

THE HOPE OF ISRAEL.

VOL. 2 WAVERLY, MICH., JUNE 29, 1865.

The Holy City.

DEAR BROTHER:—I have received No 3 of the Hope, Vol. 2. We are glad to get the little sheet. I noticed a piece headed "THE TWO WITNESSES," BY GILBERT STUART. To my understanding of the Word, he is right. Moses, the mediator and prophet of the covenant of Sinai, he (Moses) standing as the representation of the Old Testament Scriptures, and Jesus as the representation of the New. "These are the two olive trees, and the two candlesticks."

But what I wanted to notice more particularly is the 'holy city' that should be trodden under foot forty and two months, which is 1260 days, or years, in symbolic prophecy, the same length of time that the 'two witnesses' should 'prophecy clothed in sackcloth.' The city, here, cannot be the New Jerusalem which is above, neither can it refer to old Jerusalem: if it does, it is not symbolic. It is generally admitted the 'one thousand two hundred and three score days commenced A. D., 538. And the forty and two months being the same length of time, I understand them as commencing the same time, and ending the same time, which would be 1798. But the 'holy city' here symbolizes the saints that suffered during the 1260 years reign of the Papacy.

Now let us see if the word will bear us out in taking this view of the subject. I. Corinthians, 3: 16. 'Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?'

Eph 2: 22. 'In whom ye also are builded together for a habitation of God through the Spirit.'

I. Cor. 3: 9. 'For we are laborers together with God. Ye are God's husbandry, ye are God's building.'

Isa 60: 14. 'The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.'

This is the city that was trodden under foot. It was 'the saints of the Most High,' that loved not their lives unto the death.'

From your Brother seeking for truth.

E. G. BRANCH.

Hartford, April 8th, 1865.

For the Hope A Community of Goods

Is not required by Christ of his Church. There is much said about giving alms to the poor. And the Apostle Paul taught a system of benevolence to the Corinthians, 2d Cor. 8th & 9th chapters. He ordered a weekly contribution to be taken in the churches of Galatia, as well as at Corinth. And he commends the liberality of the Thesalonians. (a poor people, but) RICH in giving. But the church at Jerusalem is the only one in the inspired history of whom it is said that "They had all things common." The Apostles seem to have allowed this course as an evidence of entire consecration to Christ, at that time and place. But there is no evidence that it was required or practiced among the Gentile churches. Whether it continued till the destruction of Jerusalem I know not. But one thing is certain, the poor saints at Jerusalem had not enough in common stock or otherwise to supply their urgent wants, without the liberal contributions of the churches of the Gentiles. See the texts above referred to. Probably most of them were poor when converted, and then cruel persecution scattered them. I suppose their common stock was soon used up.

That communities were not encouraged by Christ and his inspired Apostles, we have abundant evidence. Let those who think otherwise consider carefully the following facts:—

1. Christ taught his disciples that they would always HAVE THE POOR WITH THEM, and "WHENSOEVER YE WILL," said he, "YE MAY DO THEM GOOD." Where there is a community of goods they are all on an equal footing. Whereas Jesus taught his followers that they would have the opportunity of doing good to the poor, as a distinct class of needy persons during this dispensation. The Apostles did not forget the admonition of their Master in this respect. For when James, Peter, and John, gave the right hand of fellowship to Paul and Barnabas, to go as missionaries to the heathen, they seem to have no other special request to them, "ONLY THAT THEY WOULD THAT WE SHOULD REMEMBER THE POOR, the same which I also," says Paul, "WAS FORWARD TO DO." "The

gospel is preached to the poor." "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom." See Gal. 2:10. Jas. 2:5. Indeed kindness and liberality to the poor is abundantly taught in both Testaments. "Blessed is he that considereth the poor."

2. The individual families of believers were required to support their own poor relatives, and thus not burden the church with their support. I. Tim. 5:3-18. You will see that the churches under Paul's guidance, did not take even the poor widows under 60 years, and those of exemplary piety, into their list to be supported from the poor fund. If they had had all in common, there would have been no need of a separate provision for the aged widows.

3. Paul in calling on the Corinthian Christians to contribute for the poor, appeals to them as individuals possessed of property which they had a perfect right to dispose of, and he presents to them all suitable motives to induce them to give freely and liberally, but not grudgingly. Each one was to give as the Apostle directed, as he purposed in his own heart: "For God loves the cheerful giver." In a word, the Apostle would have Christians give as an act of generous benevolence as each one chose, and as God had prospered him. Where there is a community of goods, having given all at once, there would be no such occasions to do good to the needy in personal acts of kindness to the poor, as is the case with individual possession of property. The judgement will be given in favor of those who have done good to the needy personally and individually. The rich are addressed as well as the poor, and their duty to the poor is enjoined, but there are none rich where all things are common. Let us be stirred up to greater liberality.

SAMUEL EVERETT.

BROTHER:—Enclosed I send one dollar of my indebtedness to the Hope. I wish it was in my power to do more, but at present it is not. I feel sorry that the Hope must sleep awhile, for it is all the preaching I have, and nearly all the communication I have with any of like precious faith, as I live about twelve miles from where they meet on the Sabbath for edification and comfort of each other. Still I feel like doing all I can in my humble condition, having great confidence in the brethren and sisters, and feeling assured that all things will work together for good to those that love the Lord. I would say, Move on and make sure work of your sal-

vation, knowing our chart is a safe one, and if we follow its admonitions we may expect its blessings, for we feel that the end of all things is at hand, therefore we should be sober and watch unto prayer, since the pleasure of this world is only vanity and vexation of spirit. But I trust we are looking for, and looking unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we according to his word look for a new heavens and new earth, wherein dwelleth righteousness. Then Dear Brethren and Sisters, let us try to lay aside all foolish jestings, and show by our lives that we are striving to prepare for that which is far better. My prayer is that we may all be found in that number that shall sing the song of praise on earth made new.

ELIZABETH I. BENEST.

Waubeek, Linn Co., Iowa

"Are you faithful? Not are you successful; but are you faithful, "diligent in business, fervent in spirit, serving the Lord?" God rewards us not according to our apparent success, but according to our faithfulness, patient endurance. We may toil all day and catch no fish, while another by our side gathers his nett full ready to break. Paul may plant, Apollos water, God alone must give the increase. If we are faithful over few things, God will make us ruler over many things. Go forward, labor on, toil on, by and by you will come bringing your sheaves. Be not weary in well doing, for in due season you shall reap if you faint not.

"On Christian's on: 'tis the watchword to glory; Though strong be thy foe, thy God is before thee, Arm! arm for the fight, in the name of the Lord, With the breastplate of Faith, and the Spirit's sharp sword."

[HOME TURSTS.

Flushing, May 14th 1865.

BROTHER:—In No. 4 Bro. E. Rowley speaks my mind in full on organization. When this is done I am off; for I wont ride beast nor image. Jesus is the same, able to protect all who put their trust in him, for he has all power in heaven and on earth Brethren, have faith. Fear not. God is with us. Amen

Brother, keep the Hope as pure as you can, and let us have it as often as you can. I am poor, but will pay for the paper. If it could come weekly all the better. I send you one dollar.

HORACE CUSHMAN.

The "Street School" is an awful one to educate youth in, but it is well patronized. Its night sessions are especially well attended.

The readers of the Hope will observe that according to the arrangement at our last Conference, the Hope is to be published again as heretofore, with the following alterations: Br HIRAM GOBLE, Treasurer; Br H. S. DILLE, Publisher; Br S. EVERETT, Editor. This arrangement is to continue till our next conference at Hartford, Mich. Then and there it is hoped a more permanent provision will be made for its future publication.

Letters were received and read, from Br's DAVISON, LANCOCK, and GRAY, expressing their interest in the Hope, and their willingness to help sustain it, and suggesting plans to raise the necessary funds for its future support. Though neither of their plans were fully adopted at this meeting, we hope they and others will be patient till our next conference.

Measures were taken to pay Br Dille what was his due in the past, within two weeks.

It was averaged on the male members of the several churches composing this Conference. The amount was about \$1.60 each. These churches have done generously to start and continue the Hope for the good of the scattered flock. We hope all who feel an interest in our paper will continue to send in their donations to pay for board, paper, &c. Brethren, get new subscribers, with pay in advance. We feel grateful to God for the interest taken by the subscribers, and for their seasonable aid. The Lord bless you all.

Brethren, be not weary in well doing, for in due season ye shall reap if ye faint not.—Gal. 6: 9. II Thess. 3: 13.

The Lord is good. We have been refreshed with copious showers of rain. May he rain down righteousness upon his people.

This number would have been out several days ago, but our supply of paper failed to come to hand.—Publisher.

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and after it has been bound up, I am taking off the bandage continually and examining the depth of the wound, and making it fester, till my limb becomes greatly inflamed, and my general health affected. Is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again!—JAMISON.

The Editor is absent and I am out of copy. For want of something better I therefore publish the following rare old song.—Publisher.

AN EXHIBITION.

Attend my friends and neighbors, one moment to you I call,
I have an invitation, I give it unto all.
A splendid exhibition is shortly to begin,
I will give you a description, and urge you to come in.

Almost six thousand seasons, with unexampled cost,
This feast has been preparing, there has no time been lost.
It will shortly now be ready, O then do not delay,
Be sure to gain admittance, and so apply to day.

A theater capacious, twelve thousand furlongs square,
Stands on its twelve foundations of precious jewels rare.
Its ceiling bright and sparkling, of variegated hue,
Pours forth a flood of splendor to the astonished view.

Twelve gates of pearls unbroken, its spacious sides adorn,
Twelve shining angels, waiting, allauteous as the morn.
The ceiling is of jasper, the floor of purest gold—
O be prepared to view it—its glory can't be told!

The scene that's to be acted, all others will excel;
The numbers of the actors no human tongue can tell—
Kings, priests and prophets—and if you ask their dress,
Tis white as snow in Zabna—a robe of righteousness!

The music is most charming, the song forever new
The guests have long been learning to sound its notes most true.
The whole will be directed by nature's great I AM,
It is the sacred drama, "THE MARRIAGE OF LAMB!"

They need no light of candle, nor yet the shining moon,
The sun will be confounded when at its highest noon,
The glory of the bridegroom will far outshine his rays,
Throughout the spacious building, in one eternal blaze!

No indolent spectator will in those walls appear,
For those who gain admittance will all be actors there.
The happy guests united, behold the glorious bride,
No length of time divides them, their pleasures ne'er subside.
Ask you the condition, or who may take a share?
The King makes free provision, and all are actors there.
The king, the lord, the beggar the bondman and the slave,
If they apply in season, admittance they shall have.

The Doctrine of the Second Advent.

It is no hasty conjecture, no novelty of a feverish period, rashly caught up, without consideration and without evidence. It can produce the testimony of ages in its behalf; and they who have held it in our day, have been men who have studied their Bible, and have come to their conclusions after long, deliberate, and most solemn investigation. It is no fable of romance; it is sober, scriptural reality, though far beyond what fancy ever painted. It is no vision of the politician; yet it shows us how e'er long, shall be exemplified that which earthly governments have been vainly striving to realize,—A PEACEFUL AND PROSPEROUS WORLD.—Harbinger.

"Let the thoughts of a crucified Christ," said one, "be never out of your mind. Let them be your meat and drink unto you. Let them be your sweetness and consolation, your honey and your desire, your reading and your meditation, your life, death, and resurrection."

Never abuse one who was once your bosom friend, however bitter now.

Resolves of the Brethren in Conference at Waverly. June 9-11, 1865.

The vote taken at Alamo recinded, relative to the Hope of Israel being a free oracle of every thing written for its columns.

Resolved, that each church has power to transact their own local business, and the body shall sanction their proceedings, unless they act unjustly towards those with whom they deal, then they shall stand corrected by the conference.

Resolved, that our next Conference be held at Br Branch's, in Hartford, commencing August 11th or Sixth-day, 2 P. M., and over the Sabbath and Sunday.

Resolved, that Brm Perkins, Tiffany, Everett, Gadsbee, Goble, and Tuttle, be responsible for Brother Dille's pay at one dollar pr day, till our next conference in August.

AYERS S. TUTTLE, Clerk.

THE CONFERENCE.

EXTRACT OF A LETTER FROM BRO. CASE.

DEAR BRO. & SR. EVERETT:—I arrived at home last night, and found all well at home. I have felt to rejoice in the Lord for the great blessings bestowed on poor unworthy me. The meeting has been a great blessing to me, and I feel that my strength is renewed, and hope is brighter than for many months before. Truly it was like sitting together in heavenly places in Christ Jesus, and it is that which has reasted my soul. I feel to gird up my whole soul anew, and strive to make one more mighty effort to gain the kingdom of God. Such is my firm resolve; and by the assisting grace of God I mean to live up to it, and gain an abundant entrance into the everlasting kingdom of God.

My heart is strongly attached to all the dear saints in that region of country. The meetings that I enjoyed, especially the evening after the Sabbath, I shall long remember. Such strong and heavenly testimonies and so many of them, I never before heard in any one meeting since 1844. It was doubly interesting from the fact that there was no excitement; but a calm determination on the part of all of them to go through and see the king in his beauty. May the Lord bless them, and save them all when he shall appear to their joy and the shame of all those that disobey his word.

"The powers of heaven shall be shaken."—Nat. 24: 26.

We have often heard the remark that all the signs had been fulfilled, down to the sign of the Son of Man in Heaven. The fourth sign, given by our Savior, seems to be wholly overlooked by most, namely, the shaking of the powers of Heaven. Some have applied it to the nations on the Earth. "And I will shake all nations, and the desire of all nations shall come" Hag., 2: 7. The verses preceding the 7th, harmonizes with Matt 24: 29. "I will shake the heavens and the earth" Haggai, 2: 6. If the first three signs in Matt. 24, are to be taken literally, what reason can be given for not explaining the 4th in the same way? Father Miller's rule was to explain the scriptures literally where it could be consistently done. To me the literal sense of the text looks quite as natural as that of the falling of the stars.

The question arises, What are the powers of heaven? In our humble opinion it must be the atmosphere. The Jews enumerated three heavens. The first was the region of air, where the birds fly, which are called the fowls of heaven. We also read of the dew of heaven, the clouds of heaven, and the wind of heaven. The second—the space in which the heavenly luminaries are fixed. The third—the place into which St Paul was caught. "Thou Lord, hast laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish, but thou remainest, and they shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." Heb. 1: 10, 11, 12.

The query arises, Has this sign begun to be fulfilled, or is it all in the future?

In the next number, I will give some reasons for thinking, it may have already commenced its fulfillment. In the meantime, I hope if any brother or sister has light on this subject, they will give it. I propose the subject for investigation, as it deeply concerns us all. L. K. E.

New Hampton, May 8th, 1865.

BROTHER:—I have taken the Hope about one year. It has been a welcome visitor; do not know how I can do without it. Think it is just such a paper as is needed. Therefore I will send you two dollars, hoping by the blessing of God you may be sustained, and be able to print the paper oftener soon.

Your Sister looking for Christ soon,

L. S. VEASEY.

P. S. One dollar is for the paper, the other is a gift. L. S. V.

The Bible

Oh! if books had but tongues to speak their wrongs, then might this book well exclaim—Hear, O heavens! and give ear, O earth! I came from the love and embrace of God, and mute Nature, to whom I brought no boon, did me rightful homage. To man I came, and my words were to the children of men. I disclosed to you the mysteries of hereafter, and the secrets of the throne of God. I set open to you the gates of salvation, and the way of eternal life, hitherto unknown. Nothing in heaven did I withhold from your hope and ambition; and upon your earthly lot I poured the full horn of divine providence and consolation. But ye requited me with no welcome, ye held no festivity on my arrival; ye sequester me from happiness and heroism, closeting me with sickness and infirmity; ye make not of me, nor use me for your guide to wisdom and prudence, but press me into a place in your last duties, and draw me to a mere corner of your time; and most of ye set me at nought and utterly disregard me. I came, the fullness of the knowledge of God; angels delighted in my company, and desired to dive into my secrets. But ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men, and tutoring me in your schools of learning. I came not to be silent in your dwellings, but to speak welfare to you and to your children. I came to rule, and my throne to set up in the hearts of men. Mine ancient residence was in the bosom of God; no residence will I have but the soul of an immortal; and if you had entertained me, I should have possessed you with the peace which I had with God; "when I was with him and was daily his delight, rejoicing always before him." Because I have called and you refused, I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity and mock when your fear cometh: when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they cry upon me but I will not answer, they shall seek me early but shall not find me."

[Sel.]

Official returns and estimates show that the deaths in the army from all causes will aggregate about 325,000. This includes those who died from starvation and other causes in the rebel prisons. The wounded and invalids for life are at least three for every death.

[Voice.]

RECEIPTS FOR THE HOPE.—S. Davison \$5.
Matilda Whitaker, H. Cushman, Olive E. Ray,
A. Friend, W. T. Gilbert, J. Mc Nett, Elizabeth
I. Benest, each \$1.
E. Schoolcraft, E. Stockwell, H.riet Bennett,
each 50 cts. A Friend 25 cts.
Donation to buy paper, \$4.50.

To the Readers of the Hope

IN IOWA, AND NORTHWESTERN ILLINOIS.

DEAR BRETHREN:—All many of us know of each other is through the Hope of Israel.

Myself, and some brethren with whom I have conversed, are desirous of a conference at a central point, at a season of the year when we can take our bedding and provisions in our wagons, and meet and lodge in the woods if necessary, that we may have mutual fellowship, and build each other up in the faith of the kingdom of God.

I therefore propose DRY CREEK, 4 miles west of Marion, Linn Co., Iowa, where the Brothers Kramer live. This would be a central point for brethren Tiffany, Millard, Murphy and myself; and nearer to brethren Fuller and Shortridge, and accessible to all others who wish to attend, as two rail roads converge in the vicinity. I invite correspondence respecting it through the Hope. I would name the time, Thursday, Aug., 31st, 2 o'clock P. M.

SAMUEL DAVISON.

Prayer.

Prayer should dawn with the dawn of day,

So in thy working moments pray.

Give thy first thoughts to God above—

Ask for his tender, watchful love.

Open thy heart to the Holy One.

As the flower will open its leaves to the sun.

Knock at heaven's gate, and enter in by prayer—

Your Father is watching and waiting you there.

The prize is not during the races, but at the end.

Mothers! you who have so many years endeavored to implant in the young minds of your children eternal truths, and have failed to see the first buddings of promise, who have felt their young hearts hardened as they increased in years. Oh! withhold not; the next seed you sow may quickly spring up, and bear fruit an hundred fold. Your tears have often watered the dry ground; the Lord's blessing will be added in answer to the faithful prayers. At the judgment day, if not before, you "who went forth weeping, bearing precious seed, shall doubtless come again rejoicing, bearing your sheaves with you." "Blessed are ye that sow beside all waters," and "they that sow in tears, shall reap in joy."

C. B.

[Sel.]

Oh! how strong is grace! How victorious over sin, how dead to the world, how alive to Christ, how fit to live, and how prepared to die, might many Christians have become had they been more frequent, serious, and conscientious in the discharge of closet duties!

THE HOPE OF ISRAEL.

PUBLISHED. Once in two weeks.

TERMS.—\$1,00 for 26 numbers.

SAMUEL EVERETT.....EDITOR.

"Behold I come quickly, blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."—Rev. 16: 15.

All letters and communications should be addressed to
SAMUEL EVERETT, WAVERLY, Mich.

To the Brethren,

SUBSCRIBERS OF OUR PAPER, KNOWN AS THE
'HOPE OF ISRAEL.'

DEAR BRETHREN IN THE LORD:—Having been requested by the brethren who attended our conference held in Waverly June 9, 10, 11, to assist Bro. Dille in the Editorial department, while he publishes the Hope as heretofore. I shall endeavor to perform the service as well as I am able. I love the little paper as an organ of religious news among the dear saints in Christ Jesus 'scattered abroad.' Though strangers, we become acquainted with each other. We sympathize with, and pray for one another. We stir up one another to love and good works, "striving together for the faith of the gospel." In order thus to be helpers, let us "endeavor to keep the unity of the Spirit in the bond of peace." There is ONE body, and ONE Spirit, even as ye are called in ONE hope of your calling, ONE Lord, ONE faith, ONE baptism, ONE God and Father of all, who is over all, and through all, and in you all." Let us be UNITED IN TRUTH AND LOVE, and avoid all unholy contentions and divisions.

Brethren and Sisters, write, write, write, short letters from a full soul. Our paper being small, we must make a selection. We must make extracts from some, and they will forbear with us in love, tho' we may leave out what they would like to see published. We must aim to please God first, and secondly, our dear brethren and sisters.

We are sorry to tell the children that the Little Preacher is stopped for the present. But the dear children whose parents take the Hope of Israel, will be glad to know that the Children's Corner will fill the last page of the Hope. So a part of father's and mother's paper is for you at present. That is better than no paper, children. I trust you will love to read. Do any of the

children who read the Children's Corner, love the Lord? If so, we want them, when they feel the love of Jesus, and want to speak well of him, to write a short letter for the paper, so that perhaps some of the other children who read it may be stirred up to seek and love him too. The Lord bless all the families, both parents and children, who are readers of the Hope. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15. We ask the prayers of all our readers who have an interest at the 'throne of grace,' to pray for both the Editor and Publisher of this little sheet, that we may have both health, and heavenly wisdom in this labor of love.

I'm your brother in the patience of hope,

SAMUEL EVERETT.

We have learned from the Hope in times past, that several of our brethren have been drafted and have been obliged to pay the \$300 required of non combatants. This has lessened their means for other uses. Still we rejoice that they have so cheerfully made this sacrifice. It proves that they are willing to live peaceably under our government, tho' they cannot conscientiously fight. Let all Christians remember that Jesus Christ cheerfully LAID DOWN HIS LIFE, AND SPILT HIS PRECIOUS BLOOD that we rebels against God might be reconciled to Him through his Son, be at peace with both God and man, and receive a free and full pardon of all our sins, redemption from the first and second death, and an honorable citizenship in heaven. Surely it becomes us to live according to our high calling. Let us always heed the admonition of the Apostle in Heb. 12: 14. "Follow PEACE with all men, and HOLINESS without which, no man shall see the Lord."

Brethren, as we are now enjoying a respite from war, it is our time to labor for God. Ye under shepherds, listen to the great and good Shepherd, (who laid down his life for the sheep,) in his charge to Peter, "Feed my sheep, feed my lambs." "Let us not forsake the assembling of ourselves together, as the manner of some is, but exhort one another, and so MUCH THE MORE AS YE SEE THE DAY APPROACHING." Heb. 10: 25. "The time is short." What we do must be done quickly. Brethren & Sisters, let us all improve our gifts for the edification of each other IN LOVE, that we may be "a fit dwelling place for God through the Spirit."

EXTRACTS OF LETTERS.

Dry Creek, Linn Co., Iowa, May 30th 1865.

DEAR BROTHER:—It is my impression that we had better try to support the Hope, of the size it has been issued, before we undertake to enlarge it, and then if we can raise means sufficient, publish it weekly. . . . I was somewhat surprised when I learned that the Hope had been no better sustained and have felt somewhat at a loss to know how the evil could be remedied. It is evident the paper must be supported mainly by voluntary contribution. . . . It looks to me as if our people were expecting everything to be done by miracle, and while they say to the little Hope, "Be ye clothed and fed," instead of sending in the means to do it, they stand waiting for the Lord to bring up a fish with the money in its mouth. Our profession and practice as a Christian people do not agree. Well may the scoffer ask, If you believe that your Lord is soon coming to set up his kingdom, why are you so stingy of your means? It surely looks inconsistent to be crying "Jesus is coming!" yet too selfish to do anything to prepare a people for his coming. Perhaps I am severe. . . . Our brethren are so fearful of getting into BABYLON that they don't seem disposed to do anything. It looks to me that God has not called us to sit here in idleness, but to labor while the day lasts.

Where are the old veterans that stood in the breach a few years ago? Where is Eld Cranmer, Eld Davison, Eld Phelps and others, that we hear no more from them?

Brethren, we can support the Hope and do it weekly if we only half try, and be fully as well prepared to meet the Lord as if had bought land with the money.

We must not let the Hope go down. Our enemies would rejoice over its downfall. No, let us disappoint them. I will be one of 30 to pay \$10, cash, annually, in quarterly payments for the purpose of supporting the paper. Now Brethern, that is only about 20 cts pr week or 3 cts a day. Any of us can pay that much. And I will double it sooner than let the paper go down.

As we can't be present at your conference, we will send a letter suggesting some systematic arrangement with reference to it.

Our meetings seem to be increasing somewhat in interest, and we are beginning to feel like taking courage and blessing the Lord.

Yours fraternally, M. N. KRAMER.

DEAR BROTHER:—The Fall and Winter was crowded with responsibilities and tasks nearly crushing to my tottering physical and mental frame work. But now by God's blessing we enjoy increased strength, and more pecuniary means, and wish to remember the "HOPE" and its interests—(a pure gospel, a higher type of Christian consecration and usefulness—a better appreciation of the spirit of Christ, or practical

Christianity.—which I think is 'laying up treasures in heaven.' My wife and self enclose five dollars. Credit us 26 numbers of the Hope, and apply the balance of the five dollars to sustain or improve the general appearance of the paper.

I want to write an exuberant shout of AMEN to Brother Reed's resolution against tobacco, and his "new calculation about it"—aid to the Hope. I have long esteemed those habits (slavery to tobacco, &c., &c,) as idolatry in one of its most dangerous forms, and naturally felt a good deal discouraged as to the 'vital piety' of any church which ignored or repudiated the fact. With God's blessing, I hope to be able to write something before long for the readers of the Hope, touching "Idolatry."

Pardon our parsimony of paper, as it is expensive now, and our means of aiding any good cause, depends on our economy of expenses,—as our ability to EARN is small.

Yours for progressive Christianity and truth. E.

Marquette, Green Lake Co., Wis May 26th.

DEAR BROTHER GOBLE:—We were exceedingly pained to learn that the Hope must 'sleep' and perhaps 'die,' because its friends were so slow in coming to its assistance. Enclosed is one dollar sent by one friend, and twenty five cents by another, to wake the Hope out of sleep, or help cancel the claims of Br. Dille, whose labors we highly appreciate. If the Hope should resume its regular visits, we will endeavor to contribute something for its support besides paying for our paper.

I wish to enquire whether all Christians should "show forth the Lord's death till he come," by partaking of bread and wine; or whether only those who are blest with an ordained elder have a right to celebrate the Lord's supper? Will the Waverly Conference give us their opinion, and their reasons? The subject is deeply interesting to many.

Your Sister, waiting for the appearing of Jesus. D. TICKNOR.

King, June 7th, 1865.

BROTHER:—I have been getting the Hope for near a year and do not like to hear of the fall of it. I would be very sorry. But the spirit the Hope manifests, I love. I like to support it, for it is all the paper I take. I would like to see it prosper, and not come to naught. I send you one dollar for the Hope, and one for the Preacher.

Please alter my Post Office, from Pickering to New Market, Canada West

Yours truly, BENJAMIN MADILL.

P. S. Please to send me some Sabbath tracts.

If any of our brethren would ever come to Canada, I would like to see them; some one that would give the sound of the kingdom and coming of Christ. B. M.

CHILDREN'S CORNER.

The Good Shepherd.

A giddy lamb one afternoon
 Strayed from his gentle brothers;
 The tender shepherd missed it soon,
 Though he had many others.
 It grieved him that a little one,
 He used to love and cherish,
 Should wander helpless and alone,
 In desert lands to perish.
 So night and day, he went his way,
 In sorrow till he found it;
 He saw it where it fainting lay,
 And clasped his arms around it.
 Then gently sheltered in his breast,
 From every ill to save it,
 He took it to his home of rest,
 And pitied and forgave it.
 Just so the Savior will receive
 The little ones that love him,
 Their fears remove, their sins forgive,
 And take them to be near him.
 Blest while they live and when they die,
 And life and body sever,
 They'll sweetly sleep till Jesus comes,
 Then live with him forever!

[Selected by WM FABUN.]

What can I give to Jesus
 Who gave himself for me?
 How can I show my love to him
 Who died on Calvary?

I'll give my heart to Jesus,
 In childhood's tender Spring;
 I know that he will not despise
 So mean an offering.

I'll give my soul to Jesus,
 And calmly, gladly rest
 Its youthful hopes and fond desires,
 Upon his loving breast.

I'll give my time to Jesus,
 O that each hour might be
 Filled up with holy work for him,
 Who spent his life for me.

I'll give my wealth to Jesus;
 'Tis little I possess;
 But all I am, and all I have,
 Dear Lord accept and bless!

Selected by ALICE E STOCKWELL.

DEAR BROTHER:—I love the Lord. I am going to be a Sabbath-keeper; and I love to read the Little Preacher, so that I can hear from the children who are striving for the kingdom. The Little Preacher is a welcome visitor to me. I am striving for the kingdom; pray for me, that I may hold out faithful until the end. Please put this in the Little Preacher.

MARTHA E. STOCKWELL.

April 9th, 1865.

Dear Children,—I thought I would talk with you a little while. Good children like to get down by Grandma, and hear her tell some pretty stories out of the Bible. Well, I am Grandma, and I am going to tell you a true story out of the good book; and put it in the Children's Corner; that's our place.

I suppose you can tell me who made you, and all things; who the first man and woman were; they were your great, great, great grandfather and mother. I cannot tell how many greats I would have to put in before I could get back to them. God made them out of the dust of the ground, but they could not move nor speak, nor open their eyes, till the good God breathed into them the breath of life, and then they could walk, and talk and see all the beautiful things that God had made; for he made them a very beautiful garden to live in, and he made some lovely trees, which had on them some most excellent fruit, much nicer than any that you ever tasted. There was a fine river that ran through that garden, that watered it. And in that garden was one tree that had fruit on, which was not good for them to eat; and God had told them not to eat it, or touch it, lest they die.

Well, what do you think they did? Did they mind the great and good Father in Heaven? Alas they did not. They went and took some of that very fruit and eat it! And God drove them out of that beautiful garden, and ever since then they and their children have had to dig and tug, and sweat, to get their bread; and sometimes they are sick, and sometimes they die, because they did not mind their good Father in Heaven.

Are you not sorry for all this, children? Well, supposing you disobey your parents, whom will you be like? Will you not be like Adam and Eve? There is one text in the good Bible, I wish you to learn, and think of it every day. It is this, "Children, obey your parents in the Lord, for this is right." Now if you like this story, and will learn that text, I will try and write you another story before long; and so good-bye, my dear children.

L. K. E.

DEAR BROTHER:—I am striving for the kingdom. I am going to be a Christian, so when Jesus comes I may be ready to meet him. I will take up the cross, and follow Jesus. It will be a day of happiness when we meet to part no more, around the dazzling throne. I hope that you will pray for me, that I may hold out faithful until the end. Please put this in the Little Preacher.

ALICE E. STOCKWELL.

Apr. 6d, 1865.