

THE HOPE OF ISRAEL.

"O the hope and resurrection of the dead I am called in question." Paul.

VOL. 2. WAVERLY, MICH., MARCH 8th 1865.

NO. 2.

Good, True, and Welcome,

Iowa, 11th Sept, 1864.

BROTHER DILLE:—I have long wished to make a suggestion respecting the conditions of utility necessary to a RELIGIOUS or REFORMATORY paper, as the 'Hop' professes to be, but have as often despaired of being able to accomplish any good by so doing; in consequence of the habits and prejudices of people generally, not excepting Sabbath-keepers.

Now I think it is susceptible of proof that a religious paper—be it ever so reformatory in the line of THEORIES—sound, scriptural theories too; can be of no more service than a BODY without a SPIRIT; unless it is efficiently reformatory in PRACTICE as well. Some proof of this position exists, in the fact that some "religious" papers, of long standing and extended circulation, sustained too by sectarians believing themselves to be VERY ORTHODOX; and yet at this enlightened day, will advertise (for pay I suppose) falsehoods and crime, directly calculated to corrupt the earth and people hell.

I am aware that many; perhaps very nearly ALL of the readers of the "Hope," believe sincerely, that Sabbath-keepers, who are sound in all Bible theories peculiar to Adventists, will not be wrong in anything else. I, many years ago heard this specious idea held up and strongly advocated by a brother sectarian of a popular persuasion. I did not then believe the correctness of the "idea;" for all around me were "stubborn facts" proving its fallacy,—and deeply interested and anxious observation for more than a generation; has confirmed in MY VIEW, the ruinous and ruinful character of the picture.

Whilst more than 15000 barrels of "lager" are consumed weekly in ONE city of our country, whilst a venerable and ACCREDITED apostle of Seventh-day Adventism "would not fellowship a church which became so fanatical as to abjure and DISFELLOWSHIP the use of fermented liquors"—whilst the use of health and life destroying luxuries and stimulants is costing our country in dollars and cents MORE than the necessary food consumed;—and in the whole

world a sum utterly inconceivable in amount, (except by trained mathematicians) and whilst the professing "lights of the world" are taking their outbursts of the responsibility of this inconceivable waste of the MEANS of USEFULNESS, and putting "darkness for light." It seems to me that ALL RELIGIOUS papers, which do not contain a LARGE proportion of practical teaching as to WHAT CONSTITUTES "LIVING faith;" must be very much of the type of St James's "body without spirit"—very liable to become a nuisance. E.

Something about Israel's Hope.

So. Ashburham, Jan, 21st 1865.

MY BELOVED BROTHER DILLE:—While my wife has been reading the contents of our little paper, the "Hope of Israel," my poor heart has been made to rejoice, to learn that there are some still who are waiting and praying for the consummation of Israel's Hope. It reminds me of one Anna, and of Simeon "who waited for the consolation of Israel," while he had the blessed assurance of the Holy Spirit "that he should not taste death until he had seen the Lord's Christ." O blessed assurance! How it must have cheered his longing heart while he looked forward with longing eyes and eager expectations, waiting and watching the least sign that might betoken the ushering in of that long looked for and glorious event. O with what raptures he hails the first sound as it is wafted on the breeze! And when the angels are sent to herald the glorious event, see him listen to catch the first notes of "Glory to God in the highest! He thinks I hear him say, "This is the sound!" And while he hastens the song goes on, "On earth, peace and good will towards men!" He knows the joyful sound. He hastens on to see the long promised Messiah. He is at the stable. He finds the child. He clasps him in his arms. Do you see that expression of holy joy, as he folds him again and again to his peaceful breast? And now the benediction follows "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to

lighten the Gentiles, and the glory of thy people Israel."

No sooner had this promise been realized, and even before, another, or an extension of the same promise is made known that reaches to the second advent. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David: he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 32, 33.

In this blessed promise rests "the hope of Israel" to day. And this promise rests on the immutable word of him that cannot lie; hence it is just as sure to be fulfilled as the one made to Simeon, before the first advent. And this hope is embraced in the gospel of Christ, our Messiah. O then, my Dear Brother, what "strong consolation we may have, who have fled for refuge, to lay hold on the hope set before us in the gospel;" which hope, says Paul, "we have as an anchor to the soul, both sure and steadfast, and entereth to that within the veil." This hope looks forward to eternal life. Says Paul to Titus, "In hope of eternal life, which God that cannot lie promised before the world began." Titus 1: 2. "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I John 5: 11, 12. This hope is a blessed hope, because it embraces the coming of the Son of God. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus, 2: 13. This hope is made over to us through grace, free, unmerited, grace. "That being justified by his grace, we should be made heirs according to the hope of eternal life." Titus, 3: 7. And then St Paul tells us, that "we are saved by hope." Rom. 8: 25. This hope of the gospel has a purifying effect upon mankind. "And every man that hath this hope in him purifieth himself, even as he is pure." I John, 3: 3. And being pure, we can "rejoice in the hope of the glory of God." Rom. 5: 2. This hope comes through patience. Rom. 5: 4. This "hope maketh not ashamed." Rom. 5: 5. Phil. 1: 20. We have this hope through the mercy of God, in Christ his dear Son, and it is revealed to us in the gospel." Eph. 1: 13, 18. This hope gives strong consolation. Heb 6: 18. And we may "hold fast the confidence and the rejoicing of the hope firm to the end." Heb. 3: 6. It is said to be "a better hope, by which we draw nigh unto God." Heb. 7: 19. O then, I say

with the Psalmist, "Let Israel hope in the Lord" Ps. 130: 7. And then what encouragement we have to 'hope in the Lord' Says the Psalmist, "The eye of the Lord is upon them that fear him, upon them that hope in his mercy." Ps. 33: 18, & 147: 11. "The Lord taketh pleasure in those that hope in his mercy." Then "Let Israel hope in the Lord, from henceforth and forever." Amen. Ps 131: 3

Thy Brother, hoping for mercy unto eternal life through Jesus our Messiah J. C. DAY.

Our good brother will notice, by referring to Luke, 2: 25-28, that it was in the temple at Jerusalem, and not in the stable at Bethlehem, that Simeon first saw Jesus H. S. D.

"Watch and Pray."

DEAR BROTHERS AND SISTERS:—Living as we are in the last days, when 'evil men and seducers are waxing worse and worse; when Satan is going about like a roaring lion, seeking whom he may devour;' how very important it is that we, as the children of God, should watch and pray: putting on 'the whole armour of God,' that we may be able to stand against the wiles of the Devil.

In the First Epistle of Peter, 1: 7, he says, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." And again in II. Peter, 3: 11, "Seeing that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the Lord," &c. Then it becomes us, to forsake all light and trifling conversation; to watch and be sober.

Dear Brethren and Sisters, are we not apt to neglect our duty on this point, and indulge in light and trifling conversation? I, for one, feel that I am. And how often I am led to mourn over my short comings. God grant that I, with ALL God's children, may rise on higher ground. May we watch and pray and overcome every besetting sin; putting on 'the whole armour of God,' that we may be able to stand in the evil day, and having done all to stand."

Hartford, Mich.

AMANDA L. KEMP.

All the readers of the Hope have noticed a miserable blunder in making up the last number. The paper was printed and nearly mailed before we noticed it. Pardon us kind readers, and we will never make that mistake again.

The Name of the Church.

BROTHER DILL:—In relation to the NAME of the church, you have my mind in my article on the "Unity of the Spirit."

The Apostle Paul has left us the style of the New Testament. It is plain on this subject. The singular and plural are both used as follows: "Tell it to the church." "In the church," "Salute the church in their house." Christ is head over all things to the church. Christ loves the church, and gave himself for it. "The church is subject to Christ." "Then had the churches rest." "As in all churches of the saints." "To the church of the Thesalonians in God the Father and in the Lord Jesus Christ"—In both epistles alike. "John to the seven churches in Asia." "Have borne witness of thy charity before the church." "Feed the church of God, which he hath purchased with his own blood." Some translations, I think, read, the church of the Lord. The church is in the context called the FLOCK OF GOD, or harmless sheep, and the false teachers who devour and scatter them, "ravening wolves." But Christ has the most tender care for his little flock. They are dearly bought with his blood.

"Giving none offence to Jew nor Gentile, nor to the church of God." "The churches of Christ salute you." "On this rock will I build my church." "We glory in you in the churches of God, which in Judea are IN CHRIST JESUS." "To the general assembly, and church of the first born, whose names are written in heaven." "That thou mayest know how thou mayest behave in the HOUSE OF GOD which is the CHURCH of the LIVING GOD; the pillar and ground of the TRUTH." "A GLORIOUS CHURCH without spot or wrinkle or any such thing."

These are a few of the texts which teach us the names of believers in Jesus, as a body, united together. All the people of God redeemed by Christ are called THE CHURCH. As they are God's children and he dwells in them, they are called 'the church of God,' 'the church of the living God,' 'the house of God,' 'a habitation of God, through the Spirit.'

As they are Christ's disciples, and REDEEMED BY HIS BLOOD, they are called 'the churches' or 'the church of Christ.' He calls them 'my church.' As they are both the Father's and Christ's, they are said to be 'in the Father, and our Lord Jesus Christ.' As they are now lo-

ated in different places, they are 'called the churches.' 'the churches of God,' 'the churches of Christ.' As they are a holy people, they are called 'the churches of the saints.' They are called 'the church of the FIRST-BORN,' either because they will have part in the first resurrection at the coming of Christ, or because Christ is the first born from the dead.

SAMUEL EVERETT.

[TO BE CONTINUED.]

Will Father Everett try and send us the rest of his article in time for our next?

John 20 ; 1.

"The first day of the week cometh Mary Magdalen early when it was yet dark, and seeth the stone taken away from the sepulchre." 11th vs. "But when Mary stood without the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre." 15th vs. "Jesus saith unto her, Woman why weepest thou?" 16th vs. "Jesus saith unto her, Mary. She turned and said, Master. Jesus saith unto her, touch me not; for I am not yet ascended to my Father."

You see by these scriptures, that Mary saw him at the sepulchre, and talked with him.

Luke, 24 ; 13. "And behold two of them went that same day" of the week, to Emmaus, and Jesus went with them, and talked with them about his crucifixion and resurrection; and Cleopas said to Jesus, "This is the third day since these things were done." If it was the third day, as Cleopas said, then all is right. But if Cleopas was mistaken, why did not Jesus just say, This is the fourth day.

What I write, I write for truth's sake; not for argument.

H. CUSHMAN.

Flushing, Mich.

A HINT.—Those who think it is optional with them whether or not to consult spirits, witches, and fortune-tellers, and that however silly perhaps it may be, it can nevertheless be done without sin—are referred to 1. Chron. 10 : 13, 14—"And Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not; also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord; therefore he slew him, and turned the kingdom unto David." We are to have no fellowship or connection with such workers of iniquity, but keep aloof from the vanities, and reprove them. They are an offence and an abomination unto the Lord, and should be to us.—Sel.

THE HOPE OF ISRAEL.

PUBLISHED, once in two weeks.
TERMS.—\$1.00 for 26 numbers.

GILBERT CRANMER, Editor
JOHN REED, Corresponding Editor.

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

The rep. address of Bro. Reed's Discourse has not yet come to hand.

Two Witnesses, by GILBERT STUART, in our next.

Look for the Hope every two weeks, if not oftener, and better print hereafter.

HYMN BOOKS.—They are probably bound, but we have not yet received them. Can't the brethren in Alamo hurry them up?

The LITTLE PREACHER, with its stories, songs and sermons for our little friends will be published this week.

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Forgive the Repenting Brother.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, NEITHER will your Father forgive your trespasses." Matt. 6: 14.

Brethren this language is not mine, but it is the language of my Master, and I believe it is true. If we will not forgive, we cannot hope to be forgiven; for he shall have judgment without mercy, that showed no mercy. Jas 2: 12

He that had power on earth to forgive sins has said, "All sins shall be forgiven unto the sons of men," and only excepts blasphemy against the Holy Ghost. Then if our Father is willing to forgive all transgressions, or violation of his law, ought not his children to be equally willing to forgive? Jesus forgave his murderers when they repented. He condemned even the desire to commit adultery: and yet did not condemn one who was caught in the very act, but bade her go and sin no more! Blessed Savior! O who can help but love him and who, among all his people does not desire to be like him? Even as Christ forgave you, so also do ye! Col. 3: 13

But, we don't want murderers and adulterers, and everything that is sinful, in the Church. To his I say Amen. But remember a repenting murderer is a murderer no more, and a repenting adulterer is an adulterer no more.

The blessed Gospel is calculated to save those WHO WERE

1. Believers in false gods.
2. Worshipers of given images.
3. Taking God's name in vain.
4. Sabbath breakers,
5. Disobedient to parents.
6. Murderers.
7. Adulterers.
8. Thieves.
9. False witnesses.
10. Covetous

They were sinners, or law-breakers. But if they have been truly converted, they are members of Christ's body; the church, and are law-breakers no more. These sins are remembered no more while they remain obedient. They are then our brethren.

But if our brother offend, What then?

Let the blessed Jesus answer. "Take heed to YOURSELVES; if thy brother trespass against thee, rebuke him; and if he repent forgive him. And if he trespass against thee seven times in a

day, and severintines a dry turn again to thee saying: I repent; thou shalt FORGIVE HIM. And the apostles said unto the Lord, Increase our faith. Luke, 17: 3-5. And in behalf of Christ's Church to day, so say I Lord, Give us faith to act on thy blessed teachings!

Brethren the Church is God's nursery, where precious plants are being reared to immortality, to bloom forever in the paradise of God: and I do beseech you, in God's name, cultivate and cherish them, but never, by refusing to forgive, be the means of blasting the fair verdure of one single vine, which his own right hand has planted! Your brother needs your aid in the hour of temptation: and if he has fallen, he needs your help to rise. Remember, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Learn to say to an erring brother or sister, who asks your forgiveness: "Neither do I condemn thee: go, and sin no more." If you are brethren in Christ, be Christ-like!

Teach me to feel a brother's woe,

And hide the faults I see;

The mercy I to others show,

That mercy show to me! H. S. D.

Feb. 19th.

I have just returned home from Trowbridge. We had a glorious time. Most all the brethren from Adams and Otsego were there, and one load from Waverly. The cause there is steadily moving. Bless the Lord! G. CRAMER.

No day of the week but the seventh was ever called the day of the Sabbath, either by God or man, till long after the death of the last inspired writer. Search both Testaments through and through, and you will find no other day called "THE Sabbath," or even "A Sabbath," except the ceremonial sabbaths, with which of course we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day, and no other, was still called "the Sabbath." If you can prove that any one man among the millions of Adam's children from the beginning of the world till the rise of ANTICHRIST, ever called the first day of the week "THE SABBATH," you will shed a light upon this controversy, for which a host of able writers have searched in vain.

But, Arthur: the first day of the week was not observed by any of the children of men, AS A SABBATH, for three hundred years after the birth of Christ. Do you ask for proof? I refer you to Theodore de Beze, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?—MORTON.

Good News from Casco.

Allegan, Feb. 14th, 1865.

DEAR BRO. DILLE:—I have just returned from Casco, where I have been just one week. I visited seven families and delivered eight discourses, and left, feeling that the cause is still rising. God has poured out his Spirit in Casco. Many hard hearts have been made to feel, backsliders have been made to tremble, and all that train of stumbling blocks have been taken out of the way. * * I tell you that it was a season of rejoicing. Yes, all rejoiced. Those who do not profess to be Christians, rejoiced to see God's people once more. O the goodness and love of our heavenly Father! When the prodigal returns, the Father is willing to meet him; and Bro. Kelly said last night, that we had a taste of the fatted calf. Last night Bro. Horton was there, just came from Hartford, full of the Spirit. I tell you it was a heavenly time! Other professed children of God were there. They took fire, and declared that God was there, and that his people were there, and that they would not rejoice at what they saw and heard, and at what they felt of the goodness of God in their own hearts. Yes, the love of God makes all his children one in Christ.

How good it is to serve God! How good it is to confess our faults one to another, and to prepare to meet in the Kingdom. We have the privilege yet to make wrongs right. Let us all improve the time. Let us all see that we have oil in our vessels with our lamps, before the true midnight cry is given, and the sealing of God's people passes, when it shall be said, "Ho that is filthy, let him be filthy still; and he that is holy, let him be holy still."

I remain your brother in Christ, waiting for immortality. J. A. READ.

An order has lately been issued from the Sublime Porte to widen and pave the streets of Jerusalem. The decree is accepted by the Jews as a sign of their Messiah's coming, fulfilling the prophetic command to made broad the ways, and gather up the stones.

DONATIONS, & OTHER RECIEPTS.

Newton Wallen \$125, G. Cramer, M. ses Dunham, Mother Taylor, each \$1.25.
Mrs Baldwin \$1, T. Waring 25cts.
L. L. Tiffany 25 cts.

BOOKS SENT.—Bro. Millard.

From Sister Everett.

Union, Iowa, Jan. 15th, 1865.

DEAR BRO. DILLE:—I send enclosed the small sum of \$1.00 for the Hope. I think it will spend well, for it is hard earned and carefully saved money. As the only means of communication for the scattered flock, we cannot spare the Hope. We have no other alternative, but either to sit down singly and alone, or unite our strength, and in the name of Israel's God, go forward. We cannot go back, because we cannot give up God's word, as the ONLY SURE GUIDE. We cannot conscientiously or consistently unite with our brethren in church fellowship, who observe the first, instead of the seventh day as the Sabbath; although we love them, and are happy to labor with them, as far as we are united. It is true ours is a little Hope, but, by the blessing of God, it will strengthen in us, "that hope that maketh not ashamed." For one I care not what is said by the enemies of our little sheet, if we are only "rooted and grounded in the truth," and "are not soon shaken, and troubled in mind." In these fearful times, we must cling close to the book from Heaven. It is a sure standard, by which we may try every spirit, yea, and our own hearts and lives also. By the Spirit and word may we be strengthened mightily in the inward man, that we may be enabled to overcome all the temptations and trials of this short life; and not think it strange concerning the fiery trials which are to try us. We who have been delivered from the worst of all trials, should be able to endure hardness as good soldiers of Jesus Christ. The word of God must dwell in us richly, and we must hold it fast, "that no man take our crown." Nor can we look for any new revelation, in my view, till the Son of God be revealed from heaven in flaming fire, taking vengeance" on his enemies, and on all who obey not the gospel of our Lord and Savior Jesus Christ."

Your sister, seeking the patience of hope.
L. K. EVERETT.

From a Lone One Far Away.

Chatfield, Minn., Jan. 14, 1865

DEAR BRO. DILLE:—I have read the Hope with much interest. As I sit down upon the Sabbath, all alone, with no Sabbath-keepers near me, I bless God that I can take the little paper and converse with those of like precious faith

through its columns. I am striving to keep all the commandments, that I may be found blameless when Christ shall come. I feel the need of living bearer to God,—of having myself wholly resigned to his will, that when the Great Shepherd shall gather his sheep together, I may be found within the fold.

M. H. LOMBARD.

Reply to M. O. B.

Lansing, Iowa, Dec. 11th 1864.

DEAR BRO. DILLE:—In the 23d No. of the Hope, I see that my article has been noticed by M. O. B. I did not introduce the subject for controversy, neither do I wish it now. I wish in this, to call the mind of B to the 'Testimony' of W, where she says, 'I saw that the slave master would have to answer for the soul of his slave whom he has kept in ignorance, and all the sins of the slave will be visited upon the master. God cannot take the slave to heaven, who has been kept in ignorance and degradation, knowing nothing of God or the Bible; tearing nothing but his master's lash, and not holding so elevated a position as his master's brute beasts. But he does the best thing that a compassionate God can do. He lets him be as though he had not been, while the master has to suffer the seven last plagues, and then come up in the second resurrection, and suffer the second most awful death. Then the wrath of God will be appeased.'

Now if the Bible had said that the black man, or the Negro, or the slave should be as though he had not been, then I would agree with B., and say that W. used the very language of the Bible. Obad'ah 16 agrees with Jer. 10: 25, and with all the Bible writers. And the testimony of Jesus is, that all mankind will come up in the resurrection, "some to the resurrection of life, and some to the resurrection of damnation." And I believe it with all my soul. The punishment of the wicked is a banishment from the presence of God. Are we not taught by W., that this is the slave's doom? If their existence is cut off surely their punishment will be with the wicked and ungodly.

We are believers in the soon coming of the Lord. Receive not testimony from man, but from God.

L. L. TIFFANY.

The above has been a long time on hand. If Bro. T. will pardon the delay, we will try to do better by him hereafter.

"The wages of sin is death."—PAUL

Duty to Brethren who are Drafted.

South Haven, Feb. 19th, 1865.

DEAR BRO. DILL:—We are instructed by our Savior, Matt 5. 7. "Blessed are the merciful, for they shall obtain mercy." I claim that in this case our brother becomes an object of mercy. Do we feel in our heart that our brethren are worth more than money, or our property? Do we realize that their society and their happiness is worth anything to us, or to themselves, or to their families, or to their parents? Do we "consider those that are bound, as bound with them?" as saith the Apostle

2. Again, in Matt 22: 38, 39, we are told that a young man came to Jesus, enquiring, "Which is the great commandment in the law? Jesus saith unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

Now we turn to Luke, 10: 29. Here it appears that the young man is willing to justify himself, said unto Jesus, "Who is my neighbor?" Jesus gives him an example, by presenting to him the case of a man that was traveling, and had the misfortune to fall among thieves, and was striped of his raiment, and left by the way side half dead. He told him there was a certain priest came that way: "and when he saw him, he passed by on the other side. And likewise a Levite and when he was at the place, came and looked on him, and passed on the other side." But the next one that came along, thank the Lord, was the good Samaritan, who had compassion on him that was wounded, and he took him up, and put him on his own beast, and carried him to an inn, binding up his wounds, pouring in oil and wine, and took care of him that day. And he paid three pennies, and gave them charge to take care of him, and if it should be any more he would pay them on his return. "Which now of these three, was neighbor to him that fell among thieves? And he answered, He that had mercy on him."

Why did not the good man say to himself, "I am away from home and have no more money than I want for myself? And if I stop to bother with him, I shall have to be away from home too long? Or, I shall have to go without a meal or two? Or I shall have to stop and go to work to pay my way, and by doing this, I shall not make myself nor my family comfortable?"

No, thank the good Lord, he did not stop to reason the case, but instantly went to work to

relieve the suffering man.

Now we claim to be Christians; to be brethren; to be one in Christ; to be one in heart; to be one in interest, both in temporal and spiritual things,—that is to say, in plainer words, every thing that we possess is one common stock in the Church, that is virtually speaking,—and should be used for the benefit of the Lord's suffering people, and for the benefit of the cause of God every where. And when we do this, we will be of proper use to our brethren, and they will be a help to us. The truth is, we have nothing that we can call our own, nor ever will have in this mortal life. But when we find ourselves peacefully and joyfully settled on the bosom of that new made world, then, and not till then, will we have any possession that we can call our own. but we are stewards, and may God help us to be faithful! I Peter, 4: 7, 8, 9. 30. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity covereth a multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Ye readers of the Hope, please go with me to the 12th chapter of Luke, and begin at the 15th verse, and read it through; and treasure it up in good and honest hearts. And if we read it every week in that way, it will help to shield us from the world.

Praise the Lord O my soul! Praise him for the truth. It is sweeter than the honey and the honey comb. Yes, Jesus is soon coming. The resurrection is near.

I'll clap my glad hands and soar away,

Above the wicked throng,

To meet my Jesus in the air,

And sing redemption's song!

NEWTON WALLEN.

LOOKING FOR JESUS.—Sigh and long for the dawning of that morning, and the breaking of that day of the coming of the Son of Man, when the shadows shall flee away. Persuade yourself the King is coming. Read his letter sent before him,—"Behold, I come quickly!" Wait the wearied night watch for the breaking of the eastern sky, and THINK THAT YE HAVE NOT A MORROW.—RUTHERFORD.

☞ "The old FATHERS put in the place of the Sabbath the day we now call Sunday."—JOHN CALVIN.

☞ "The seventh day is the Sabbath."—JEROME.

The Sixth-day Night.

"Sweet to the soul the parting ray,
Which ushers placid evening in,
When with the last expiring day,
The Sabbath's peaceful hours begin;
How grateful to the anxious breast,
The sacred hours of holy rest!
I love the blush of vernal bloom,
When morning glads night's sullen tear;
And dear to me the mournful gloom
Of Autumn—Sabbath of the year:
But purer pleasures, joys sublime,
Await the dawn of holy time
Pushed is the tumult of the day,
And worldly cares, and business cease,
While soft the vesper breezes play
To hymn the glad return of peace;
O season blest! O moments given,
To turn our vagrant thoughts to Heaven.
What though involved in lurid sight,
The loveliest forms in nature fade,
Yet mid the gloom shall heavenly light
With joy the contrite heart pervade;
O thou, great source of life divine,
With beams ethereal gladden mine.
Oft as this hallowed hour shall come,
O raise my thoughts from earthly things,
And bear them to my heavenly home,
On living faith's immortal wings—"
Till I beyond old time's decay
Forever keep the Sabbath Day!

The Sabbath.

BY CHARLES BURLINGHAM.

[CONCLUDED.]

The passage in I Cor. 16: 2, though aduced as testimony, makes no mention of the Sabbath, or even assembling for worship. This was a single instance, of which the Apostle had given them notice—not to be followed every first day—as Apostolic Christendom contends for.

Col. 2: 16, Does not speak of the Sabbath; but sabbaths, called in our version sabbath days,—days being supplied by the translators. These sabbaths are like the new moons and other merely Jewish institutions, mentioned in Lev. 23: 39. This feast was of eight days duration; the first and the last being a sabbath. As the feast began on the 15th of the seventh month, it could not, only in a series of years, commence on the day originally set apart as the Sabbath of the Lord.

our God. These sabbaths and all institutions peculiar to the Jewish ritual, our blessed Lord 'nailed to the cross;' so that no one is now condemned for their non-observance. But God's law of Eden—his type of paradise restored—the Sabbath which, like marriage, "was made for man," as man; and consequently alike needful through all dispensations, he did not abolish. Man needs still all that God ever made for him.

'Your assertion is not worth a groat,' says the objector, in the absence of scriptural testimony. So say I. My expectation to overcome is based on the above testimony. Jesus said, Matt 24: 20, "Pray that your flight be not in the winter, neither on the Sabbath day." He thus recognizes the perpetuity of the Sabbath, many years after having abolished the Jewish feast, as really as the seasons of the year. That is a nail in the right place, fastened by the Master of assemblies! Therefore, I say again, he did not abolish the Sabbath, which was made for man—for the good of man. From the dreadful wreck, occasioned by "the fall" in Eden, there have been two institutions preserved: the Sabbath and marriage. Both were 'made for man.' This is the type of Christ's union with the church, Eph. 5: 23-38; that of "the rest that remaineth for the people of God." Heb. 4: 49. Both are binding till the realities they represent are ushered in, at the advent of Jesus. Amen.

Brethren, let the plow go deep into the fallow ground of the heart. We not only want to keep the fourth commandment, but we want to keep all, especially the second. "Thou shalt love thy neighbor as thy self." As I have said before, so say I now, until we begin to move and act together, there can be nothing established. But we will have the element of discord until we establish the daily sacrifice, which was, and which will be, the true worship of God. The church has been in the wilderness. Her time has expired, for which our Father said he would feed her there. Hence the importance of her restitution. This is going to be the last move. The wise virgins will accept of the third angel's message, which will bring them together. Their numbers will be small, in comparison with the great whole. But they will fulfil this scripture, be "Fair as the moon, clear as the sun, and terrible as an army with banners."

☞ "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 9.

☞ "The righteous shall inherit the land, and dwell therein forever." Ps. 37: 29.