

# THE HOPE OF ISRAEL.

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

VOL. 2

WAVERLY, MICH., JULY 27, 1865.

NO. 8

—We wish to show that Christians, all who own Jesus Christ as their Lord and Master, are honorable EXEMPTS from war, that is, from FIGHTING. They must bear patiently the burdens and evils of war in other respects. But they should not, on any account, consent to fight and kill their foes. I became fully convinced more than twenty years ago, from a careful examination of the New Testament, that the disciples of Christ have no call to do such BLOODY work; nay, they are forbidden to do it. I could no longer follow the tradition of my fathers in relation to war. True our Pilgrim ancestors practiced defensive war. And since the American Revolution DEFENSIVE war has been vindicated by American Christians generally, with few exceptions. Some Gospel ministers have cherished peace principles, and occasionally preached a peace-sermon. And Peace Societies have been formed in this country and in Europe, having for their object, peace, and the prevention of war among nations. Still the state of the nations, the signs of the times, and the prophecies of scripture, indicate that wars will continue, and peace principles will not be popular till the end.

The members of peace societies have generally expected a millenium of peace before the second coming of Christ. They have erred in not studying and heeding the prophecies of Scripture on the subject of war, as well as on the coming and kingdom of Christ. Jer. 25. Joel 3 : 9-16, Isa. 63 : 1-6, ch. 66 : 15, 16, Rev. 16 ; 16, 17, ch. 14 : 17, 20, ch. 15 : 15, 16, ch. 19 : 11-20. These, and other similar texts, show that terrible wars are to be expected in these last days.

We therefore call the attention of the readers of the Hope to the reasons which we as Christians have for being non-combatants in war. Remembering the Srvior's benediction, 'Blessed are the peace makers; for they shall be called the children of God.' Matt. 5 : 9. And 'Blessed are the meek; for they shall inherit the earth.' And praying for the spirit of peace and love to rule in our minds, we proceed to the following remarks—

1. The gospel is A PLAN OF RECONCILIATION AND PEACE; first, between God and man; and then between man and man. God is, therefore,

called the God 'of love and peace. And Christ is called 'our peace' because he SHED HIS BLOOD ON THE CROSS to reconcile us to God and to one another, both Jews and Gentiles in one body of brethren. Peace is one of the chief bonds of Christian unity. Hence the gospel is appropriately styled "THE GOSPEL OF PEACE."

2. In the second place, 'If any man have not the Spirit of Christ he is none of his.'—"Father, forgive them for they know not what they do."—"The fruit of the Spirit is love, joy, peace, long suffering, meekness, gentleness, goodness, faith, temperance."

But the WAR SPIRIT is the opposite of all these. So that the Christian cannot be a soldier and cherish the spirit of war, without grieving the Spirit of Christ. Dear brethren, let us cherish this heavenly Spirit; it is the peace of God; it will keep our minds in Christ Jesus—"For the fruit of the Spirit is in all goodness and righteousness, and truth."

3. There is a perfect harmony between the Spirit, and the precepts of Jesus. And the precepts of Jesus are utterly inconsistent with fighting our foes with deadly weapons.—"You have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you, THAT YE RESIST NOT EVIL, but whosoever shall smite thee on thy right cheek, turn to him the other also."

"Bless them that curse you; bless and curse not."—"Pray for them that despitefully use you and persecute you."—"Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger feed him if he thirst give him drink. For in so doing thou shalt heap coals of fire on his head."

"Be ye not overcome of evil, but overcome evil with good"—"Be ye wise as serpents, and HARMLESS AS DOVES;—"Be ye blameless and HARMLESS, the sons of God without rebuke, in the midst of a crooked and perverse generation among whom ye shine as lights in the world. Let your moderation, [mildness, or gentleness,] be known unto all men. The Lord is at hand."

These, and other precepts of the same class, cannot be carried out by the soldier in actual war. He must first pass over in neglect, or harden his heart against these excellent precepts, to fight and kill his enemies. Surely the Christian should never be in a position in which he cannot obey these holy requirements of his Lord. See Matt. 5 : 38-48. Rom. 12 : 19-21. Phil. 2 : 15. ch. 4 : 5.

4. The fourth consideration is that Christians are the soldiers of the Lord Jesus Christ. He is their Captain, Leader, and Commander. Heb. 2: 10. & 12: 2, 3. Isa. 55: 4. We have already seen that the spirit and precepts of Jesus Christ require his disciples, to follow peace with all men, even their enemies. We now look to his example as their leader. Except when he entered the temple as KING OF THE JEWS, and with a scourge of small cords, drove out the traders and corrupt intruders, he never used a weapon. Even then, no wound was inflicted, or blood shed. When he was arrested in the garden, his disciples were by his direction armed with ONLY TWO SWORDS. Peter, in defense of his Master, struck one blow with a sword. Jesus miraculously healed the wound, and commanded Peter to PUT UP HIS SWORD INTO HIS PLACE. "FOR," said he, ALL THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD." Surely Christ here teaches his disciples not to take the sword either for defense or to provoke the opposition of his enemies. It is not his will that his disciples take the sword to resist their foes. Let this text be marked. Matt. 26: 52. He farther assured Peter that he could pray his Father, and receive more than TWELVE LEGIONS of angels—a glorious army—for his defense. But the scriptures must be fulfilled; and he was willing to drink the cup which his Father gave him. John 18: 11. He told the leaders of the mob that he was Jesus of Nazareth, and the power attending his word struck them all to the ground. Being recovered they did not harm the disciples, but allowed them to escape. And Jesus expostulated with them "Are you come out against a thief with swords and staves? When I was daily with you in the temple, you stretched forth no hand against me; but this is your hour and the power of darkness." The traitor too received a merited rebuke for his hypocritical kiss. We follow him to the Jewish council where he boldly acknowledges he is THE CHRIST THE SON OF GOD, and forewarns them of his future coming in glory. This confession was construed into blasphemy worthy of death. He is next delivered to Pilate, and frankly confesses that he is THE KING OF THE JEWS; which was the alleged crime for which he was crucified. Jesus carefully explained to Pilate that his kingdom did not interfere with the government of the Jews or with Caesar. "My kingdom," said he, "IS NOT OF THIS WORLD, if my kingdom were of this world, THEN WOULD MY SERVANTS FIGHT THAT I SHOULD NOT BE DELIVERED UNTO THE JEWS. But now is my kingdom not from hence." Let

this text be remembered, for it seems to be a decisive one in favor of my position, that Christians ought not to fight under the present dispensation. "My kingdom is not of this world, therefore, my servants WILL NOT FIGHT." Dear brethren, let us abide by this decision of our Lord. We have no call from him to fight as warriors.

S EVERETT.

## The Two Covenants.

BY I. N. KRAMER

[CONTINUED FROM NUMBER FIVE.]

The blessings and curses of this covenant are given at length in the 26th chapter of Lev., wherein, after enumerating all the evils and calamities he would bring upon them if they did not fulfil the condition of that covenant by obeying his voice, he adds, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespasses which they have trespassed against me, and that also they have walked contrary to me; and that I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I labor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord." Lev. 26: 40-45. This covenant they break, and God brought all these evils upon them unto this day. "The Lord hath called thy name a green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled a fire upon it, and the branches of it are broken." Jer 11: 16. Thus we have the first, or old covenant plainly marked out. The law of the covenant—the Ten Commandments. The blessings of the covenant—in Le-

Leviticus 26: 3-13. And the curses of the covenant—Lev. 26 14-39. The confirming of the covenant by the promise of the people to fulfil it—in Exo. 19th & 20th chapters. And the ordinances of the covenant, as declared in Heb. 9: 1 &c. "Then verily the first covenant had ALSO ordinances of divine service and a worldly sanctuary."

Now it is evident this covenant DOES NOT preclude faith, for while it commands the moral duties contained in the Ten Commandments, it also required the statutes and laws of atonement, which reached forth by faith to that coming atonement to be made by Christ. Hence the scriptures in showing the relative condition of Jew and Gentile, says that the one was "broken off because of unbelief," and the other stood by faith. Rom. 11: 20.

They break their promise with God to keep his law, and God rejected them from being a nation, and made desolate the heritage promised to Abraham. They were then regarded even as Gentile nations; as without God, and without hope in the world. He brought them out and gave them the land of the heathen, that they might observe his statutes and keep his laws. And he would thus perform his oath to Abraham. Ps. 105: 44, 45. But they kept not his statutes and his laws, and he could not perform to them his oath to Abraham. In this sense the covenant with Israel was said to be faulty. Not that the covenant was at fault, nor that the law of the covenant was at fault—but that THEY continued not in it. "For if the first had been faultless, then no room should have been found for the second; for finding fault with THEM he saith, Behold, saith the Lord, the days come when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day I took them by the hand to lead them out of the land of Egypt, because THEY CONTINUED NOT in my covenant, and I REGARDED THEM NOT." Heb. 8: 7-9. But "God hath concluded ALL in unbelief, that he might have mercy upon ALL." Rom. 11: 32. "For if their could have been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded ALL UNDER SIN, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3: 20-22. "For we have before proved both JEWS and GENTILES, that they are ALL UNDER SIN." "Now we know that what things cover the law saith, it saith to them who are

under the law: that EVERY mouth may be stopped, and ALL THE WORLD become guilty before God. Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin" Rom. 3: 9, 19, 20. Therefore the condition of salvation to all men and in all ages is the same, viz, faith in the atoning blood of Christ as a propitiation for a broken law. And for this cause he is the mediator of the new testament, that they which are called might receive the promise of eternal inheritance." Heb. 9: 15. "Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith." Rom. 3: 20.

In numbers 22, 23, 24, & 25, of vol 1, of the Hope gives four separate articles on the "TWO WITNESSES," spoken of in Rev. 11: 3. In No. 3, vol II., Gilbert Stewart writes, "I have not seen No. 1 of the articles termed the Two Witnesses," by Elder Samuel Davison." And yet he undertakes to answer the very point contained in that number. And in No. 6, E. G. Branch says, "To my understanding of the word he is right!" Now if these brethren had taken the counsel of the "WISE MAN," contained in Proverbs 18: 13, they would not have exposed themselves to the rebuke of that passage of holy writ. In No. 1, I have shown by the sacred writings themselves, and by ancient and modern theologians, and scholars of indisputable reputation for scholarship, that no such division of the holy scriptures, as Old and New Testaments, was ever made or acknowledged by divine authority; and of course they could not have been meant when the Lord Jesus said to John, "I will give my two witnesses, and they shall prophecy a thousand two hundred and three score days clothed in sack cloth."

That Moses is not the representative of the so called old Testament, is certain, for he wrote but five out of the thirty nine books so called; but two hundred out of eight hundred pages which those books contain; and was but one of over forty prophets mentioned in those holy scriptures.

The writings of the Evangelists, and the Apostles of Jesus are never called by any one of themselves THE NEW TESTAMENT, nor THE NEW COVENANT. These terms, Old Testament and New Testament, are like many other theological phrases, inventions of men who have erred from the truth.

In No. 1, I wrote, "If any one knows of such

a division by divine authority, or any recognition of any such one by inspired writers, let him show the testimony, and I will recall my affirmation." I repeat the same now.

Gilbert Stewart says, "They are God's witnesses." The first sentence in the book of Revelation says emphatically of that book, it is "The Revelation of Jesus Christ." Throughout the book, the the Lord Jesus speaks in the first person, and in his own name; and in Chap 22: 16, he says, "I Jesus have sent mine angel to testify unto you these things in the churches." When, therefore, he says "I will give MY two witnesses," he means witnesses of himself. Now Moses was no more a witness for Jesus Christ than Isaiah was!

Again, these two Witnesses prophecy clothed in sackcloth. Is Moses clothed in sackcloth? See how he appeared on the Mount of transfiguration. Luke 9: 32. If you want to see how Jesus Christ is clothed, read Rev 1: 13 to 16.

Again Gilbert Stuart says "He has not told us who they are, or whence they came, except in the words of the text."

But what are the facts? No. 4. is entitled "Their IDENTITY." The first paragraph defines what a witness is; and contains this remark; "No two single men, or more, have lived 1260 years, but as a king is often spoken of in prophecy as one person, when a succession is meant, (as in Daniel chapter 8 and chapter 9,) so I understand it in this case a succession of witnesses through all the reign of the little horn." Again, in paragraph the second; "There seems to be propriety and the force of analogy in calling them two, because they prophecy in a time when the great metallic image is divided into its two legs of iron, and when its ten toes of iron and clay are in collision; and more forcibly yet, while the two little horns are in power." (See Dan 7: 74, and chap 8: 9) These I specified as the Papacy in the West, and the Mahomedan dominion in the East. I then remarked, "While these powers have been deceiving the world, God has been giving testimony against them, by raising up a succession of men in the great cities of these kingdoms, men who have been witnesses for the purity and simplicity of CHRIST'S doctrines"

I did not name any two denominations, as being these witnesses, because I think no two denominations alone, or as whole communities have had that honor; but if you must have names I would say, they were found chiefly among the Waldenses of the middle ages in Europe; and the Paulicans in Asia during the same period. As I do not consider their testimony finished, I think they are now to be found among those who are looking for the appearing of our Lord Jesus Christ unto salvation at the overthrow of the Beast and the false Prophet. As they were slain in France and England as they finished the work assigned them in those countries, and in those times, when the Beast that cometh up out of the bottomless pit made war upon them, so in their last testimony

some may have to lay down their lives for the witness of Jesus.

The Lord Jesus says, Rev. 16: 15, "Behold I come as a thief, and blessed is he that watcheth, and keepeth his garments, that he may not walk naked and they see his shame." When men are not looking for him the Lord will appear: some will be found with garments spotted with the flesh pleasing schemes of men; some with the old defiled garments of sectarianism! Better for all of us to take heed to the counsel of the great Head of the church, who walketh amid the golden candlesticks, as he hath given it in Rev. 2: 12 and 3: 4, and 3: 18, 19.

SAMUEL DAVISON.

BRETHREN:—Do you believe God's holy Book? Do you love His Royal Law? Do you feel that the faith of Jesus is precious, and that HE is the chiefest among ten thousand," "and the one altogether lovely?" Does your bosom swell with glad emotion, in view of his soon coming to redeem you from sin and suffering and give you a body like 'HIS most glorious body' and a life in his kingdom as unending as the years of God? Among the race of glad immortals, do you soon expect to tune your harps in the rosy bowers of Eden restored? If so, we entreat you in the name of Jesus, to take your harps from the willows, and tune them anew to his praise, and speak a word through the 'HOPE,' for the encouragement of God's TRUE remnant people in these last days. Brethren, Sisters, shall our hearts be made glad by hearing from you, ONE AND ALL?

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Call your families around the family altar, morning and evening, and see to it ye parents and guardians of children, that you call the little ones around you before they get sleepy at night, and pray for them and also teach them to pray, and to live in love one with another, and to be kindly affectioned towards each other, if you do these things you shall be blessed.—J. BLAKESLEE.

## OUR NEXT CONFERENCE

Will be held in Bro. BRANCH'S neighborhood, HARTFORD TOWNSHIP, Van Buren Co. Mich. commencing August 11th, and continue over Sabbath and First-day. Come one, come all!

Lapeer, Lapeer Co, Mich, July 15th 1865.

DEAR BRO EVERETT:—I am glad again to see the Hope make its appearance, and hope you will not be under the necessity of again suspending it, but to the contrary, hope it may soon become a weekly visitor. Although small, I prize it much, and should be sorry to be deprived of it.

Yours affectionately,

HARRY MARSH.

# THE HOPE OF ISRAEL.

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SAMUEL EVERETT, EDITOR.

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

We publish the remarks of our esteemed Brother Davison because he is entitled to a candid hearing. His articles on the "Two witnesses," in Rev. 11 : 3, are worthy of an attentive perusal by those who differ with him as to the question, "Who, or what, are the two witnesses?" He identifies them with those faithful men who were raised up, during the reign of the Papal power, to preach and teach the holy scriptures faithfully in prominent places within the kingdoms controlled by that tyrannical power. We admit that God has made use of men to write and preach his word. Especially has he made use of men to preach his truth as it is contained in the scriptures for the conversion, sanctification, and edification of his people. But the APPEAL must be to the WORD, as to whether the men have preached the TRUTH, the whole truth and nothing but the truth. So that we think the scriptures of the Old and New Testaments, as they are inspired of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works, are God's, or rather Christ's TWO WITNESSES. To preach the Word, rightly dividing the word of Christ. Yet uninspired and fallible men can not be trusted, without THE WORD AS THE TEST OF THEIR TEACHINGS. "To the law and the testimony: if they speak not according to this word, . . . there is no light in them." Is. 8 : 20. The Old Testament, Moses, and the prophets, pointed forward to Christ, and thus bore witness to the truth. Christ as the way, the truth, and the life; the only, and the divine Savior, having come in the flesh, is the theme of the New Testament Scriptures. "The testimony of [or concerning] Jesus is the spirit of prophecy." Rev. 19 : 10. Hence the word of God and the testimony of Jesus Christ stand inseparably connected. See I. John 5 : 10, Rev. 1 : 9, ch. 20 : 4.

Jno. 8 : 17, 18. "It is written in your law, the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me he beareth witness of me." Two witnesses are a sufficient number to establish the truth. As the Divine Father and his own Son, have borne witness to the world that we have eternal life in Christ, what better witnesses could we desire.

The Scriptures are the only infallible testimony

of God and of Christ to us. The decalogue is repeatedly called God's testimony. The book of the law is at least once called the testimony.

Moses was a witness to Christ. "A prophet shall the Lord your God raise up . . . like unto me. Him shall ye hear in all things." Deut. 18 : 15, Acts 3 : 22, ch. 7 : 37. "To him, [Christ,] gave all the prophets witness." Acts 10 : 43. John the Baptist was a witness. Jno. 1 : 7, 32, 34. The twelve Apostles were witnesses of his resurrection, life and teachings. Luke 24 : 48, Acts 1 : 22, ch. 10 : 43. From Moses, the prophets, and the Apostles, we receive the scriptures as the inspired word of God, and the testimony of Jesus Christ. "Search the scriptures," says Christ to the Jews, "for in them ye think ye have eternal life; and they are they which testify of me." "I pray for them who shall believe on me through their [the Apostles] word." Jno 17 : 20. "We [the Apostles] are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." I John 4 : 6. "These [signs] are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." Jno. 20 : 31.

We close this by citing an inspired testimony from the beloved disciple. I. Jno. 5 : 12. (Whiting's Translation.)—

"Who is he that overcometh the world, but he who believeth that Jesus is the Son of God? This is he who came through water and blood, even Jesus the Anointed; not by water only, but by water and blood. And it is the Spirit who testifieth for the Spirit is the truth. For there are three that testify, the spirit, the water, and the blood: and these three agree in one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which he hath testified concerning his Son. He, who believeth in the Son of God, hath the testimony in himself: he who doth not believe God, hath made him a liar, because he hath not believed the testimony, which God hath testified concerning his Son. And this is the testimony, that God hath given us eternal life; and this life is in his Son. He, who hath the Son, hath life; and he who hath not the Son of God, hath not life."

Reader, have you the testimony in yourself that the word of God is true, and that Jesus is the true Savior? Does THE SPIRIT WITH THE WORD bear witness with your spirit that you are one of the children of God? Blessed witness! Keep it, and read your title clear; so that you can say, "I know on whom I have believed." It is the seal of God unto the day of redemption.

We propose to show why the scriptures may be called by Jesus "my two witnesses." We will endeavour candidly to consider Brother Davison's objections, and leave it with our readers to judge for themselves which view is the scriptural one. May we be guided by the one Spirit into all the truth of God's word. The Judge standeth at the door.

## More Light.

Rev. 13: 2. "And the dragon gave him his power, and his seat, and great authority."

Now to whom was this authority, power, and seat given? Surely it was the Papal beast, or Rome in its Papal form. As much has been said on this subject I need say but little as an introduction.

The "little horn," (Dan 7: 8,) was not a horn on the Papal beast till he was given the seat of the dragon, Pagan Rome. This seat was the city of Rome in Italy, as all know. History informs us that in the month of March, A. D. 538, the armies of Justinian entered Rome, conquered the Ostrogoths and drove them from the city. Thus the last of the three horns was plucked up before (not after) this power, so as to give the seat of the dragon to the little horn. This marks emphatically the commencement of the 1260 years of Papal supremacy. If one doubt remains as to the starting point, the termination of the 1260 years proves it correct. It is a well known fact that on the 10th day of February 1798, Berthier, one of Buonaparte's generals, entered the city of Rome, and took the Pope prisoner on the 15th of the same month. He shut him up in the Vatican, from whence he was taken to France where he died in exile. This ended that power the Pope had received to put the saints of God to death; and this marks the end of the 1260 years, proving that the year 538 is the correct starting point. We want the starting point of the time recorded in the 12th chapter of Daniel's prophecy, and here we have it, we think, established beyond successful controversy.

Then taking the starting point at 538, we find Daniel's 1260 years to end in the year 1798, as we have shown.

Daniel gives another number—1290 days, or years. Now mark—he does not give another starting point. All the starting point we have is the one given before, viz., 538. This would end the 1290 days in 1828, when we understand the book of the vision that had been sealed up to the time of the end was opened or unsealed. About this time one McCorkel commenced writing on these prophecies of Daniel, from which date many began to "run to and fro" and knowledge began to increase rapidly on this subject. Thus far we find the prophecy in the past. Now Gabriel sums up the whole time to Daniel. He tells him that at the end of 1335 years he (Daniel) shall be blessed, and shall

stand in his lot. Thus he will stand with Job in his flesh and see his Redeemer for himself and not for another. Now as we have but one starting point given, we must of necessity commence the 1335 days with the year 538. This would end in the year 1873. Now if there is any discrepancy up to this date, (1873,) will some one please point it out, for it is the truth that sanctifies and will prepare us to meet the Lord.

JOHN REED.

## Proposed Conference in Iowa.

Dry Creek, Linn Co, Iowa, July, 10th, 1865.

BROTHER:—We were happy to read in the last No. of the Hope a proposition from Bro. Davison, to have a Conference appointed to be held at Dry Creek, commencing on the 30th or 31st of August next. Whereby, in behalf of the church, extend a cordial invitation to the brethren to hold a conference with us at the time stated by Bro. Davison,—substituting Marion for this place as we now hold all our meetings there. We hope that if the brethren approve of such an appointment, that they will realize the importance of having a good meeting on that occasion, and contribute atleast their presence for such purpose. M. N. KRAMER.

I was at Fairfield, Iowa, last week, and baptized one. Had the Lord's supper, and a good time generally. The brethren there will do their part for the Hope.

SAMUEL DAVISON

"That it [the Bible] is to be understood as literal as it can be and make good sense;—and that in every case where the language is figurative, we must let the Bible explain its own figures. We are in no case to be allowed to speculate on scriptures, and suppose things which are not clearly expressed, nor reject things which are clearly taught.—WM MILLER.

## A NEGRO PREACHER'S ILLUSTRATION OF FAITH.—

"Bred ren," he said, in his broken way, "whatever de good God tell me to do in dis blessed book,"—holding up at the same time an old and evidently much-read Bible,— "dat I'm gwine to do. If I see in it dat I must jump troo a stone wall, I'm gwine to jump at it. Goin' TROO it belongs to God—jumpin' AT it longs to ME."

Final perseverance alone insures final salvation. RECEIPTS.—M. N. Kramer \$1,50, H. Marsh 50c

## An Appeal for the Hope.

We print the 'Hope' for scattered ones,  
Who seldom preaching hear;  
Proclaim the news in trumpet tones,  
"THE SAVIOR'S ADVENT'S NEAR!"

Iowa calls, Wisconsin too—  
Vermont takes up the strain;  
New Hampshire says she wants a few,  
Anon we hear from Maine.

And every state, both East and West,  
Say "We mid darkness dwell,  
Yet feel we're by your paper blest,  
"THE HOPE OF ISRAEL!"

Who now will help us on our way,  
The 'good news' to proclaim?  
Furnish the means—and take their pay,  
When Jesus comes to reign?

Give then 'the word' to each lone one,  
And you'll receive reward,  
And hear the blessed words—"Well done!"  
From your soon coming Lord!

HARP ON THE WILLOW.

## Freedmen.

A missionary in Beaufort, S. C., gives the following account of his first Sabbath among the freedmen:

I can never forget it. It is a most memorable day in my pilgrimage, so far as my own feelings are concerned, at least. Let me briefly review it. Sabbath School at eight A. M. As we entered the church we saw that some hundred and fifty of all ages were present, and were engaged in the work. They were singing, with full clear voices, "Oh! I'm glad I'm in this army"—a song most dear to my heart for its associations with the past. My own dear boy used to tune his bird-like voice with it while he tarried with us. Then came the lessons. Each one had a book of some sort—a primer, a spelling or question-book—and was trying to spell out the words. A few classes could read the New Testament. The teachers were all blacks, but a short time since set free from the prison-house of slavery. A great many bows and smiles were given us as we entered. I sat down and surveyed the scene: called up the past—how the light of life had been withheld from these dark minds; the history of their wrongs; and then the wonderful events by which deliverance came at last. I thought of twenty-five years past of prayer and labor that the shackles might fall. Here I saw the answer. My heart was full. I could but bow my head, and give vent to my joy and gratitude in a flood of tears.

At eleven A. M. came my first effort to preach to them. They were earnest listeners. They understood, and the momentous truths of the glorious gospel seemed to penetrate the hearts of many. In the afternoon we had a funeral sermon, by an ex-slave. I have heard many at the North not one whit better than that. It contained gospel truth, uttered with vehement earnestness and deep feeling. It was, however, fragmentary, disjointed and jumbling, and uttered in negro dialect. The house was full, and the feelings of the five hundred learners ebbed and flowed with the speaker's. Toward the close he paid a touching tribute to President Lincoln for

having made so many of them free. Then he referred to those of us who had come to care for their souls, and to teach their children. "For distressing I now see and hear have I prayed and prayed a thousand times in the woods alone. It makes me tink of ole hymn:

"How blessed are our eyes,  
Which see the heavenly light," etc., etc.

He made an earnest appeal to the people to hold up our hands by prayer and earnest co-operation.

In the evening the house was again crowded to overflowing. Some thirty soldiers present. After a short address to them and to the blacks, liberty to speak or pray was given. All were ready and in earnest. By invitation six came forward, desiring the prayers of the church. I cannot read the heart, but I believe God was showing them their sins, and leading them to feel after him, if haply they may find him. Truly God was in the midst of us. At the close my hand and arm took such a shaking and squeezing as they never got before. Blessings for coming to preach Jesus to them, were showered upon us, as if we had descended from some better world, and were ourselves something else than the frail flesh and blood that we are.

Thus ended my first Sabbath in Beaufort. I retired to rest, thankful for the past and the present, and hopeful for the future. Will not our praying friends remember us and this people?

Who of our brethren will go and preach to the Freedmen?

Says the Chicago Journal:

"Crime is rampant in Chicago. It is impossible to doubt the fact, and it is folly to disguise it. Indeed we could not disguise it if we would. \* \* \* There is something for us to fear nearer to us than any rival city or any envious commercial competitor. It is in our own midst. Our enemy is within our own walls. He is powerful, and as industrious as he is powerful. His name is crime. He loves darkness better than light, because his deeds are evil; but he walks abroad by day because he has learned audacity from success.

"Our local columns teem with highway-robberies, house breakings, pocket-pickings and the marvelous achievements of the 'confidence' sharpers. The curtain of night is scarcely down before the villians are abroad and busy. In the early grey of the evening, on the most frequented avenues, the honest and unsuspecting citizen is hugged to silence in the arms of one garoter, while the fingers of another lit his watch from its fob and his purse from its pocket."

Another exchange says:

"A school was recently opened near Zanesville, Ohio, where burglary, pocket-picking, gambling, counterfeiting, etc., were actually taught. Quite a class of young boys had been organized when the existence of the 'institution' was discovered and at once terminated."

## CHILDREN'S CORNER.

### Hymn.

1. Little children, love each other;  
Tis our blessed Savior's rule;  
Every little one is brother  
Too his playfellows at school
2. We are all children of one Father,  
The great God who reigns above;  
Shall we quarrel? No! much rather  
Be like him—all love.
3. He has placed us here together  
That we may be good and kind,  
He is ever watching whether  
We are one in heart and mind.
4. Which is stronger than the other?  
He must be the weak one's friend  
Who's more playthings than his brother,  
He'll delight to give and lend.
5. Selfish children's bad behavior,  
Shows they love themselves alone;  
But the children of the Savior  
Say not anything's their own.
6. All they have they share with others,  
Give kind looks and gentle words;  
Thus they live like happy brothers,  
And are known to be the Lord's.

### Stories for Children. No. 3.

MY DEAR CHILDREN:—We must take our place in the Corner again, and I will tell you another story, I find in the good Bible. I hope you have learned the good verses, and remember about Adam and Eve, and the beautiful garden, and how they were driven out of it, because they sinned, and how they had to work and sweat to get their bread. And all about wicked Cain, and good Abel. I am now going to tell you about two very good men. Their names were ENOCH and ELIJAH.

ENOCH lived away back before the flood, and was Adam's great, great, great, great, grandson. Here you can count four greats. He was the seventh from Adam.

ELIJAH was a prophet of the Lord, and lived a great while after Enoch, in the days of the kings of Israel and Judah. They both loved the Lord, and obeyed and pleased him so well that God took them alive right up into Heaven. So they did not have to die, and be buried up in the ground. They were changed in a moment, and had most beautiful bodies given them, which are also so strong and healthy that they will never die, or be sick any more. O, they are so happy! all the time praising God. They do not wish to come back to this poor world, and see all the wicked men and women, and

naughty children.

And now, my dear children, would you not like to go to heaven without dying? Well, Jesus is coming soon, and is going to take all the good folks, and all the good children, out of this world, and carry them to a most beautiful place, and then he is going to burn up all the naughty children, and all the wicked people. O my dear children, how you would cry, if you should be left behind! Well then, you must go to the good God, and ask him, for Christ's sake, to forgive your sins, and give you a new heart. Go away alone every day, and kneel down, and ask Jesus to pity you, and help you to be good, and remember what he has said about little children. It is this,—“Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.”

And now children, I want to hear from you, and know whether you remember what I write, and learn the good verses. Those of you who are old enough, must write some good little letters for the “Corner,” and be assured they will interest your  
GRANDMA.

—I want to speak a few words to the older children of the families who take our little paper. Your parents are looking, many of them at least, for the second coming of Jesus Christ. It is their earnest desire, and daily prayer, that God would bless their children. They want you to be happy in the Lord. When they see you indifferent and careless about your salvation, they feel unhappy, and they can't help it, if they are happy in the Lord. You doubtless would tell me you love your father and mother, for this is right. Well if you love them you should be careful to do all you can to make them happy. Those of you who are minors, are to obey them. But you never can out-live your duty to “honor your father and mother, which is the first commandment with promise; that it may be well with thee, that thou mayest live long on the earth.” Yes, if you become Christians, and are good and kind to your parents, it will make you happy now; and though in these last days you cannot expect long life in this world, yet you may hope for that which is better—eternal life in the “world to come.” If you are not Christians, and have disobeyed your parents and not cared for them as you ought the first step toward religion is to “cease to do evil and learn to do well.” “The fear of the Lord is the beginning of wisdom.” Tho' most of you are strangers to me, we feel acquainted with you as our readers. We earnestly desire your welfare. Your parents are, many of them, Sabbath-keepers. They wish you to keep the Sabbath with them. The fifth, as well as the fourth commandment of God, requires you to do so. If you will seek the Lord He will forgive all your sins, and give you a new heart to do right in all things. So may it be.