

THE HOPE OF ISRAEL.

Vol. I.

WAVERLY, VAN BUREN Co. Mich. Fourth-day, June 15th 1864.

No. 15

Song of Zion. No. 12.

SELECTED BY MARTHA HARRIS.

TUNE.—The Old Folks at Home.

There is a land of peace and pleasure,
Faith can discern;
There lies my best, my dearest treasure,
There's where my heart doth turn.
Here o'er this ruined dark creation,
Sadly I roam,
Still longing for the 'great salvation,'
And for my own blest home!

CHORUS.

All the world is dark and dreary,
Every where I roam;
Oh, Pilgrims, how my heart grows weary,
So far from my own blest home!
There are those mansions full of glory,
By Christ prepared,
Where we'll recount the wondrous story
Why joys divine are shared.
Then all the sons of God united,
Joyfully will sing
Oh! what a shout from souls delighted,
Through the new earth will ring!
Still best of all to see my Savior,
There on his throne;
Smiles showing forth his love and favor,
And greeting all his own!
When shall we hear that voice inviting?
"Ye blessed come!"
When shall we joyfully there united,
Praise God that we're at home?

"The Sabbath of the Lord."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SYLVESTER YOUNG.

Watervliet, Berrien Co., Mich.

"I Love those that Love God."

Springfield, Mass., May 26th, 1864.

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

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

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

Dear Bro., I hope the little sheet will breathe the spirit of kindness, and will be open to those who wish to speak the truth in love. We have not got all the truth yet; and I hope we shall not be left to reject any future light that God has to give us. * * * I was truly glad to see letters from Bro. S. Everett. Well, how good the Lord is to give us a paper, that we can comfort one another; in this time of peril and danger.

Your Sister in Christ, E. C. PAINE.

—C. H. Hudson, L. S. Veazy, Amos Prescott, Melissa D. Warner, Emily Derby, N. G. Needham, L. M. Kendall, paid, from No. 13 to 39.

TIDE HOPE OF ISRAEL.

PUBLISHED, on the 1st and 24th of each month.
BY THE CHURCH OF CHRIST.
TERMS, Seventy-five Cents a year.

Communications should be sent to the Editor, letters on BUSINESS MATTERS to HIRAM GOBLE, Waverly, Van Buren Co., Mich.

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 all!

Conference in Maine.

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

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

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

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

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

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

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

FROM THE PACIFIC COAST.—"WORLD'S CRISIS."

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

Ho for Celesta!

Brother P. E. Armstrong, in a letter recently received from him, says, "Now, Bro. Dille, I think you had better come here and unite with us. * * * We have a building put up, 25 by 50 feet, suitable for putting in a power press if we need it. * * * A work that has God in it must have no selfish ends in view. If we consecrate the body of Christ, and expect to be sealed for the redemption of our bodies, our interests, both spiritual and temporal, must be one. We must set up a banner of unity that will condemn the world. The selfishness of professing Christianity, at the present day is disgusting to honest minded men of the world. This is one reason why we feel compelled to publish a free paper. We consecrate all we have here to the service of God, and have full confidence we shall be sustained, if we keep humble. * * * Now, dear Brother, I advise you to blend the 'Hope with the Day Star.' You know in unity there is strength. And the policy of Satan is to divide."

The above extracts are all we feel at liberty to publish: but we purpose to say the whole matter before the Elders during Conference.

Church Waking Up!

Besseville, Wis., June 4th

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

We have had a blessed meeting to day. The Brethren here are evidently waking up, and begin to feel the responsibility resting upon them, and the necessity of entire consecration to God.

* * I think the cause is about to rise in Wisconsin. There seems to be more love among the brethren, and more of a realization of the worth of souls! And I pray God to move upon the Church, that they may begin to work in earnest for God, and the salvation of precious souls.

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

As ever your unworthy Brother,

W. PHELPS.

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

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

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

Call for a General Conference.

Bro. S. C. Hancock and Bro J. C. Day are still acting, by authority of the Portland Conference, as a committee to correspond with the Brethren in the West, and Bro. H. writes:—

"In pursuance of our duty we have consulted together, and feel it desirable that at your coming Conference, you try to devise means for having a General Conference called, in some central locality."

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

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

The Editor of the 'Day Star.'

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

"BE IT KNOWN TO ALL WHOM IT MAY CONCERN:

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

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

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

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

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

For the Hope of Israel. TO ALL

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

DEAR BRETHREN:—You are called "The children of light." not of the light of this world however; put of that light of the Lord of which the prophets of Jehovah, and the Apostles of our Lord and Savior spoke. Jno. 2: 5, 1 John, 8: 12.

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

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

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

And then shall appear "THE GLORY THAT IS TO FOLLOW." For then he will appear in the glory of the Father, and we shall be glorified together with him! To this glorious hope my soul clings with all my powers of heart and head. And I daily rejoice as I see revolving years and changing seasons and passing days and hours, bringing the appointed time for "The times of the Gentiles to be fulfilled," and the Kingdom of God to appear. Yes, I count the years that are foretold, as an heir to a large estate looks to the time of his majority, when he shall actually possess that for which he at first only hopes. Yes, God's Holy One was anointed when the seventy prophetic weeks were fulfilled: and he will come and take the Kingdom from the rulers of this world, when the prophetic times of the Gentiles are fulfilled; and will give it to the saints of the Most High, and will rule over them forever more.

Brethren, "our citizenship is in heaven, (GREEK POLETOSSMA), from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Phil 3: 20.

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

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

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

Your fellow Pilgrim,
NORIS, Ill. SAMUEL DAVISON.

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

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

Your unworthy Sister,
Waubek, Linn Co. Iowa. E. S. BARNES.

Song of Zion. No. 13.

For Conference and other Meetings.

BY H. S. DILLE.

JEHOVAH, grant us now thy blessing,
Send it down in Jesus' name;
Let us each thy truth possessing,
All thy precious word proclaim.
Every promise,
May thy children dare to claim:
Thy commands on Sinai given,
Written on each heart now be,
Those commands they keep in heaven,
Keep them every one may we,
Until Jesus
Crowned as 'KING OF KINGS' we see.
Send, O send thy Holy Spirit!
Grant us Lord the latter rain!
All the gifts may we inherit,
The 'faith of Jesus' to maintain!
Heal diseases!
Heal we pray in Jesus name!
Now a heavenly meeting grant us,
United, Savior, may we be,
Then in thy glorious wage plant us,
When all the kingdoms thine shall be!
By the river,
May we eat of life's fair tree!
All the prophets, saints and martyrs,
Resurrected there we'll meet!
And the faithful few translated
Zion's King with smiles will greet,
All immortal!
Then shall walk the golden street!

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

ST DOMINGO:—The Spanish seem likely to conquer the whole of this important island. The fall of the two cities San Christobell, and Monte Christo is reported.

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

They that forsake the law praise the wicked: but such as keep the law contend with them."
ONE WHO KNEW.

Events around us grand and solemn,
New setting type for the last column,
Will finish Timo's historic volume.

From Br Phelps.

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

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

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

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

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

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

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

But, let us return to the 38th ch. of Ezek. And we find, in the 11th vs., when Gog comes into the land of Israel that he comes into a 'land of unwalled villages,' to a people that are at rest, dwelling without walls having neither bars nor gates. And, in the 12th vs., we see the object of Gog in going up there. It is "to take a spoil, and to take a prey;" and to turn his hand up on the desolate places that are not inhabited, and upon the inhabitants that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." And in the 14th & 15th verses, the people which Gog shall come against, God calls 'my people Israel.'

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

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

Question Answered.

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

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

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

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

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

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

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

E. G. BRANTZ.
[CONCLUDED IN OUR NEXT.]
—TO ARMS! TO ARMS! "Glad of the whole armour of God!"