

# THE HOPE OF ISRAEL.

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

VOL. 2.

WAVERLY, MICH., MARCH 22, 1865.

NO 3.

## The Coming and Kingdom of Christ.

BY 20,000 BAPTISTS IN 1660.

The following confession of faith, signed by JOHN BUNYAN and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles II., in 1660. They declared, "We are not only resolved to suffer persecution to the loss of our goods but also life itself, rather than decline from the same." Where are the Baptists of 1660?

ART. 22. "We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts, i. 3.) which was taken up into heaven, (Luke, xxiv. 51.) shall so come in like manner as he was seen to go up into heaven, (Acts, i. 9, 11.)—'And when Christ, who is our life shall appear, we also shall appear with him in glory.'—Col. iii. 3. 'For the kingdom is his, and he is governor among the nations, Psa. xli. 22, and shall reign over all the earth, Zech. xiv. 9, 'and we shall reign with him on the earth.—Rev. v. 10 'The kingdoms of this world' (which men so mightily strive after here to enjoy) 'shall become the kingdoms of our Lord and his Christ.'—Rev. xi. 15.—'For all is yours,' (ye that have overcome this world.) 'for ye are Christ's, and Christ is God's—I. Cor. iii. 22, 23. 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven.—Dan. vii. 27. Though, alas, how many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, they shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron. Rev. ii. 26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces, (Psa. xxii. 4,) and their vain rejoicings be turned into mourning and lamentations, as it is written.—Job. xx. 5, 7."

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then

they that are Christ's at his coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will according to the Scriptures, reign on the throne of David, on Mount Zion, in Jerusalem, forever."

"We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme king of the whole earth."

"We believe that this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls, where the Lord is they shall be also."

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints to ever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."—Crosby's Hist. of the Bapt., vol. ii. App 58.

Let the Baptists, and other professors of religion, read this noble and scriptural confession of faith, and compare the same with the Creeds and Confessions of Faith of the present day. Reader, who is right? The Baptists of 1660, or the professors of the present day? The Scriptures are the same now as then. Search and see whether these things are so.—World's Crisis, Sanfrancisco, Cal.

☞ Keep the feet dry and warm, and we may snap our fingers in joyous triumph at disease and doctors.

## The Two Witnesses.

BY GILBERT STUART.

MR. EDITOR:—I have not seen No. 1, of the article termed the "Two Witnesses," by Eld. Samuel Davison; but in No. 2, the question is asked,

"WHO ARE THE TWO WITNESSES?"

But as he does not tell us who they are, or whence they came except in the words of the text, I would like to advance a few thoughts upon the subject. But the words, "I will give my two witnesses," (properly understood,) answers my second question, Whence came they?

"I will give my two witnesses," Who will give? The author of this revelation will give. Who is the author of this revelation? It is called "The revelation of Jesus Christ, which GOD GAVE unto him." Thus we are to understand that what is here said, is said by the authority of the Father. Then the question with regard to the two witnesses, Whence are they? is settled. They are from God.

But, WHO ARE THEY,

Is John one? Is the angel one? No. These two are included in the brotherhood of the prophets, (Rev. 22 : 9,) of whom there are many; while these WITNESSES given of God, are but two. "I will give my two witnesses." They are GOD'S WITNESSES. Now a witness testifies not by hearsay. But a witness testifies of that which he has seen and heard. Being GOD'S WITNESSES they testify of GOD as none others can testify, for "they are the two anointed ones that stand before the God of the earth." Thus standing before God, they of necessity come between man and God, and receive the office of MEDIATORIAL WITNESSES, sent FROM GOD, and testifying OF GOD, that which they themselves, in their own personal individuality, know to be true.

When Moses, the mediator and prophet of the covenant of Sinai had fulfilled his mission, he said to Israel, "A prophet shall the Lord your God raise up, like unto me, unto him shall ye hearken." And Christ Jesus was that "OTHER PROPHET," the promised "SHILO," "THE LION of the tribe of Judah," "THE PRINCE of the house of David," the promised Messiah. "And I will give unto my TWO WITNESSES, and they shall prophecy a thousand and three score days, clothed in SACKCLOTH." i. e., mourning.

But these two mediatorial witnesses are called "candlesticks," or light-bearers. They are the

light-bearers coming between God and man. In Zech. 4 : 5, a candlestick, or light-bearer, is said to be "the word of the Lord to Zerubabel, saying, Not by might nor by power, but BY THE SPIRIT OF THE LORD OF HOSTS." And it was not by might, nor by power, but BY THE SPIRIT OF THE LORD OF HOSTS, that Moses led forth the hosts of Israel, from the power and dominion of Pharaoh king of Egypt, to the acknowledgement of the dominion of the great I AM. And Christ Jesus is that other light-bearer, who came down from heaven, as the mediatorial light-bearer, and witness of the living God, coming "not in might, nor in power, but by the Spirit of the Lord of hosts;" who will ultimately bring the redeemed of all ages together upon the banks of deliverance, to proclaim again the everlasting dominion of Jehovah. But the enemies of these two anointed ones, (the mediatorial, light bearing witnesses of Jehovah,) in that day of triumph will be devoured by that flaming fire, which has been foretold by these two anointed prophets of the Most High

But how, (it may be asked,) do these prophets prophecy during the 1260 years that the holy city is to be trodden under foot of the Gentiles.

How, let me ask you again, but through the written word of God; Moses standing as the representation of the Old Testament scriptures, and Jesus as the representation of the New?

But "the beast that ascendeth out of the bottomless pit," is to gain an apparently decisive triumph over these, and the nations of the earth are to "make merry." Then, for a little while, the faithful few in solitude will weep. But, as the darkest hour is just before the break of day, even so, this darkest hour is just before the glimmerings of a brighter day, when the unbroken LAW of God, and the GOSPEL of Jesus Christ are forever exalted, and that glorious "song of MOSES AND THE LAMB" are again sung in sweet harmonious union. Great and marvelous are thy works, Lord God Almighty Just and true thy ways thou King of Saints.

With regard to 'the HOLY CITY' which was to be "trodden under foot of the Gentiles, forty and two months," I would like to say, that, as it cannot be the New Jerusalem which is yet to come down from God out of heaven, it must of necessity be the old, which is also called 'the holy city.' Titus overturned the city, and Adrian ploughed up the foundations of the temple. But in 636 or 7, the Mosque of Omar was erected; and for twelve hundred and twenty eight years, the sentence of death has been passed against any Jew

who should dare to tread that sacred soil. During this time it has been trodden under foot alone of Gentiles of the Moslem faith, leaving yet thirty two years for the fulfillment of the times of the Gentiles, which brings us down to the year 1897, which added to be three years and a half, of the triumph of the beast, (Rev 11:11) brings us down to the year 1900 as the beginning of a brighter day.

Painesville, O., Jan 1st 1865.

### A Word from Hartford.

Hartford, March 15th; 1865.

DEAR BROTHER DILLE:—Having just received and read the last No. of the 'Hope,' I felt truly thankful for the cheering testimonies given in favor of truth by the remnant people; and for the good work of the Lord that is going on in the "vineyard." May the servants of God still continue to sow the good seed, which may bring fruit unto eternal life. We as a band of believers in this place, are striving to come upon higher and holier ground: have on the wedding garment, oil in our vessels, our lamps trimmed and burning, ready to meet the bridegroom when he comes.

I see that the leaders of the "Seventh Day Advent Church" are glorying in the supposed downfall of the "Church of Christ," or the few who are willing to have their names cast out as evil, and be hated of all men for his name's sake: and what the "Review & Herald" could not do through their paper, by warning their Church to beware of Eld. GILBERT CRANMER, (the leader of a faction, who was appointed by the conference as a delegate to attend a conference held at Portland, Maine, last Nov. 3d.) Eld. M. E. Cornell was present at said conference, to accomplish the work already begun. And, I am sorry to say, I think that Bro. Cranmer has been grossly misrepresented in that place. In No. 14, present volume, Eld. C., speaking of his labor at North Berwick, says, "That conference committee are all now in sympathy with the Review. Where now is the vain boast of prosperity under the names of 'Free Sabbath-keepers,' and 'Church of the First Born?' Like the 'Messenger' rebellion a few years ago, it has come to nought, because it was not of God. I am glad the honest have got their eyes open, and that they now see where to gather with Christ."

To the last we can heartily respond, The scriptures say, "If they had been of us, they would not have gone out from us." I am glad

in my heart that Christian character only is a test of fellowship with us. It has been said, "Blessed are ye when men shall speak all manner of evil against you falsely for my name's sake." Then let us so live that when men shall speak evil of us it may be false, "that our reward may be great." Although many times it is revolting to our nature to bear the reproaches heaped upon us by those who profess to be waiting for the Lord, let us ever be willing to pray, "Father forgive them, for they know not what they do."

From your unworthy Brother, hoping we shall all be found with the wedding garment on.

R. W. HASTINGS

### Thurman & Stevenson's Debate, &c.

Fitchburg, Mass, Feb 13th, 1865.

DEAR BRO. DILLE:—As I was the only one of that despised few who believe in keeping ALL of the Commandments of God, (and not neglect the fourth,) who attended the discussion recently held in Boston,—the point of discussion being whether the canon of Ptolmey was correct or not,—I could not draw any conclusive evidence myself from the argument; but this much I wish to say, I never heard a debate in which there was such a spirit of CANDOR and FAIRNESS blended, as in this.

Bro. Thurman is a Virginian by birth, and has recently come across the Confederate line.

Bro. Stevenson is from Toronto, C. W., though he is a Scotchman by birth, having left his native land about nineteen and a half years ago.

To be brief, we will say that neither of them have had any experience in the movements of 1843, '44. Bro. Thurman, as I understood him to say, wholly rejected these movements as not being truth. And now he claims to be one of the "wise virgins." This, to me, is almost a fatal position. There were ten virgins at the first, five only were wise. The foolish ones come afterward and want oil. The wise will understand the call. I have nothing to say at present concerning the foolish. But to be wise will be to keep ALL the commandments, and they are 'exceeding broad.'

Bro. Stevenson says that his period '66, should have been our true '43, had we been able to have got the true data, which he undertakes to harmonize with, and account for, by the tarrying of the vision; also many other scriptures, such as the 25th of Matthew,—the parable of the virgins,—what the Apostle Paul says of the children of Israel, &c.

The fact is, (with me,) I believe in a SPECIAL work, a work which will be as peculiar in this time as was the building of the ark in the time of Noah, which will prepare the wise, and separate them from the foolish,) having their work well done, and waiting for the coming of the Just One.

My whole soul and body is interested in the work, both temporal and spiritual, which neither of these brethren appreciate as we do; yet we wish them well, and would be glad to see them keeping all the commandments of God.

There will be no more popular moves; no more virgin bands to come up and break up. We are past that. Remember, brethren, that the cloud that went before us at the 'Red Sea,' has shifted, and now is in our rear.

We cannot fail to see that the wise and foolish virgins are here together. "The wise shall understand, or, in truth, will be in that company who 'keep the commandments of God, and the faith of Jesus'" I believe when the Savior comes, he will find a company whose interest is one, bound together as strong as the ties of the eternal God can bind them.

One year is too short a time, I think, to have the work done that the scriptures warrant me is yet to be done, as a great portion of the New Testament is now trodden under foot, even by our own Advent Brethren.

What I wish to see, and must see to take hold of, is truth taught from the Bible, that is harmony with the past, for me to receive. The 'Midnight Cry' is in the past. We understand all about the virgin band; and we say this is never to be acted over again. But out of this people, and in connection with a class of people who have come to years of accountability since 1843, will be gathered in 'that my house may be filled,' saith the Lord. Amen.

CHA'S BURLINGHAM.

P. S. I had closed this epistle, but the Spirit of Truth has brought up a circumstance in the past, to show how much interest there will be at the present time, outside of those who are preparing to meet their Savior. Look at the Antediluvian world. See how they treated the servant of the Most High! One would have thought that after they had seen the fowls of heaven, two and two of each kind, male and female, come and take their places; also, the wild beasts of the forest after each kind, come and take their places.—I say one would have thought that this would have been sufficient to have con-

vinced some of them that the floods were coming. But, alas! not one soul. Think it not strange, then, that the flock of Christ is a 'little flock.'

But numbers are no mark,

That man will right be found;

A few were saved in Noah's ark,

For many millions drowned.

Obeys the gospel call,

And enter while you may;

The flock of Christ is always small,

And none are saved but they! C. B.

### Doubting.

Would it have been well for Noah to doubt, after the creatures came into the Ark, and he had in that witnessed Divine interposition? Would it have been right for Joseph to doubt his dreams after he saw his brethren (after all the preparatory events had been brought out by Providence) coming for corn? Could Moses find a good reason to doubt that God would fulfil his promise, after he had reached the Red Sea? Could David have doubted the Divine direction of Samuel, in his anointing? Could he doubt the agency of Providence, in his guidance, when after the events preparatory had occurred, Abner made overtures to bring all Israel to crown him king? Would it have been right for the apostles to doubt, just previous to receiving 'the promise of the Father,' on the day of Pentecost? If so, then it may be right for us to doubt Divine direction amid the preparatory scenes of the second advent. If we doubt, while professing the Advent cause, we are damned. If we maintain it without faith, it is, too, a sin. If it be of man, give it up at once. In every crisis God's people have been shut up to faith and works, as we now are. My heart and flesh cry out, Believe! My reason and religion echo, Believe!! Maintain your consecration to God. Wait on him. He has not, can not, fail his trusting ones. He so interposed in '43 and '44, as to compel the confession that a crisis was just impending. Shall we now doubt, because God has been fulfilling scripture in our disappointment, and setting a snare for the world by the delay? Hold on!! Our blessed Jesus is coming. It is made more certain to us, by our having witnessed the evident truth of the Bible doctrine of Divine interposition to fulfil scripture. Amen.

Zeph., 1: 14. "The great day of the Lord is near, it is near," [can we not say, of a truth, it has come?] "and hasteth greatly," [is it not so

accomplishing, the facts spoken of below?] even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and de-olation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as dung." O my soul, what a picture! Forty times more evidence that the King of Kings is coming, than we had in '43 and '44. "Neither their gold nor their silver shall be able to deliver them in the day of the Lord's wrath." We are now in the angry state of the nations. The next change will be, "Thy wrath is come." We could say more here; but a word to the wise is sufficient. The gold, in this our day, is a good deal of it hoarded up. And perhaps some of it doth eat as a canker. But "the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." We might say we believe this work has begun and will increase as time passes away.

What another dark picture! Nahum, 2d chap. "He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy lines strong, fortify thy power mightily." In everything but a backsliden church they would say, For war, or to accomplish any great purpose, would be to gather their armies, and bodies of men to carry out any enterprise, public or private. So I say, Let the church raise her standard, so that the remenant can flee to it.

"The shield of the mighty men is made red, the valient men are in scarlet: the chariots shall be with flaming torches, in the day of his preperation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways, they shall seem like torches, they shall run like the lightnings." These chariots must be the 'iron horse,' that goes through mountains, and across vallies, with a speed almost frightful to behold.

There is something said about being spiritual. Come, come children, let us go to work. Let us act just as though he knew the good Lord was coming tomorrow. There is a great work to be done.

Your Brother, waiting for the preperation of the Bride, the Lamb's wife.

CHA'S BURLINGHAM

## THE HOPE OF ISRAEL.

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GILBERT CRANMER, Editor.  
JOHN REED, Corresponding Editor.

### EXECUTIVE COMMITTEE.

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HARVEY S. DILLE, Secretary.  
HIRAM GOBLE, Treasurer.

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

BEHIND HAND.—We promised, in our last, that the Hope should be on hand in time hereafter. But were unexpectedly called away; and sickness and death in the family, have thrown us behind hand again. We shall TRY hereafter to "redeem the time."

Eld. Gilbert Cranmer will preach at BRANDAWINE CORNERS, Saturday, April, 15th, at 10 o'clock, A. M. Also in the evening.

Eld. H. S. DILLE proposes to be at Lake Mills, Sabbath April 8th.

DONATIONS.—Cha's Burlingham \$1,00,  
R. E. Caviness, Niel A. Perry, each 50 cts.

QUARTERLY.—V. M. Gray \$1,00, M. N. Kramer & wife each \$1,00, I. N. Kramer & wife \$1.

BOOKS SENT.—E. W. Shortridge, J. Millard, H. Cushman.

HYMN BOOKS.—We have now a good supply. Owing to advance in price of binding, the price will hereafter be 35 cts.

We shall also keep a supply of Sabbath Tracts.

FATHER EVERETT—We have rented a house for you, and await your coming.

Bro REED has removed. His P. O. is now New Casco, Allegan Co., Mich.

\$50.

Is a small sum to a rich man. But I am poor. My brethren owe me more than that ammount. I need it for immediate use. Shall I have it?

A railway is about to be built in Palestine. It will connect Jaffa with Jerusalem, will be about forty miles long, and, with a harbour at Jaffa, will cost about a million pounds sterling. [E.]

## The Name of the Church.

[CONCLUDED.]

DEAR BRO. DILLE:—I have quoted from the New Testament, to show by what name the Apostles call those who belong to Christ, AS A BODY ASSOCIATED TOGETHER TO MAINTAIN THE WORSHIP OF GOD AND THE ORDINANCES OF CHRIST, AND TO BUILD UP EACH OTHER IN FAITH AND HOLINESS ACCORDING TO GOD'S WORD.

As individuals, the same persons are called 'believers,' 'brethren,' 'holy brethren,' 'brethren in Christ Jesus,' 'saints,' 'Christians,' 'child of God,' &c. As a body, they are called 'the church of God,' 'the church of Christ,' 'the church,' &c. And they are called 'churches,' in the plural referring to Christian assemblies located in different places, holding separate meetings, and having their own chosen officers; as "the churches of Galatia," the churches of Asia," &c. They did not take the name of any human guide, even though he was an apostle. There were no Paulites, and the like. They heeded the Savior's admonition, "Call no man father on the earth; for one is your Father in heaven. Neither be ye called masters; for one is your Master, even Christ." Matt. 23; 9, 10. But in modern times, many sects glory in being called after Calvin, Luther, Armenicus, Hopkins, &c. &c., a long list of eminent men in the history of the churches. Other sects have chosen to be called by some one TRAIT which distinguishes them from others; such as Episcopalians, Presbyterians, Methodists, Baptists, Freewill Baptists, Adventists, S. D. Adventists, &c. They all claim to be followers of Jesus. Thus is Christ divided. For each sect claims to be a little nearer right than any other. Hence separation, alienation, disputes, & a train of evils untold, on which I cannot dwell in this.

Now the Bible is a standard to which all appeal. Here we have a bond of union. To remove the stumbling block, we must bring our faith and practice, and our NAME even, to this test. Let us, dear brethren, adopt THE COMMON SCRIPTURAL NAME FOR THE BODY OF CHRIST.

There are three objections in my mind to the name, "the church of the First Born."

1. It is not the COMMON NAME by which Christ and his inspired apostles, called the disciples of Christ, as a body.

2. The term is only found in Heb. 12 : 2, 3, and it is understood differently. Some, I think, understand it of the pious Jews, (see Jas. 1 : 1,

18,) because they were first called to be God's people. Others, perhaps, refer it to those who were raised at Christ's resurrection. Matt. 27 : 52, 53. Rev. 7 : 1-12. Ch. 14 : 1. Others explain it in a position with 'general assembly,' meaning by the term 'first born,' the first resurrection in which the general assembly, even the whole church, will have a part. Others refer it to Christ, who is called 'the firstborn from the dead.' Coll. 1 : 18. Surely we should not adopt a name which all the readers of the Bible do not understand alike.

3. It is premature to call believers in their present state, "The church of the firstborn." The Apostle is not describing the church in its present state. He is directing the Hebrew Christians forward to the glorious future. As if he had said to them, "We are not summoned to hearken to the terrors of Mount Sinai as in the days of Moses, and under the legal dispensation. But we," [believers under the ministration of Jesus,] "are come" [in prospect, by faith,] "unto Mount Zion, the city of the living God, to the heavenly Jerusalem, to the general assembly, who are written" [enrolled] "in heaven." The same Apostle, to the saints at Ephesus, speaking of the union of Christ and his church, directs them forward to the time when he will "present it to himself, a glorious church without spot or wrinkle or any such thing." Yet who would think of calling the church, in its present militant state, "The glorious Church?" So, I think, with deference to my brethren, it is improper and PREMATURE, to call it the church of the firstborn," till it shall be immortalized and glorified, at the coming of Christ, by the first resurrection!

Dearly beloved, let us be living members of the church of God, by a living, loving faith in Jesus; and by the hope of being GATHERED "into the general assembly and church of the firstborn," when Jesus shall come, and, by his angels, gather the children of God now scattered abroad, into one glorious, pure and perfect society, to dwell with God in Christ forever. Let us fill our place in the little church to which we belong, so that God will own us as 'dear children;' Christ will be with us in all our meetings, and the Spirit will fill us with his fullness. "So be it."

SAMUEL EVERITT.

RECEIVED ON SUBSCRIPTION.—J. Knapp, Julia O Dille, J. Fabun, E. Daniels pr E. A Poole, M Dunham, each \$1.00. E D. Earl pr A. Hawks H. Marsh, 50 cts. R W. Hastings \$1.25. Amanda L. Kemp \$2.00.

## A Sensible Letter.

Souh Ashburndam, March 11th 1865

MY DEAR BROTHER DILLE:—I have before me No 1, of Vol 2 of our little paper, the Hope, and I have been cheered and encouraged by its contents, and to see the names of some that I have not heard from for a long time. I have often thought of Bro. COTTRELL, and wondered what had become of him. But, thank the Lord, I once more see his name, and hear him say he is still in the patience of the saints. This is encouraging.

And then there is a letter from Bro. SHORT RIDGE, on sacrificing for the truth I hope we shall all read, and profit by the instruction here given, for I can truly say with him, that I am sick of hearing people talk of Christ's coming, and yet acting as though they were always to live here; and would suggest with him, that we all take hold of the work together and say what you will do for the paper the coming year. Come Brethren, let us take hold of this work anew. Our enemies are wide awake. I suppose you have seen those scandalous letters in the "Advent Review," for Jan. 1st 1865. I have something to say on them sometime, but let it pass for this time.

I believe there is no reason why we can't sustain the Hope once a week. But I hope we shan't try the experiment until we get our hearts converted into the work, so that our compositor can have the needed help, and have his wages regularly, and his board paid promptly. And if it can be issued weekly, I will say with Bro. Shortridge, I will pay \$5.00 the first year.

And then there is Bro Reed's sermon upon the use of tobacco. Among other things I hope and pray that we as a people may be delivered from this filthy habit. I know what it is, having used the filthy, poisonous weed for some twenty years. And I know something of the evils of it. But God in his infinite mercy gave me grace and strength to leave it off; and I hope and pray all who use it may go and do likewise. Amen.

Thy Brother, waiting for redemption when Jesus our Mesiah comes.  
J. C. DAY.

### Spiritualism Making the "Image."

DEAR BRO. DILLE:—It is with pleasure that I can say a word through the Hope, to the little remnant of Commandment-keepers. When we know that the dragon will make war with the remnant of the woman's seed, let us put on the

breastplate of righteousness, and take the shield of faith, that we may be able 'to quench all the fiery darts of the enemy.

"If they shall say unto you, Behold he is in the desert: go not forth: behold he is in the secret chamber; believe it not." "For there shall arise false Christs, and false prophets," and "if it were possible, they shall deceive the very elect" And now we have the beast and his image to contend with. Is he not "saying to them on the earth that they should make an image," in these Spiritual conventions, in saying, "In the first place we are to lay a plan for future operations; to remove obstructions; to abrogate laws; and to do that which is right in our own eyes, without regard to God or the Bible." Does it not look as though we are living right in the time of "the image" being made? May we not look for him to receive "all the power of the first beast," and to speak as a dragon;

When prophecy is fulfilled, it will fit like a glove on a man's hand. O let us have the Spirit of Christ, and we shall not have to go to the desert, nor into organization for protection. If it is the will of the Lord, he can protect us as he did the children of Israel in Egypt. If we are called our lives to lay down, let us say, the will of the Lord be done.

Your Brother, looking for the Kingdom.

Polk City, Iowa.

J. MILLARD.

Hail to the brightness of Zion's glad morning!

Joy to the lands that in darkness have lain;  
Hushed be the accents of sorrow and mourning,  
Zion in triumph begins her mild reign.

Hail to the brightness of Zion's glad morning!

Long by the prophets of Israel foretold;  
Hail to the millions from bondage returning,  
Gentiles and Jews the blest vision behold.

Lo in the desert rich flowers are springing,

Streams ever copious are gliding along;  
Loud from the mountain-tops echoes are ringing,  
Wastes rise in verdure, and mingle in song.

See, the dead risen from land and from ocean,

Praise to Jehovah, ascending on high;  
Fall n are the engines of war and commotion,  
Shouts of salvation are ringing the sky.

[Selected by LOVINA STULLER.

FORGIVING AND FORGETTING.—We frequently hear individuals say, "I can forgive, but can't forget." God, however, does both. He not only "abundantly pardons," but "our sins and iniquities He REMEMBERS no more." To forgive is well, but to forgive and forget is better. It is well thoroughly to sweep a house, but it is better to sweep it, and not leave the dirt in the entry.

## About Naming the Church.

DEAR BRETHREN:—It is with sad reflection on the past that I sit down to answer for myself in regard to naming the Church. If God, in his wisdom, did not name his Church, let us follow his example. What saith the scriptures?

“Mark them that cause division among you”  
Is not the contemplated name, spoken of by Bro. V. M. Gray and others, a mark of distinction, or separation from all others? If so, mark them that do it. We should be “wise as serpents, and harmless as doves” in these days of “strong delusions.”

Sadly do I remember the years 1860, '61, '62, & '63 when a part of the Advent people took one injudicious step. They wished to have their property secured to the Church. They petitioned their legislature for help. It informed them that, in order to gain protection from Cesar, they must take a name of distinction.

It matters not what the name is, it is a counterfeit on the bank of heaven! And, as we do not want to be counterfeiters, let us dispense with the idea of nick-naming God's people.

Dear Brother, Dear Sister, we claim the Bible for our rule of faith. If the Bible warrants the naming of the Church, then let us do it. I am aware that the Book says, “the church at Rome,” “the church at Corinth.” We too, might say “the church at Waverly,” “the church at Fair field,” &c, which would be the very language of the Bible.

We once believed, and I still do believe, that the nominal (named) churches, is the Babylon that God called his people out from. And is it possible that our light has so soon become dim? Brethren, let us not do as did “the sow that was washed.”

Zeal is that pure and heavenly flame,  
The fire of love supplies,  
While that which often bears a name,  
Is Self, dress'd in disguise.

True zeal is merciful and mild,  
Can pity and forbear;  
The false is head-strong, fierce, and wild,  
And breathes revenge and war.

While zeal for truth the Christian warms,  
He knows the worth of peace;  
But Self contends for names and forms,  
Its party to increase!

Self may its poor reward obtain,  
And be applauded here;  
But Zeal the best applause will gain,  
When Jesus shall appear.

O God, the idol Self dethrone,  
And from my heart remove,  
And let no zeal by me be shown  
But that which springs from love!

LUTHER L. TIFFANY.

Lansing, Iowa.

## A Good Suggestion.

Lunklaen, N. Y. Feb 26, 1865

DEAR BRO. DILLE:—It is a source of satisfaction to me to receive the ‘Hope,’ and thus hear from the scattered ones. And in order that we may hear from all, I would suggest that “all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,” give a concise statement of the state of the cause in their vicinity to be published in the Hope. If the suggestion meets your mind, you might give an invitation to that effect; and I feel confident it would be responded to, wherever there are a few scattered ones, whose sense of duty forbids their connection with human organizations. If “offences must come,” and the church be scattered and weakened by the organization of a portion of her members into opposing factions, it certainly seems proper that those who continue to hold Elijah's position, should have Elijah's comfort also, and know who are “reserved.” Should the suggestion meet your approval, and you give such invitation, I shall be happy to contribute my mite, by giving an account of the churches with which I am familiar.

I see that some are anxious to have the Hope published oftener. Desirable as this would be, it would be much better to continue it once in two weeks, than that it should be published once a week for a while, and then fail for want of support. ‘Keep within your means.’ is a good motto, and I think the true one. I would be glad to assist in the work; but at present my circumstances do not admit of it.

Yours for the liberty where the Spirit of the Lord is.

E. A. POOLE.

We heartily approve of Bro. Poole's suggestion, and solicit correspondence concerning the state of the churches. Bro. Phelps, let us hear from Wisconsin.

The beauty of holiness, beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raising up those that are bowed down, than precept command, entreaty, or warning.

OUR HOPE.—Jesus will come to raise the dead.