having received the truth themselves. Then in the conclusion of this account of that remarkable display of the Divine power and goodness (see Acts 2: 41 to 47,) we are told,—"They that gladly received the word were baptized: and there were added unto them about three thousand souls, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers. And fear came upon every soul; and many signs and wonders were done by the apostles. And all that believed were together, AND HAD ALL THINGS COMMON; and sold their possessions and goods, AND PART-ED THEM TO ALL MEN, AS EVERY MAN HAD NEED. And they continuing DAILY with ONE ACCORD in the temple, and breaking bread from house to house, did eat their bread with gladness and singleness of heart, praising God, and having favour with all the people. And

he Lord ADDED TO THE CHURCH daily such as should be saved."

Here we learn that those who were gathered in ONE BODY, under the faithful labors of Peter, constituted THE CHURCH of that time. And they were characterized by a common love for the truth, and A COMMON INTEREST in each other's welfare. Who could doubt their sincerity, seeing them thus devoted to the cause they had newly espoused, and to the "common interest" of all who needed their sympathy and aid. When the church of this age shall possess the same loving and liberal spirit, and manifest the same fraternal feeling towards all around her, she will possess a power, and exert an influence over the world, of which she is now almost wholly—if not quite—destitute.

Having said thus much of WHO constituted the primitive church, I will next consider how it was governed.

In the 6th chap. of Acts, the 8th verse, we are informed that "when the number of disciples was multiplied, there was a murmuring of the Grecians against the Hebrews, because their widows were neglected in the DAILY ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Then follow the names of those who were chosen, with the manner of their consecration to the work, and the result.

Here we learn that the officers of the Church consists of the Ministers, whose special duty it is to instruct the people or preach the word; and the Deacons, who, besides feeling a common interest with the other members in the spiritual welfare of the whole body, were especially to see that such a distribution should be made of the property—WHICH BELONGED TO THE WHOLE CHURCH IN COMMON—(see Acts, 4: 32.) that the wants of every member should be supplied. Thus it will be seen that the special duty of deacons is to make a judicious appropriation of the "common property" of the Church, for the benefit of all her members, so that the wants of all shall be satisfied, especially those of the more feeble and helpless. In harmony with this narrative of the manner of organizing the Church of Pentecost, Paul, in his last Epistle to Timothy, (see 3d chap.) spoke of Bishops, (min-

isters,) and what should be their character, and manner of life. In Philippians 1: 1, he recognizes the same officials. And again, in Titus 1: 5 to 9. Thus it is made apparent that the Bishop, (Minister or Teacher—see I. Tim. 3: 2,) with the deacons, constituted the officers of the primitive church, to whose special care it was committed by Paul, who, with few exceptions, had the general oversight of them all.

Thus the first Christian churches were constituted of those whom God had called, and sent out into the world to preach the gospel,—of those who 'gladly received' their teachings, and who cheerfully parted with their earthly possessions, that they might honor the Savior, by ministering to the wants of suffering humanity,—and such as they might choose, and set apart by prayer, and the imposition of hands, (OR DEACONS,) to be almoners of their offerings to the poor.

Then, to promote the spiritual growth of the church, there were bestowed upon her members a great variety of spiritual gifts, to be exercised by them for the edifying of each other in love. Of these gifts a beautiful description may be found in the 12th chapter of I. Corinthians.

The world's great need to-day is a church constituted of such elements, whose power to save lost men shall be commensurate with her influence. It is only such as belong to such a church who will be found waiting, and ready to meet the Lord when he comes to separate the wheat from the tares,—to gather one into his eternal garner, and destroy the other with unquenchable fire. Reader! do you belong to such a church? Are you making yourself ready to meet the Bridegroom when he shall come?

"Be wise to-day—'tis madness to defer."

My dear Brethren and Sisters, "let us strive earnestly for the faith" of the early Christians, and show our faith by such works as she performed for the good of humanity, and the glory of God.

If we have given ourselves—soul, body and spirit—to Christ, let us give proof that we have done so by our love for, and confidence in each other: "HAVING ALL THINGS COMMON." Then—like them—shall we, also, "have favor, with the people," who, "seeing our good works will glorify our Father which is in heaven."

Yours, waiting for the Lord.

CHARLES BURLINGHAM.

Fitchburg, Mass.

"The soul that sinneth, IT shall die!" Gen.

"Twas the Devil first told the LIE,

"Man has a soul that cannot die."

## Interesting from Father Everett.

Union, Iowa, Dec. 24th, 1864.

DEAR BRO. DILLE:—I was much obliged for your letter. But cold weather came on, and we decided, on account of Mrs. E's health, not to come until it is warmer—perhaps not till Spring. We did hope to be with you this Winter. We would be glad to help you what we could. I should love to be with the brethren this Winter in their meetings. I have rejoiced to hear of your good conferences the season past. The Lord has been good to you, "praise his holy name!"

You speak of wanting preaching, and of being almost starved for preaching. Well dear Brethren and Sisters, let me remind you that you may have good meetings, even if you do not have stated preaching. LIVE NEAR TO GOD, every day. When you come together, come together in union and love. Join in humble, fervent prayers at the throne of grace. "Draw nigh to God, and he will draw nigh to you," and bless you. "Where two or three are gathered together in my name," says Jesus, "there am I in the midst of you." Matt. 19: 20. James, 4: 6-12. "Forsake not the assembling of yourselves together, as the manner of some is, but EXHORT ONE ANOTHER, AND SO MUCH THE MORE AS YE SEE THE DAY APPROACHING."

We are living where we should expect the coming of the Son of God, and watch for it speedily. Let us "be diligent, that we may be found of him in peace, without spot and blameless." "What manner of persons ought we to be in all holy conversation and godliness, hastening to the coming of the day of God." II. Peter, 3: 1-13.

Though we are disappointed in not being able to be with you, we hope to meet you and all the people of God bye and bye. Let us be faithful to God, and to each other. I shall be glad to hear from you any time; especially this lonely Winter. But we commit our way to the Lord, and trust also in him. "Bless his holy name!" "Come Lord Jesus, come quickly."

Let us "BE PATIENT IN HOPE UNTO THE COMING OF THE LORD." There are great troubles to bear. The Bible gives us no hope of deliverance from sickness, pain and death till Jesus comes. "Take heed that no man deceive you." There is no Celesta in this present evil world, where we can escape DEATH, but by the coming of the Great Redeemer. Bro. Armstrong seems to be very sincere, but he is



following an impression, instead of the scriptures of truth; therefore I cannot bid him God speed. And though I have nothing against him unkindly, yet I must warn the dear brethren against his unscriptural flatteries and fanaticism.

1. He has no scriptural right to deed Celesta, in Pennsylvania, to Almighty God. How strange and absurd! The government has the same right to tax it, and to draft men from it, as any other section of the nation. And who has proved that "the time of the Gentiles" is out?

2. What proof is there from scripture, that it must be forty years from 1844 to the coming of the Lord, or if he should come sooner, the saints will not be admitted into God's everlasting kingdom until 1884? Is not this the language of an evil servant, who saith, "My Lord delayeth his coming?"

3. When our glorious Savior comes, the stone will dash the image on its feet, and itself become a great mountain and fill the whole earth. His voice will raise the dead and change the living saints, in a moment to immortality, and take them to the heavenly chambers in the air, the angels having gathered them "from the four winds, from one end of heaven to the other." Matt. 24:31. Isa. 20. Mark 13: 27. Dan. 2: 32, 35, 45. The gathering of the saints, that is their gathering to one locality, is not till Jesus comes. And their exposure to death does not cease, until they are changed to immortality at his coming. Our duty is, therefore, to occupy our talents in our proper stations and callings, till the great Deliverer and Life Giver comes. Let us, therefore, WATCH and pray always, that we may be accounted worthy, to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21: 36.

S. EVERETT.

**Good Advice from an Old Soldier.**

Fowlerville, Jan. 8th, 1865.

DEAR BRO. DILL:—I am much pleased with the 'Hop',—1st, for the truth it contains;—2d, the freedom of speech. I hope it will be a free paper, so that our brethren can bring out the truth untrammelled, and free from all whims and notions of those who have set their stakes, and closed up investigation. Such a course is to me, the height of folly, in this progressive age. Now, we want the simple, naked truth, unvarnished, from the good Book. We hope that all who do write for the paper, will have the good of the cause of God, and his glory, in

view, and let self step out of sight. Let us be patient one with another; long suffering, bearing one another's burdens, feeling that we all belong to one family, and that we all have a place in the family circle. We all have duties to perform; and if we all keep our place; do what is our duty, and be willing to let others do theirs, the circle will be harmonious—unity will prevail—prosperity is sure to follow. But if we have selfish notions and views, how can we must believe and do, and go into right organizations, to bind the conscience of one of Christ's free children, these cords must and will be broken. Isa. 9: 9. And ed. 1864. 1865.

O may this people be an humble people, walking in the counsel of God—take the word, and believe it is sufficient for the child of God. II. Tim. 3: 16, 17. And those that teach, remember the charge that Paul gave to Timothy. II. Tim. 4: 1, 2. "Preach the word." And if this is done, "the sincere milk of the word" is given, and the lambs of the flock will thereby "grow up into Christ," to the stature of men and women in Christ Jesus. (H. S. CASE.)

**THE HOPE OF ISRAEL.**

PUBLISHED, Once in two weeks.

TERMS.—\$1.00 for 26 numbers.

GILBERT CRANMER, Editor.  
JOHN REED, Corresponding Editor.

**EXECUTIVE COMMITTEE**

JOHN L. STAUNTON, President.  
HARVEY S. DILLE, Secretary.  
HIRAM GOBLE, Treasurer.

Letters, and communications for the 'HOPE' should be addressed to  
H. S. DILLE, WAVERLY, Mich.

**Conference.**

A Conference of the Church of the First Born (Free Sabbath Keepers,) will be held, Lord willing, at NORTH BERWICK, MAINE, commencing Fifth-day evening, Feb 2d; and continuing over Sabbath and First-day.

Brethren will please notice that ELLIOTT H. S. CASE'S address is changed to Fowlerville, Livingston Co., Mich.

—Caroline Foster complains that she does not get her paper. We certainly send it, and others at Hartford get theirs. Who gets hers?

A communication from Bro. Deyoe on hand for our next. Also choice letters from many others.

Rachel Meyers, your paper is sent in a package with others to Paw Paw. It cannot get lost on the way. Ask the P. M. who takes them from the office.

—Bro DEYOE says,—"My Photograph can be had for 25 to 30 cts, according to the number taken."

PETER F. W. DEYOE, Strawberry point, Iowa

We have several orders for Hymn Books. We are out, but will have a good supply as soon as they can be bound. The demand has far exceeded our expectation. Have patience.

Bitter cold weather, and other absolutely unavoidable circumstances, have again delayed the 'Hope'. Our patience is sometimes tried, but Israel's God is with us, and we know he will soon send us the help we so much need. We have received the parchment, and shall try and have our press repaired before our next.

The "AMERICAN AGRICULTURIST," published by ORANGE JUDD, 41 Park Row, New York, is the most practically useful agricultural periodical published. Mr J. pays, the present year, \$200, in sums varying from \$15 to \$50, as premiums for articles containing the best information on "FLAX CULTURE," and "HOR CULTURE." It contains 24 pages, monthly; beautifully printed, and splendidly illustrated. \$1.50 a year. 4 copies \$5.00. No one who owns a farm, garden, or kitchen, can afford to do without it.

**Close of the Volume.**

Yes, volume I of 'The HOPE OF ISRAEL' is at last closed! Our voyage has been a long and stormy one. But as we look back upon it, we see much to be grateful for. At every port we have entered new passengers have come on board. Among these are some who, before becoming acquainted with the HOPE, were strangers to God, and aliens from the commonwealth of Israel. But, thanks be to God, they now are brought nigh by the blood of Christ. Our list of passengers is now quite numerous, and are as respectable disciples of Christ as ever shipped for Mount Zion. Their hearts are filled with love to God and man. Prayers for Divine favour, and songs of praise to God cheer us on our voyage. And now we have a good supply of spiritual food on board,

and heavenly manna is daily showered upon; our decks, therefore we cordially invite all, rich and poor, black and white, bond and free, to take passage with us. The 'Little Preacher,' with all the little folks on board will sail in company with us. The little boat will overtake us next week, when the 'Hope' will again spread her sails, and put to sea.

N. B. Now is a good time for those whose fare has only been paid to Port No. 26, to settle for the coming year. Remember we exclude none because they are too poor to pay. The Captain of our salvation has ordered us to take God's poor on board, treat them well, and look to him for the pay. We hope to be obliged to leave none of our old passengers behind.

Brethren, take hold in earnest, and help us to double our subscription list within the next six months.

"We are voyagers on the ocean, and our destiny we know. For our chart it has pointed out the way, And our Leader he is cheering us as on the way we go, Saying, 'Courage sailors, soon we'll gain the day! Then we'll watch and we'll pray, as our vessel bears away, And we will never be disheartened any more! For the port is getting nearer, and we hear our Leader say, 'Soon we'll reach the harbour and the shore!'"

Yes, Brethren, let us all take hold with new courage and new zeal for the year to come.

"Do not fear the ship will founder, Though the billows loudly roar; Jesus Christ will safely guide her To her destined happy shore."

**Obituary.**

In Kalamazoo, Mich., Jan. 15, 1865, MARK HERVEY PERKINS; aged 18 years and two days. He enlisted last February, and was stationed at Chattanooga, Tenn., where he was taken sick with chronic diarrhoea. After suffering five months he was furloughed to come home. In his loneliness at the hospital he found the Savior precious. He sweetly fell asleep in hope of the resurrection.

I. J. & L. H. PERKINS.  
[Voice of the West.]

Sweet be his rest in the quiet tomb,  
Till Jesus come and the new earth bloom;  
Till pain and death from earth are driven,  
Till robes of white to the saints are given,  
Till the tree of life and Eden's bowers  
Make glad again this world of ours;  
Till parted ones meet on that fair shore,  
Till they meet for aye, to part no more!

[Hope of Israel]



## To Brother Shortridge.

DEAR BROTHER SHORTRIDGE:—I have received your kind letter and order, with a handsome remittance, for which may heaven bless you.

I received a letter from you nearly a year ago, in answer to one I addressed to you. I neglected to reply until after my visit to Iowa, last Summer. I there found brethren who understood your past history. The account they gave of your many trials, and cruel persecutions you have suffered for Christ's sake, caused me to feel a brother's interest in your welfare. As you did not reply to my last, I spoke to you through the paper. And now, Brother, though you have for a long time looked only on the dark side of the picture, having "lost confidence in humanity," allow me to say for your encouragement, I know you have many warm-hearted brethren and sisters who long once more to hear your voice, proclaiming 'the truth as it is in Christ Jesus.'

You say "I have lost confidence in humanity." There are undoubtedly reasons for this. But, let me ask, have you suffered from humanity more than Jesus did? Had he lost confidence in humanity while standing at Pilate's bar, or when bleeding on Calvary's cross, where would the world have been to day? "Think on what the Savior bore!" then ask what right the servant has to expect better treatment, than his Master? When thinking of your enemies, remember, also, to make the prayer of the dying Jesus your own—"Father forgive them, for they know not what they do!"

If you excuse yourself from preaching, because you are yourself a sinner, remember "the wages of sin is death;" quit breaking God's Law; and go to work for a better master, and for better pay.

You never have been happy a day, since you were a very small boy, when not engaged in calling sinners to repentance. Brother, I believe you. And I KNOW you will never be happy again till you are in the path of duty, as God has made it known to you.

I am happy to inform the brethren that you are 'trying to keep the commandments of God and the Gospel of Jesus.' And believe ever, Brother, that there are hundreds of warm hearted, and truly devoted disciples of Jesus who daily remember you in their petitions at the throne of grace.

We weep with those who weep,  
And comfort those that mourn—  
Bid the wandering prodigal  
To Father's house return!

His arms are open still,

The Savior pleads with tears,

O come and hear his yoke again,

For he for us appears.

Till, with his ransom'd ones,

He comes on earth to reign,

And give to us eternal life,

When Eden blooms again!

Eternal life will pay—

For every groan and tear,

When we, in that fair Eden-land,

Forget our sufferings here!

A few more battles fight;

A few more foes overcome,

And then with Jesus Christ we'll reign

In our eternal home!

Brother, write again. Write for the Hope. Begin to work anew for JESUS, and may God bless and prosper you, is the heart-felt prayer of Your unworthy Brother,  
H. S. DILLE.

## News from the Battle Field.

Galesburgh, Jan. 8th 1865.

DEAR BROTHER DILLE:—I have just returned from Trowbridge. We have had a glorious time. I preached 12 times, and the interest continued to increase until the last. Several came out decidedly, to "keep the commandments of God, and the faith of Jesus;" while many more were almost persuaded to be Christians. I left an appointment to be there again in two weeks from last Friday, and tarry over the Sabbath.

On the way home I stopped and preached twice at Alamo. Found the brethren in good spirits. Several from Otsego attended the meeting. It does seem that the Lord is opening the hearts of the people to receive the truth; and may the Lord of the harvest call faithful laborers into the field, for the harvest is ripe.

Yours truly, in hope of eternal life when the Life Giver comes.  
G. CRANMER.

## RECEIPTS.

John Dunham, Azer Hawks, Mrs. Cleveland, Joseph Saughton, Lewis Youngs, Abijah Thayer, Alfred Richards, Gilbert Stuart, each \$1. Samuel Everett \$1.25, Niel A. Perry 50 cts. Hezekiah Noble \$2. Wm Inglis \$1. Diantha Ticknor 75 cts, R. Caviness, L. W. Murphy, Henry Rice, Hannah Finney, Francis James, Harriet Cronk, John Reed, E. W. Shortridge, Thos. Whitehall, James Whitehall, Elijah Pomeroy, each \$1.

## From Bro Prescott.

Bristol, Vt, Jan. 6th, 1865.

BRO. DILLE:—I have read the 'Hope' ever since last Jan. I like it very much. I should not know how to do without it. I think it to be what we want. I am glad the brethren are waking up to the interests of the paper. The Lord will give you wisdom to manage it, so as to glorify God, and to feed the little flock scattered abroad. I love to read the good warm-hearted pieces from the brethren and sisters. I wish to cast in my mite to help sustain it. I enclose \$1 for the 'Hope,' and 25 cts for the 'Little Preacher.'

AMOS PRESCOTT.

## Praise His Holy Name Forever!

Bristol, Vt, Jan., 8th, 1865.

BELOVED BROTHER DILLE:—As Husband has been writing a little to you, I thought I would cast in my mite, hoping it may be for the glory of God. Your paper the 'Hope of Israel,' is a precious little visitor in our family. I would it could come oftener.

I would say a few words to the beloved brethren and sisters, that are scattered like sheep upon the mountains. Be of good cheer! Jesus is soon coming, and will save those who love his appearing. Praise his holy name forever! He knows his sheep. Not one will be plucked out of his hand. No, never! Praise the Lord!

Dear Brethren and Sisters, let us have faith in God, for without it, it is impossible to please God. For God has not given us the spirit of fear, but of love, and a sound mind.

Let us not, then, be ashamed of this "blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ." I fear there is a lack of faith among us. May the Lord increase it, is my prayer. I would like to say much about faith, but I must forbear. It is a subject I love. And I must say, I believe "the prayer of faith will save the sick;" and it is our duty to live so near God that we can claim his promises to be ours. Then, when we are sick, we can go to God, or call on those who have faith in him, and his word will never fail. I can say, to the praise of God, I have believed this for more than twenty years.

And I have had my faith tested. But I never have called on any Dr, but have called on the Great Physician for myself and family. Fevers have been rebuked; many diseases cured; the Holy Ghost given by the laying on of hands. My brethren in Maine, and children there, will

remember how I came to them last Winter, in answer to prayer, after being raised from two fevers. Praise the Lord, my dear Brethren and Sisters. Let everything that has breath, praise his Holy Name. Amen.

Dear Brother, I enclose \$1, to help sustain the Hope. May God's prospering hand be upon you, and you filled with the Holy Ghost, and be spared till Jesus comes.

From your Sister, striving for eternal life.

LYDIA H. PRESCOTT.

## Interesting Meeting in Bangor.

South Haven, Jan. 16th, 1865.

BROTHER DILLE:—The Brethren from Hartford and Casco, last Sabbath, met at Bangor to commemorate the death and suffering of our Lord and Savior Jesus Christ; and resolutions were made by the brethren and sisters, to prove more faithful than ever yet we have done. May God help us to carry them out.

The Brethren took into consideration the coming Draft, and are going to try and raise money to clear all the brethren who may be drafted, by paying \$300. We have appointed a meeting, to be held at BRANDAWINE CORNERS, Jan. 29th & 30th. We hope to meet as many as can come, and enjoy a refreshing season. May God help us to come praying. We hope the brethren will come from every quarter, and come prepared to say what they will do to raise the money.

N. WALLEN.

R. C. HORTON.

Since the above was in type, we have found that it will be utterly impossible to hold such a meeting at Brandawine Corners, this Winter. We are therefore compelled to say, the meeting WILL NOT TAKE PLACE.

## DIED.

Jan 9th, 1865, in Bangor, Michigan, Brother DAVID TAYLOR, of the Lung Fever, aged 74 years, 5 months, and 4 days. Brother Taylor leaves a wife and eight children, to mourn his loss, with a large circle of friends and acquaintances. Sermon by the writer, from II. Tim 4th chap., 6, 7, & 8 verses. E. P. HARVEY.

Theirs says: "The number of persons guillotined during the reign of terror in France was 1,022,351.

Whatsoever thy had finedth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whith-er thou goest.

SOLOMON.



## From one Physically, but not Spiritually Blind.

Providence, R. I. Jan. 4th 1865.

DEAR BRO. DILLIE—I here to day met with the last No. of the hope. I feel glad for the encouraging donations and subscriptions therein noticed. My desire is still that our little sheet may be increased in frequency and spirituality. I have often thought with deep satisfaction, of the article from Sister S. Branch, in No. 21. One such testimony and appeal to our daily experience is worth more than half a dozen useless, prosey speculations.

Dear Brethren and Sisters, I want to say to you, that my heart feels warm with the love of Christ. I have no party interests to sustain. But the power of the endless life, in the soul and full growth in grace, and thorough preparation for our coming LORD, in this my soul delighteth.

Come, Brethren and Sisters, with the opening of the new year, let us each begin in good earnest to work for GOD. Don't have the Hope for half a dozen long prosey essays; but let it be filled up with lively, soul-stirring, spiritual experience, and other pointed gems of truth.

Yours for the truth, S. C. HANCOCK.

—Brethren, if you want the Hope more spiritual, let your communications be more spiritual. If you want it oftener, send us help.

There is, perhaps, no task more difficult than that of rightly conducting a religious paper. There are hundreds of different tastes to please. One wants to deal alone with facts, and would like to have the entire paper filled with articles on "The Sabbath," "The Sleep of the Dead," "Baptism," &c. Another finds a mine of truth in some obscure passage in Revelation, and feeling that it is given to light the pathway of the Church, he forwards it for publication. One requests us to publish no more poetry, as long as we can find any thing else to fill the paper. Another is better fed with a song, than he possibly could with a sermon.

In conducting a meeting, we usually have one sermon, and many cheering testimonies from those who truly love our Master's cause; with songs of praise, coming warm from the heart, ascending like sweet incense to the throne of God. And who, among God's people, does not love to meet where sermons, prayers and praise to God, together help to instruct and elevate the soul? Like just such a meeting we wish each number of the little "Hope" to be. Brethren will you help us make it so?

## Dare to be right

Dare to be right! Dare to be true!  
You have a work that none other can do.  
Do it so kindly, so bravely, so well!

As to gladden all heaven and silence all hell.  
Dare to be right! Dare to be true!  
Cowards and bigots dread everything new.  
If you can't stand at your post in a storm,  
How can you fight in the ranks of reform.

Dare to be right! Dare to be true!  
Foes may be many and friends may be few;  
Truth and her champions are often disowned—  
Stand by her banner although you're alone.

Dare to be right! Dare to be true!  
Other men's failures can never save you.  
Stand by your conscience, your honor, your  
Stand like a hero, and battle till death. [faint];

Dare to be right! Dare to be true!  
Keep the great Judgement Seat always in view;  
Look at your work as you'll look at it then,  
Scanned by Jehovah, and angels, and men.

Dare to be right! Dare to be true!  
Love may deny you its sunshine and dew;  
Let the dew fail, for the shower shall be given—  
Dew is from earth, but the showers are from  
heaven.

Dare to be right! Dare to be true!  
God who created you cares for you too;  
Bottles the tears that his suiving ones shed,  
Counts and protects every hair of your head,  
Dare to be right! Dare to be true!  
Cannot Omnipotence carry you through?  
City, and mansion, and throne all in sight,  
Can you not dare to be true and be right?

[Selected by Bro. DANIEL TIFFANY.

Resolve that when you hear any ill spoken of any one, you will say something good about him; here is no one concerning whom you cannot honestly do this if you try. This habit—and I have known such as never did otherwise—will sweeten your own spirit, and that of the company. It is like the prophet casting the branch into the bitter water. It is bringing the brazen serpent at once, as soon as the serpent begins to bite. Make it a matter of convenience to see what are the teachings of the Bible with regard to the tongue:—and see how much danger it carries, what wounds it can inflict, what flames it can kindle, what evils it can create, what miseries it can entail. Make it a matter of earnest prayer that you may set a guard at the door of your lips, and become a feet man, because you offend not with your tongue.—TODD.



# THE HOPE OF ISRAEL

Vol. I

WAVERLY, VAN BUREN Co. Mich. Fourth-day, Feb.

## THE HOPE OF ISRAEL.

### TO MY BRETHREN.

It is a bitter cold day. I am setting type, with my case on my lap, and my feet under the stove. And just now I am trying to read my own heart. O, how black it looks, as I view it in the light of God's Word. And I preparing to meet Jesus! I came among you, and you received me with open arms. You bade me God speed in preaching the Gospel of Christ. I knew you were poor, and only expected soldier's fare. But just now I feel I have not been sufficiently grateful for the many favors I have received at your hands. Instead of being always thankful, I have sometimes murmured and complained. This too, when those who needed all they could raise, for their own families, were ministering to my wants. Brethren, can you forgive me? I ask you in Jesus' name to overlook the faults of a brother who dearly loves you all. Have I by word or deed injured any, I will right the wrong as far as lies in my power. And I forgive, as I hope to be forgiven. I would like to take you each by the hand to night, and hear you say 'I forgive.' But as this is impossible, I fervently pray God to bless you all.

Your Brother, preparing to meet the Lord.

HARVEY.

### THE TYPE AND ANTI-TYPE STILL AGREE.

An old soldier of the cross said, the other evening, that he was much pleased with Bro. Cranmer's discourses, published in our last, until he came to the point where he made Israel crossing Jordan a type of the resurrection. His objection to this idea was, that if the anti-type fully corresponds with the type, there must be tremendous battles beyond the resurrection of the dead. But, a moments reflection, and a few passages of scripture, will convince any one that even here the type holds good. Let us see.

Deut. 7:2. "And when the Lord thy God shall deliver them (the nations, their enemies) before thee: thou shalt smite them and 'utterly destroy them:' thou shalt make no covenant with them, 'nor shew mercy unto them.'" So, Jesus, as the anti-type of Moses, will before the resurrection, cease to plead with God for rebellious Israel; and as our Joshua, will 'be revealed with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' Jesus ascended from the mount of Olives. There too, it was that two angelic Advent preachers said he 'shall so come in like manner as ye have seen him go up into heaven.' And Zechariah declares, 'Then shall the Lord go forth and 'fight' against those nations as he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives.' In what day? When 'the Lord my God shall come and all the saints with thee. See Zech. 14. And, as we learn that the dead are raised, and the living changed, when he descends 'with a

'hout, with the voice of the archangel, and the trump of God,' this warfare must end all after the resurrection.

The Israelites, under Joshua, made it pay before the Lord. the priests support. The bearing the ark. And, but we would

'The Ark when borne t for those who Caused its deep waters ke some of the They need no boat in whi to circulate a They cross because they ha terrible and So, just before the coming of

the resurrection of the dead, the p place. will go before the true Israel, having were in that same law that was in the Ark—is own their hearts. And all Israel then w translating faith. It will be those who are ing the 'commandments of God and the faith Jesus,' that will go over 'dry shod,' or, in other words without tasting death.

It is after this that 'the armies which were in heaven follow him upon white horses, clothed in fine linen, white and clean. And out of his mouth 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 winepress of the fierceness and wrath of Almighty God.' 'And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of 'all men,' both bond and free, both small and great." See Rev. 19th chapter.

The old Israelites, after they crossed over Jordan, made a sad mistake, in making a covenant with the inhabitants of the land. This they did, contrary to the express command of Jehovah, to 'utterly destroy them,' 'make no covenant with them,' 'nor shew mercy unto them.' For disobeying these commands God told them, that he would not drive out their enemies before them, but that their gods should prove a snare unto them. Israel wept then; and their descendants for generations after, had reason to weep, on account of these old Canaanite 'probationers,' their fathers had left in the land. Our 'Joshua' will make no such mistake. For we read, 'the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth: and all the fowls were filled with their flesh.' Rev. 19: 21. What declarations could be more emphatic? 'kings,' 'captains,' mighty men,' 'all men, free and bond, both great and small,' and finally 'the remnant,' (the last end of the piece,) all slain, and their carcasses devoured by the fowls! Will some brother tell us how many of the Lord's enemies will be left, after all this has been accomplished.

And now Brethren, we claim to be Israelites. Jesus is soon coming. Soon the order to cross over Jordan, will be given. Are you getting ready? Have you settled your affairs, and righted all wrongs, so far as lies in your power? If

we agree in one place; and no doubt, they were praying, and talking, and exhorting one another.

It is true, we cannot all be in one place; but, are 'all, with one accord,' striving to come into

'the unity of the faith and spirit; or, are satisfying ourselves to 'slumber,' thinking that when the 'cry is made,' we shall hear it, and awake!

But we read of a few that were 'sleeping and slumbering,' but when the cry was made, 'Behold the bridegroom cometh!' they fast asleep!

But not of them were foolish and said to the wise, 'give us of your oil for our lamps are gone out.'

God forbid that any of us should be among the foolish ones, who shall have it to say 'The harvest is past, the summer is ended and my soul is not saved.'

O my Brethren, when I think over these things, and realize that soon the door of salvation will be shut forever! truly, I feel solemn. Then the question arises, Am I living in such a way, that I shall be able daily, to give a reason for my hope, 'with meekness and fear.' Am I contending

justly, for the faith once delivered to the saints?

Do I at all times manifest the meekness and lowliness of Christ?

—Br. Card and Master?

I can tell you our hearts, and see whether Iowa, as far as I know, strive to get into the

ren here, are willing to hear we shall 'love to move on the good cause, and let no root

will put our trust in our Savior, and in per for us, who can be against us.' I often

Brethren, that our tribulation is not great as for us to put our trust in God as we should;

read to them from Romans 5: 3. "And not only so, but we glory in tribulations also; for, knowing that tribulation worketh patience; and patience,

experience; and experience, hope: and hope maketh not ashamed." Also, II Cor. 12: 10.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

R. E. CAVINESS.

Fairfield, Iowa.

The above has only just come to hand, Br. Easton bringing it from Hartford. We send the Hymn Book this mail.

—Bro. E. Hoyt, in a communication to the Harbinger, speaking of the recent debate between Eld. J. M. Stephenson, and A. B. Whiting, says:—

"The debate of Bro. S. with Mr. Whiting the Spiritualist, was a decided success. It was held at a pleasant hall in Grand Rapids, and paid the speakers each more than \$30 by a small entrance fee. The attendance was good, and the Hall crowded. I believe a good impression was made on the minds of the candid.

The Spiritualists procured their best man, but his arguments for the immortality of the soul were the opinions of the ancient heathen, or Catholic dignitaries, quoting also some of Dr. Clark's expositions. Job and David he thought were in too much trouble to state the exact truth, when they declared that 'in death there is no remembrance of thee, in the grave (sheol) who shall give thee thanks?' 'In that very day (the day of his death) his thoughts perish.'"

—A Paris paper computes the population of the globe at one thousand millions, speaking three thousand and sixty-four languages, and having eleven hundred different forms of religion.



THE SANCTUARY CLEANSED.

When shall the sanctuary be cleansed? Dan. 8: 14. The word sanctuary, literally signifies a holy place. It was applied originally, to the Most Holy Place, in the tabernacle which Moses built for the worship of God in the wilderness, because by divine command it was especially sanctified for the ark of the covenant, and the dwelling of the Shechina; (a supernatural flame, that represented the divine presence.) All the tabernacle was holy, but the peculiar place called the 'most holy place, or sometimes' called 'the holy of holies.' Exod. 26: 33, 34. The same arrangements and distinctions were made in the temple of Solomon, when the ark of the covenant was removed from the tabernacle, and placed in the holy of holies, in the temple. 1 Kings. 8: 6. The whole temple was sometimes, by way of accommodation, called the sanctuary, because in it he was said to dwell, as Ps. 73 17. In this case, the whole takes its denomination from its most sacred part. Moses called the land of Canaan a sanctuary of God. 'Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever.' Exod. 15: 17, 18. Here Moses speaks as a prophet, and foretells the glorious reign of Messiah in the Holy Land, or it could not be forever and ever. God by choosing this land, made it the sanctified, or holy land. The Psalmist Joseph had a similar view of the subject, as may be seen by reading Ps. 78, where you may note verses 54, 68, and 69. But Jehovah is a holy God and will not dwell with transgressors; the very place where transgression is committed, is polluted in his sight. Hence it is said, 'And 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.' Gen. 6: 11, 13. So, also, Isa. 24: 5. 'The earth also is defiled upon the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant, therefore hath the curse devoured the earth, and they that dwell therein are desolate.' So God gave this as a reason for giving the Jews and all Israel up into the hands of their enemies, for he warned them of it by Moses, saying, 'Defile not yourselves in any of these things: for in all these things the nations are defiled, which I cast out before you; and the land is defiled, therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes, and my judgements, and shall not commit any of these abominations, neither any of your nation, nor any stranger that sojourneth among you: that the land spew not you out also as it spewed out the nations that were before you.' Lev. 18: 24, 28. From this, and other holy scriptures, we see that God made it a condition of their possessing

the land, and of his dwelling among them, that they should keep it clean from transgression and crime. But they regarded not his commandments, and gave themselves and their land over to transgression, wherefore he gave them up to captivity, and their land to the heathen; and assigned this as the reason for so doing, for just before they went into captivity to Babylon he said by Jeremiah, 'I have brought you into a plentiful country to eat the fruit thereof, and the goodness thereof; but when ye entered, ye despised my land, and made my heritage an abomination. The priest said not, Where is the Lord? and they that handled the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit; wherefore I will plead with you saith the Lord, and with your children's children will I plead.' Jer. 2: 7, 9. Thus from scripture it is plain that the reason why the temple of Jerusalem is destroyed, the holy place defiled, and the whole land a desolation, is because the people of Israel so defiled them by their sins, that they became an abomination to Jehovah, and he will no more return to dwell there until the land, the people, and the holy place shall be cleansed from these pollutions. The prophecy of Daniel we believe promises these things, at the end of twenty three hundred years of desolations, commencing with the polluting and desolating the second temple; which was done by Eliashib the high priest allying himself in marriage with Tobiah, an Ammonite prince; and by giving him rooms in the temple, and control over the revenues thereof, until the Levites and the singers, and most of the people, abandoned the temple and its services. See Nehemiah 13: 9, 8. It is a popular but mischievous mistake to suppose that the mere restoration of the Jews to Jerusalem and the land of Palestine, will complete this work. The land of Palestine has to be delivered from the dominion of the Turk and the Arab; the city of Jerusalem is to be cleansed of the Mahomedan crescent, the Papal cross, the Greek cross, and the Protestant bishops, gowns and bands. The Musselman, the Greek, the Armenian, the Russian, the Italian, the French and the English, must all vacate it, and let God's chosen people enter in and purify it from all Gentile pollution. 'Sow of man say unto her, Thou art the land that is not cleansed, nor raised upon in the day of indignation.' Ezek. 22: 24. Before that day there is to be a battle of Gog, who is to find a place of graves there. 'And seven months shall the house of Israel be burying of them, that they may cleanse the land.' Ezek. 39: 12. Israel themselves will be judged and purified, before they can possess that sanctified land. When God brought their fathers out of Egypt, it was at the end of a prophetic time, four hundred and thirty years of affliction among strangers. Yet forty years after they were brought out of Egypt they wandered in the wilderness, because they were unsanctified and unbelieving; and only two men who were twenty years old and upward when they came out of Egypt entered into the land of Canaan. Now mark what God says of this and the future gathering. 'I will have, saith the Lord God, surely I will

with a mighty hand, and I stretched out my arm, and with fury poured out, will I rule over you, and I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered, with a mighty hand and a stretched out arm, and with fury poured out; and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I plead with your fathers in the wilderness of Egypt, so will I plead with you saith the Lord.' Ezek. 20: 33, 34. From these and other similar prophecies, it is obvious that the gathering of Israel and the cleansing of the land are coetaneous events; and we conclude that the cleansing of the sanctuary is to be received in its larger acceptation, and comprehends the sanctifying of the holy place, the chosen people, and the sacred land in which God has dwelt, and where he has promised to dwell again. But it will be with convulsions of nations, destruction of armies, and affliction of the chosen people greater than the afflictions of ancient Israel in the wilderness of Egypt! The 2300 days have a period of termination, but the event they bring may occupy years for its accomplishment. The end to be accomplished is the return of the divine presence, and the establishment of the Messiah's throne in Mount Zion. Read Zech. 1: 16, 17; & chap. 2: 10, 11, 12, 13; & also Ezk. 43: 7. S. D. New York.—We are told that there are in New York 100,000 German infidels; 350,000 persons who don't go to church; 13,000 families without Bibles; 60,000 children who never attend school; 15,000 vagrants and homeless children who graduate thieves and vagabonds; 6,000 sailors in port all the time; a floating population of 5,000; all sorts of bad books in circulation and in any quantity; 99,232 arrested by the police last year, three-fourths of which were traceable to drunkenness; 8,000 places where liquor is sold; nine theaters, having an average attendance of 15,000 persons and taking in \$8,000 per night; 25,000 abandoned women keeping up their end of the so-called 'social evil' (or one to every six young men in the city); 2,500 brothels; arrests in 1862 equaling one in every nine, and commitments to prison one in every twenty-two of the entire citizenship; the cost of crime, pauperism, and moral obliquity more than \$3,000,000 this year; half a million of people living in tenement houses; 25,000 persons living under ground.

NAPOLEON'S MOVEMENTS. It is clearly evident that Napoleon is laying his plans to make America one of his tributaries. It will be observed that he keeps possession of all countries where he once gains power, and then prepares to secure the next beyond. He is truly a rising tide. The Napoleon of the sea is ascending. He is rapidly approaching a point where it may be said of him, as of Nebuchadnezzar, that he rules 'whosoever the children of men dwell.' A letter from Nicaragua says, 'The French occupation in Mexico is exciting considerable interest, and a large party are in favor of having the same influence extended in this direction, for two special reasons: First, to secure forever the power of the Latin race in this country, and therefore put an end to every thing like Anglo-Saxon influence and progress; second, to secure the establishment of a stronger and more stable

government.

# THE HOPE OF IS

Vol. I WAVERLY, VAN BUREN Co. Mich. Fourth-day, F

## THE HOPE OF ISRAEL.

### TO MY BRETHREN.

It is a bitter cold day. I am setting type, with my case on my lap, and my feet under the stove. And just now I am trying to read my own heart. O, how black it looks, as I view it in the light of God's Word. And I preparing to meet Jesus! I came among you, and you received me with open arms. You bade me God speed in preaching the Gospel of Christ. I knew you were poor, and only expected soldier's fare. But just now I feel I have not been sufficiently grateful for the many favors I have received at your hands. Instead of being always thankful, I have sometimes murmured and complained. This too, when these who needed all they could raise, for their own families, were ministering to my wants. Brethren, can you forgive me? I ask you in Jesus' name to overlook the faults of a brother who dearly loves you all. Have I by word or deed injured any, I will right the wrong as far as lies in my power. And I forgive, as I hope to be forgiven. I would like to take you each by the hand to night, and hear you say 'I forgive.' But as this is impossible, I fervently pray God to bless you all.

Your Brother, preparing to meet the Lord.

HARVEY.

### THE TYPE AND ANTI-TYPE STILL AGREE.

An old soldier of the cross said, the other evening, that he was much pleased with Bro. Cranmer's discourses, published in our last, until he came to the point where he made Israel crossing Jordan a type of the resurrection. His objection to this idea was, that if the anti-type fully corresponds with the type, there must be tremendous battles beyond the resurrection of the dead. But, a moments reflection, and a few passages of scripture, will convince any one that even here the type holds good. Let us see.

Deut. 7: 2. 'And when the Lord thy God shall deliver them (the nations, their enemies) before thee: thou shalt smite them and utterly destroy them: thou shalt make no covenant with them, nor shew mercy unto them.' So, Jesus, as the anti-type of Moses, will before the resurrection, cease to plead with God for rebellious Israel; and as our Joshua, will be revealed with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Jesus ascended from the mount of Olives. There too, it was that two angelic Advent preachers said he 'shall so come in like manner as ye have seen him go up into heaven.' And Zechariah declares, 'Then shall the Lord go forth and fight against those nations as he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives.' In what day? When 'the Lord my God shall come and all the saints with thee. See Zech. 14. And, as we learn that the dead are raised, and the living changed, when he descends 'with a

'hout, with the voice of the archangel, trump of God,' this warfare must after the resurrection.

The Israelites, under Joshua, before the Lord, the priests bearing the ark. And,

'The Ark when borne t  
Caused its deep waters  
They need no boat in whi  
They cross because they ha

So, just before the coming on the resurrection of the dead, the p will go before the true Israel, having that same law that was in the Ark—their hearts. And all Israel then w translating faith. It will be those who are ing the 'commandments of God and the faith Jesus,' that will go over 'dry shod,' or, in other words without tasting death.

It is after this that 'the armies which were in heaven follow him upon white horses, clothed in fine linen, white and clean. And out of his mouth 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 winepress of the fierceness and wrath of Almighty God.' 'And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of 'all men,' both bond and free, both small and great.' See Rev. 19th chapter.

The old Israelites, after they crossed over Jordan, made a sad mistake, in making a covenant with the inhabitants of the land. This they did, contrary to the express command of Jehovah, to 'utterly destroy them,' 'make no covenant with them,' 'nor shew mercy unto them.' For disobeying these commands God told them, that he would not drive out their enemies before them, but that their gods should prove a snare unto them. Israel wept then; and their descendants for generations after, had reason to weep, on account of these old Canaanite 'probationers,' their fathers had left in the land. Our Joshua will make no such mistake. For we read, 'the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth: and all the fowls were filled with their flesh.' Rev. 19, 21. What declarations could be more emphatic? 'kings,' 'captains,' mighty men,' 'all men, free and bond, both great and small,' and finally 'the remnant,' (the last end of the piece,) all slain, and their carcases devoured by the fowls! Will some brother tell us how many of the Lord's enemies will be left, after all this has been accomplished.

And now Brethren, we claim to be Israelites. Jesus is soon coming. Soon the order to cross over Jordan, will be given. Are you getting ready? Have you settled your affairs, and righted all wrongs, so far as lies in your power? If

—Br. Ca.

I can tell you Iowa, as far as I know. ren here, are willing to n to move on the good cause. I will put our trust in our Savior, and for us, who can be against us.' I often

Brethren, that our tribulation is not great en for us to put our trust in God as we should; read to them from Romans 5: 3. 'And not only so, but ye glory in tribulations also; for wing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed.' Also, II Cor. 12: 10. 'Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.' R. E. CAVINESS.

The above has only just come to hand, Br. Easton bringing it from Hartford. We send the Hymn Book this mail.

—Bro. E. Hoyt, in a communication to the Harbinger, speaking of the recent debate between Eld. J. M. Stephenson, and A. B. Whiting, says:—

'The debate of Bro. S. with Mr. Whiting, the Spiritualist, was a decided success. It was held at a pleasant hall in Grand Rapids, and paid the speakers each more than \$30 by a small entrance fee. The attendance was good, and the Hall crowded. I believe a good impression was made on the minds of the candid. The Spiritualists procured their best man, but his arguments for the immortality of the soul were the opinions of the ancient heathen, or Catholic dignitaries, quoting also some of Dr. Clark's expositions. Job and David he thought were in too much trouble to state the exact truth, when they declared that 'in death there is no remembrance of thee, in the grave (sheol) who shall give thee thanks?' 'In that very day (the day of his death) his thoughts perish.'

—A Paris paper computes the population of the globe at one thousand millions, speaking three thousand and sixty-four languages, and having eleven hundred different forms of religion.



not a law, we suppose it must be the influence of some particular law. And they would abhor, then in the normal state; they can be made to eat salt for sugar, tallow candles for candy, and wear they have seen and conversed with the spirits of the dead. It is a law of giant-min is say. It is the spirit of the law.

Ten Commandments 'div and refully over, beginning with the T HAVE NO OTHER GODS BEFORE thee each one as you proceed. the last—'Thou shalt not worship any other gods, except GOD, thy Author, and thy Redeemer.'

#### ALL AND SPIRITUALISM.

S. D. Advent minister, has re-ath, he once so ably defended, and ritual medium and lecturer. And estion is asked—Is he honest? ver, unhesitatingly we believe he is.

These are our reasons:—

1. He has every appearance of being so.

2. Those who know him best, have found him so.

3. We know, from his own words, that he has laboured to overcome the natural tendency of his mind to infidelity and Spiritualism.

We formed an acquaintance with him at the time of his debate with W. F. Jamison, at Paw-Paw, one year ago. His home and ours, during that debate, were one. We had frequent conversations with him. His mind seemed filled with doubts, and far from being at ease. He was selling books of various kinds, but urged more particularly, the sale of those against infidelity and Spiritualism. He had just finished writing his Bible from Heaven, and spoke of several infidels he had met in debate, and remarked that he had constantly to fight against it to keep from running into it. In answer to something we said, he replied that he was naturally inclined to infidelity and Spiritualism. He also made this remark, 'A change is coming over me. What it is I do not know; but one thing I do know, I will not always be bound as I have been.' How he was bound he did not say, and only spoke in terms of the highest praise of the Church, of its members, and its government. And for the following reasons we think the change had not begun to come over him, until after the debate was in progress. He first appeared all devotion, and full of zeal. He entered into the discussion with energy; but the fires that seemed to blaze forth from the innermost recesses of a noble young Christian's soul, began to grow dim. His friends said he was under 'influence.' And so he was. When he returned to Battle Creek, he seemed to be under Mesmeric influence, so much so that he did not know what to do with himself. Just so we were informed at the time, and his confession in the 'Review,' proves as much.

4. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

5. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

6. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

7. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

8. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

9. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

10. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

11. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

12. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

13. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

14. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

15. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

16. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

17. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

18. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

19. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

20. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

21. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

22. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

23. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

24. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

25. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

26. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

27. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

28. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

29. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

30. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

31. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

32. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

33. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

34. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

35. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

36. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

37. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

38. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

39. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

40. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

41. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

42. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

43. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

44. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

45. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

46. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

47. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

48. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

49. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

50. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

51. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

52. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

53. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

54. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

55. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

56. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

57. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

58. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

59. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

60. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

61. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

62. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

63. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

64. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

65. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

66. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

67. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

68. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

69. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

70. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

71. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

72. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

73. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

74. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

75. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

76. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

77. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

78. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

79. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

80. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

81. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

82. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

83. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

84. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

85. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

86. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

87. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

88. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

89. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

90. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

91. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

92. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

93. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

94. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

95. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

96. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

97. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

98. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

99. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

100. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

101. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

102. We have appealed to Jesus.—He will magnify the law and make it honourable. 1st. 2d. 21. Well, let him speak, and we will hear.

anjust? Shall we not believe it? And finally, if we do not, will we not find, not only these questions, but more than one hundred others, that will 'magnify us so we cannot reconcile them.' Take God at his word, 'and all is plain,' run into speculation, and all is midnight darkness!

From Br. N. P. STEARNS.

Dear Brother DILL:—In reading the 'Voice of the Prophet,' published by John V. Smith, I notice that he speaks of a paper published by you, 'The Christian Investigator,' which I would like to take, if it is open to honest Christian investigation. If the paper is presciently stereotyped bigotry, as religious papers generally are, I certainly do not wish to burden myself with the reading of it. If it is on the track of light, I would heartily like to help support it, for I think the Bible teaches that the present time is earnestly demanding the light of truth, which, if I have a correct understanding of the Bible, is about to be developed, in a most wonderful manner.

My mind has become riveted, as it were, on the proclamation recorded in Rev. 14, 9, 12, which I suppose is the dividing line, between Christianity and infidelity. I suppose this proclamation is to begin a new era, by informing the people of the principles of Christianity, by pointing out its opposites. The beast, his image, and the mark of the beast combined, embrace all that is not Christianity. When we rid ourselves of all these filthy and abominable things, and not till then, do we live to the acceptance of God. I suppose that a knowledge of these things, is to cause the sounding of the seventh trumpet, and is to cause that 'mighty great earthquake' (which is a religious revolution,) at the pouring out of the 'seventh vial.' I suppose there is to be, about this time, the greatest change in the character, and conduct of man, that ever was or ever will be after this. I would like to have you shareerise, definitely, those most mischievous things, which bring the sorest penalties on man that the laws of God inflict. Yours in Love, Wm. C. GARDNER, N. Y. N. P. STEARNS.

DEAR BROTHER:—We have sent the paper as requested. As your mind seems to be called 'definitely' to these most mischievous things, we think you are the very man to write them out. If we find in you the character, you say you desire the paper to possess, our columns are open, and we will aid you all that lies in our power. Yours to serve, Editor.

From the CHURCH at MARION.

Dear Brother DILL:—I received your Circular, a few days since. In it you state that the Conference of Elders has decided that the 'Hope of Israel' should be published, as often as means can be raised to pay expenses. In this decision, I heartily concur. In the success of the 'Hope,' I feel deeply interested. It is, and must be, the mouth-piece through which God's people communicate with each other; and through which they speak the immutable truths of God's Word, to a ruined world. I can assure you that the interest I feel in the success of the 'Hope,' and in the truth it promulgates, will prompt me to do what I can to sustain it.

It may not be out of place to say that the few

of us here, are poor in this world's goods and not able to do much, but the little we can do, we do with a hearty good will. A. J. MARION, Iowa, Jan. 23d 1863.

The Brother also says that he and all our friends there, are in favour of doubling the price of the paper, in order to make it pay its way, independent of other support. The reasons he gives are good ones. But we would ask, would it not be better for those who can, to take two papers, or like some of the brethren in Casco, take 4 or 5, to circulate among their friends?

Donations and subscription, also came in this letter, which are recited in their proper place. For these we are truly grateful. They were indeed help in need. God will bless his own little church in Marion.

The following has been a long time on hand, but it is as good and as new as on the day it was written.

HARVEY.

I feel this morning, to say with Peter, 'Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope through the resurrection of Jesus Christ from the dead.' Yes, I can truly say, I rejoice in hope of the glory of God, when I realize how he manifested his presence, through his Apostles, in healing the sick, and raising the dead; and then think how wonderfully he is manifesting himself, through his children, in these last days. O, I shrink into nothingness in his presence! But, God has ever had a people on the earth; and again, in these last days, he will raise up a people who will be waiting for their Lord, when he shall return from the wedding. And, Brethren and Sisters, we profess to be that people. But do we realize that we are living in the most important period of our lives.

O, how important, that we watch and be sober, when we look around us, and see how much there is to call away our minds from the true and living way, how important that we awake, and be preparing for coming events; for we see that 'evil men and seducers are waxing worse and worse, deceiving and being deceived.' We see that the earth is fast ripening for the harvest, and soon it will be said, 'Put ye in the sickle and reap, for the harvest is ripe; come, get you down, for the presses are full; the fats are overflowed, for their wickedness is very great.'

O, Brethren, do we realize how fast we are approaching the time, when it will be said, 'The marriage of the Lamb has come, and his wife hath made herself ready.' We believe ourselves to be in the day of God's preparation. And are we making the preparations, necessary, for these solemn events. We believe ourselves to be in the 'tarrying time.' And for what are we tarrying? Is it alone, for the coming of the Lord? or, are we tarrying, expecting soon to receive the 'latter rain'? And is it not necessary to make preparation even for this? Jesus said, 'Tarry ye in Jerusalem, until ye are endued with power from on high; or, in other words, receive the early rain.' Now did the Apostles content themselves to 'sleep and slumber,' because they were waiting? No! Not at all! They were 'all with

one accord in one place'; and no doubt, they were praying, and watching, and expecting one another. It is true, we cannot all be in one place; but are 'all, with one accord,' striving to come into 'the unity of the faith and spirit; or, are satisfying ourselves to 'slumber,' thinking that when the 'cry is made,' we shall hear it and awake! But we read of a few, that were 'sleeping and slumbering,' but when the cry was made, 'Behold the bridegroom cometh,' they were found without the wedding garment. And said to them, 'Give us of your oil for our lamps are gone out.' God forbid that any of us, should be among the foolish ones, who shall have it to say, 'The harvest is past, the summer is ended and my soul is not saved!'

O, my Brethren, when I think over these things, and realize that soon the door of salvation will be shut forever, truly, I feel solemn. Then the question arises, Am I living in that way, that I shall be able daily, to give a reason for my hope, with meekness and fear. Am I contending earnestly, for the faith once delivered to the saints? Do I at all times manifest the meekness of our Lord and Master?

O, let us all search our hearts, and see whether we are 'in the faith'; and strive to get into the 'unity of the Spirit.' And then we shall 'love one another,' with pure hearts; and 'let no root of bitterness spring up' among us, but be in perfect peace among ourselves. Truly has the Psalmist said, 'How good and how pleasant it is for brethren to dwell together in unity.' Where there is unity, there is strength.

O, how I long for that time, when we shall all be of one heart and one mind. And for many days I have been strongly impressed, with the importance of laying aside every weight, and of denying myself, even the appearance of evil, that I, with the rest of my brethren, may be found with the wedding garment on.

This from your sister, SOPHIA E. BRANCH, Hartford, Mich.

#### THE VOYAGERS.

TUNE.—'NELLIE GRAY.'

We are voyagers on the ocean, and our destiny we know, For our chart it has pointed out the way; And our leader he cheering us, as on the way we go, Saying, 'Courage sailors, soon you'll gain the day!'

Then we'll watch and we'll pray, as our vessel bears away, And we'll never be disheartened any more; For the port is getting nearer, and we hear our leader say, 'Soon we'll reach the harbor and the shore.' Though loud the winds are blowing, and high the waters roll, They only make us sigh for land the more; And our joys will be the sweeter, when we reach the final goal, And we'll shout our sufferings over on the shore.

We have tossed the boats—Babylon, and the Medo-Persian; We have left the realms of Greece for behind; (The heights) We have been sailing down the Roman shore, these eighteen hundred years; And our chart declares we soon the port shall find.

—Eld. Grant, editor of the 'Crisis,' speaking of a love-feast he recently attended, says:—There were fifty-six testimonies in less than forty-five minutes, and they were real, heart-cheering ones. Brethren, that's the way to talk. Be alive! Jesus is coming! O, get ready! Make haste! There is no time for delay!

It is time to begin to think about the next conference. It should be held early in April. We want three before another Winter. God grant they may be the three best ever yet held on earth. When, and where shall the first one be?



## For the Hope.

### THE TIMES OF THE GENTILES.

BY JAMES WATKINS.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke, 21: 24.

I understand these to be the Jews, at the time of the destruction of Jerusalem. Not the first destruction, which took place long before the birth of our Saviour, some over five hundred years, by Nabuchadnezzar, king of Babylon. But, according to God's Book, this was the second desolation. For Jesus says, in the 20th verse of 21st chapter, 'And when ye shall see Jerusalem compassed with armies, then know that the destruction thereof is nigh.' Here we readily see that Jesus was addressing that people, of things in the future, and not in the past. He gave them a sign, by which they might know when the destruction was about to take place. Now the question arises, What was the sign? Answer, 'When ye see Jerusalem surrounded with armies, then ye shall know the desolation thereof is nigh.' Also, again we hear our blessed Lord talking more about this desolation. He says, Luke, 13: 43, 'The days SHALL come.' Here 'shall' is in the future tense, Jesus declaring the days SHALL come, not that they had come.

#### WHAT WAS TO TAKE PLACE?

"Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." The next question is,—

#### WHEN DID THIS TAKE PLACE?

Answer—A. D. 67, about 26 years after the crucifixion. Who by? The Roman army under General Titus. And they set the temple on fire, and the extremities of the city, and laid it desolate. The Jews undertook to re-build the city, some three hundred years after; but while they were engaged in removing the rubbish, fire-balls burst out of the ground, like repeated earthquakes, and they were obliged to leave. And so it remains.

Also, now the question arises WHAT IS A JEW?

Now, the position I shall take is this,—Every converted man is a Jew; and every unconverted man is a Gentile. Turn if you please, to Rom. 2: 28, 29. 'For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God.' Then he is a Jew which is one that is circumcised in the heart, or in other words converted. Now turn to John 8: 39. 'They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.' Here we see that a Jew according to the flesh, is not one of Abraham's children; or, in other words, 'Abraham's seed.'

Now, let us see what Abraham's seed is. Go to Gal. 3: 29. 'If ye be Christ's, then are ye Abraham's seed,' (or children,) 'and heirs according to the promise.' Then the Jews, simply

because they were, according to the flesh, the descendants of Abraham, they claimed to be the children of Abraham. But Jesus told them plainly, they were not.

I understand that there is, and ever has been since Adam's fall, only two classes, the children of God, and the children of the Devil. Jesus told the Jews that they were of their father father the Devil 'and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' Jno, 8: 44. So you see there are but two classes, the children of God, and the children of the Devil.

Let us look a little farther, and see who is a Jew, or an Israelite. Rom. 9: 6, 7, 8. 'For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.' According to this text, 'the natural seed' or 'children of the flesh,' are not counted for the seed; 'but the children of promise are counted for seed.' Who are the children of promise?

Turn to Gal. 3: 27, 28, 29. 'For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.' Those who are Christ's, are the children of the promise, or Abraham's seed.

Now, we see every child of God is a Jew, every child of God is an Israelite, every child of God is one of Abraham's seed. When the Gentiles are grafted into 'the true vine,' or 'olive tree' through faith and obedience, they become Jews. Then all except the children of God, are Gentiles. Now, for proof, turn if you please, to Rom. 2: 28, 29. Here Paul declares that 'he is not a Jew, which is one outwardly,' but one inwardly. Then if those 'outwardly' are not considered Jews, What are they? Ans.—Gentiles.

Now, we see that every child of God is an Israelite. Paul declares that 'all Israel shall be saved.' Rom. 11: 26. Ezek. 37. Here the Prophet declares, that all Israel that are in their graves shall be restored to their own land—the land of promise. I understand there will not be a Gentile saved. None but Jews. I understand that Christ will not reign over any but Jews, in the Kingdom. For [proof, turn to Luke, 1: 32, 33. 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end.' Here we see that Christ is to reign over the 'house of Jacob,' or the 'house of Israel,' or the house of the Jews, as we learn that every child of God is a Jew.

We have shown you what a Jew is, and what a Gentile is. Now when does the times of the Gentiles end? or, in other words, when are they fulfilled? Turn to Rev. 18: 1. 'And I saw another angel come down from heaven, having great power, and the earth was lightened up with his

glory.' In symbolic prophecy, an angel represents a message. This I understand to be the 'second angel's message.' And this angel cried, 'Babylon is fallen, is fallen, and is become a habitation of devils.' The word Babylon means confusion. And in the 4th verse, another voice was heard, saying, 'Come out of her my people.' A brief explanation here must suffice. The word Babylon comes from Babel; which you will find in the 11th chapter of Genesis, where the people 'were all of one language.' They came to the conclusion that they would build a tower that would reach heaven: but the Lord came down and confounded their language, so that they could not understand one another, and scattered them abroad, 'therefore the name of it was called Babel.' The marginal reading is 'confusion.' Then the word Babylon, means confusion.

Then God's people are to be called out of Babylon—out of the sects or churches, which are Babylon. They hold forth a great confusion of sentiments, which makes Babylon. God's people are to be called out, just before the plagues are poured out. You very readily see the message goes to God's people, not to the sinner, or Gentile. When this message goes forth, 'the times of the Gentiles' will 'be fulfilled.'

Bangor, Mich.

—In the Crusader, a Temperance paper published in Cincinnati, we find the following:

"In the City of New York there are 18,000 dram shops, 300,000 drinkers, each using two gills of liquor, being 600,000 gills,—805 barrels per day,—300,000 barrels per year."

"Whatsoever afflictions seize us,  
They shall profit if not please:  
But defend, defend us, Jesus,  
From 'security' and 'ease.'"

—Iceland has a population of seventy thousand, four printing presses and four newspapers. So much attention is paid to educating the young that it is almost impossible to find a child of eight years of age who does not read and write.

—In St. Paul, Minn. there are from 7,000 to 9,000 Catholics, and 1245 Protestants.

—An authentic Journal published in Massachusetts, says that the Clergy of the United States costs \$6,000,000, Criminals \$19,000,000, Lawyers \$35,000,000, Tobacco \$40,000,000, Rum \$100,000,000, annually. This is a queer classification, but it speaks volumes.

## RECIPTS FOR THE 'HOPE.'

MARION, Iowa.—V. M. Gray; J. Banest, I. N. Kramer, M. N. Kramer, Parthena W. Smith, B. Lutz, Clarissa King, 75c. E. P. Goff, 50c.  
FAIRFIELD, Iowa.—L. Murphy, R. Murphy, each 75c. R. E. Caviness, 105c. Esther Caviness 50c.  
To Be Continued.

## RECENT DONATIONS.

From Marion, Iowa,	V. M. Gray.	\$2.00
	N. M. Kramer.	2.00
	I. N. Kramer,	1.50
Bloomington,	Greenwood Wait,	1.00
	J. M. Remington	.40

HYMN BOOK 45 cts, post paid.