

Good News!

The following extract from a letter received 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 business matters.

Union, Iowa, March 29th, 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 that just such a paper, called the 'Hope of Israel,' was 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 received 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 diphtheria, 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 I. Thoss., 4: 13, 18.

Parents saw, with grief unspoken,

Only in tears,

Their sweet bud of promise broken,

Youngest in years.

SARAH BULLOCK.

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

The Conference.

Will be held at Brandawine 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.

Br. Waterman Phelps. Br. S. Davison, Br. N. Perry,
Br. E. N. 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. FULLER, in 'Hope of Israel,' No. 9. He says, 'Will some brother comment on Rev., 16: 20; also, on chap. 29: 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.

1 Rev., 22; 2. 'The tree of life were 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., commences 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 water 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, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness.' From the above testimony of Peter, we learn that one heaven and earth' was destroyed by water. The second, 'which is now,' is reserved unto fire.' And the third is to be 'a new heaven and a new earth, wherein dwelleth righteousness.'

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 agree, 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 question might also be asked, Why need we the Sabbath, 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 restitution. 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 not 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 redemption!

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 remained 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. According 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 Prophets 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 judge the world in righteousness by that man whom

he hath ordained? Acts, 17: 31. Peter, 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 judgement 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 glory, 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 period, 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 holy conversation, honest in all things, accompanied 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 believe me honest in my profession?

If while I preach to others a holy, honest conversation, I am found light and vain in conversation, 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

do perform those works; do they believe me honest?

If, while I profess to believe that 'the prayer of faith' will 'save the sick,' I am found with all the means and medicines of art in my pocket, and dealing them out much oftener than I pray, who will believe me honest in my profession?

Again, While I profess to be a Commandment keeper, do I break all or part of them daily and weekly? If I say I will keep the Fourth Commandment; Do I do worldly business on God's holy Sabbath, and then try to keep another day instead of God's Day of Rest? Do I permit those under my charge, or within my gates, to desecrate God's day by fishing, hunting or play? How many of my family meet on the Sabbath, to worship in God's house? Or, Do I know where they are during the holy hours of that day? How does the world look at these things?

Dear Brethren and Sisters, who do truly love Jesus; and love his appearing, and his blessed cause:—Let us awake to these things. Let us not 'sleep, as do others.' But, let us show our faith by our works; that others may see our good works, and be led 'to glorify our Father which is in heaven.'

We often hear it said, (by those who mean well,) the church is in the 'sleeping time.' They all slumber and sleep. But it should not be so. Dear Brethren, let us make ready for the coming Master is at the door! I feel for one, by the help of my blessed Master, to awake now! I will not wait 'till conference, or till some happy meeting' with the brethren. But now, this very night I will commence; and try in the strength of God to awake; that I may stand every day, prepared to meet the Master in the resurrection morning! It is through Christ alone, that I look for eternal life, if faithful.

Dear Brethren, God's 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 inch 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 questions. 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 resurrection, 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 believe, by the signs that 'shall follow.'

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

JOHN REED.

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 divideth 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 foundations 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 people, 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 descendants 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 scriptures:—

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 captivity; 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 rebellious 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 Israel: 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 declaration, 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 inspiration. 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 prediction 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 into 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 sojourn, 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 immortal 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 in the vision of 'dry bones.' Ezk., 17th chap. W. PHELPS. Busseyville, Wisconsin.

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THOU THROUGH THY COMMANDMENTS HAST
MADE ME WISER THAN MY ENEMIES. 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.
- 2 Come, come, friends, Friends Come!
I've started for Canaan, O! Will you not come?
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 petition 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 Friends:—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," &c. 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.