

THE HOPE OF ISRAEL.

WAVERLY, VAN BUREN Co. Mich. Second-day, May 2d, 1864

No. 12

Vol. I

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 backsliders 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.

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.
Hear ye the trump of God resounding;
Saints arise, saints arise;
Through death's dark vaults its notes re-
bounding;
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.
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.

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 fell 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,
Envy 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.

Receive 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 into 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 19th 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. 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.

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 First Day.
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 as a people had never known, would be seen at the Brandawine 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 set so plainly that 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 everything 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 1868, or in 1873, or tarries till 1880, we mean to be ready.

Brethren ask, 'When can we have the Hope weekly?' Ans. When you can afford to get about \$30 more material and furnish another hand.

HYMN BOOK 45cts.

A. Thayer, Rebecca G. Whitecomb, J. C. Day, Sarah Buckling, W. Gilmore, Mrs. L. Fann, Eld. H. Flower, T. Randall, S. Everett, S. B. Growell, H. A. Weston, paid 75 cts.

R. 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. 88: 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—it 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, to be. It is 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 Walker, 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 do not 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 order

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 has acknowledged 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. Warr 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. SHEFFIELD.

TO THE BRETHREN SCATTERED ABROAD, GREETING.

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 criticise 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 commencing, 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 'Hope.' 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 STOURTON, 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. DAY.

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 picking 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 tot life at the coming of the Life Giver. J. C. DAY.

—For want of room the following has been
sometime 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
sandid investigation on all Bible subjects, among
its TRUE patrons.

FROM BRO. STEARNS.

—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 took 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
and will 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
fore-told 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 o
Rev. 14: 9, 12, is to open the seventh seal;
sound the seventh trumpet; pour out the seven-
th 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. H. Full 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. H. Full 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.

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Rowley, W. W. Wells, Luke Lamphere, 75c.
Jesse Conner, Dane, 75c. Jsa Upham 75c
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