

THE HOPE OF ISRAEL.

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No. 19.

God's Sabbath Vindicated.

BY LEWIS LEACH.

Utica Beach, C W. June, 1864.

DEAR BRO. DILLE:—We have received three numbers of your paper. I hope it will continue, and prove a profitable paper to a scattered people who "keep the commandments of God, and the faith of Jesus," striving to be of that people in patience expecting the blessings promised in Rev. 22: 14. I and my family are alone in keeping the Sabbath of the Bible, except a few a distance off.

The claim of the fourth commandment is greatly opposed among other Adventists in this vicinity; although there is not a text between the two lids of the Bible to show the weekly Sabbath, claimed by the fourth commandment, is changed or abolished. The Sabbath did not end with the Jewish dispensation; for we learn from Isa. 56: 1—8, that it was to be observed by "the sons of the strangers," Gentiles. The exhortation is general, to every one that "keepeth the Sabbath from polluting it," and take hold of God's covenant. The promise is, "even them will I bring to my holy mountain,"—others beside the outcasts of Israel. These promises remain yet to be fulfilled, respecting what is promised in the 7th & 8th verses; compare them with chap 9: 10-12. Also, 33: 14 18. Ps. 51: 18, 19.

Exceeding great and precious promises are revealed in Isa. 56th & 58th chapters, respecting obedience to the Sabbath, and taking hold of the covenant of God. Its importance is revealed with future promises. Isa. 58: 13, 14. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, [mark,] and will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Now, respecting the promised inheritance made to Jacob, Gen. 35: 12, God "gave him none inheritance in it." Jacob was only an heir with Abraham and Isaac; and not a possessor. See Heb. 11: 8, 9. Hence the promise to be fed with 'the heritage of Jacob,' as above, will be fulfilled when the promised inheritance becomes the heritage of Jacob, or when the inheritance becomes the heritage of Abraham, which is yet in the future; as is again illustrated by the prophet Micah, 7: 20. "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from days of old." See also, Ps. 47: 4; Isa. 59: 20. The Scripture has always held out the inheritance promised to Abraham, Isaac and Jacob, as an inducement and recompense of reward, for keeping the commandments of God; as in the days of Abraham, (Gen. 26: 4, 5) so in the days of the Savior, "If thou wilt enter into life, keep the commandments" Matt. 19: 19. In this sense and in this state,

the promised heritage of Jacob remains in the Scriptures to such as seek the Lord, and keep his commandments, and have the faith of Jesus. Says the Lord by the prophet Isaiah, "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain. I the Lord speak righteousness, I declare things that are right." Chap. 45: 19. Again Isaiah when looking down the stream of time, when salvation is near come, the exhortation is, chap 55: 6, 7, "Seek ye the Lord while he may be found, call ye upon him [mark] while he is NEAR. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." To such, the promise is in verses 12, 13, "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. [That is, all nature shall rejoice, when the righteous shall ride upon the high places of the earth, and be fed with the heritage of Jacob.] Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." It is plain that the prophet looked down in prophetic vision, to the time when the Lord is near to come, as brought to view in the 6th verse; that is, when Christ appears 'the second time, without sin unto salvation,' as illustrated again, in the following chapter, (56: 1.) "Thus saith the Lord, keep ye judgement, and do justice: for my salvation is near to come, and my righteousness to be revealed." Salvation here signifies future deliverance, as may be determined by the force of the language in the foregoing chapter. 55: 1. It opens first with the phrase, "every one that thirsteth, come ye to the waters, * * * come, buy wine and milk without money and without price." It denotes the blessings and privileges of the gospel dispensation, as the whole chapter shows, with the promise of future glory, the deliverance and salvation of God's people. After predicting the blessings of the present dispensation, and the glory of the future, the prophet opens the following chapter, predicting the near coming of salvation, as a fulfilment of the above expected promises. According to the current of scripture, the near coming of salvation is to terminate the present dispensation. It is employed in this sense in chapter 52: 1, 2. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a light that burneth." Vs. 12, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." See also, Ps. 58: 6. Isa. 61: 10, 11. In the New Testament the coming of salvation is employed in this sense. Heb. 9: 28. Rom. 13: 11. And it is employed in this sense in the opening of the 56th chap. "Thus saith the Lord, Keep ye judgement,

and do justice: for my salvation is near to come and my righteousness to be revealed." Then it follows while 'salvation is near to come,' vs. 2d, "Blessed is the man that doeth this, and the son of man that layeth his hand on it: that KEEPETH THE SABBATH from polluting it, and keepeth his hand from doing any evil." Now, whilst there is a gospel hope of salvation, there is also a gospel observance of the seventh-day Sabbath. This is made manifest in Luke 23: 56; Acts 13: 42-44; 16: 13.

Again, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." Thus man is said to be blessed for keeping the Sabbath, he is blessed for keeping the commandments of God; and man is said to be blessed when he "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord." Ps. 1. Thus future blessing of salvation is on condition of our keeping the commandments of God, the Sabbath not excluded. For there is an exalted glory shed around the holy Sabbath of God; around his commandments, around his immutable Law, that should not be lightly set aside. Those whose lamps have not gone out on the subject, can see that the commandments are unchangeable.

Let us notice the subject a little farther, the exhortation of the prophet Isaiah, respecting the importance of the Sabbath in connection with the covenant of God, upon which so great promises with obedience is revealed; verses 3, 4, 5. "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant: even unto them will I give in mine house and within my walls [New Jerusalem] a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." This promise evidently is future. It is to be given them that keep the commandments of God, that have access to the tree of life, and enter in through the gates into the city. Upon them will be written a 'new,' or as in the words of Isaiah, 'an everlasting' name that shall not be cut off." There is allusion made to this effect in Rev 3: 12. No such a name as above promised for keeping the Sabbath, was possessed or fulfilled within the walls of old Jerusalem, which was in bondage, whose inhabitants as sons and daughters was never free from death. Now, these promises must become facts. And as these promises have not met their fulfilment, therefore they must be fulfilled in the future. To have an "everlasting name that shall not be cut off," will assuredly run parallel with the everlasting inheritance promised to Abraham, Isaac, and Jacob. Also with the new heavens and the new earth. Thus it agrees with the words of the Lord to

chapter 36: 22, "For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain."

Says Christ, Matt. 4: 4, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Christ brought these writings from Moses. These words were spoken by Moses, when he exhorted the Israelites to remember how God had proved them forty years in the wilderness. Says Moses, Deut. 8: 23, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

Hence these words have particular application to the keeping the seventh day Sabbath. God brought the Israelites into the wilderness, and suffered them to hunger, then rained manna from heaven; on the sixth day, a double quantity was supplied on the day preceding the Sabbath or seventh day, to prove them whether they would walk in his law, the Sabbath, or no. See Exod 16: 4. God thus dealt with the Children of Israel in the wilderness, in order to humble them to keep the seventh day. See also, verses 22, to 29. That on the seventh day no manna was furnished. That what they kept from the sixth day to the seventh was sweet; while what they kept from any other day to the next day bred worms, and became offensive. These miracles observe, were all wrought in attestation of the sanctity of the Sabbath, which gave rise to these facts written, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." This scripture as above, has a particular application to the setting apart of the seventh day.

Matt. 4: 4, When Christ "had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." The Savior then rehearsed these words which Moses exhorted the Israelites with. "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Now, this scripture is as full of meaning at present, as it was when Christ brought these writings of Moses to rebuke Satan. And in this case, as in that when Moses said, "Man shall not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth a man live," it is designed to have the same effect, the same consequence, in the New Testament as in the Old; and is synonymous with what we read in James 2: 10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Again, The greatest blessings promised in the Bible, are to such as remember the commandments, the Sabbath included. Deut. 7: 9, "Know therefore, the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." Now it has been alleged by the no-sabbath-keepers, on

this verse, when it has been referred to, that to carry the ten commandments, forbidding their transgression to a thousand generations, would reach very far into the eternal state; which would be nonsensical, or would prove too much, and what proves too much proves nothing in the end. And thus the above verse is dispensed with. But, it is not, I think, in reference to the ten commandments being in force, forbidding their transgression to a thousand generations. But, it is the covenant God made with Abraham Isaac and Jacob, respecting the everlasting inheritance, that is to continue, or which God will keep to a thousand generations, as may be seen by reading the verse in connection with the 12th verse. Says Moses, "Wherefore it shall come to pass, if ye hearken to these judgements, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and mercy which he swore unto thy fathers." Hence the Abrahamic covenant, which God made ever, or renewed by promise to Isaac, in Gen. 26: 3, 4, 5, was on these conditions, that Abraham kept God's Commandments and laws.

Says David, Ps. 103: 17, 18, "The mercy of the Lord is from everlasting to everlasting upon them that fear him and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Here we see a perfect agreement in the testimony of the prophets. And Christ said, Matt. 5th, "Think not that I am come to destroy the law, or the prophets." Christ came not to destroy the law, nor the testimony of the prophets.

Those who reject the Sabbath, entirely reject all testimony from the Old Testament on this point; although the prophets have revealed the importance of keeping the Sabbath of the Lord. And the promise of finally riding upon the high places of the earth, and of being fed with the heritage of Jacob our father, is on condition of our keeping the Sabbath.

The promise of being gathered to God's holy mountain, is on condition of our keeping the Sabbath, and taking hold of his covenant. Isa. 56: 6, "Also the sons of the stranger [Gentiles] that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain." Chap. 59: 13, we read, "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain."

Br. Hancock on Church Order.

DEAR BRO. DILLE:—I hope not to weary you with letters, but as I like to talk with those of like precious faith, concerning the prosperity of our Master's cause, and the glorious consummation of our hope, I embrace the present opportunity of speaking to the dear saints, through the paper. I have just enjoyed a pleasant visit with the little flock in Vermont. While there one little church was established, the Church of the First Born, at Bristol.

Perhaps our Western Brethren would like to know our manner of organizing or establishing churches. But, first let me say, we repudiate organization and legislative co-operation; for it seems a strange inconsistency to us, to think of

the governments of earth rising up in persecution against us, and that very soon, and at the same time be seeking to have them establish us corporate bodies by legislation.

Second,—We reject all man made creeds or covenants, or anything calculated to bind the conscience of the believer. But, we do consider church order necessary, in order to the disciplining of members according to the Savior's teaching, Matt. 18: 15 to 17. Also, we recognize the order of elders and deacons, with the various gifts and helps, as taught in the Acts of the Apostles and elsewhere.

Our manner of organizing is simply this.—The elder being present, the church to be organized all arise and join hands. He proceeds to give them the right hand of fellowship, placing in their hands a Bible, which is passed from one to another through the whole company, as our covenant, creed, confession of faith, and every thing needful for our guidance, under the enlightening influence of the Holy Spirit, through this mortal pilgrimage. The church then proceeds to choose her officers. We understand that elders and deacons should be duly set apart by prayer, and the laying on of hands of men full of faith and the Holy Ghost. The character that elders and deacons must sustain, is clearly set forth in the 3d chap. of I. Timothy, as well as other portions of the New Testament. No one church holds jurisdiction over another. Or, if a little company of the saints happened to be together who do not feel like moving forward in organization, we do not feel that it is our place to condemn them as heretics, or something worse, if possible. We do however, for the welfare of the Church, earnestly recommend organization, or in other words, the establishing of a church on the Apostolic platform; and while each church freely acts for itself, we feel it our privilege to meet together, and sweetly hold counsel in the Lord, relative to the prosperity of his precious cause. We have adopted the name of the Church of the First Born. Heb.: 12 23, I have given this little description, thinking perhaps our brethren in the West may feel free to unite in the same order. The good Lord direct in such a manner as shall tell for our mutual good and his glory. Amen. S. C. HANCOCK.

Bristol, Ct., June 14th, 1864.

Christ's Resurrection on the 7th Day.

The new proverb, that "Redemption is greater than creation," should no longer be used. We believe it can be proved that the Lord was raised on the seventh day of the week. Now, to the law and to the testimony."

Jesus said, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40. Again, "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered." Matt. 27: 57, 58, 59. Mark said at that feast Pilate released unto them one prisoner. Mark 15: 6. Luke says, "For of necessity he must release unto them one at the feast." Luke, 23: 17. John says, "The Jews therefore, because it was the

preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was a high day.) John 19: 31. I would say to our first day friends, Come with us, and weigh the subject well, and make your decision for eternity. It is easy to see that three days and three nights cannot be twisted in between Friday evening and Sunday morning. Please point the hours. From Friday evening to Saturday evening would be 24
From Saturday evening to Sunday evening, 24
more. From Saturday evening to Sunday evening is 24 more. 24
Which is the full time that Jesus said he would be in the tomb 72.

Dear Friend, Your theory is gone. Now, let us try the fourth day or Wednesday. Thursday evening is 24 hours. That 'high feast day,' or annual Sabbath, from Thursday to Friday evening, is 24. From Friday to Saturday evening is 24 3 times 24 is 72. I still wish to go to the law and the testimony. Matthew testifies that the angel told the women 'as it began to dawn toward the first day of the week,' 'He is not here, he is risen.' Mark testifies that the angel said to the women, 'He is not here, but is risen.'

In conclusion I would say, Truth is a gem for which I seek. Yours in search after truth.
Lansing, Iowa: LUTHER L. TIFFANY.

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Letters, and communications for the 'HOPE,' should be addressed to
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The Conference at Alamo, Mich.

Will commence, Lord willing, on FRIDAY, OCTOBER 14th, and hold over Sabbath & First-day. Brethren from a distance should advise by M. C. R. R. to Kalamazoo. For farther information enquire of Bro. L. J. FURKINS, near the Depot.

Conference in Maine.

A Conference of God's Free Commandment-keepers is appointed to be held at PORTLAND, commencing eve NOVEMBER 2d, and continue over Sabbath and First-day. Eld. GILBERT CRANMER, Michigan, expects to attend the meeting.

The Brethren in Waverly have entered into a business organization, according to the resolutions passed at our late Conference.

YET IN THE FIELD.—Brethren, I cannot stop preaching any easier than I can stop running the press, or go to Celesta. I have tried it. But, I have been blessed in preaching two discourses since our last. God is with us. Praise his name!
Ex E.

Our stock of paper is used up. More must be had immediately. Brethren, you have the little 'Hope' must go ahead, and now we are so too; therefore we say we must have paper without delay.

Correspondents will notice that we have given them nearly all this number; and yet many valuable pieces remain unpublished. We will do the best we can to give all a chance.

From Bro. Reed.

THINGS IN ALLEGAN.

Allegan, Sept., 11th.

DEAR BRO. DILLE:—I feel to rejoice this morning in the goodness of God. My heart rejoices when I hear from brethren of like precious faith, scattered abroad. The 'Hope' came to hand last night, and truly it is a welcome visitor. * *

I would that I could visit my brethren in different places. But, I cannot at present. Brother Fabun was here last Monday night. We had a good visit, as we always have. I hope my brethren will call on me as often as they can; it does me good. The society here in general, is not what I could wish; and there is little prospect of a change for the better. There are in this place, 8 places where they sell intoxicating drink. These are frequented daily, by about 100, whose business appears to be to drink, and talk politics. The very atmosphere is stenchd with Spiritualism, politics, and whiskey; with the prospect of men growing 'worse and worse' until the end comes. May God, 'for the elect's sake,' shorten the days!

—And now, I want to say a word about THE 'IMAGE OF THE BEAST.'

In the 'Hope,' No. 18, that lies before me, on the 1st page, 1st column, 2d paragraph.

There the Brother takes the ground that 'the assumed immortality of the soul' is the image of the 'beast.' Now, all I wish is this—that all my Brethren may get the Bible truth on this subject.

Now, in Rev. 13: 11, another beast is brought to view, which shows clearly enough, that the beast is not the Devil, that conversed with Eve in the garden BUT A GOVERNMENT OF EARTH. I understand the image is got up at the instigation of, or by the 'two horned beast.' But the assumed immortality of the soul was not got up by the two horned beast, unless it can be shown that the two horned beast existed at creation, if that was the doctrine of the Devil to Eve.

Again, Paul says, God "only hath immortality." Now, if 'assumed immortality' is the image of the beast, then it follows that God is the 'beast' which is abhorrent to every one. Look at the 'third angel's message,' Rev. 14: 9, and if the Devil is the beast that makes this image in this message, who is 'the beast that had a wound by a sword and did live?' whose characteristics are more devilish, if possible, than those of the two horned beast that makes the image.

Now, if we look at Papal Rome as a government, in all its characteristics—powerful, sly, subtle, blasphemous, proud, professedly religious; 'teaching for doctrines the commandment of men,'—such as these—an eternal hell, immortality of the soul, the First day Sabbath, communion with the spirits of the dead. And then turn your eyes to this land of ours, and see if an image of these things does not stand out before you in bold relief.

Dear Brethren, let us search the Bible. Sure I am, it contains all we need—accompanied by the Holy Spirit—to guide our feet in the way we should go, till Jesus comes to wipe away our tears, and crown us with eternal life in his kingdom. Yours in hope. JOHN REED.

A Song.

TUNE.—NELLY GRAY.

We are soldiers in the army,
We've enlisted for the war,
And we're bound for Emanuel's happy land;
Christ Jesus is our leader,
And he understands the way;
O, Come and join our happy, happy band!

CHORUS.

Let the army sing and pray,
As they march along the way,
And are watching for the morning soon to rise;
For the Savior he is coming,
As I hear the angels say,
To bid his armies welcome to the skies!

Be sure and get the order,
And the fogs before you rise;
The chart and compass measures out the way;
Before the lamp of heaven
Lo, the mist and darkness flies!
Soon the night will end, and glory crown the day.

Tho' now the foe is marshalling
In front and in the rear,
Be valiant soldiers and boldly stand your ground,
For soon you'll hear your leader's voice,
Both musical and clear, [crown!
Saying, Onward haste! you soon shall wear the

Tho' sorrow and despondency
Along your ranks prevail,
Lift up your heads, and boldly watch and pray;
For soon the opening heavens,
And the armies of the Lord,
Shall fill the foe with trouble and dismay.

And while the seventh trumpet sounds,
And heavenly voices raise
The grand triumphant chorus of the skies,
Our leader takes the kingdom,
To his name be all the praise!
While Satan and his wicked army dies!

And now behold the splendor,
As the army all ascends
And meet in the air the armies of the Lord!
A bright and dazzling retinue,
Who on their Lord attend—
And now they welcome saints to their reward!
Allegan, Mich. JOHN REED.

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BY DAN.

[CONCLUDED FROM NO. 17.]

In our last we proved the perpetuity of God's law from creation to Sinai, and from Sinai found it drawn in legible characters, or graven in the rock, showing its durability. And from this stand-point pass to the heavenly sanctuary, where we find the original, safely deposited beneath the mercy seat. It may be asked by some—

WHAT BENEFIT CAN IT BE TO US TO KNOW WHERE THE RESTING PLACE OF GOD'S LAW IS IN HEAVEN?—

We answer, 'Much every way.' As it was necessary for the children of Israel to understand the office work of the earthly sanctuary, and what was deposited in it, it is also necessary that we, who believe his law, should understand the office work of the true tabernacle, 'which the Lord pitched, and not man.' Heb. 8: 2. Hear the command given to Moses by God. Exo. 25: 40. "And look thou make them after the pattern, which was shewed thee in the mount." Heb. 8: 5.

We will first look at the Levitical priesthood, and their place of office work.—

1 "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with the heart ye shall take my offering." Vs. 8. "And let them make me a sanctuary; that I may dwell among them."

2 Within this sanctuary the ark was kept. Vs. 10.

3 And within the ark the testimony or Law was deposited. Vs. 16-21. "And thou shalt put the mercy seat above upon the ark: and in the ark thou shalt put the testimony that I shall give thee."

4 This sanctuary had two apartments. Ch. 26: 33. "And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and most holy."

5 It was within the most holy, the ark, law and mercy seat were kept. Vs. 24. And where God communed with Moses [and the priests. Ch. 25: 22. ch. 28: 3.]

6 If was in the first apartment or holy place, that the priest officiated through the year. But on the tenth day of the seventh month, or the last day of the year, he cleansed the sanctuary, and performed his office work in the second apartment, or most holy place. Exo. 30: 10. Lev. 16: 2-25. This ended the year.

But, it may be asked,—WHAT BENEFIT DID THEY GAIN FROM THIS SANCTUARY?

1 They pleased God, by obeying him in building it.

2 It was the place where God kept his law deposited and expounded it to the people.

3 In bringing their offerings to the place where God appointed, they pleased God, and also showed their faith in the coming Deliverer.

4 It drew heaven and earth together, in having a habitation for God to dwell in among them.

5 In their sanctuary they also had a representation of the heavenly, or true tabernacle, which 'the Lord pitched and not man.' Heb. 8: 2
We often meet the objection here, that there

are not two apartments in the heavenly sanctuary; but, under this dispensation, the land of Palestine, or old Jerusalem, or the Church, or the heart of the Christian, is the sanctuary. Take either position, and it has 'TEKEL' written on the face of it. Dan. 4: 7. It also makes Moses out an impostor in making two apartments, when God only showed him one. Why not throw away your vain teachings, and take the word as it reads. Exo. 25: 40., ch. 26: 33, Heb. 8: 5.

But, let us try their mode of reasoning, and see if it will work.

1 The heart is the sanctuary, or holy place, and this needs cleansing. It is true, the heart is 'desperately wicked,' and needs the grace of God to cleanse it from sin, that the man may be saved. Saved from what? Saved from sin. Sin, what is it? I. John, 3: 4, "Transgression of the law." Where shall we look now for the law? Imprinted in the mind, and written in the heart. [not sanctuary,] of all the true Israel of God, (Heb. 8: 19.) and deposited in the temple in heaven, Rev. 11: 10. But if the heart is the sanctuary or 'holy place,' the 'most holy place' must be the heart of hearts, for they were closely united together. We would like to have our friends point it out.

2 The sanctuary is the Church, and since 1840 God has in a special manner been cleansing it. This argument is often urged, and to prove it, Rev. 1: 12, is pointed out "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks: and in the midst of the candlesticks one like unto the Son of Man." This is Jesus Christ, and he, by his Spirit, is walking in the midst of the Church in a special manner to cleanse it, since that date.

Now, it is ruleable that an argument that proves too much proves nothing. And if the Church is the sanctuary that Dan. 8: 14 refers to, that needs cleansing in 1844, What were the churches, and the state of them before that time? If the Church is the sanctuary now, as claimed, I can see no good reason why it was not then. And if it was, we have had seven states or apartments of the sanctuary, which is more than God ever promised. Again, Who can say that Christ did not walk in the midst of the churches before that time? I dare not.

Why not be consistent, and come on Bible grounds. Hear Paul, Heb. 9: 1 to 9. "Which was a figure for the time then present." Ver 12, 22, 23. "It was therefore necessary that the PATTERNS of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these."

Vs. 24. "For Christ is not entered into the holy PLACES made with hand, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us."

We might say more on this subject, and still point out the harmony, and close affinity of the sanctuary of earth with the one in heaven, and the law that God gave to his people. But we leave it, praying that you will search for yourself.

If I am still asked where the sanctuary is, I shall say it is where the Priest is. And he is in heaven performing his last work of mercy for us. O, haste Sinner haste! and claim the promises that God has given his children. They are for you, through obedience to his law. May God help us all to strive lawfully. Amen.

News from Aroostook, Maine.

The names of several New subscribers accompanied the following—
Pasque Isle, Me., Aug. 20th, 1864.

These have, with the exception of one, embraced the Sabbath of the Lord within a few weeks under my feeble efforts, and are desirous of taking the little paper, the 'HOPE.' There seem to be a few scattered ones that love the truth here; and there is quite a field for labor in this section. And I hope and pray that some of the Brethren that are endowed with power from on high, will heed the 'Macedonian cry,' and come over into Aroostook County and help us. I believe the Lord would reward them abundantly, and bless them with fruits of their labors. The Lord grant it is my prayer, Amen.

Yours in hope, when Christ the Life Giver shall come.

L. W. SHAW.

And Still they Come!

Bro's CUSHMAN & CHASE send for the paper, and say:—

We are among those that want the truth of God, untraveled and free from all those modern influences of 'seducing spirits,' who set themselves up to lead the Church, and govern the Lord's people; and correct them by their mental hallucinations, or Mesmeric influences, and thus distract and destroy the body of Christ. We want to know how many there are with you, in sympathy with those who reject vain visions, and keep the Sabbath day holy. Will you please to drop a line to one or both of us, and let us know something about the scattered and torn flock, that have been thrust aside, and scattered all over the land. Yours in hope,
H. CUSHMAN,
H. S. CASE.

—Of course we will drop a line. And here's our heart and ours, with the assurance that the hearts of some poor way worn Pilgrims are made glad by hearing from you. Brethren, come to the conference at Alamo; be present at the gathering of the flock, and your hearts too will be gladdened; and you will learn more of our condition and prospects than we can tell you in one short letter.
E. E.

—Sister PHEBE TAYLOR, of Bangor, has had the following 'gem' in her possession over 40 years, and gave it to us some time since, requesting us to give it a place in the 'Hope.'

The following letter was taken from a manuscript in the possession of the present family KELLY, now in Lord Kelly's Library, which was taken from the original letter of PLEBIUS LENTULUS, at Rome.
A CHRISTIAN.

LETTER OF PLEBIUS LENTULUS TO THE SENATE OF ROME, CONCERNING JESUS CHRIST.

It being the usual custom of the Roman Governors to advertise the Senate and people of such things as happened in their Provinces, in the days of Tiberius Cæsar, Plebius Lentulus President of Judea, wrote the following Epistle to the Senate.

"There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted for a prophet of God—he raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as beholders both love and fear—his hair of the color of a chestnut full ripe, plain to his neck, whence downward it is more orient, curling and waving about his shoulders.—In the midst of his head is a seam or partition of his hair, after the manner of the Nazerites—his forehead plain and very delicate—his face without spot or wrinkle, beautified with a lovely red—his nose and mouth so formed, as nothing can be reprehended—his beard thickish, in color like his hair, not very long but forked—his look innocent and mature—his eyes grey, clear and quick. In reproving he is terrible—in admonishing, courteous and fair spoken—pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep.—In proportion of body excellent—his hands and arms most delectable to behold—in speaking very temperate, modest and wise. A man for his singular beauty, surpassing the children of men."

PLEBIUS LENTULUS.