

THE HOPE OF ISRAEL.

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

No. 13.

Vol. I

For the Hope

LINES.

BY MARTHA A. HARRIS.

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

'Twas 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!
Otaego, Mica.

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 thought, 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 develop 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 fellowshiped 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 fulfillment of these predictions, hence I am still looking for a fulfillment 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 Revelator's 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.

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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 Elders 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 Stoughton. 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 Prastus 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 'and

"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 B. P. E. Armstrong, who is about to publish, FREE of cost, the 'Day Star of Zion.' Full notice in our next. Address, 'Day Star,' Eaglesmere P. O. Penn.

R. Gaylor, E. Stockwell, Charlotte Mentzer, 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 Brandawins Conference, 15th Apr.—

DEAR BRETHREN IN THE LORD:—Myself and companion, are 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 drunk 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 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 unite 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, 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 dearly 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 will, 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!

From thy Brother in Christ

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 devising 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 at last give us a crown, when he does Paul. Paul expected to wait till Christ comes in the clouds of heaven, when he should bring his 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 get 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 no better than an old almanac!" 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.

FROM BRO. HORTON.

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

DEAR BRO. DILLE— I have received the 11th 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, inasmuch as you 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 receive!

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 unhalloved

fruits at the Bible Sabbath? But, not content with that, they are now putting in a long article from the pen of T. M. Preble, 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. I hope that yours may be such an one. I enclose Tacts, 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 ELD. 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 claimed that 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 fail." And God says, "My

Covenant will I not break, nor alter the thing that is gone out of my mouth." He never speaks at 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 they keep the first day 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 infalible 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 3 1/2 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 farther, "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 agree 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.

Isa. Ezek. 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 1 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 or 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 27th 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 fawning 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's 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 14: 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 Shimej 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.