

A. N. Kramer

THE HOPE OF ISRAEL.

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The Sanctuary.

REVIEW OF 'DAN.'

THEO. DILLI.—I want to say a few words about that sanctuary with two apartments. And perhaps we may be led from 'vain teaching,' to embrace the Bible truth on this subject, without the help of fables, either of men or women.

We are told that Moses was an impostor, in 'making two apartments in the sanctuary, when God only showed him one.'

Who knows that God only showed him one? We read that the Devil showed Christ 'all the kingdoms of the world and the glory of them.' And was it impossible for God to show Moses some part of this world, that was to be the final inheritance of God's people? He did show Abraham as far as his eyes could behold. And as Moses had started to lead God's people to that inheritance, is it unreasonable that God should give him some type or symbol, of the union of earth with heaven, that should take place in the future? a symbol by which they could see the way that man was to be brought back to the immediate presence of his maker? If he did give Moses such a symbol, let us take the Bible, and the Bible alone, and we shall find the truth on this subject.

And now for the symbol. In Exodus 25:8, God says, "Let them make me a sanctuary."

WHAT FOR?
"That I may dwell among them." Now remember we are looking at the type. Now, let us see what John says about the anti-type of this sanctuary.

Rev. 11: 19. John says, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testimony." Not a hint does John give of two apartments. (I wonder if he saw more than one?) Now, let us hear John again. Rev. 15: 5. "I looked, and, behold, it [the temple] was open, and the seven angels came out of the temple, standing in the sight of John." So he testifies.

But once more. Rev. 21: 3. "And I heard

a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.' That this temple is the antitype of the old sanctuary, in which was deposited the ark of God's covenant, we think no one will deny.

And now let us see if we can find what has become of the first apartment of the old sanctuary. (To the law and to the testimony.) Let us turn to Matt. 27: 50-54. Here we learn that the death and resurrection of Jesus, had something to do with the sanctuary. The veil that for years had divided between the holy and the most holy place, and thus forming two apartments, is parted from the top to the bottom, and leaving but one apartment, showing the end of the type, and the ushering in of that gospel that brings 'life and immortality to light,' and showing clearly that the great antitype has but one apartment. Now, let us hear Paul. Heb. 10: 20. Here Paul says the way is opened into the holiest of ALL, "by a new and living way." (mark.) "through the veil, that is to say his flesh!" We can now see that mortality is the veil that separates God's people from the most holy place. Hence the veil that was hung up in the sanctuary was a type; and the parting of that veil, when the rocks rent, and some of the graves were opened, showed forcibly, that the antitype would be fulfilled in the resurrection.

Now, all false views come from false premises. In Dan. 8: 14, the angel says, that "unto 2300 days; THEN," [and not 20 years after; but,] "unto 2300 days; THEN shall the sanctuary be justified." [Margin.]

Now, if we admit that these days ended in 1844, then we must admit also, that the prophecy has failed; for, no one claims that the sanctuary was cleansed in 1844, so as to fulfill the prophecy, only the cleansing commenced then, which is all outside of the 'word.'

Now, if we can get the right starting point for the 2300 days, which we understand measure the time of the vision, then we shall find when the sanctuary will be cleansed. If Daniel saw the 'ram' at the height of the power of the Medo-Persian empire, it must have been, (according to history, both of White and Royal Robins,) at a

near the year 427 B. C. Now, add 1873 to 427, and you have the 2300 days of Daniel end in 1873, when we expect that the tabernacle will be with men, justified and cleansed.

But again, the priesthood of Christ is not after the order of Aaron. (So says Paul.) If it was, we be to the world since 1844. Why? Because after the high priest went into 'the most holy place,' on the great day of atonement, no one could have any access to the high priest until he came out; no matter how urgent the case might be. Now, if our high priest is after the order of Aaron, (as some teach,) and went into the most holy place in 1844, no one has had any access to him since that time. Is it any wonder that those who teach thus should leave the gifts of the church, or give them up? Nay, more, is it any wonder if they make a calf, (as did Aaron, while Moses was in the mount,) in these last days of Spiritualism, Visionism, and apostacy.

But, to return—Paul says, Heb. 9: 24, 'Christ is not entered into the holy places, made with hands.' Why? Because, as we have already shown, they were only a type or figure of the 'true.' But says Paul, 'Christ has entered into heaven itself, [not 2 heavens,] there to appear in the presence of God for us.' We have shown that the veil of the holy places made with hands had been parted at the first advent, and that the true tabernacle will be revealed at the second advent, at the end of the 2300 days: when God shall dwell with men. Not in two apartments, having his glory veiled from his people, but 'his hand shall wipe all tears from our eyes,' says the Apostle. And again—'We shall be like him, for we shall see him as he is.' Then the veil that was parted at the first opening of the graves of the saints of God will have its great anti-type in the resurrection of all who sleep in Jesus. Not only shall the veil of Mortality be removed, but 'death shall be swallowed up in victory.' Man shall be made immortal, and shall have right to the tree of life that stands in the midst of the paradise of God! Glory to God, for the resurrection! Man is not always to be mortal; away from his Saviour, from God, and from heaven! The great plan is now revealed. The process is going on. Time rolls fast. Soon Jesus will come again, 'the second time, without sin unto salvation.' Then the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Our conclusions, then, are these.—The Bible says that Christ is our high priest, not after the order of Aaron, but after the order of Melchise-

dec; and I believe it.

Paul says, 'he abideth a priest,' [that is a high-priest] 'continually.' And I believe he is such an high priest.

Paul declared that Jesus had entered into the holiest of all; and I believe it.

Stephen declared 1800 years ago, that Jesus stood at the right hand 'of the majesty on high;' and he says he saw him there. And I believe he did see Jesus at the right hand of his Father.

Now, if the Bible says that 'the temple of God in heaven' has two apartments, just show it to us, and we will believe it.

If the Bible says that salvation's door was closed in 1844, just show it to us, and we are bound to believe all the blessed old Book teaches us. But, remember, in all matters of faith, we want, and must have a 'thus saith the Lord.'

Yours, for the truth,

JOHN REED.

Allegan, Sept., 1864.

Original.

Christian Unity.

May be increased by writing to the scattered ones. Eph. 4: 3-6. 'Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope: of your calling: one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all.'

Here are SEVEN unities, given by the Apostle, why we should be one, 'in the unity of the Spirit.' Let us profit by them.

1. 'ONE BODY.'—The Church belongs to God. It is redeemed by Christ, and is his body, of which he is the Head. As the head is all in all to the body, so is Christ. Where only two or three are met together in his name, there he is with them by his Spirit and power. Yea, he knows them that are his, though they should be located for a time alone. Let us, hold fast our glorious living Head; that we may be living members of the body of Christ.

So far as the name is concerned, 'The Church of God,' 'The Church of Christ,' are scriptural names of the people of God taken collectively. We should all be satisfied, I think, with the scriptural name. We should beware of all sectarian parties and divisions.

2. 'ONE SPIRIT.'—As the Spirit of God, the Spirit of Christ, and the Holy Spirit is one, so every member of the one church is a temple of God, and must be holy. Love, unity, and peace,—all the fruits of the Spirit—are wrought in us.

by the heavenly Comforter.

3 ONE HOPE.—True Christians have fled for refuge to 'the hope set before' them in the gospel, which hope we have as an anchor of the soul, both sure and steadfast, which entereth to that within the veil; whither the forerunner is for us entered. Christ is our hope, the despised of the world. It is laid up in heaven with our life in Christ. For God, in Christ, has given us everlasting consolation, and good hope through grace. This hope of eternal life is by the resurrection unto life from the dead. It is the 'lively,' or living hope, yea, the hope of life and immortality. This is 'that blessed hope of the glorious appearing of the great God, and Savior Jesus Christ.' May we, brethren, abound in hope through the power of the Holy Spirit. All other hopes are as the spider's web, and will soon fail. Having this hope in God, we need not despond forever. "Why art thou cast down, O my soul. Hope thou in God, for I shall yet praise him." Ps. 42. Ps. 43.

4 ONE LORD.—He is Lord of all. He is from above, and above all. He is the Lord from heaven, over all God blessed forever. "Ye call me Master and Lord: and ye say well; for so I am." "The servant, [or disciple,] is not above his Lord. And why do ye call me Lord and master, and do not the things that I say?" "If I then, your Lord and Master, have washed your feet, you ought to wash one another's feet." "Be not called of men Rabi, Rabi, for one is your Master, even Christ." "Every knee should bow, and every tongue confess that he is LORD, to the glory of God the Father." When he comes to reign "KING OF KINGS, AND LORD OF LORDS," saints and angels will joyfully sing, with immortal tongues, hallelujahs to his great name! Amen.

5 ONE BAPTISM.—How much division, discord, and unholy controversy, would have been saved to the church, if all believers, and no others had been immersed into the name of the Father, Son, and Holy Spirit. Happily for those who are looking for the second coming of Christ near, they have one baptism.

6 ONE FAITH.—The faith of God's elect, is fixed on his word of truth. It is the belief of the truth, in the love of it. A pure faith, will be careful to embrace the whole truth, and nothing but the truth of God. I think the holy scriptures contain God's word to us, making due allowance for a few slight mistakes of transcribers, and the imperfection of translation. So that an honest man of ordinary powers, who

reads and obeys it all, according to the best of his knowledge, will be sure to find the 'strait gate,' and walk safely in the narrow way to life eternal in the heavenly kingdom. And I am persuaded that an honest man will be able to discern the superior excellence of the Bible over the traditions of men, the visions, revelations, and spirit manifestations of this age. "What is the chaff to the wheat? saith the Lord." "He that hath a dream, let him tell a dream; he that hath my WORD, let him speak my word faithfully." "If they speak not according to this word, it is because there is no light in them." Jer. 23: 28, & Isa. 8: 20. "Whereto we have attained, let us be of the same mind, let us walk by the same rule." Phil. 3: 16. In a word, faith is a primary requirement of the gospel, and a most excellent grace. It finds the sinner lost, and brings him to Christ for the remission of sins. It purifies the heart. It works by love. It overcomes the world. It gives him power to look back to the cross, and see his Savior suffering and dying for him, for his sins. It looks forward to his second coming in glory, in hope of eternal life and glory in his everlasting kingdom, with Christ and all the righteous. Lord, work in me and all thy people the work of faith with power. As "faith comes by hearing, and hearing by the word of God," incline thy children to read, meditate, and believe and obey all thy word of truth. So be it.

7 "ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL"—Thus we come to the eternal and glorious fountain of all good! "Let thy kingdom come, and thy will be done on earth as it is in heaven"—yea let the whole earth be filled with thy glory! Amen and Amen.

Dear Brethren, with such inducements as these, shall we not strive to keep the spiritual union of the LORD—in the bond of peace—peace with God—in our own minds—and with all men.

I am your brother, in peace and love.

Union, Iowa.

S. EVERETT.

THE HOPE IS BEHIND HAND.—Yes, because we got out the 'LITTLE PREACHER,' changed the form of the 'HOPE,' and went to conference. Lay the blame to Ex E., and he will try to do better.

BUT IT IS BADLY PRINTED.—Yes. That is because the parchment on the tympan of our little press is like Hood's army, 'all cut to pieces.' We sent to Kalamazoo and Chicago, but have thus far failed to get any. We shall try, however, to get it without farther delay.

Send 25 cents for 'The Little Preacher'

THE HOPE OF ISRAEL.

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Letters, and communications for the 'HOPE' should be addressed to
H. S. DILLE, WAVERLY, Mich.

I expect, the Lord willing, to be with the brethren in ALAMO, Sabbath, Nov. 12th. D.

The "TWO WITNESSES," by Eld. S. DAVISON, and other interesting articles in our next.

The Hope will hereafter be published in its present form, and fair print. Its prospects were never so bright as now.

We have understood that Bro. WALLER talks of moving to Hartford, and go into the field this winter. We hope and pray that the news may prove true.

Bro. CRANMER has gone on his mission to New England. May Israel's God go with him, and may the old soldier never more lay off the armour till the way shall close with victory over death and the grave!

We see by the "Voice of the West," that there is to be a grand rally of the Advent brethren East and West, at Buchanan, in this State, commencing Dec. 8th, and continue several days. Some of the best speakers of the age are to be there.

The Conference.

It was one of the most glorious meetings of God's people we ever attended. Never did we see a more Christ-like spirit manifested among the brethren. Every movement showed that honest souls had met to learn something from God's Book; not to quarrel, though they might differ. The sermons, by Brothers, JOHN FABUN, PETER S. DEVOE, and GILBERT CRANMER, breathed the language of love, and were rich in instruction from the store-house of God's eternal truth. The prayers were fervent; the exhortations warm with the love of Jesus; and cheering testimonies were given by Christian soldiers of all ages, from children of 12, to veterans of 70. Religion in the heart, was manifested by tears of

joy that flowed from many an eye; and yet more forcibly manifested by Christian deeds. Money came in freely to help the office, and to send Bro. CRANMER to Portland—also a liberal contribution for Bro. DEVOE. This Brother was Providentially brought to the meeting, by being disappointed in Kalamazoo, by a false brother in the church of which he is a member. All hearts were made glad by his presence, and our prayer is that heaven's richest blessings may attend him to his prairie home in Iowa, and wherever he may go. May God, by his free Spirit, lead him into all truth; and finally, may he with us be so unspeakably happy as to meet in conference with all the redeemed in paradise restored!

Original.

Important Questions.

DEAR BROTHERS AND SISTERS IN CHRIST—Truly we are living in a very solemn time; when we can see, by all around us, that the earth is fast ripening for the harvest; a time when wicked men and seducers are waxing worse and worse, deceiving and being deceived; and a time when men have a form of godliness, denying the power thereof, having their affections set upon the things of this world; and a time when many are departing from the true and living way, and the love of many is waxing cold. And now dear brethren, considering all these things, how it becomes us to ask ourselves a great many deep and searching questions.—

Are we, as a people, preparing ourselves for the clouds that are fast gathering over our heads? and just ready to break upon us. Are we striving to keep ourselves unspotted from the world? Or are we suffering the cares of the world to drive away that meek and lowly spirit from our hearts? Is our conversation in heaven? from whence we look for the Savior? or are we daily indulging in conversation that is calculated to grieve the Spirit of God, and bring a reproach upon his blessed cause? Do we show by our works that we believe that Jesus is soon coming? or are we saying by our works, 'My Lord delayeth his coming?' Are we contending earnestly for the faith once delivered to the saints? or are we, in this time of trouble, when it is most necessary for us to be watching and praying, suffering ourselves to grow stupid and lifeless? saying, 'A little more sleep, a little more slumber, a little more folding the hands to sleep?' Are we in our little bands, so united in the bonds of faith and love, that when we see troubles and dangers

approaching we can as one man cry mightily to God, and with boldness claim the promise that, 'whatsoever we ask in the name of Jesus it shall be granted?' or, are we trusting in our own strength and wisdom, and making ourselves among that number whose hearts are filled with fear, 'looking after those things that are coming on the earth?' when it is said 'perfect love casteth out all fear.'

Now, I believe it is the privilege of the children of God to live above the troubles and trials of these last days. Not that we can avoid ever meeting with trouble, but we can say with the Apostle, 'These light afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory.' I feel that it is high time for us to 'awake out of sleep,' and to see to it that we have oil in our vessels, and our lamps trimmed; and although we are living in the slumbering time, * yet we must have a fixed, living principle, which will prompt us to act, although it may seem almost impossible at times. And now, as we are all members of one body, it becomes necessary that every member should act its part, or it will grow weak and sickly. Now, I for one, brethren, feel deeply, very deeply, the importance of arising, and coming upon high grounds. We never shall see the power of God manifested through this people, until they become more consecrated, and their affections more weaned from the world. O then, let us each one examine our hearts, and see whether we be in the faith; and then let us show our faith by our works, and most assuredly we shall be a people that God will delight to meet with.

SOPHIA BRANCH.

Hartford, Mich.

* I believe it to be very wrong for brethren to preach that there ever was, or ever will be a time when the watchman will be permitted by the authority of the great head of the church, to slumber at their post while we are in the enemy's land. It is the soothing opiate, the insidious poison, that is causing the brethren to sleep the sleep of death!

Wake, ye sleepers! wake, what mean you?

Sin besets you round about,

Up and search, THE WORLD'S WITHIN YOU,

Slay, or chase the traitor out! Ex E.

Bro. ARMSTRONG writes:—
I indeed thank you, and pray God to bless, for the sympathy manifested, while all other contemporaries have treated us either with silent or open contempt. But I bless the Eternal God I

neither fear the frowns, nor court the favors of any man or human organization. I do want the love of God and his people, if I can gain it by serving them,—and although I contend for absolute rule, it is to rule in love: and not in lording over their conscience in spiritual things, but in temporal. It must be evident to any rational mind that no gathering can be effected without some one at the head of the movement—and if the movement be of God, the existing steward must be of God—and those who do not recognize this fact, had better remain in Babylon than to think of coming here without a spirit of submission to the government they find here. If any one wants anything different, this is not the place to set up authority. Some suppose absolute authority is an iron rule. So it is, judging after the manner of the gentiles. But our Lord's law of love reverses the gentile spirit, and the absolute ruler becomes the loved servant of the meek assembly, and his absolutism is only the barrier against anarchy, and the dividing spirit of the Devil. * * *

Our work is spreading. Celesta is becoming widely talked of, and we find those who live nearest to God, are the most interested in our success. There are now 25 souls here under the 'Stone Monarchy' if you please. I expect a perfect rush here in the Spring, of people preferring this kind of a monarchy to gentile republicanism. * * * We find no trouble in making Sabbath-keepers. * * *

Celesta, Pa. P. E. ARMSTRONG

—Bro. J. C. DAY sends for the 'LITTLE PREACHER,' and says,—We need a paper, the teachings of which shall be in accordance with the word of God. We have taken the 'Youth's Instructor.' * * * There are many good things in it; while on the other hand, there is a constant effort to keep the visions of E. & W. before the minds of the children, as of Divine origin. And thus, like the 'Old Mother,' they instill into the young minds a deception—superstitious influence, and such an influence as I do not wish my children instructed into. Is it not astonishing that the 'old mother' and this last daughter should take the same course to establish their claims to being the only true church, by 'miraculous visions.' See Bishop Newton 'on the Prophecies,' Page 544. But they take the same course in compelling their members to a unity of faith. You know that the 'mother' tortured into submission all that could be brought in by that means. Thus all that could not see all that they did to be right, and who honestly differed from them, had to be put to the rack, or were excommunicated from their Church. Those who have had an experience with them know, if they dare to differ, they must be 'visioniz'd' into submission. And if this fails to bring them over, the next thing is a bull of excommunication, with all the anathemas that James is master of. Thus many a poor, honest soul is kept under their influence through fear.

Original.

Letter from Bro. Marsh.

DEAR BRO. DILLE — I have received six numbers of the 'Hope of Israel,' and feel much cheered by the stirring, spirited, testimonies they contain, and wish it sent to me regularly hereafter. My wife and myself are a'l, so far as we know, in this place who adhere to the views advocated in your paper; although a number have read the paper, and express themselves pleased with its contents.

We have so far failed to see the necessity of organization, except on the Bible alone. And in this we do not set aside the gifts that should be in the church. No, we are looking anxiously to see them developed among us. I think we should expect them, and unbelief is doubtless the reason why we have not seen them more frequently than we have. Occasionally, when faith has been in exercise, the gifts of the Spirit have been manifested, all the way down from the Apostles to the present time. And now, as we near the close of time, I look for the exercise of primitive faith, and in answer to it, the gifts of prophecy, working of miracles, and other gifts mentioned in the New Testament. But the point is, What shall be the evidence that we have the gifts? Shall it be less than it was in the days of Christ and the Apostles? I think not. In these days of spurious religion, we need to be guarded. If it be possible, Satan shall deceive the elect. Christ and the Apostles made the matter plain, so that on some occasions even their enemies were constrained to say that 'no man can do these miracles except God be with him.'

Again, when these evidences do appear, they will not, in any sense, be made more agreeable to the rich than they are to the poor. The grand evidence to John when he sent to know if Jesus was the Christ, was that 'the poor' had the 'gospel preached to them.'

I choose to wait, and watch, and pray that God would bestow on us the gifts of the Spirit. And when the 'latter rain' shall descend, I expect to see such a waking up to the subject as has not been seen in our day. It will be then as God has shown, that 'in the last days,' he would pour out his Spirit 'on his servants, and on his handmaidens, and they shall prophecy.' Acts, 2: 18. When this takes place, we shall hear the same free gospel that Christ proclaimed on the plains of Judea. I rejoice in the belief that this day, long expected, is soon to dawn upon the church.

Affectionately yours,
Lapeer, Mich. HARRY MARSH.

The Sabbath & Law of God.

THE SABBATH A MEMORIAL.

A memorial is that which preserves the memory of anything. The Sabbath is evidently a memorial, preserving in memory God's work of creation; and, therefore preserves in memory the existence of that God who created all things.

"And God blessed the seventh day, and sanctified it: because that in it he rested from all his work which God had created and made." Gen. 2: 3. The blessing and sanctifying consisted, first, in separating it from the other days, thus forming weeks; secondly, in making it holy time; and, thirdly, in setting it apart to holy and religious use. And this is said to have been done 'because that in it God had rested from all his works which God had created and made.' As we are not told that God resumed his creative work after this, we are not to suppose that God thus separated, set apart, and consecrated it for his own use; but for the use of man, who was to have a succession of weeks of labour, and would need a succession of rest days. To this agree the words of Christ, 'The sabbath was made for man, and not man for the sabbath.' Mark, 2: 27. And as said, it is useful to all generations and nations of the world.

Again, in Exodus, 20th chapter, the command is given, 'Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.'

Again the Sabbath is 'called a sign,' by which we might keep in memory the works and existence of the true God.

"I am the Lord thy God; walk in my statutes, and keep my Judgements, and do them; and hallow my sabbaths; and they shall be a SIGN between me and you, that ye may know that I am the Lord thy God." Ezek. 19: 20. "And I gave them my statutes, and shewed them my judgements, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20: 11, 12.

Abraham Lincoln
Communion 1861

HERE IT IS PLAIN, that though this is not in the abstract a moral law, yet, that God having made it a sign and memorial of his name—of that name that made heaven and earth, and all that in them is—he wrote it on the tables of stone, with the nine moral precepts, to show that the memorial of his name was to be as perpetual as the moral principles growing out of the relation of man to God, and to his fellow man. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Exo-32:16.

The question is, DOES GOD HAVE A MEMORIAL OF HIS NAME? IS THERE ANY INSTITUTION GIVEN IN SCRIPTURE FOR THAT PURPOSE? IS THE SABBATH THAT INSTITUTION?

1 Is there such a thing as a memorial of God's name? When God was about to send Moses to the children of Israel, to bring them out of the land of Egypt, Moses wanted to know who he should tell them had sent him; and by what name he should be known to them. And God told him to say "I AM hath sent me unto you." "I AM THAT I AM." "The God of Abraham, the God of Isaac, and the God of Jacob, . . . this is my name forever, and this is my memorial to all generations." Exo. 3:13-15. The Psalmist says, "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13.

2 Is there any institution in the Bible, that memorises, and perpetuates the name of the "LORD God, that made heaven, and earth, and sea, and all that in them is." I know of none except the sabbath.

3 DOES IT DO IT?

From what I have already quoted, I think there can be no doubt of this, as we have already seen that the sabbath is a sign between God and us, by which we might know that he is the LORD our God. For a sign means memorial, something that preserves in memory a thing. "Any visible thing, any motion, appearance, or event, which indicates the existence or approach of something else." I will here quote two or three more passages on this subject.

"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the LORD that sanctify you. * * * The seventh day is a sabbath of rest, holy to the LORD; * * * wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, a perpetual covenant. It is a SIGN

between me and the children of Israel forever for in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed."

PROPOSITION.—A sign, to be a sign, must be recognised by some correspondence in the thing signified. And a memorial, to be a memorial, must point out something to be memorized.

This the sabbath, as a sign and memorial does—of the true God in the work of creation. And nothing else can be found of which it can be a true sign and memorial.

It cannot therefore be a sign or memorize the bringing of the children of Israel out of Egypt, because there is nothing in that circumstance of which the sabbath is significant. But God says that, because he brought Israel out of Egyptian bondage, he commanded them to keep the sabbath. Deut. 5:15. So God saw that Israel needed a special command to keep the memorial of the true God, seeing they so often forsook the true God, to worship false gods.

Again, the spirit of this precept, which takes the seventh portion of time, cannot be a sign to memorize the resurrection of Christ, because it is not significant. When the seventh day was made, it was separated from others, and made weeks. When the sabbath is removed, weeks are removed. And when a memorial day is formed on a new order of things, it must be formed on the nature of things in that order. Hence, in dispensing with the memorial day of creation and making a memorial day for redemption, by the resurrection of Christ, it must correspond with the facts in the case, or it can be no memorial. The fact in the case is, that the thing to be memorized was brought about on the third day of the work that accomplished the event to be memorized. Hence, every third day would be the only true memorial day of the resurrection.

I. N. KRAMER.

Marion, Iowa.

Brother WILLIAM CRONK, of Casco, who was drafted on the last call, passed examination, but was declared exempt from field service on account of his religious principles. He is in the government service in the hospital.

"Prayer is the vital breath of faith,

Which makes the soul to heaven arise;

Neglecting this, the MAN may live,

But O, how soon the Christian dies."

We add, 'Neglecting this,' the MAN becomes 'dead in trespasses and sin,' and soon will die to live no more.

From the Little Preacher.

I CANNOT FIND IT IN THE BOOK

Most people say, that the first day,
Is the true Sabbath of the Lord;
But I have looked in his own Book,
And I can't find it in the word.
The Bible says, that 'in six days,
The Lord made earth and heaven;
That he begun, on number one,
And rested on number seven.
And Jehovah bless'd his day of rest,
(The seventh, as we children count),
And the command, with his own hand,
He wrote on Sinai's sacred mount.
But now they say, God's changed the day,
From the seventh-day to the first;
But of all lies, that I despise,
I do believe this is the worst!

The reason why, I know'ts a lie,
Is that when through his word I look,
With careful eye, the change to spy,
I CANNOT FIND IT IN THE BOOK

A Converted Daughter of Judah.

DEAR BRO. DILLE: Visiting Bro. J. C. Day, at So. Ashburham, in Sept., he gave me some of your 'HOMES' to peruse,—as a FREE Sabbath paper, untrameled by 'VISION TESTS,' and legalized human organization. I was rejoiced to see it, and regreted to learn that it was then in a state of suspension. I this week received word from Bro. Johns that you have again resumed its publication. And as I have, through the grace and calling of Almighty God and Jesus Christ his Son, been called to walk 'in the way' of 'God's commandments,' for the past 20 years, I should consider it a privilege to become a subscriber; and I herewith enclose \$1.

A Sister Neill and myself are now the only Sabbath keepers that remain of a once goodly number of 20, who, in former years in this city, kept the Sabbath with Sister Minor. Latterly, however, there are two other Advent sisters who have become convinced, and no 'keep' the 7th day Sabbath, as unto the Lord. The case of one of these sisters is somewhat remarkable, which I will very briefly outline.—

Sister PARK is a daughter of Judah, by natural lineage; and some years (thirteen years) ago, married an Advent brother in this city. But only about some five or six years ago, was in-

clined to attend Advent meetings. Her father, being a converted Jew, had trained her into Sunday observance, so that she had no proclivities for the Jewish 7th day observance. When, however, she came into personal intimacy with my wife and myself, and I managed to get out her experience, I found that she was a very thoughtful, truth-seeking soul; and I ventured to tell her that as a lineal daughter of Abraham, she was bound, by a two-fold cord, to worship God, and keep HIS commandments; first, as a Christian; and second, as a daughter of Abraham, whose four hundred years before the law was written on tables of stone at Sinai, kept God's commandments, statutes, and laws? See Gen. 26: 5. Her understanding was arrested, and her conviction eventually has led her to come out on the right side of truth: that Jesus Christ, her elder brother, was and is 'the Lord of the Sabbath day'; and that He said the Sabbath 'was made for man; and consequently it was God's holy mind and Spirit, that led Abraham to know and 'KEEP' his Lord's commandments, and statutes and laws; and what was in order in the days of Melchisedeck, is in order NOW, in the gospel day of Jesus Christ, the Son of Abraham. A wise and truthful conclusion on her part.

Very truly yours, in truth and Christian love,
Jas. L. Boyd,
1220 Cass St., Philadelphia.

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