

THE HOPE OF ISRAEL.

W. WAVERLY, VAN BUREN COUNTY, MICH., DEC., 23 1864. NO. 24.

Original.

The Two Witnesses. No. 3.

THEIR POWER WITH GOD.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will." Rev. 11: 5, 6.

This is a solemn testimony to bear respecting any man. But Moses and Aaron had this power over Egypt, and over Pharaoh and his people! Elijah and Elisha over Ahab and the worshipers of Baal! It is done, however, in a manner above the caprice and passions of men; and the testimony is here given that God's suffering servants may commit the avenging of their cause to a righteous God, to whom revenge belongeth; and though it be done in a way that the unbelieving recognize not as the hand of God, it is none the less effectual in taking away their oppressors from the earth, and justifying the persistence of the servants of God in maintaining his truth and his worship, amid the obloquy and opposition raised against them by the people and rulers of the earth.

The Stuart sovereigns of England and Scotland were great persecutors of God's people, who differed from their church establishments; and their family have all perished. It is said that the last male heir of that house died some years ago! The Bourbons of France, Spain and, Austria, have likewise been great persecutors of the dissenters in their kingdoms; and for the last seventy years no royal families have suffered more calamities than they have; and in past ages, and in some instances in this, famines and pestilences have wasted large portions of nations that have persecuted such of their people as have stood upon the word of God in opposition to their national establishments of religion!

These people of God have been too imperfect to be entrusted with the personal execution of these plagues upon their enemies, but it is nevertheless true that their prayers and cries have entered into the ears of the Lord God of hosts, and he

has and will avenge their sufferings upon their enemies.

These facts are so palpable in the histories of nations and families, that they ought to be a warning to such as are disposed to contemn or persecute like classes of men at the present day: for the great day of Jehovah's wrath is near, when he will avenge the blood and sufferings of his servants at the hand of their persecutors. Rom. 18: 20. Has not this much to do with the calamities of our own nation at this time?

THEIR HISTORY.

"And when they shall have finished their testimony, the blast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

This finishing their testimony, does not mean the ending of the 1260 days of prophesying, because that runs parallel with the reign of the Gentiles, forty and two months. Rev. 11: 2. And before that is ended they acquire power, and their adversaries are made afraid; whereas when they kill them their enemies make merry over the event, and send gifts one to another: but at the termination of the 1260 days, the enemies of God's people will have enough to do to cry with alarm, "The great day of his wrath is come! and who shall be able to abide it."

This finishing their testimony, therefore, must be doing up their work in particular localities as allotted them by the providence of God, as the histories of the nations progress. In one nation it is at one time, and in another nation it is at another time. And thus it is, as it appears to me, that different expositors have found several events in the histories of the nations, that they thought corresponded with the prophecy.

It has been the practice all over Europe, I believe, for established churches to refuse burial in their consecrated burying grounds, to all heretics, and unbaptized persons; and in those countries three to four days is the common time of keeping keeping a corpse before burial. At least I know it has been so in England and some other parts in my day.

In Rev. 1: 20. our Lord says, "The seven candle-sticks are the seven churches." If then witnesses are believers in our Lord's doctrine,

M. J. Warner

their ministers worshiping in different churches, or congregations, during the reign of the church of Rome and her harlot daughters, we may find the events indicated in Holland, in England and France. In England they were suppressed, as far possible, from February 1555, to November 1858. In France, from Nov. 1414 to April 1418; and again in 1794 to 1798. Many other similar events have been noted, answering in circumstances and time to this slaying and resurrection of the witnesses. So also each of these events has been followed by great political revolutions—signified by the earthquake, but that which most fully answers this last feature, is the French Revolution, where the nobility and sovereigns were overthrown together. Then the Jacobin Republicans, proscribed all religion and religious rites, but those they in mockery offered to the goddess of reason, abolishing all privileged orders. In England they were raised up to stand upon their feet by the accession of Queen Elizabeth to the throne; and as Protestantism has prevailed in that Kingdom from then until now they have never since been wholly suppressed though they have prophesied in sackcloth—that is, taught in trouble and sorrow most of the time ever since. So in France since 1798. So in Germany, and nearly every country in Europe, and probably will be so until our Lord comes and takes to himself his great power, and reigns. It in any country they have ascended to heaven—i. e. to political power, it has been in these United States. Certainly great fear of what are called Bible heresies has existed in all Catholic countries of Europe since the French Revolution; more than once or twice, the Pope has issued his bulls against them. MORE TO FOLLOW.

SAMUEL DAVISON.

Centreville, Iowa.

—The following we copy from an article by Bro P. S. W. DEYO, entitled "MY VISIT AND MEETINGS," and recently published in the "VOICE OF THE WEST."—

"Went to Kalamazoo the 12th, to visit some relatives in that county, and to preach in the city, but was disappointed. There found Bro. J. L. Perkins, a brother indeed. God bless him for his kindness to me, when he found me a stranger with no home to go to. I found his house a real pilgrim home, with the latch-string out for God's pilgrims. Br. P. belongs to that class of S. D. Adventists who, while conscientiously keeping the seventh day, reject Mrs. White's visions. He immediately invited me to go with him to their Conference, to be held

that week. I was at first disinclined to go, but finding that he knew me by the 'Crisis' and 'Voice,' (he takes both.) I told him I could work with them if they could work with me, but those whom I had seen who kept the seventh day Sabbath, made it a test of fellowship. So I went to the conference, and found a free, open hearted people, with whom I enjoyed great liberty, although in preaching I crossed their views. There was only one sermon on the Sabbath, which was for my especial benefit. I received it in the same spirit of meekness with which they received my views where we differed.

I must say this was the best meeting I had while gone from home. These friends were so much like the Iowa brethren, that I felt at home with them. If they were in our State I think we could unite our forces and work together. After raising means to pay off the debt on their press, and to send one brother East, they took up a collection of five dollars for me, which greatly helped me toward meeting my expenses in coming to Kalamazoo, for which, but for the kindness of these brethren, I should have received nothing."

From Bro. E. A. Poole.

DEAR BRO. DIBLE:—Through the kindness of some unknown friend, I have been favoured with several numbers of the "Hope." They were particularly welcome, as they furnish information respecting the "scattered ones" outside the organization: of whom I have been in entire ignorance—the Review giving no intelligence respecting them. Within the circle of my observation less than half, I judge, have united with the organization; and it has been a question of much interest whether it was the same elsewhere, or whether we were an exception. I hope you may have difficulties enough to keep you humble, and grace and strength sufficient for your day. * * *

Yours for the whole truth, E. A. POOLE,
Lusklaen, Chenongo Co., N. Y.

PRACTICAL WISDOM.—He that would be wise should read God's book: and he that would be holy, must approach God's throne. He that would be grateful, must remember God's mercies. He that would be contented, must trust God's providence. He that would be meek, must imitate his forbearance. He that would be merciful, must feel his love. He that would be happy, must enjoy his smiles. He that would be saved, must believe God's word, and live to God's glory.—Sel.

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Heart-Cheering Letters.

DEAR BRO. H. S. DILLE.—I have just received another of the 'Hope of Israel,' No. 22, and I love the spirit it breathes. I could not be persuaded to do without the 'Hope.' I hope to be of that number that will understandingly trim their lamps in good earnest; and I hope to find at least some precious oil in my vessel, that I may be found among the 'wise virgins.'

Yours for union, and a deep principle of righteousness that bears its own native fruit unto holiness, and the end everlasting life. O may the Lord bless you with true and loving-ones to encourage you in your arduous task is my prayer

E. W. WATTERS.

—To Br. W. and other enquirers we would say, Thurman's 'Sealed Book of Daniel Opened' may be obtained of J. V. HMF'S Buchanan, Mich., or MILES GRANT, Boston, Mass. Price, paper \$1.00, Postage 8c. Cloth, \$1.50, post. 20c.

—I am pleased with the 'Hope,' and 'Preacher.' Send them to me at any price!

Coloma, Wis.

N. A. PERRY.

So. Ashburnham, Dec. 1864.

MY DEAR BRO. DILLE:—No. 23 of the 'Hope' is before me, with an enquiry over your own signature, "Shall the little Hope live;" and it is upon this point I wish to say a few words. And in the first place I would say, Yes. And now I suppose you want to know my reason for answering this question in the affirmative.

And my first reason is, that for the year to come I mean to do all I can consistently to help it live! And I know it can't live without material aid. And I am satisfied that you, with some others, are doing all that lies in your power to render that aid, and sustain the paper, while some of us, who ought to be equally interested, are not half awake upon this subject. Come my Dear Brethren, just think,—What can we do without our little paper? our only means of conversing with each other. What say you in answer to this question? Many of you are lending your aid to sustain a paper which would rejoice at the downfall of the little 'Hope.' But I hope and pray that the occasion for such rejoicing will never take place. And I know that some of the brethren will do all in their power to prevent the paper from going down. And if there are others whose proclivities are tending toward the 'visionary influence,' and their eye and mind are in that direction, why then, I suppose they will

have to take a lesson in that direction before they are satisfied.

Now is the time for you to speak and act. Come my dear Brethren, take your pen, and say to our beloved Bro. Dille, what you can do, and what you will do toward sustaining the paper. I believe it is the will of the Great Head of the Church that this paper, the only free Sabbath paper that I know of in the world, should be sustained. And to this end I will give one Dollar per quarter for the coming year, to sustain the little 'Hope.' I hope we shall hear from the dear brethren. And remember our paper is small, and a very few long articles will fill it. We should all like to say something upon the doctrine we love, but forbear until the paper can be sent out oftener, or be enlarged. And I hope that neither will take place until it can be sustained. Thy Bro. in Christ.

J. C. DAY.

—Bro. D. the papers were sent. If they have not yet been received, we will send again.

Dec. 15th 1864.

DEAR BROTHER DILLE:—Through grace I am still pressing forward toward the Kingdom; and I can truly say that my soul's delight is in the prosperity of the blessed cause of Him who has done so much for me. But, in view of all his manifestations of goodness, how meager have been my returns! O my God, for a more thorough, whole-hearted consecration to thy service! O for an increasing depth of the work of grace in the soul! Such should be the constant and ardent aspirations of every disciple of Christ.

Dear Brethren and Sisters, shall we be up, and in earnest about this work, and instead of having the columns of our paper sprinkled with thrusts at a certain class of 'visions' shall our communications be warm, soul-stirring and spiritual? There are those who sympathize more or less with the 'visions,' and yet feel interested in our little paper. Now why should we by a continual crusade against the 'visions,' drive such away from us, and at the same time put a weapon into the hands of those who would rejoice at our downfall?

In No. 13 of the last volume of the 'Review,' we are set forth as a company of disaffected Sabbath-keepers, whose object is to raise a crusade against the 'visions,' and to indulge in the use of tobacco and other notions. Now, concerning the 'crusade against visions,' some of our brethren and sisters in the East have felt really hard at some things which have appeared

in the 'Hope' in relation to them, and declare if the visions are not let alone, they will have nothing to do with it. Though when any brother or sister has occasion, individually, to refer to the visions in giving their experience, of course there can be nothing objectionable in that, providing such reference be made in the spirit of love and meekness.

On the other hand, as far as the use of tobacco is concerned, I am happy to say the Church of the First Born, at the East, regard it as a dirty, loathsome, expensive, unhealthy practice, from which every disciple of Christ should abstain; though one thing is certain, and that is that moral suasion will do far more in affecting this change than coercion will. It is true, we do not hold ourselves responsible to any one individual, or any body of individuals, for our faith; but believe it to be every one's privilege to believe and understand the scripture for himself. And where the Lord kindly condescends to shed light upon our pathway by special inspiration of his Holy Spirit, we are to receive it with gratitude. But it is our privilege to compare the professed revelation with the word of the Lord, and if we fail to discover a harmony between the two in some respects, and dare honestly as Christians to express our faith—not for the sake of controversy—I don't know that the Lord has any where given a rule to our brother for ruling us out as 'rebels,' and 'sesesh,' and 'wandering stars,' and 'fanatics,' and picking up some foible they have known of a dozen or fifteen years ago; and failing thus to destroy our influence, and build up themselves on our ruins, and not only so, but even resorting to vile falsehood for the same purpose. But, if we are called to bear this, we must do so with Christian forbearance and fortitude, and pray, "Father forgive them for they know not what they do."

From your Brother in Christ,

S. C. HANCOCK.

Alamo, Dec 1864

DEAR BRO. DILLE:—You ask "Shall the Hope Live?" Most certainly it must, and will, God willing. Its appearance in our little home is most welcome, and I don't think we can spare it. Waverly and Bloomingdale alone have responded to the call for help quarterly. And why? Have the deacons ever called on the members for it? Not in our little band, at any rate. Please accept of the enclosed, and use it for the good of the cause. From

A SISTER.

Union, Rock Co., Wis., Dec. 17th, 1864.

BROTHER DILLE:—We receive the 'Hope' with gladness, and our prayer is that it may live, and not die. You say, 'Shall the Hope live?' God grant that it may have LIVING READERS that shall feel the claims of God and their fellow men upon them, and 'come up to the help of the Lord against the mighty,' I know it is a 'LITTLE Hope,' But who would not cherish a 'little hope,' if it "reaches to that within the veil?" and cast its anchor on the immutable Rock, Jesus Christ, the Life Giver?

There are many 'little things' that are precious. There are 'little children' who are to 'love one another;' may we be of that number. There is 'a little strength;' may we all possess it. There is 'a little while;' may we all be waiting in it. There is 'a little faith;' but if it is only 'as a grain of mustard seed,' and we possess it, we can remove mountains! There is 'a little city,' that is emphatically called a 'little one,' that sheltered Lot in the great day of God's wrath on the cities of the plain, in their day of judgement. May we all be hid in that 'strong tower,' where the righteous flee 'and are safe.' "For yet a little while, and he that is to come will come and will not tarry."

We would say God speed, to all the faithful ones that are walking in the truth. Our hearts were made glad by hearing from Bro. H. S. Case. We never have forgotten him. We hope he is 'Christ's free man. May we meet in the kingdom of God.

And now may the Great Shepherd give you abundant strength to do all his will, in his fear; and may you be up, watching, and waiting his coming and kingdom.

Yours, for eternal life,

POLLY G. PITTS.

P. S. Enclosed find 50cts to help the 'Hope' live; and I pledge 50 more if I live. P. G. P.

Conference.

A Conference of the Church of the First Born. (Free Sabbath-keepers,) will be held, Lord willing, at NORTH BERWICK, MAINE, commencing Fifth-day evening, Feb. 2d, and continue over Sabbath and First-day.

☞ We forgot to acknowledge the receipt of \$2, received sometime since from Eld. S. Davison. S. Marklee, pd \$1. P. G. Pitts, 50 c.

—Temperance and Patience—Twin sisters, that all should love and cherish.

THE HOPE OF ISRAEL.

PUBLISHED, Once in two weeks.
 GILBERT CRANMER, Editor.
 JOHN REED, Corresponding Editor.

EXECUTIVE COMMITTEE.

JOHN L. STAUNTON, President.
 HARVEY S. DILLE, Secretary.
 HIRAM GOBLE, Treasurer.

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


Who is Waiting?

BRETHREN.—It is a solemn fact that Jesus is coming to judge the world! All the signs proclaim in thunder tones, his coming near. You profess to believe it; I profess to believe it. We all believe millions are now living who will not taste death until the triumphant Conqueror of death shall come to reign, and give his waiting children eternal life! Yes, the crown of glory is for the waiting ones. But, who is waiting? No one can be waiting until he is ready. The lady decking herself in bridal array is not waiting for the bridegroom, nor can she be said to be waiting until she has completed her toilet. Neither can we be waiting until we have on our ascension robes, and are fitted for translation. Every wrong must be righted, as far as lies in our power. Every foe forgiven. We must be content to suffer wrong, rather than to do wrong. Our affections must be weaned from the world, and set on things above. Then when our treasure is all in heaven—when we realize the value of eternal existence—when we can grasp the promises with Elijah's faith—then, and not till then, will we be waiting for Jesus. H. S. D.

"THE SWORD OF TRUTH AND HARBINGER OF PEACE."—Through the kindness of Sr. ABIE WELLMAN we have received the Dec. No. of a neat quarto monthly, edited and published by G. F. ADAMS, Indian River, Maine. Bro. A is a firm believer in the 'gifts,' and claims to write as instructed by the Holy Spirit. In a 'Lecture on the Book of Revelations,' he says,—“We grant that to know the true meaning of this book, a man must be called of God, and receive the influence of that spirit that gave this prophecy, for no uninspired man ever did, or ever can reveal it.” To this we heartily respond, Amen!

Again, claiming to be 'in the spirit on the Lord's d. y,' he says,—“Oh, my Brethren, hear one speak who has begotten you again unto a

strong hope through the truth; consider our work that is before us, the church is to be called out of the wilderness; the nation warned; the Jews are to be gathered home to the land of their fathers: the midnight cry is to be made and the bride is to be called to the marriage supper of the Lamb.” We had supposed 'the bride the Lamb's wife,' to be the New Jerusalem; and that the guests, (the saints,) are to be called to the supper at the sound of 'the last trump.' Are we right?

Terms of the 'Sword & Harbinger,' \$1, a year. Bro A, here's our . Please X.

DEAR BRETHREN:—The 'little Hope' is bound to live! Kindly our Father smiles upon us, and bids us go forward in the name of Jesus. And though now we are perplexed for want of sufficient help to get both our little papers out as regularly as we would desire, yet we feel that He who knows our wants will speedily send the needed assistance. We are in the hands of the God who has called us to the work, and our trust and confidence is in him.

To Bro. HANCOCK and others we would say. The 'Hope' was not started for the purpose of raising a 'crusade against a certain class of visions' but as an organ through which God's scattered children could communicate with each other. Circumstances called out the little I have said on the subject, and I would not have been true to my trust had I said less. We, however, long since dismissed the subject. Our correspondents occasionally speak of them, and as severe criticisms as any we receive on that subject, come from the East. We would prefer that the communications of our brethren come in the shape of exhortations, warm from the heart and that, instead of disputing about words to no profit, we endeavour to 'provoke one another to good works; and show both by words and acts that we are actively engaged in preparing to meet the Lord.

In regard to tobacco, I don't use it; and never have, reports to the contrary notwithstanding.
 More anon. H. S. D.

—We had thought of discontinuing "The Little Preacher;" but the brethren say, No! We will therefore go ahead. We will get a boy to help us, as soon as we can find a good one. A little help would enable us to get out both papers promptly. Where's the boy or girl that wants a place.

ADDRESS.

TO THE CHILDREN OF THE LORD SCATTERED ABROAD; called to be members of the church militant, greeting:—Whereas, the Lord's children associated together in church relation in different parts of his vineyard, are known by different names, as "The Church of God," "Church of Christ," "Christians," "Disciples," "Seventh Day Adventists," &c. : and whereas such difference of names is not convenient, and often leads to confusion,

The brethren assembled in conference in Portland, Nov. 1864, feeling an earnest desire that the difficulty may be removed; and that a name may be adopted that all may be free to unite under; a name, if possible, free from all reasonable objections, appointed a Committee to prepare an address to the church to be published in the "Hope of Israel," giving the reasons for the adoption and preference of our own name, (Church of the First Born,) and inviting suggestions for the accomplishment of this object.

Our name was adopted as one of the names given to the church in the word; and that PARTICULAR NAME, because of its suggestiveness of that great act in the plan of redemption, in which the church and believer see the hope developed in the person of our great Head. As, while we contemplate man in his lost and ruined condition groaning under the curse, with the grave waiting to receive him; with nothing around him to raise his mind to contemplate the hope of glory and dominion provided for him: the name, Church of the First Born, naturally suggests the idea—Who is the First Born whose the church is? And why is he the First Born? And we are led to behold our risen Lord, our elder brother, now victor over death and the grave, crowned with glory and honor, and by beholding him we see our own hope.

Now it seems to us, that as we thus look abroad upon the face of the earth, and find nothing but what falls a pray to the curse, that a name suggestive of the rays of immortal light and glory that now beam forth through the gloom of decay and death, even streaming from the grave itself; is the name of the church. With these few remarks concerning our own feelings in the matter, we earnestly invite a free expression of the views of the different churches, that if possible the difference of opin-

ions may be removed, and all unite under one name. May the Lord guide us into all truth, and prepare us for his heavenly kingdom.

J. C. DAY
O. DAVIS
G. CRANMER. } Committee.

Portland, Nov., 1864.

A SCHOOL MAGAZINE FREE!

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Vol. IX.—1865.

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J. W. DAUGHADAY, Publisher,
1308 Chestnut, St. Philadelphia.

Celesta, Pa, Dec. 1364.

DEAR BRO. DILLE:—Celesta is a delusion.

I to day saw Bro. E. W. SHORTRIDGE's name in the 'Hope.' I have wished for years to get his address. Can you give it me? * *

D. EDSON SMITH.

—Bro. E. W. SHORTRIDGE's address is Keithsburg, Mercer Co., Ill. We would be glad to hear the good news that the old soldier had again buckled on the armor, resolved that his persecutors should not prevent his doing his duty, in calling sinners to repentance.

Bro. P. S. W. DEYO is holding meetings in Alamo.

Bro. CRANMER, this week commences a protracted effort in Trowbridge, Allegan Co. He would like, if possible, to have Bro. R. W. Horton join him there.

DONATIONS.

Gilbert Cranmer \$2, John Severs \$2, Ayers S. Tuttle \$2, Russel Mason \$1, Adaline Mason \$1, John C. Day \$1, George Galsby \$2.

RECIPTS.

I. N. Kramer \$1.50, J. L. Boyd \$1, L. Tiffany \$1, H. Cushman 50c, O. Cushman 50c, H. S. Case \$1, Jesse Millard \$2, E. Poole \$1, Diantha Ticknor 25c.

QUARTERLY DUES.

John L. Staunton \$1.50.

LITTLE PREACHER next week.

On the Cross.

SELECTED BY MAHITTA NASH.

Behold, behold, the Lamb of God,
On the cross, on the cross;
For you he shed his precious blood,
On the cross, on the cross;
Now hear his all important cry,
Eloi, lama sabachthani?
Draw near and see your Savior die,
On the cross, on the cross.

Behold his hands extended wide, On the, &c.
Behold his bleeding hands and side! &c.,
The Sun withhold his rays of light!
The heavens are clothed in shades of night,
While Jesus doth with devils fight, On &c.

Come sinners see him lifted up, On the &c
He drinks for you the bitter cup, On the,
To heaven he turns his languid eyes,
"Tis finished!" now the sufferer cries,
Then bows his sacred head and dies!

'Tis done! the mighty deed is done! On the &c
The battle fought by God's own Son, On &c.
The rocks do rend, the mountains shake,
While Jesus doth a' onement make,
While Jesus suffers for your sake, On the &c.

Where'er I go I'll tell the story
Of the cross, Of the cross;
In nothing else my soul shall glory
Save the cross, save the cross;
Yes, this my constant theme shall be,
Through time and eternity,
That Jesus suffered death for me,
On the cross, on the cross,

Let every mourner come and cling
Round the cross round the cross;
Let every Christian come and -ing
Round the cross, round the cross;
Here let the preacher take his stand,
And with his Bible in his hand,
Proclaim the triumphs of the Lamb
On the cross, on the cross.

JUDGEMENT IMPENDING.—During the years last past, God has done great things for us, and called us to repentance with a voice of thunder; but the world has refused to be aroused out of its state of intoxication—makes flesh its arm, and slumbers on in its false security. Judgement must and will come. But when the world is shaken to its centre, the Lord's people will continue untouched.

Every thing around us proves that all the previously announced signs of the day of the Lord,

are more clearly discernable than ever; that the branches of the fig tree are replete with sap, and that "TEKEL IS LEGIBLY INSCRIBED, IN LETTERS OF FLAME, ON THE PILLARS OF THE WORLD.—REV. F. W. KRUMMAGHER.

From Br. Burlingham.

MY DEAR BRO. DILLE:—As a reader of the 'Hope,' and a believer in the blessed doctrine for the defence of which it has been established, I have a desire to be better acquainted with its chief manager, whom I have not the pleasure to know personally, and, therefore I take my pen briefly to address you.

I am exceedingly glad that you have the moral heroism to identify yourself with the "despised few," who, in this wicked generation, dare to avow that they are looking for the speedy appearing of the Savior from heaven, to establish his kingdom upon the earth. To do this, in a time like the present, requires great self-sacrifice, and implicit confidence in God to fulfill every iota of his word. We are living in an age of gross infidelity, when many are "foolishly saying in their heart, (life,) 'there is no God.'" When the public teachers are questioned, "Watchman, what of the night?" the almost universal response is—"All well" "The night cometh: ALSO THE MORNING." The effect is, the people sleep on, wholly unconscious that sudden destruction is at hand.

As it was in the days of Noah, so is it now. The people spend their time in "eating and drinking, marrying and building," and will not believe that the end of all things is near, till the Lord shall suddenly appear, and 'destroy them by the brightness of his coming.'

The church is saying, by her practices, "My Lord delayeth his coming, for all things continue as they were from the beginning." Thus the church and the world UNITE to deny and oppose the doctrine of the Savior's second personal coming, at hand: and, with a few humble exceptions, enquire, "Who is the Lord, that we should serve him? and what profit should we have, if we pray unto him?" But few there are "who seek after God, or desire a knowledge of his ways." The land is full of violence, as the world was just before the flood, and which was the CAUSE, (see Gen. 6: 13,) of that terrible judgment which whelmed its inhabitants in ruin.

Fearful scenes which the Bible so clearly described, as just preceding the second coming of the Savior, to destroy all earthly governments, and establish his own righteous rule in their

place, are now opening before us, in which those who have not been blinded by the god of this world see the sure signs that the end of all things is near. To unfurl and bear aloft the pure banner of truth, in such a condition of the world and the church, requires a spirit of moral daring which very few possess.

Hence, the Savior said to his little band of followers, 'Fear not LITTLE flock, it is your Father's good pleasure to give you the kingdom.' In harmony with this declaration, he has pronounced the significant question, "When the Son of Man cometh, shall he find faith on the earth?" But, my dear brother, it is nevertheless true, for our comfort, 'more are they that are with (for) us, than who are with them; Heaven, with its myriads of shining ones, is leagued to aid us in stemming this swift flowing tide of moral corruption and death. "When the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him."

Go on, then, my dear brother, in your heavenly work. He who has called on you to engage in it is faithful. As you look upon your little sheet, and compare it with others of larger dimensions, and more imposing appearance, be not disheartened. "With a worm God can thrash mountains." Remember that he whose teachings you seek in its columns to impress upon your readers, "had not where to lay his head;" "was despised and rejected of men;" and that the disciple should not be anxious to be above his Lord. Continue to unfold, in the "Hope," as they shall be supplied to you, and you shall have space, those precious truths of which the church, in her worldliness, has lost sight—or has not the courage to teach.

Endeavour faithfully to counsel your readers in regard to the best methods of disseminating more widely a knowledge of the blessed doctrine which it is your mission to teach and defend. In a spirit of love, criticise methods which may be suggested by others, if you think them, for any reason, objectionable. This has been my own habit, and I have been greatly benefited by it, and trust have benefited others.

I have a personal acquaintance with Bro. Armstrong, and his movement at Celesta, upon which subject you and your readers may hear from me at some future time. Wishing you the presence and comfort of the Holy Spirit in all your labours to spread the "true light," I am your brother, waiting for "the blessed hope."

CHARLES BURLINGHAM,
Lunenburg, Mass.

Time of Christ's Resurrection.

DEAR BROTHER DILLE:—The 22d No. of the "Hope of Israel" is before me. I see under the heading of "A Letter from an Aged Pilgrim," he says,

"I saw in No. 19 of the 'Hope,' an article headed 'Christ's Resurrection on the Seventh day.' Now Matthew, 28: 1, says, 'In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to the sepulchre.'" Then he says, 'Please turn and read for yourselves.' He then gives us four witnesses; Mark, 16: 1, 'When the sabbath was past,' &c. John, 20: 1, he says, 'On the first day of the week,' &c. Luke, 24: 1. He says 'Upon the first day of the week, very early in the morning.'" He then says, 'Out of the mouth of two or three witnesses, every word shall be established.'

He then leaves the inspired testimony, and gives us Thurman's Sealed Book, which says the resurrection was on the 17th of the first month, A. D. 30. He then says the crucifixion was on Thursday. He says John, 21: 1. He should have said, 20: 1, which proves about as much as E. G. W.'s visions.

She says "The disciples rested on the sabbath, sorrowing for the death of their Lord, while Jesus, the King of glory, rested in the sepulchre. The night had worn slowly away, and while it was yet dark the angels hovering over the sepulchre, knew that the time of the release of God's dear Son, their loved commander, had nearly come." Spiritual Gifts, Vol. 1, p 65, ch. 10. May be E. G. W. will have one more vision, and yet show that the Lord was laid in the sepulchre on Thursday morning, and in that case she would get the 72 hours' length of time that the Lord Jesus said he would be in the 'heart of the earth.'

Lansing, Iowa.

L. L. TIFFANY.

THE TONGUE.—There are but ten precepts of the law of God, says Leighton, and two of them are bestowed on the tongue,—one in the first table and the other in the second,—as showing it is ready, if not bridled, to fly out against God and man.

THE HOPE OF ISRAEL.

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