

J. P. Krasner

THE HOPE OF ISRAEL.

WATERVELIET, MICH., FEBRUARY, 22, 1865.

NO. 1.

Our Name.--A Suggestion.

Marion, Iowa, Jan., 1865.

DEAR BRO. DILLE:--It appears that the time has come, when we are called upon to express ourselves in regard to the taking a name, to distinguish us from other religious sects, or denominations. And it appears conclusive to my mind, that if such name is adopted, that the name itself, should be indicative of our faith. And as suggestions upon this subject are invited by the Committee appointed at the Conference at Portland, upon this subject, I feel free to suggest that the name **FREE SEVENTH-DAY ADVENTISTS** would indicate our peculiar views, and religious tenets. The name Adventist, must necessarily attach to us as a religious people. It matters not what name we take, we are in fact Seventh-day Adventists; and it is in this blessed hope of the soon coming of the great Head of the Church, that we rejoice continually, day and night, before the throne.

The same arguments that apply to the name 'First Born,' are also applicable to the name 'Seventh-day Advents.' And the term 'Free' has a very natural signification in this connection. **FREE** to worship God according to the dictates of our own consciences, enlightened by the word, and guided by the Spirit of Truth. **FREE**, in the liberty wherewith Christ has set us free. **FREE**, recipients of a free Gospel, and heirs of a free salvation, through our Lord Jesus Christ. **FREE** from all the traditions and inventions of the men of this generation. **FREE** to interpret the scripture according to its original literal meaning. **FREE** from death, and him that hath the power of death, which is the Devil. And this freedom is enjoyed through, and by the advent of Jesus, for it is at that time that we receive the crown of righteousness, which the Lord will give unto all them that love his appearing.

And as it is at this point of the world's history that we are to look for the consumation of our hope; and as the signs that portend this grand and sublime event are being fulfilled in our midst, and under our observation, it appears to me to be the most natural thing in the world that we should adopt a name significant of our peculiar faith. The name "Free Seventh-day Adventists," is a name fraught with the tenets and long cherished errors had to be laid aside;

interest of earth, and a name that must ever be dear to those that "keep the commandments of God and the faith of Jesus," and live in the fond expectation of seeing our Lord descending in all the glory of the Father, attended by all the holy angels.

Brethren, speak out on this subject. Let us have a general correspondence before we adopt any name. And let us live humbly before God, so that he will give us a free, or an abundant entrance into his everlasting kingdom, at the advent of his dear Son.

V. M. GRAY.

An Experience.

Waterveliet, Jan., 25th, 1865.

DEAR BRETHREN AND SISTERS:--Yesterday I, with several members of our little band, went out to Bangor, where we met a goodly number of our brethren and sisters, and, for the first time in my life, I was present at a communion season among the Advent people; and I am free to acknowledge that it was to me one of the happiest seasons I ever enjoyed. There I saw the humble followers of Jesus, moving forward in his own footsteps, obeying his commandments, regardless of what the world might say of them. And then, too, the warm exhortations of the servants of God, to which we listened, were, indeed **PROFITABLE** to my soul.

But, dear brethren and sisters, I shall have to confess, right here, that I **HAVE** been somewhat prejudiced against the Advent people; but about two years ago, I began to learn more of their belief, than I had formerly known. All was new to me, for I had been raised an Episcopal Methodist. But as one idea after another was presented to my view, I gave it consideration, and commenced reading my Bible more thoroughly, to ascertain what foundation they had for their faith. The result was that I soon became convinced the **SEVENTH** day was the **TRUE** sabbath, and that to labour upon that day, would be to violate one of God's commands. Next I was convinced that God would hear the prayer of his children in behalf of the afflicted, that he would verify his promise unto them in this respect.

And thus one after another of my deep rooted, and long cherished errors had to be laid aside;

and I thank God to day that he ever enabled me to see the fruit. And I can truly say that though many of you, all my prejudices have long since disappeared, and left but the clear conviction, that here is a people that are keeping "the commandments of God, and the faith of Jesus."

And I have felt, for several weeks, that it was my duty to make this acknowledgement, through the columns of the 'Hope'; but I shrink from the idea of having my name appear before the criticising gaze of the public, as the author of such an article as this. But I have come to the conclusion, from this time henceforth, to live humble before God, doing every known duty in his fear, whether it be public or private. And although he has given unto me but one talent, I am just as responsible for the improvement of that ONE, as if he had given me TEN. I have also to confess that even since the true light broke into my mind, I have not loved as near to God as I should have done. I have not always been willing to deny myself and follow him, but I have at last made up my mind to unfurl my banner to the world, that all may know the position I occupy. For surely I must own Christ, or he will not own me.

God is not slack concerning his promises. He has promised to heal the sick through the prayer of faith, and HE WILL DO IT. This I have tested. The hand of affliction was laid heavily upon me. My body was racked with pain, and my strength almost exhausted. But the prayer of faith brought immediate relief, and I felt truly to praise God.

O that I could influence some poor sinner to come to Jesus, while he yet retains the mediatorial seat! for soon, GOD ONLY KNOWS HOW SOON, we shall have no mediator! and the door of salvation will be closed! Oh! it seems to me, as I contemplate the awful condition of such as know not God, when Jesus shall appear in the clouds of heaven, that I would be willing to labor in any position, wherever it might please God to place me, as long as I remain here upon God's footstool, if I could win one soul to Christ. Oh! dear sinner, (if this meet your gaze,) if the certainty of the awful doom that awaits the ungodly, is not sufficient to constrain you to forsake the pleasures of sin, which endure but for a season, and turn to God, who is able to give you everlasting life, then think, I entreat you, of the love of Jesus, how he freely gave up his own life for the saving of such as you, and be won by the loving-kindness of that Savior who now sits at the right hand of God, pleading with him to

spare you a little longer! If this should meet the gaze of any whom I have ever injured or grieved, I can only say it was not intentional, for I harbour no ill will toward any creature which God has made. Forgive, and pray for me that I may be an overcomer, and worthy of a place in the New Jerusalem.
LUCINDA E. YOUNG.

A Good Letter from Br. Shortridge

Kamases, Ill., Jan 27th 1865:
Bro. CRAWMER, Sir:—Often have I thought of and as often shrank from the task, of writing to you, on the subject of the aspect of matters and things in general, as they appear to me in reference to the cause of truth, as it is being developed by the commandment teachers,—and as I humbly trust, commandment keepers.

Let me say to such, Yours is the cause of God. Then faint not, though wars and rumors of wars, are heard in our beloved land.

Although I am halting by the way, I love to hear through the "Ho; e." of the efforts and sacrifices that are being made for the truth. As a looker on, a listener, I am led to the conclusion that there is a great want of energy, and unity of action, or there must be a screw loose somewhere, to use a homely figure. Why is it that the little paper languishes, and wants material aid? It is not because there is not means in the hands of those who claim to believe in the keeping of the gospel and commandments both. I know that I am as poor as any, or nearly so, am largely in debt, still I could do a great deal more for the cause of truth, if I had the will. O shame! stewards, hand over, before Jesus comes, and cuts you down, as violators of the tenth commandment.

Do you answer me in the language of Paul, in Rom II: 21. Well; I am guilty, and have no excuse. Do as I tell you, and not as I do. I am sorry that such is the truth. And more than that, I am sick, and tired and discouraged, at hearing men and women, talking about Jesus coming, and still making no more sacrifice than those who do not believe that Jesus will ever come. Do you answer that I should cast the beam out of my own eye? Very good. I am guilty. Does that mend your case?

Now, dear friend, let me suggest, that we all take hold of the great work of self denial, self examination, and reform. Pray for me, that I may be the example, to those who are halting, and starving by the way.

A Discourse from Bro. Reed.

DEAR Bro. DILLE:—I have just been thinking what Paul meant when he said, "I die daily."

The same idea is set forth in many places in 'the word.' In the 6th chap. of Romans, after speaking to them of baptism, at the 6th vers. he says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

First, we want to understand, who the old man is, of whom Paul speaks. Second, How is the old man crucified? Third, The consequences of not crucifying the old man.

1. Then, we enquire, "Who is THIS 'OLD MAN'?" In Gal. 5: 19, Paul says "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, AND SUCH LIKE, of the which I tell you before, as I have also told you in time past that they which do such things shall not inherit the kingdom of God."

Now we understand Paul to teach, in this chapter, who the old man is, that must be crucified, to wit, the works of the flesh." Evil habits, lusts &c., of the natural man, which Paul says is of the carnal mind that is not subject to the law of God. And here he gives 17 characteristics of the old man. And to get the whole of the old man, he adds, "AND SUCH LIKE," which includes every evil desire, thought, and feeling of the carnal mind, or old man. Here Paul not only includes the things specified, but ALL SUCH LIKE.

Now, I want to say a few words right here, on the use of tobacco. The 3d item that Paul here enumerates, is "uncleanness." Now when I used the filthy weed, I used to say, (when I was buffeted for my fault,) that the "uncleanness," here spoken of, was of words and desires of the heart, and not of works of the flesh. But Paul destroys all such arguments, when he says, "such like things." When he speaks of "uncleanness," and "such like things," I must confess, if the use of tobacco is not like uncleanness, I do not know what it is like. Hence, I conclude its use comes within the scope of "such like things," that Paul says, "they that do them cannot inherit the kingdom of God." MARK THAT!

But, I think I hear some one say, "Stop, stop, Brother Reed! You don't mean to say that all who use tobacco will fail of entering the kingdom of heaven. By no means. But this I do

say, I believe the time has come, that the minds of God's people should be called up to this subject. We must have our lamps trimmed and burning, and Paul declares that "the old man must be crucified."

But, 2dly, How is OUR OLD MAN CRUCIFIED? Crucifixion, then, is putting to death on the cross. If we take up our cross daily, as we are commanded, we hold nail "the old man" to it, and there let him die. Or, in other words, we must crucify the old man, with the affections and lusts. Now the appetite that is formed for using tobacco, or any filthy, useless habit, must be tormented, or crucified, and finally put to death. But while we feed this appetite with tobacco, or the appetite that is formed for intoxicating drink with whiskey, we cannot be said to be crucifying the old man.

Brethren, Paul says, at the 24th verse, that they that are Christ's have crucified the flesh with the affections and lusts." Now let us all look and see where we stand. Paul says, "If any man have not the Spirit of Christ he is none of his." Let us not be afraid to investigate. Let us talk over the matter, for I do feel deeply interested in this subject. And now let me ask a few plain questions.

Are there not plenty of professors of religion that use tobacco? Yes, and plenty of ministers who do so. And now I want you to ask yourself, Does it help a minister to be spiritually minded? There is such a thing as heavenly mindedness. And there is such a thing as living in the Spirit, and walking in the Spirit. And there is such a thing as holding communion with God daily. But in order to hold communion with God, we must have clean hands, clean lips, and a clean heart and conscience. Yes, the whole man must be undefiled, if God dwells in us, and we in him. And say, Does the use of tobacco in any way help us to be thus clean and pure before God? If not, let us begin now to "crucify the old man with his deeds," lest the Master coming suddenly, "find us sleeping."

Alegan, Feb. 1st. JOHN REED.

[TO BE CONTINUED.]

Bro. REED writes, "I have by the goodness of God, been enabled to save one more dollar for him; and I send it to you, to be expended as he may direct. Dear Brother, pray for me, I feel there is a great work for me, to do somewhere. O may the Lord direct, and I will try to obey."

shall be recompensed at the resurrection of the just." Go to Luke, 14th chap., and learn how important it is for us to humble ourselves, and have our hearts filled with charity, that through love to God and to poor suffering humanity, we may be constrained to do our whole duty, in the fear of the Lord.

I find that when I try myself by the word of God, I am found wanting. Although I never in my life turned away a hungry man from my house, yet, when I have made a feast, I fear I have been partial. If I have shown partiality, may the Lord forgive me. Pray for me, that I may hold out faithful and meet you all in the earth made new. Also pray for my brethren and sisters that meet with me every sabbath. We have stood here alone 3 years, and I don't think we have missed meeting on the sabbath, six times in the 3 years.

Where is Bro. Shortridge? Is it possible that you can be contented to stay at home? a man with all the energy of soul that you have. Brother, we beseech you, in the name of our Master, "gird on the whole armour," and come up to the help of the Lord. We believe time is growing old, and fast rushing to his eternal sepulchre. Come and help us in Fairfield, and we will do the best we can for you.

Brethren, can't we have a conference in Iowa next Summer.
L. W. MURPHY.

The Sabbath.

BY CHARLES BURLINGHAM.

"I was in the Spirit on the Lord's day," said the beloved disciple. "The Son of Man is Lord even of the Sabbath day." Matt. 12: 8

Now, setting human opinion aside, and taking Divine testimony, I ask, WHAT DAY IS THE LORD'S DAY?

In Isa. 38: 13, the Sabbath is, by the Lord, called "my holy day." The word used to designate the Lordship of Messiah is frequently used for the Divinity, without distinction of Father and Son. The Lord's day is clearly, from this testimony, the Sabbath day.

It did not end with the Jewish dispensation; for we learn from Isa. 56: 1-7, that it was to be observed by the 'sons of the strangers,'—others beside the 'outcasts of Israel.' Gen. 2: 1, 3. Ex. 20: 8-11. Matt. 5: 17-19.

Every enactment relative to the religious observance of the first day, originated with the Popes, or potentates of Rome, or those who in this matter sympathise with them. But every

enactment that ever originated in heaven, relative to keeping the Sabbath, confines us to the seventh day. "The seventh day is the sabbath of the Lord thy God." The above I solemnly believe is the exact truth. * * *

Matt. 28: 12. "In the end of the Sabbath," (not after the Sabbath was ended, as most all would have us believe,) but as the Sabbath was drawing to a close, and the first day about to appear—in the evening. Mary Magdalene and the other Mary knew all about the events that had transpired. I think they knew all about the trial, and the crucifixion. They understood something about his laying in the grave three days. They knew well that it was at the close of the day that his body was put in Joseph's new tomb. And you will see, by reading Matt. 28 they were on the spot, and at the right time to see the earthquake, "for the angel of the Lord descended from heaven, and came and rolled back the stone." Their eyes seemingly were held for a short time, and when astonished at what they had seen, the angel said unto the women, "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here: for he is risen." Bless the Lord, O my soul! This is not my testimony. But in the end of the Sabbath, the angel declares that Jesus came out of the grave. Not on the first day of the week, as the great mass believe. Not one single text can they give to prove his resurrection on the first day of the week. So these Marys turned to go, but were hapily disappointed, meeting him whom their souls loved, at the closing of the Sabbath day. Idle words these if there was no sabbath. Matthew knew what his business was. They had no other day that they called the Sabbath, but the seventh.

From the day of Pentecost, to the close of the third century, the Christians used to meet every day to worship the Lord. Until lately I have not understood the Apostle Paul, in Heb., 3: 13. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin." The point is this,—Not only were they to meet on the Sabbath, but every day in the week. I find too, that mortal arm was not long enough to fix the hours of worship in those days. Is it any wonder then, that the church is where she is?

They began their day at about six o'clock, sun setting. Mark—The two disciples had been at Emmaus, seven and a half miles distant from Jerusalem, when the first day was far spent. Jesus went in to tarry with them, and made him-

self known to them, in the act of breaking bread. Then they returned seven miles and a half, to Jerusalem, found the disciples, and while they were announcing the resurrection Jesus himself came in. Jno. 20: 19. Luke, 24: 29, 33, 36. Then, eight days after, he met them again, Jno. 20: 26, which must have been on the second day of the subsequent week.

Paul met the disciples on the first part of the first day, answering to our Saturday night—preached all night, till the break of day, and then departed or set off on his journey Acts 20: 7. If he had met them on our Sunday night it would have been on the Jewish second day. Then he did not keep that first day as a sabbath. Those who dream that he did, only give evidence that they are so far, drunk with the wine of Papal Rome. My feelings were inexpressible, when I saw this, the truth. Thus easily is the wind taken out of the sails of those who sail unwittingly, under the Pope's sabbatic flag.

[CONCLUDED IN OUR NEXT.]

From Bro. Cottrell.

BRO. DILLE:—I have received 5 No's of the first volume of the Hope, and am glad to hear from some I have not heard from for a number of years, such as J. C. Day, H. S. Case, P. G. Pitts, &c. I hope the paper will be the means to help swell the loud voice of the "Third Angel's Message."

Yours in the patience of the saints,
Mill Grove, N. Y. S. G. COTTRELL.

DONATIONS, & OTHER RECEIPTS.

E. G. Branch Eli Willey, Tho's Hamilton B. F. Burdick, each \$1. Tho's Wilson \$1.25. Bro. in Philadelphia, \$1. John Reed \$1, A Friend 50 cts. S. G. Hancock, 50 cts. S. G. Cottrell \$1.25, D. Overton \$2, E. P. Goff & wife \$5, E. N. Fuller \$1, I. J. Perkins \$2.25. Samuel Everett \$4.00, Lydia H. Prescott \$1; A Sister 50 cts. The "Widow's Mite" we credit on 'Hope,' for 1865. Wm H. Ashley 50 cts.

We expected to have had a new supply of Hymn Books before this, but we are assured that they will be along in a few days. The Sabbath Tracts were delayed, but are now on the way.

About 100 are said to have been converted at the recent protracted effort of the Freewill Baptist in Waverly.

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Our thanks are due the brethren for the liberal donations, noticed in this number. We are hapy to inform them that we are well supplied with paper, and every prospect brightens as we advance. Board and wages are yet behind.

PREACHERS COMING WEST—Bro. J. C. DAY, of South Ashburnham, Mass, wants to rent a small farm for his boys to work. He is a carpenter, and wants to be where there will be a demand for his services in that line.

Bro S. C. HANCOCK, and Bro. BURLINGHAM, also think of coming. We hope, and pray that they may all be here in time for our Spring Conference.

We have not, until to day, been able to get our little press repaired, hence the print of our paper has been so poor, that it has made us not only feel ashamed, but sick of the business. We can't blame the brethren for finding fault. We hope, however, they will bear with us as patiently as possible, until they see fit to release the writer, and employ a better hand.

The prospect of the Hope were never as promising as now; and there is no necessity that it shall prove a failure. Should we be permitted to retire from the responsible station we now occupy we shall still wish the little sheet all the success which a good paper, devoted to a good cause, deserves.
H. S. D.

And to Bro Cranmer I say, send out the terms for publishing the 'Hope' weekly, and on a larger scale, if you think you can succeed. I will give \$5,00 for the first year, and, if necessary, \$5,00 for the next. You understand that!

Thy unworthy friend,

ELIAS W. SHORTRIDGE.

From Bro. C. I. Deyo.

BRO. GRANT:—It having been a long time since I have written anything for the Crisis, I thought I would pen a few lines to let the scattered ones know what I am doing in my Master's vineyard; for I believe we all have a specific work to do. In the first place I feel as though I had a confession to make through the columns of your valuable paper. In 1860, I embraced the doctrine of the soon coming of Christ, sleep of the dead, and destruction of the wicked, through the instrumentality of my brother, J. P. Deyo, who now sleeps in Jesus and Cousin Eld. P. S. W. Deyo, of Iowa. About that time, I united with the CHRISTIAN denomination, with which people I am connected at present. However, I preached the doctrine with much zeal for about a year. My peace was like a river while I advocated the truth. During that time I became acquainted with the "Seventh-day Adventists," or "Free Sabbath-keepers," as some call them, and found them to be rigid sectarians. They had in their estimation, THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH. Being young and inexperienced, I thought, if this is Adventism, I want nothing to do with it; hence, I ceased preaching the soon coming of Christ, and kindred doctrines, in which I am satisfied I did very wrong. "O tell it not in Gath."

[World's Crisis, Vol. XX, No. XIX.]

REMARKS.—This is his confession in the 'Crisis.' And we will tell you what it was at Liberty Corners, in the presence of Bro. P. S. W. Deyo, and others, during his protracted effort in that place.

He said he was convinced of the truth of this doctrine by the same individuals mentioned above. One evening after preaching, when liberty was given for remarks, Bro. C. I. Deyo rose up, and said, "I have not risen up here to add anything to what has been said, but to make a confession, of which I am ashamed." He said that, through the influence of friends, who told him if he did preach that doctrine he would be unpopular, and would not get a hearing; and that finally his father told him he could

not get a support, if he should preach the Advent doctrine; and thus, being advised by older heads, who ought to be fathers in Israel, he took the course he did.

This was not done in a corner. You have now the two confessions, in substance. Judge between the two. We mention this, not with any ill will towards Bro. Deyo; but as we are the Adventists to whom he refers, (for among us he commenced his first labors,) and we are not willing to take anything upon our shoulders that we are not guilty of, especially such a crime as turning a child of God out of the path of duty.

From a brother, seeking after truth.

A. S. TUTTLE.

DANIEL TIFFANY.

A Bible Lesson but Seldom Heeded.

Fairfield, Iowa, Feb. 5th, 1865.

DEAR BROTHERS AND SISTERS:—Jesus says, "Whosoever exalteth himself shall be abased." How is it with those who patronize the Hope? Have we become exalted? God forbid. O may we be an humble and contrite people, that the blessing of the Lord may rest upon us, that we may be exalted 'in the day of God Almighty,' to an inheritance in the kingdom of God.

Brethren & Sisters, let us try ourselves by the word of God, and see whether we are laying up treasure for time to come, or no.

Jesus says, "When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee." It appears that those who do these things that Jesus tells them not to do, need not expect to be rewarded with an inheritance in the kingdom of God; for they have become partial, and gratify their own feelings, to the subversion of God's word. O that God may keep us humble, and guard us against the suggestions of the great enemy of man!

When I look around, and see how some of the members of the popular churches do, I am made to cry out, and say, Lord, save thy children from this delusion, and keep them humble. I see members of the popular churches, in the town of Fairfield, making feasts every week. And who is invited? The rich and self exalted. God has said they shall be abased for acting to the reverse of the instruction given.

Dear Brethren & Sisters, when we make a feast, let us "call the poor, the maimed, the lame, the blind," for by so doing, Jesus says, "thou

Report, by Bro. Hancock.

Westerly, R. I., Jan, 30th, 1865.

DEAR BROTHER DILLE:—Last sabbath morning No 25 of the 'Hope' came to us, richly laden with good things for the hungry soul. In No. 23, I hear the question asked, Shall the 'Hope' live? My son responds, Yes! And I know that if we faithfully attend to our business, and trust in God, it will live in spite of all that can be done to crush it. I have the pleasure of adding to your subscription list. * * * The rest you may consider a freewill offering, for the benefit of the cause.

As there has not yet been much said concerning our last Conference at Portland, I will here present a short report.

It commenced, agreeable to appointment, Fifth day evening, Nov. 3d. Bro G. CRANMER gave us an interesting discourse on "The Perfected Condition of the Church." On Sixth-day morning, at 9 o'clock, we met for business. At 2 P. M., we again met and again endeavoured, by help of the Lord, to present 'the word of life.' At half past six, we had a prayer and conference meeting. And at half past seven, we had preaching by Bro. Cranmer. Sabbath, at half past nine o'clock, A. M., and half past six, P. M., we had prayer and conference meeting; preaching during the day and evening by Bro. M. E. CORNELL, myself, and Bro. L. L. HOWARD. First-day, at 8 o'clock, we had a business meeting. At nine, prayer and conference meeting. At half past ten, we had an excellent discourse by Bro. HOWARD, on "The Two Covenants." At noon Bro. J. L. PRESCOTT buried one dear soul in baptism. At 3 P. M., preaching by Bro. Cranmer. This, together with a business meeting immediately following, also, another one the next morning, closed our Conference.

The Tuesday evening following, we had a meeting at Bro. Parker's. The power of God was gloriously manifested in effectually healing two cases of lung complaint. One sister has since declared that she had not felt so well for years. Praise the Lord!

Notwithstanding all that the Lord has done for us, the Battle Creek mission in the East, has so far succeeded in winning over some that associated with us as to prevent the expected conference at North Berwick. We have, however, no reproaches to cast, but trust that in the providence of God, the way will soon be opened for us to have a conference in some other place. Truth may be crushed for a while, by those who have money and power to back them. But,

praise the Lord! if we humbly and patiently wait on him, these things will only tend to purify us, and make us seek more closely to him for help, and we shall see his pleasure prospering with us. Your brother in Christ,

S. C. HANCOCK.

Hartford, Dec., 8th, 1865.

BROTHER DILLE:—The following, selected from "Moore's Rural New Yorker," and slightly changed, I think well deserves a place in the 'Hope.'

Till He Come.

"Till he come."—O! let the words linger on the trembling chords;
Let the little while between
In this golden light be seen;
Let us think how heaven and home
Lie beyond that—"Till he come."

When our loved and weary ones
Sleep within their silent tombs,
Seems this earth so poor and vast,
All our life of joy o'er cast;
Hush, be every murmur dumb,
It is only—"Till he come."

Clouds and conflicts 'round us press,
Would we have our sorrows less?
All the sharpness of the cross,
All that tells the world is drear,
Death, and darkness, and the tomb,
Only whisper—"Till he come."

See, the feast of love is spread,
Drink the wine and break the bread;
Sweet memorial:—till the Lord
Call us round his heavenly board:
Some from earth, from glory some,
Savored only—"Till he come."

We're marching to the promised land,
A land all fair and bright;
Come, join our happy pilgrim band,
And seek the plains of light.

The Savior feeds his little flock;
His grace is richly given;
The living water from the rock,
And daily bread from heaven.

To Canaan's bounds he points the way,
And guides our feet aright;
A cloudy pillar leads by day:
A fiery one by night!

"Come with us, we will do thee good,"
Here is our heart and hand,
To meet you over Jordan's flood,
And share the promised land. [Sol.]

Bro. Deyo's Visit to Alamo.

Strawberry Point, Iowa, Jan. 19, 1865.

DEAR BRO. DILLE:—I thought it was due from me, a few lines concerning my visit at Alamo. When I arrived at Buchanan, at the General Western Conference, I heard that there was a strong desire for me to come, so much so, that quite a sum of money was raised to bear my expenses, which, of course was necessary. Altho' my way was hedged up, to go to the conference, I felt pressed to go, and at last went, as I felt a strong desire down that way somewhere. I found that duty demanded again to visit Alamo. On my arrival, Dec., 23d, I found all societies had prayed the Lord to send some one, that salvation might be proclaimed. To my surprise, but few took hold of the work with me. And yet the Lord blessed. For the first week backsliders were reclaimed. But, instead of this turning the minds of professors to assist, they worked the harder against me.

At the close of the week, I requested all who were without homes and wished one, if such a home could be made congenial with them, to come forward. Six came forward, and to my surprise 2 or 3 of your people helped compose the number. As I did not wish to divide or draw off from your people, I called a meeting, in which I learned some things that I much regretted. I heard your people there, without a covenant, or even register of names. I prepared a covenant, in which they were to make Christian character the only test of fellowship, and not making the first, or seventh day of the week a test question; also other items, I have not room to mention here. But I could not get them to adopt any system by which I could consolidate them. If they had, I should have left once more a pure church at that place, dwelling in love; for I should have begun at the stump, and had all fuses settled, or had unruly professors stand out in the world, as the place they ought to be. Notwithstanding all this that was against us, the work went on that week. I had the happy privilege of baptizing 4 happy converts into the death of Christ. But, if professed Christians would do as they ought to have done, the work would not stopped there. But as I had now remained two weeks, and that was long again as I intended to, I had to close.

Although I was urged to organize a church, I did not feel that I was warranted to do so; no one to preach to them as I proposed perhaps. What could I do? They had no home. Left as it were, among wolves, I finally took their

names, as the preacher's list, to watch and counsel them, by corresponding with them; and they are to assist each other on the way to the kingdom of God. Ten such I have at Alamo, that don't 'bow the knee to Baal.' I left them with a sad heart—never felt worse. I shall never see them again as I know of till Jesus comes. I would like to revisit; and would like to hold a basket or grove meeting there; and would try to come, if my travelling expenses was paid. But this perhaps cannot be done. Farewell dear one in the Lord. We are 400 miles apart. I am on the frontier of the West, battling for the right. Tears unbidden start. But be faithful: We are nearing home. That day hasteth greatly.

Yours, waiting for redemption.

PETER S. W. DEYO.

A Free Will Offering.

Philadelphia, Jan., 24, 1865.

DEAR BRO. DILLE.—“The Lord of the Sabbath” having prospered me, in the past week's labor, I feel it a pleasure and “delight”-ful duty to send you a portion of it, to aid the little “Hope of Israel” in its publication: and hope I may be enabled again, and again, to have the same privilege of greeting you, (as the publisher of THE HOPE,) with similar \$1 tokens of our Father's good will.

Your pilgrim brother, and lover of THE SABBATH.

Letter from Sister Ticknor.—\$3.75.

Marquett, Green Lake Co., Wis.

Hi S. DILLE, Dear Brother:—I have received two numbers of the “Hope of Israel,” and rejoice that I have been introduced to congenial spirits by this organ of communication. The Lord bless you indeed, and enlarge your coasts, and make your little paper a blessing to the “scattered” ones, and the world. Let us not sleep, as do others, but let us watch, and be sober, for the Lord will soon be revealed from heaven, and then will be truly known who are his disciples.

DIANTHA TICKNOR.

WANTED.—Proof that Sunday-keeping is any where sanctioned, by the word of God.

That the Bible anywhere says that man has an immortal soul.

Also, to know the number of square miles in the kingdom beyond the bounds of time and space. [Little Preacher.

J. M. Brewer

THE HOPE OF ISRAEL.

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

VOL. 2. WYVERLY, MICH., MARCH 8th 1865. NO. 2.

Good, True, and Welcome.

WYVERLY, Mich., 11th Sept., 1864.

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

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

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

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

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

Something about Israel's Hope.

So. Ashburnham, Jan, 21st 1865.

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

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

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

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

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

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

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

"Watch and Pray."

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

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

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

AMANDA L. KEMP,
Hartford, Mich.

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

The Name of the Church.

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

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

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

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

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

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

SAMUEL EVERETT.

[TO BE CONTINUED.]

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

John 20: 1.

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

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

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

What I write, I write for truth's sake; not for argument. H. CUSHMAN.
Flushing, Mich.

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

THE HOPE OF ISRAEL.

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

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

"Two Witnesses," by GILBERT STUART, in our next.

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

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

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

PAMPHLETS FOR SALE.

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Forgive the Repenting Brother.

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

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

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

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

The blessed Gospel is calculated to save those WHO WERE

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

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

But if our brother offend, What then?

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

day, and seven times a day turn again to thee, saying, I repent; thou shalt FORGIVE HIM. And the apostles said unto the Lord, Increase our faith. Luke. 17: 2, 4, 5. And in behalf of Christ's Church to-day, so say, Lord, Give us faith to act on thy blessed teachings!

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

Teach me to feel a brother's woe,
And hide the faults I see;
The mercy I to others show,
That mercy show to me!" II. S. D.

I have just returned home from Frowridge. We had a glorious time. Most all the brethren from Alamo and Origo were there, and one load from Waverly. The cause there is steadily moving. Bless the Lord! God Chasman.

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

But further: the first day of the week was not observed by any of the children of men, as a Sabbath, for three hundred years after the birth of Christ. Do you ask for proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the good lines to prove the affirmative of the proposition?—MORRON.

Good News from Casco.

Allegan, Feb. 14th, 1865.

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

How good it is to serve God! How good it is to confess our faults one to another, and to prepare to meet in the Kingdom. We have the privilege yet to make wrongs right. Let us all improve the time. Let us all see that we have not in our vessels with our lips, before the true midnight cry is given, and the sealing of God's people passes, when it shall be said, "Ho that is filthy, let him be filthy still; and he that is holy, let him be holy still."

I remain your brother in Christ, waiting for immortality. Joux Reed.

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

DONATIONS, & OTHER RECEIPTS.

Newton Wallen \$125, G. Cranmer, M. Ses Dunham, Mollie Taylor, each \$1.25.
Mrs Baldwin \$1, T. Waking 25cts.
L. L. Tiffany 25 cts.

BOOKS SENT.—Bro. Millard.

From Sister Everett.

Union, Iowa, Jan. 15th, 1865.

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

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

From a Lone One Far Away.

Chatfield, Minn., Jan. 14, 1865

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

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

Reply to M. O. B.

Lansing, Iowa, Dec. 11th 1864.

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

Now if the Bible had said that the black man, or the Negro, or the slave should be as though he had not been, then I would agree with B, and say that W. used the very language of the Bible. Obadiah 18 agrees with Jer. 10: 25, and with all the Bible writers. And the testimony of Jesus is, that all mankind will come up in the resurrection, "some to the resurrection of life, and some to the resurrection of damnation." And I believe it with all my soul. The punishment of the wicked is a banishment from the presence of God. Are we not taught by W, that this is the slave's doom? If their existence is cut off surely their punishment will be with the wicked and ungodly.

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

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

"The wages of sin is death."—PAUL.

Duty to Brethren who are Drafted.

South Haven, Feb. 19th, 1865.

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

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

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

"Which now of these three, was neighbor to him that fell among thieves? And he answered, He that had mercy on him."

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

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

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

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

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

I'll clap my glad hands and soar away,
Above the wicked throng,
To meet my Jesus in the air,
And sing redemption's song!
NEWTON WALLER.

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

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

The Sixth-day Night.

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

The Sabbath.

BY CHARLES BURLINGHAM.

[CONCLUDED.]

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

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

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

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

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

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

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

J. A. Kramer

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 1860?

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, Ps. xli. 22, and king 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—1. 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, (Isa. 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 a towards, 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 Me-iah. "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 Zerubbabel, 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 the 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 for give 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 tows 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 desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against 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 backslidden 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 remnant 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 preparation, 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 preparation 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.
JOHN L. STAUNTON, President.
HARVEY S. DILLE, Secretary.
HIRAM GOBLE, Treasurer.

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

BAND 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.—Chas 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 amount. 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. [Eg.

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,' 'children 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, Armenians, 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,

13,) 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.' Col. 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 reference 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 EVERETT.

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.

South 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. SHORRIDGE 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. Shorridge, 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 Messiah 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 Fairfield,” &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, 2865

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.

THE HOPE OF ISRAEL.

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

VOL. 2.

WAVERLY, MICH., APRIL 9, 1865.

NO. 4.

The One True Church.

I asked a holy man one day,
"Show me the one true church, I pray"
"Go round the world," said he, "and search;
No man hath found the one true church."
I pointed to a spire, cross-crown'd.
"It is false!" said he, and frown'd.
But merrily he had told me wrong.
I pointed to the entering throng.
He answered, "If a church be true,
It hath not many members, only few.
Alas! who is there understands,
God's temple is not made with hands?
Does water sprinkled from a bowl,
Wash any sin from any soul?
The priest arrayed in gown and bands,
Hath lying lips, and guilty hands."
"He speaks no error," answered I;
"He says the living all must die;
The dead in Christ shall all arise."
"This is the doctrine!" the good man cries.
"O Christ, the Lord, end thou my search,
And lead me to the one true church."
"I will," said he, "when man believes,
The holy scriptures that I gave.
The day has come in which you find
The remnant will be of one mind."
This I believe with all my heart;
Come Brothers, Sisters, have a part!

C. BURLINGHAM.

Original.

The Two Covenants.

BY I. N. KRAMER.

Laws, promises, and agreements, are called covenants, as the 'covenant of day and night,'—a law of nature. The covenant of the rainbow, in which God promises no more to destroy the world by a flood. Bargains and agreements between men are called covenants. The ten commandments are called a covenant commanded, being, in fact, a condition of obtaining the blessings of the everlasting covenant, particularly confirmed to Abraham by an oath, 'wherein God was willing more abundantly to shew unto the

heirs of his promise the immutability of his counsel." Heb. 6: 12-18.

"And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 12, 13. "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Gen. 17: 19-21. "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and will PERFORM the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." Gen. 26: 3-5. "He hath remembered his covenant forever, the word which he commanded to a thousand generations, which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance." Psa. 105: 8-11. & I. Chron. 16: 15. This covenant is one of the covenants of promises, and is yet future. This is illustrated by so many scriptures, that we can only quote a small portion of them.

Paul, having mentioned Abel, Enoch, Noah, and Abraham, speaks of Abraham's seed, and an innumerable multitude, adds, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a coun-

try. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb 11: 12-16.

Paul further tells of Moses, Gideon, Barak, Samson, Jephtha, David, Samuel, and of the prophets, and of others, who had various trials; that "these ALL, having obtained a good report through faith, received not the promise; God having provided SOME BETTER THING FOR US, that they without us should not be made perfect;" (Heb. 11: 25-40;) which perfection consisted in receiving the covenant. Heb. 10: 14, 16

When Paul was brought before king Agrippa, he said, "I stand and am judged for the HOPE of the promise of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night. HOPE TO COME. Acts. 26 6, 7

The very fact that the land of Canaan is now a desolation, is evidence that the promise is yet unfulfilled. God says, "It is a light thing that thou [Christ] shouldst be my servant to RAISE UP the tribes of Jacob, and to RESTORE THE PRESERVED of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa 49: 6. As Christ did not raise up the tribes of Jacob, nor restore the preserved of Israel, in the days of his flesh, we conclude he reserved this for an after work. That, after the tribes should be fully scattered into all nations, as they now are, he would raise up those tribes and restore the preserved; for which purpose God is now preserving Israel from intermarriage with the nations whither he has scattered them. "I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the DESOLATE HERITAGES." Vs 8. In the remainder of this chapter, Isaiah refers to the blessings of the everlasting life; that "the prisoners," (those in the grave,) and the living should be gathered to those blessings; declaring the impossibility of God's forgetting to remember Zion. Paul, referring to this, says, that, "If Joshua had given them rest, then would he not afterward have spoken of another day. There REMAINETH therefore a rest for the people of God." Heb 4: 8, 9.

Now, it is evident that this covenant to Abra-

ham, in its broadest sense, not only takes into consideration all the redeemed in the kingdom of God, but also the means of that eternal redemption by the atonement of Christ. "Now to Abraham and his seed were the promises made. He saith not, Unto seeds, as of many: but as of one. And to thy seed, which is Christ." Gal 3: 16. This is what was declared to Adam. "The seed of the woman shall bruise the serpent's head" "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." "Christ hath redeemed us from the curse of the law," "that the blessing of God might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal 3: 8, 13, 14. Speaking of the literal seed of Abraham, Paul says, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom concerning the flesh Christ came, who is over all, God blessed forever. Amen." It is therefore only in the covenant and promises made to Abraham, through the offering of Christ, that any one can hope for eternal life. And this cannot be obtained without conformity to God's moral character, for, "without holiness, no man shall see the Lord."

What this moral character and holiness of God is, may be found from the ten commandments of God. If these commandments do not teach God's moral character and holiness, then we have no knowledge of that character. It was in conformity with the principles of this law that God made man. When he said it was good, it is evident there was nothing that he despised; nothing contrary to his own character. Paul sums up the negative conclusion, that, "By the law is the knowledge of sin." As sin is the opposite of holiness, it is plain that by it is the inferential knowledge of holiness. And when it said that man "walked in God's ways," kept his commandments, his charges, and his laws, it is also plain that they well understood God's character, and the principles of his law; because those things opposed to God's holiness are pointed out by the law. "Whoever committeth sin, transgresseth also the law; for sin is the transgression of the law." Jno 3: 4. "Because the carnal mind is ENMITY AGAINST GOD: for it is not SUBJECT TO THE LAW OF GOD." Rom. 8: 7. "Therefore the law is holy." Rom.

7: 12 "But my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me ye that KNOW RIGHTEOUSNESS, the people IN WHOSE HEART IS MY LAW: fear ye not the reproach of men, neither be ye afraid of their revilings." Isa 51: 6, 7.

[TO BE CONTINUED]

About Taking a Name

Leicester, Dane Co., Wis., March 16th, 1865.

DEAR BRO. DILLE:—I have been a reader of the Hope for nearly a year: and have sometimes been very much encouraged to hope that we should some day be rid of the superstitions of a popular church; with these human organizations and creeds, as well as the dogmas which are propagated by the "mother of harlots." Yet I will not anticipate. But as there has been some signs pointing toward just such a movement on the part of some of the brethren, as there was on the part of some of the Review people, which step on their part, was the means of leaving out the little remnant which compose the subscribers to the Hope of Israel.

You are undoubtedly aware that the organization movement with them, was the cause which brought out the little company of, what you are pleased to style "free Sabbath-keepers," or what you sometimes call "the church of the firstborn." Bro. Kramer, from Iowa, was at the conference in Westport, in the Spring of 1863. He stated that there were brethren in Iowa, Illinois, Michigan, and other places, who could not go with the Review people in that movement, or, in other words, of organizing under the requirements of law: or so as to make a corporate body. That remnant that was left, are trying the experiment of publishing the Hope of Israel, as I understood, to subserve the interests of this scattered little flock of lone pilgrims, which hold that "the Bible and the Bible alone," is the rule of faith and doctrine. Is this your creed? is this the object for which the Hope is published? Is the Bible alone, the rule of faith and practice? Are there no leading spirits who think that they cannot go on to perfection simply by adding to their faith, virtue, knowledge, temperance, patience, brotherly kindness, and charity? If this is your only aim, I am with you heart and hand. I bid you God speed. But if there is a desire to become popular by making us a name, (which is the first step in my humble judgement, to break up the church) then you leave me behind. And alone I will trudge

along; alone will strive to reach the port of endless rest.

I see, since the Hope has been published, that there have been some who seemed to be anxious to know what the name is to be, by which we shall be known. Shall we be called the "church of God?" Shall we be called the church of "Free Sabbath Keepers? Or, may we not take the name of "church of the First Born," &c. I will answer for myself, and I hold no man responsible for my answer, but myself.

Question.—Are we a church?

Most certainly, if we are God's children; for the Lord adds all his children to the church. Then it becomes necessarily that we are the church of God, without any act on our part, but faith and obedience. We cannot even take this name, because it is a consequence which necessarily follows faith and obedience, and it is dictated by the Holy Spirit. I ask any brother or sister, is not that name enough?

But says one, are we not the church of Christ? And Christ is the "firstborn," consequently there can be no harm in calling ourselves the church of the First Born. Another says, It is a Bible name. Listen, Brother Heb. 12: 22. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." The question is, Do the foregoing statements apply to us? Have we already come to Mount Zion, and to the city of the living God? Have we come to the heavenly Jerusalem, and to an innumerable company of angels? Have we come to the general assembly, and to God the Judge of all, and to the spirits of just men made perfect? I fear we should be too fast, to apply this exalted description of the church to us. But I think it describes the state of the church after it has pierced through the veil of mortality, and stand on mount Zion with the redeemed: literally with angels; literally to the heavenly Jerusalem; literally to just men made perfect: literally to the general assembly, and church of the firstborn. And although we may be the church of Christ, yet we are not come to this exalted state, here described. And if not, how dare we apply the name to ourselves? What more exalted position can the saints occupy, even when the "great multitude which no man could number, ... clothed in white robes and had palms in their hands," and when

innumerable company," even "all the angels stood round about the throne," and when it shall be said "What are these, and whence came they? And when the answer will be, 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.'"

I say, it appears to me that Hebrews, 12:22 to 24, refers to, perhaps, the same period that the Revelator does, in chap. 7, vs. 9 to close of the chapter. Again, as we have been taught, (and I have reason to say that the application is correct,) that the "woman seated upon the scarlet colored beast, full of the names of blasphemy," was the church, upheld by the civil power. If this application is correct, tell me how much better are the Seventh-day Adventists that have organized under the laws of the two horned beast. Do they not as virtually sit upon the 'two horned beast,' as the Catholic Church does upon the 'ten horned beast?' And does either one 'lean upon her beloved?' The Revelator says, or the angel, rather, asks the Revelator, "What are these which are arrayed in white robes, and whence came they?" Solomon asks almost the same question, and says, "Who is this that cometh up from the wilderness, leaning upon her beloved?" I think all will answer, "The Church," in both instances. One sees it coming 'out of great tribulation,' with robes washed and made white in the blood of the Lamb." The other sees it "coming up from the wilderness, leaning upon the arm of her beloved, fair as the moon, clear as the sun, and terrible as an army with banners."

Will it not also be said, Who is this seated on the scarlet colored beast, full of all the names of blasphemy? And, Who is this seated on the two horned beast, having drank from the golden cup, atleast some little draught of the filthiness of her fornication? Can it be possible that it is the church which is said to be fitting for translation? Will Jesus own it as his beloved? Does it lean upon his arm? Or, does it lean upon the two horned beast?

Brother, beware, lest the 'foxes spoil the vine' of God's own planting, just when the tender grapes begin to appear; and he will say, "When I looked for it to bring forth grapes, it brought forth wild grapes." E. ROWLEY.

Church of God. O firmly stand!
In heart united as one band,
The sword of truth in each right hand,
And fight your way to Canaan's land!

THE HOPE OF ISRAEL.

PUBLISHED, Once in two weeks.

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GILBERT CRANMER, Editor.
JOHN REED, Corresponding Editor.

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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

A GENERAL CONFERENCE.

Of those who are honestly seeking for truth, and are striving to "keep the commandments of God and the faith of Jesus," will be held, Lord willing, in WAVERLY, (Brandawine Corners,) Van Buren Co. Mich, commencing, Sixth day, June 9th. A general attendance is solicited.

By order of the Committee.

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

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.

We have received the ballance of Bro. Reed's Tobacco Sermon. It has called out a reply. We therefore withhold both articles for the present, having been requested to close our columns against controversy on the subject, "only as it comes in connection with other testimony, where they have overcome the habit."

Will both of these Brethren be satisfied with this explanation? Let us know.

MY POSITION.—Christians need no party names to distinguish them from brother Christians. Their daily walk is sufficient to distinguish them from partizan professors, and from the world.

H. S. D.

The "LITTLE PREACHER," for April, will contain a new story, entitled,

Little Martha:

OR, THE WAY TO JESUS.

Terms of the 'Preacher,' 25cts a year, or

Five copies, to one address, \$1.00.

Waverly, Apr. 8th.—Bitterly cold, & snow flies!

Pino Grove, April, 5th, 1865.

DR. DILLE:—I saw, in a past number of your paper, a question in regard to the commencement of Sabbath keeping. Mr. Cranmer answered it promptly, by saying "The setting of the sun in all countries is the commencement of the Sabbath." And as nearly one fourth of the world, near the poles, the sun only rises and sets once in six months, and a part is inhabited, the query is, Have they got to wait seven years to keep the sunny Sabbath? Acts, 17:26. "He gave to all life and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth." You will please answer in your valuable paper. A word to the wise is sufficient.

INQUIRER.

DEAR INQUIRER:—Though neither a Dr. nor the son of a Dr., and though you are pleased to conceal your real cognomen, I find pleasure in trying to answer your question.

The natural day is 24 hours in length. It is measured by the revolution of the earth on its axis. This never varies. "The sun rules the day and the moon governs the night." God measures time as evening and morning, or what we call day and night, commencing the reckoning of the 24 hours with the evening. At the Equator the days and nights are of equal length. The sun setting invariably at six o'clock. God requires the keeping holy a specified seventh day. And any rational man, endowed with common intellect, and desiring to keep God's holy Sabbath, would know enough to be governed by the earth's daily revolution, and equator time, under such circumstances as you mention.

The time of the sun setting at, or near the poles, of course does not give the time for commencing the Sabbath.

H. S. D.

Saugatuck, March 30th 1865.

DEAR BRO. DILLE:—I feel it my duty to write a few lines, to be published in your Hope I have long since felt it my duty to write to some one of your little hands that are scattered abroad here in Michigan. But I have foes to meet on every hand. My parents belong to the Methodist Church, and I don't expect they would own me, if they had any thoughts of my joining what they term "the poor miserable Adventists." But what God calls me to do, must be done. I feel like putting my trust in God, for he doeth all things well. I have read some cheering testimonies in your Hope. Truly I can say I love God, and love his people. And what glorious promises there

are left on record for the people of God. Yes, if we live faithful a little longer, we shall all meet in the kingdom of our Lord, where sickness can never reach us, and where the wicked cease from troubling, and the weary are at rest.

Dear Brethren, pray for me, that I may live faithful, and at last meet you in that new earth, where parting will be unknown.

From your brother in Christ,

PETER SPRAGES.

Hubbardsville, N. Y. March 26th, 1865.

DEAR BRO. DILLE:—I have been favoured with the blessed privilege of reading several numbers of the Hope, for which I feel truly thankful indeed. I am poor in this world's goods, and my wife is sick nearly all the time. About sixty years of our pilgrimage has passed away, yet our hearts were never more cheered since we became Second Advent pilgrims, than they have been reading the Hope of Israel. The title of your paper is very significant. I see the brethren are being blest with wisdom to bring out of this store house, the Hope of Israel things new and old; and I hope it may continue an inexhaustible fountain of light and comfort, until, as an instrument, it has ushered in the glory hoped for; heaven, with all its glory, our hope. In some little degree, I feel the Hope is mine, and in this light I cannot see it die.

The Hope of Israel has a charm in it. I want to say something about this hope. Gen.: 3:15. We read where this hope first originated. The promise to Adam and Eve, that the seed of the woman should bruise the serpent's head. And now, as we are approaching the consummation of blessed hope, to see such an interest growing up, upon the origin and consummation of the hope of Israel.

I send my love to the Editors, and all engaged in the publishing department. I want to send my love to Br. & Sr. Everett, having seen them in Newark, N. Y., and loved them ever since.

E. W. WATERS

DIED.

In Almena, March 16th 1865, EDWIN, son of Reuben D. and Mary Ford, aged 4 years 5 months and 17 days.

While in his weeping mother's arms he lay,
"I am dying," we heard sweet Edwin say;
Quietly, calmly his life passed away;
He entered his rest at the close of the day.
Warm is bed, though 'tis covered with clay,
Flowers will bloom o'er it in the beauty of May.

His sleep will be short, he soon will arise,
The sound of the trumpet is heard from the skies!
Jesus is coming! the Death-monster flies!
The grave yields for aye its trust and its prize!
In ransom'd Eden, freed from sorrows and sighs,
Little Edwin will live where no child ever dies!

H. S. D.

Letter Basket ; News from Churches.

BRO. E. N. FULLER, of Knoxville, sends \$1.00, and says he intends to do all he can for the cause. He quotes Isaiah 66 : 8, the parable of the sheep and the goats, gives a good exhortation, based on the kings reply to the enquiry of those upon his right hand, "Inasmuch as ye have done it unto one of the LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME." The children of kingdoms of this world are those who are to be cast out. "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Bro F says.—

"Yes, when Jesus comes, he will fill these veins, through which corruptible blood now courses, with his good spirit, and I can live forever, and enjoy the society of all my dear brethren and sisters, far and near!"

He then enumerates,

"Noah, Job, and Daniel,

And all the holy throng,"

who will help make up the society he expects to enjoy in the kingdom.

God bless you Bro. Fuller! Write often.

Cheering news is wafted to our ears from HARTFORD. The Lord, by his good Spirit directed our good Bro. WALLEN there, and the brethren say he has done just what the Lord required of him. Some are being added to the fold, and several are to be baptized, Sabbath April 10th.

BRO. M. N. KRAMER writes a cheering letter, just such a one as is calculated to buoy up the spirits of a way worn pilgrim. Those few lines pen'd after the innocent prattle of his little ones was hushed in slumber for the night, was to our thirsting, fainting spirit like a draught from the soul-healing waters of the river of life. He says:—"My dear brother, don't be discouraged. Don't give up! Though dark clouds may sometimes arise and gloomy forebodings knock at your door, WE WILL STAND BY YOU * *

You are sending us missionaries, sermons, exhortations, and good news, every few weeks, for which you will receive a crown when the Master shall appear. Cast thy bread upon the waters, and thou shalt find it again after many days'

I fondly believe the day is not far distant, when every brother and sister will feel that the Hope is not your paper, but theirs; and that while you serve it in the capacity of high priest, it is their duty to furnish the freewill offerings.

We sometimes feel cast down and discouraged,

while a few of us are contending for the truth, and pharisaical professors scornfully call us poor despised Adventists; but we find consolation in the Savior's language, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household."

BRO HARRY MARSH, of Lapeer, Mich., writes: "I am glad to see the prospects of the paper are brightening and hope it may soon become a weekly paper. I am suited with the stand, the paper takes Hope it may never become entangled with contentions with papers or creeds of other sects. I believe that papers as well as preachers, should advocate the claims of Christianity upon the people, in the same manner that they would do if there were none of any other belief in the world. But how many have left this course, and turned aside to vain jangling!

I see the subject of a name to be known by, is being agitated. Hope the name for convenience may be a short one. Christian, Disciple, or some such, with Seventh day attached, to distinguish it from others, thus,—“Seventh day Disciples,” or such other name as may be suitable; but make it the shortest that may be

Shall always feel bound to pay the price at least of a copy of the Hope, whether weekly or half-monthly, and hope you will make the price so that it will pay all expenses.”

Oshtemo, Mich., April 2d, 1865.

DEAR BRO. DILLE—It is with pleasure I take my pen to inform you how we are getting along. We met on the Sabbath, and had a very good meeting. Bro's Catt, Watkins, and Perkins met with us, and we were glad to see them, and hear from them again.

After service a proposition was made to all those who wished to walk in fellowship, and in love together, and leave everything which disturbs our peace behind; the conditions being, that it should be a sufficient cause to withdraw the hand of fellowship from any one that bro't up anything in the past, as an accusation against any brother or sister. Furthermore it is required of all parties, where there is a difference between them, to get together and try to settle it before it is reported to others.

After the conditions were stated, there was opportunity given to all those who wished to walk in friendship and love, to rise to their feet. And there arose Bro's Perkins, & Gadsbee, Sister Porter, Sister Mary Brockway, Sister Chloe Tiffany. Br. Tiffany & wife, A. S. Tuttle & wife.

From your Bro., striving to overcome.

A. S. TUTTLE

Something about Spiritual Gifts,

DEAR FRIENDS SCATTERED ABROAD:—It is with a willing mind that I again address you through the Hope; for in the many kind addresses, I have to believe that there are some, at least, who are bound for the kingdom. And to such I must say go on! Build up your faith. Remember the commission that your Lord gave to his disciples,—

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, and these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.” So reads the 16th chap of Mark. vs, 15, 16, 17.

Yes, but some say that scripture was given to the apostles, and not to us. Well, then, you might as well say, they were all that did believe. And if none believed but them, then these signs could no others follow but them. And none could be baptized but them; and none would be baptized, if they did not believe. Yet, these signs must follow them that believe.

I know there is not much faith of this kind under our observation. Yet such faith may exist for aught I know. But I believe there were men in the days of the Apostles who never saw any of the miracles which they did. But what excuse was this for them; or what excuse is this for you to not believe? Why, you never saw your Savior when he was on the earth, yet you believe he was here. So do I. But faith does not come by sight; but, “is the substance of things hoped for, the evidence of things not seen.” Heb. 11 : 1. And it requires the prayer of faith to save the sick. And the Apostle James says it “shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” Jas. 5 : 15.

This is the kind of faith I want. It is the kind my master had; and it is the kind that will relieve the suffering.

“Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Heb. 11 : 6. And now, as one that believes in “the coming and kingdom of our Lord and Savior Jesus Christ,” I exhort you to build yourselves up in the faith of Jesus, and

yield obedience to the commandments of God; and I will try, by the help of God, to meet you in the kingdom where our faith shall be turned to living realities, and where

“Sickness and sorrow, pain and death,
Are felt and feared no more.”

Pray for me. R. E. CAVINESS.

From Bro. Stultz.

Fort Atkinson, Wis., March 24th, 1865.

DEAR BRO. DILLE:—I will try and pen a few lines for the Hope, to let you know how we are getting along. Myself and companion, and a few others, are still striving to keep all “the commandments of God and the faith of Jesus.”

I am sorry to let you know that the enemy has broken into our ranks. D. P. Hall came here a short time ago, and preached a number of times. He has drawn some away, with the “no law” theory. He said he wanted to draw our minds away from the ‘ten commandments.’ O, “the cunning craftiness of them that lie in wait to deceive!” My prayer is, Lord save thy people from the evils of the last days.

Now, Dear Brother, I want to say a few words about our little paper. I would not like to do without it. I feel it a great privilege to read the letters from the brethren and sisters, although it is a ‘little hope.’ I would like to have it once a week; and I mean to cast in my mite to help sustain it. I send you one dollar this time, and more as soon as I can.

Yours, in love of the truth.

GEORGE STULTZ.

THE ARAB'S PROOF.—A Frenchman, who had won a high rank among men of science, yet who denied the God who is the author of all science, was crossing the great Sahara in company with an Arab guide. He noticed with a sneer that at certain times, his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed, till at last one evening the philosopher, when he arose from his knees, asked him, with a contemptuous smile, “How do you know there is a God?” The guide fixed his burning eyes on the scoffer for a moment in wonder, and then said solemnly, “How do I know there is a God? How did I know that a man, and not a camel, passed by my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so,” and he pointed to the sun, whose last rays were flashing over the lonely desert, “that footprint is not that of a man.”

The Name of the Church.

Dowagiac, Mich., March 13th, 1865.

DEAR BRO. DILLE:—I have never written anything for the Hope, for the very good reason that there were plenty of better writers. But I thought to write a few lines on the subject of taking a name.

One says, "The time has come when we are called upon to take a name, to distinguish us from other religious denominations, or sects."

Now I don't know but the brother may be right; for, if we have lost our spirituality, and wish to keep up visability, a particular name may be necessary. But, Brethren, my view is if our works do not show us to be the followers of Christ, we should not add the sin of hypocrisy by taking a name for that purpose. I have no objection to our being called the 'church of the firstborn,' 'the church of Christ,' or 'the church of God,' in common with all other religious people, (I don't say with all other religious sects,) for, I understand when Christ comes, his people will be gathered from every nation, kindred, tongue, and people. I would therefore object to any name when applied sectarianly, and just as much to the names above mentioned as any other.

When Moses tarried in the mount, the children of Israel got impatient, and made a calf, and bowed down and worshiped it. This they no doubt borrowed from the custom of the Egyptians to worship a bull. Our Lord is now tarrying. But, brethren, I am not very impatient: and if you see fit to make the golden calf, whether from a borrowed custom, or any other event.—if it is overlaid with pure gold and set in diamonds,—I shall not consider it my duty to bow down and worship it.

Now, brethren, let us so live that others seeing our example, may be led to glorify our Father which is in heaven, and they will know what to call us. Brethren, I feel like a pilgrim and a stranger on the earth. As one having no abiding home, but looking for a city, "whose maker and builder is God." I only expect to obtain "glory, honor, immortality, and eternal life," "by patient continuance in well doing."

Brethren, be patient. Though I don't see you very often, I hope to meet you, by and by, where the turmoils of this life will be over.

Yours, in hope of eternal life

MOSES J. DUNHAM.

Be not proud of riches, but afraid of them, lest they be as silver bars across the way to heaven.

From Bro. N. A. Perry.

Colomo, Wis., March 12th, 1865.

DEAR BRO. DILLE:—No. 2 of Vol. 2, of the Hope is recieved, and I am glad to hear of your prosperity. But I am much interested with No. 26, of Vol. 1, especially with "Church Order," and the "\$1,000" letter. Of course we all pray for Bro. Reed, and for all others that use the weed, that they may be cleansed. I stopped smoking the 5th day of last April, and quit the use of tea the 15th day of June. Now I drink nothing when I eat and my health is much better. I see, by the 'Review,' that our beloved Editor, Bro. Cranmer, uses tobacco; (I have used it 30 years;) but I love him, and I would be glad to see him, and preach, pray, exhort and talk with him, no matter how much error I may think him in, while I and truth may be free to combat it.

I have been off for the last 7 moons, preaching the gospel. This moon I am in this place, (at home,) holding forth the 'word of life,' in a series of meetings. There is quite an interest, and the house is crowded. I have spoken once on "The Sabbath," once on "The Character of Christ," and once on "Election,"—that it is character that God has chosen, not persons; and I expect to meet Esau in the kingdom of God. (Heb. 11, 20.) To night I speak from Isa. 65: 22. I expect to mount God's thunder battery, and shoot his ammunition from the skies.

Give my love to Bro. Reed, and Bro. Burlingham.

I would say, When we permit the Lord to add to the church, and not provide creeds and systems, to purify ourselves "in the gardens behind one tree in the midst, eating swine's flesh, the abomination and the mouse," which "shall be consumed together," (Isa. 66: 17,) then our hearts will be made to rejoice; and much good will be done in the name of the holy child Jesus.

Let us live by faith on the Son of God.

NIEL A. PERRY

The church of Christ hath ever been
Admonished to keep free from sin,
And think of its past fame;
Yet now it seeks another name.

But names we think, and all admit,
Are worthless things, to make us fit
For to receive the glorious crown,
That Christ will bring when he comes down.

If we are one in Jesus' name,
Then free salvation we should claim;
Be now, henceforth, and ever free
From all the names of theory.

Decatur, Mich

ENOS EASTON.

THE HOPE OF ISRAEL.

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

VOL 2

WAVERLY, MICH., APRIL 23, 1865.

NO. 5.

From the World's Crisis. Increase of Crime.

It is a notorious fact that wickedness and infidelity are on a rapid increase in our country, and in every civilized land. Facts to sustain such a statement are abundant. And yet many blind guides cry, "peace and safety," and would try to persuade people that the world is growing better, instead of admitting the sad fact that nominal Christendom is fast becoming so conformed to the world that the difference is more in name than in reality. The word of the Lord declares that "in the last days" "evil men and seducers shall wax worse and worse." If it was not so, the prophecy could not be true.

Says the New York Mercury of April 1st, '65. under the head of "MANY MURDERS":—

"It is noticeable, how in the fifth year of this war, the number of civil crimes is increasing. Some of the tragedies recently enacted in both the East and the West are of a terrible character, and the details of the executions succeeding them are almost as revolting as the original bloodshed. Cases where whole families have been butchered, and many of the crimes have been treacherous and unnatural beyond a parallel. All this shows the slow, but certain demoralization of war, when life becomes so cheap, that bad men take it without compunction. We cannot now redeem the evil, and must be contented with remarking it, and regretting it."

WHAT WE NEED—We as a people need to be more UNITED in our effort to save men and women, and preparing them for judgement. We need more plain gospel preaching concerning the kingdom of God,—such as characterized the apostles' preachings, not forgetting to tell them that when they believe the things concerning the kingdom of God to be baptized. * *

We need to have stronger faith in what God has spoken, and less of what man says: and then we shall have no trouble in believing whether the kingdom of God will be established in the land of Palestine (Jerusalem) where David's kingdom was, or whether it will be among the hemlocks on some little hill in Pennsylvania,

and then we need not spend time in teasing God to tell us which is truth.

We as a people need to search the Scriptures more closely, and dig deep in its precious mine, and lay our foundation on the prophets, apostles, and Christ, the Corner Stone, and then when the sweeping floods come we shall be safe, and the refuge of lies swept away. We need more men who have strong faith in God and are filled with the Holy Spirit,—who are ready to go every where preaching the gospel of the kingdom, and are not so careful about chasing somebody else, to preach against what they have preached.

We need more men and women who are ready to cut loose their purse strings, and sustain the worthy laborer, so that he will not have to quit the field which is now ready for the harvest, and labour with his hands for a living,—and then the truth can be scattered in regions beyond.

[World's Crisis]

Brethren, let us realize the short time that we have to warn sinners. The signs are thickening—Jesus is coming! His servants are idle. His church is asleep, and sinners hurrying on to perdition! Ministers, the time has come. Hurry from your work shops and farms, with all the gospel armour on. Go, not to preach opinions, but facts. Short sermons, and full of Jesus. Sound the notes of warning, and preach **THE GOSPEL OF PEACE TO THE POOR.**

Church of the living God, NOW, if ever, show your liberality. You who have money to lend, lend it to the Lord. Dare you trust him? Will you untie the hands of one minister in this State? Will you relieve your little office from all its present embarrasment? Will EACH ONE take hold and help to double the circulation of the Hope and Preacher?

DAYS NAMED AFTER HEATHEN GODS.

Sunday, from the sun, worshiped as a god.

Monday, from the moon, another God.

Tuesday, from Tuisee, or Mars, their God.

Wednesday, from Wodir, a deity.

Friday, from Frigga the Venus of the North.

Saturday, from Saturn, worshiped as a God.

Original.
The Two Covenants.

BY I. N. KRAMER.

[CONTINUED]

Obedience to this law, alone, cannot save the sinner; for the sinner, having already broken it, is condemned to death by it. He could no more obtain pardon by it than the criminal in court, condemned to death, could during the time allotted him between the sentence and execution, by strict conformity to the law he had broken, obtain pardon thereby.

In connection with the giving of the law on tables of stone, God also instituted laws and ceremonies pointing forward to the great atonement, who was yet to be offered for their sins, in whom alone, by faith, they could receive the blessings of God's covenant with them. The infinite plan devised whereby God could be just, and justify him who had broken his law, the sinner. The very fact of these ceremonies of atonement declare a broken law. And because man has once sinned, and atonement made, and that atonement accepted by the offended, does not release him from further obligation to obey that law, nor from conformity to God's character, but rather increases that obligation. Hence God made a covenant with the children of Israel if they would keep his laws, his statutes, and his judgements, he would make them a great nation: a separate and distinct nationality; that they should be a peculiar people to God from all others: an eternal inheritance; in short, that he would perform to them his oath to Abraham. When God comes to make this covenant with the children of Israel, he commands Moses, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel, Ye have seen what I have done to the Egyptians, and how I bare you on eagles wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation. Exo. 10: 4, 5, 6. Moses announces these words to the people, and the people respond by saying, "All the Lord has commanded will we do." And Moses returned the answer of the people to the Lord. And the Lord said, that he would come in a thick cloud, that the people might hear when he spoke, and believe forever. He then proceeds to prepare the people for his word, and speaks to them the Ten Commandments. After

which, God gives further directions respecting the worship of the true God, and adds, "In all places where I record my name I will come unto thee and bless thee." Exo 19th & 20th chap's.

"And he said, Behold I make a covenant; before all thy people will I do marvels, such as have not been done in all the earth, nor in any nation, and all the people among whom thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day." "And the Lord said unto Moses. Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there forty days and forty nights; and did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Exo. 31: 10 11, 27, 23. "But this thing I commanded them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk in all the ways that I have commanded you that it may be well unto you." Jer. 7: 23. "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, . . . Wherefore it shall come to pass, if ye hearken to these judgements, and keep them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be a male or a female barren among you, or among your cattle. And the Lord will take away from thee ALL SICKNESS, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Deut 7: 6-15.

"And it shall come to pass, if ye will diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and there princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and

from the south, bringing burnt offerings, and sacrifices and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer 17: 24

[TO BE CONTINUED]

Bro J. C. Dyer asks, "Has Bro Everett moved to Michigan, or is he going to this Spring? Where is Bro. Phelps? What is the reason we don't hear from him?"

Father Everett expects to move to Waverly, Mich., the first of May. We do not know why we do not hear from Bro. Phelps. His letters are ever gladly received and published; and there is no brother that we more highly esteem.

Requiem for President Abraham Lincoln.

AIR—OLD HUNDRED.

I
 Now wake the requiem's solemn moan,
 For him whose patriot task is done!
 A nation's heart stands still to-day
 With horror, o'er his martyred clay!

II
 O God of Peace, repress the ire,
 Which fills our souls with vengeful fire!
 Vengeance is thine—and Sovereign might,
 Alone can such a crime requite!

III
 Farewell, thou good and guileless hero!
 The manliest tears for the just start!
 E'en those at times who blamed thee here,
 Now deeply sorrow o'er thy bier!

IV
 O Jesus, grant him sweet repose,
 Who, like thee, seemed to love his foes!
 Those foes, like thine, their wrath to spend
 Have slain their best their nearest trier!

[Detroit Tribune.]

We thank God that President Lincoln, kind and feeling as he was, and pious too, according to his idea of piety, did cause to be made such laws as would deliver God's saints from participating in war. To this end let us still pray for our future Rulers, as a law abiding and devoted people, to the end that we may be able to lead quiet and peaceable lives to his honor and glory.

[Harbinger.]

THE PRESIDENT'S DEATH BED.

The scene at the President's death-bed is described by one who witnessed it as most affecting. It was surrounded by his cabinet ministers, who were all bathed in tears, not even excepting Mr. Stanton, who, when informed by Surgeon-General Barnes that the President could not live until morning, said, "Oh, no, General, no no," and with impulse natural as it was manifested, immediately sat down on a chair near his bedside, and wept like a child—Sena or Sumner was seated on the right hand of the President's couch, near the head holding the right hand of the President in his own. He was sobbing with his head bowed down almost on the pillow of the bed where the President was lying.—Harbinger.

We consider the murder of Abraham Lincoln the greatest crime that ever stained human history.—Progressive Age.

Union, Rock Co., Wis., Apr. 31

BRO. DILLE:—I remember my pledge, and I remember the Hope, and I remember you, and the church of the living God, 'the pillar and ground of TRUTH. For years, I have felt that the name, 'Church of God,' had a power in it that no sectarian name ever had, or ever could have. And I feel there is no name so appropriate, for it we say 'Church of Christ, Christ is God's, and eventually God will be all in all, when he, Christ, shall be subject to him who put all things under him, and made him to be head over all things to the church; so Christ is the head of God's church, and he is my Lord; and my whole being says,

"Bring forth the royal diadem,
 And crown him Lord of all,"
 to the glory of God the Father.

O my Brother, it is a sifting time. Let us watch and be sober, and watch and pray always, that we may be accounted worthy to escape all these things that are coming on the earth and to stand before the Son of Man.

May God hold you up, and the little Hope, and the little flock whom God shall give the kingdom; may there be a medium through which they may all comfort one another.

My thanks to Chas. Burlington for tract on The Cleansing of the Sanctuary. I think it nearer truth than anything I have before seen.

Enclosed, find my pledge.

Your Sister, looking for life when Jesus the Life Giver comes.

POLEY G. FITTS

The Sabbath.

"The quiet and rest of Sunday are as refreshing to the frame and the intellect, as its solemn ordinances are comforting to the soul. It is a waveless haven, into which we steer joyfully after tossing six days on a sea of troubles."

"The voyage of life would indeed be a weary struggle with gale and tempest, but for the safe anchorage we find once a week, under the shelter of the sanctuary and of the homes into which—the world being shut out—the peace of heaven enters. Every human being who remembers the Sabbath to keep it holy is rewarded DIRECTLY—AND IMMEDIATELY for the performance of his Christian duties. It is a slight service most magnificently repaid. He who has rendered it goes forth to his labors on Monday morning, with a firmer step, a clearer brow, a braver spirit, than if he had played the ingrate and slighted the mandate of his Beneficent Father and Friend."

In reading the foregoing in a New York paper which accidentally fell into my hands, a few thoughts flitted across my mind.

First.—The writer heads his article 'The Sabbath,' then goes right on speaking of 'the quiet and rest of Sunday,' as if it was really THE SABBATH, and as if no other day had been appointed or even hinted at as the Sabbath.

Second.—He speaks of persons remembering 'the Sabbath to keep it holy.'

QUERIES—If the Bible is a sufficient rule of faith and practice, as is generally conceded by Protestants, should we not find therein something said about Sunday being the Sabbath, if such is the case? Can we be blamed for not remembering something we have never seen, nor the most learned ever able to give us any reliable information concerning it? viz., a Divine command for keeping holy Sunday. It is a mystery to me how any person can slight the mandates of his Creator, by not observing Sunday to keep it holy, when no such mandate is found in the Scriptures. But there is one to be found, and that very readily, where Jehovah did give a mandate respecting the Sabbath, and he spoke it with an audible voice to the people to whom were committed the oracles of God. True we are commanded to "Remember the Sabbath day to keep it holy;" and connected with this command we are told, positively, that it is the seventh day, and as plainly told the reason of its being the seventh day is, Jehovah separated it from the other six, and hallowed it, "BECAUSE THAT IN IT HE HAD RESTED." We

might with equal, and even more propriety, undertake now to change the declaration of American Independence to the fourth or first of January, than to undertake to change the rest-day of Jehovah, from the seventh to the first day of the week. If it was true when first uttered, that the seventh, and the seventh only, is the rest-day of Jehovah, it is now, and must remain true as long as God and his works exist. Just so with the blessing that he placed upon that day at the beginning, and thereby made it sacred, makes it sacred NOW, and must to the end of all time, unless removed by the same power that placed it there. As for its blessing being transferred to the first day of the week, if such was the case, the reasons first given for blessing the seventh day must be entirely left out, as it is utterly impossible that they can be applied to any other than the seventh day.

Another short article in another paper arrested my attention, and I thought it worth a perusal in these times when some that once stood manfully on the side of the Sabbath of the Lord, are now trying hard to bring the Sabbath into disrepute and disuse, by advocating the "No Sabbath theory," which is to my mind, absurd and dangerous. If there is a safe side, let us cling to it with all our powers.

"THE SABBATH DAY—THE SAFE SIDE"

"It would seem that the Sabbath was instituted for a double purpose—the glory of the Creator, and the direct physical and mental benefit of the creature. God does not need it, but man does. It is a sanitary institution. It preserves the reason, and prolongs life. The blasphemous Reign of Terror in France abolished it, and said, 'Nine days shalt thou labour, but the tenth shall be a carnival, a day of unrestrained license.' France tried the experiment, and sickened under it. Robespierre, Marat, and Danton did not understand the laws of life quite so well as its Omnipotent Author. A general physical decadence of the people often ending in lunacy, avenged the insult to God, and 'Infidel France had to go back to the scriptural holiday, for its health's sake."

To understand the TEMPORAL value of Sunday, one has only to look at the laboring man, tired and jaded with his six days toil, on Saturday night, and again as he starts to his work on Monday morning, after having spent the Day of Rest soberly. Sunday makes a new man of him. Many persons who refuse to recognize the Sabbath Day as divinely set apart from ordinary secular uses, have, notwithstanding, some misgivings on the subject. We know of a case

in point. A skeptical friend of our acquaintance regularly sends his children to Sunday School and to church. We asked him once how he reconciled his skepticism with his practice. "Well," said he, "I am an unbeliever it is true, but it will not set the youngsters back to attending prayers, and listen to an eloquent sermon, and PERHAPS IT IS AS WELL TO BE ON THE SAFE SIDE." There is atleast something kindly in the man's desire that his children should not share his risk. Perhaps they will one day take him by the hand and lead him in the right path. Happy are they who not only want to be, but feel they ARE on the SAFE SIDE."

If it is beneficial to our health that we rest one day in seven, why not rest on the very day that was appointed by the Great Author of our existence, when he first made man? No doubt he perfectly understood the nature of the man he had made, as he at that time also made the Sabbath, and the Savior says it "was made for MAN." If an Infidel thinks it best for his children to be on the "SAFE SIDE," and therefore sends them to Sunday School; how much more ought we who profess to hold the "Hope of Israel," to honour the God of Israel by obeying his laws, and thus be found on the "SAFE SIDE" at the appearing of his Son, when he shall come to reign. If the seventh day is the Sabbath let us as such observe it, and thus honor both the Father, who said "Them that honour me I will honor," and the Son who prayed, "Father, sanctify them through thy truth."

This brings to my mind another short article that I have read recently, headed

"GROUNDS OF SUCCESS."

"I have little faith," said the late William Ellery Channing, "in effects which are not founded in truth. A false theology may produce infinite excitement, but the force is soon spent. Light, light is the great power."

"This remark directs our attention to the connection between a knowledge of truth and right action. This connection, though really obvious is not seen by all.

Truth is necessary to right action in all things. A chemist wishes to make a certain chemical compound. He must know the laws of chemical combination in the case, or he cannot act rightly. Only so far as he knows the laws of chemistry, and acts in accordance with those laws, will he be successful.

A machinist wishes to construct a machine, to be worked by water or steam. He must know the laws of mechanical forces, or he cannot construct his machine aright. Knowledge of me-

chanical truth is necessary to right mechanical action.

A farmer wishes to get the best possible crops from his land... He must possess agricultural knowledge, in order to successful action. If his views are false, if he thinks that corn can be planted in November, and buckwheat sown when snow is on the ground he will not succeed.

So in regard to morals and religion. Knowledge is the condition of right action. A man must know his duty in order to do it. Sincerity in error will not change error into truth, in religion, any more than in chemistry. A knowledge of the truth is necessary to truthful practice. Hence the unsoundness of the maxim, 'It is no matter what a man believes, if his practice be right.' A man's practice cannot be what it should be unless his belief is right."

To the foregoing we can respond a hearty Amen. And it is just as true respecting the Sabbath as anything else.

Leicester, Wis E. S. SHEFFIELD.

BR: M. N. KRAMER, Marion, Iowa, writes.— "We have been holding our meetings at my house during the Winter, but owing to some of the sisters not being able to attend here, we now meet in town. We had a precious meeting last Sabbath. The Lord refreshed us with his presence, and comforted us in our loneliness. We feel assuredly that he will not forsake those who call upon him in truth."

THE LATTER RAIN.—"No harvest was gathered in, in consequence of there being no latter rain. (See Joel 2. 21-23) The "former (autumnal) rain" has always come moderately but not the "latter (spring) rain." * * * It is a fact, that until the last twenty years the Jews could not return to the Holy Land without having to import food. Since about 1840, the latter rains have fallen regularly; and now, instead of having to import food, agriculturists are able to export wheat, barley, oil, and wine, and this state of prosperity is growing each year, the population at the same time rapidly increasing."

Horace Walpole wrote.— "Use a little bit of alum twice or thrice a week, no bigger than half your nail, till it is all dissolved in the mouth, and then spit it out. This has so fortified my teeth, that they are strong as the pen of Junius. I learned it of Mrs. Grosvenor, who had not a speck in her teeth till the day of her death."

"The crown proposed to thee is immortality, and eternal life."—IGNATIUS TO POLYCARP

THE HOPE OF ISRAEL.

PUBLISHED Once in two weeks.

Trans.—\$1.00 for 26 numbers.

APRIL 28th, 1865

☞ Poor health must excuse delay. I am going to visit the churches, if able; when I hope to get out another "Preacher," and the Hope, if the brethren do what is right.

☞ A new "third angel," feels that we have insulted him, by refusing to publish an article from his pen. He pronounces a blessing upon condition of our complying with his request. If not, we of course must bear the consequences. We have concluded to "take the responsibility," consequences or no consequences.

A letter from Sister CRAWFORD, of Hartford, who has recently embraced the Savior's cause, is mislaid. It contains an account of her investigation of the Sabbath question, her failure to find even a hint in favour of Sunday keeping in the Bible. She exhorts her young friends to investigate the subject in the light of God's word, and to accept of offered mercy before it is too late.

Bro JOHN STULLER, of New Caseo, writes, "It is through the goodness of God that I can say that I am still striving to walk in the way that leads to the kingdom of God. . . . O let us be faithful, and contend for the faith once delivered to the saints. Nothing but the truth of God will save us."

We would gladly publish the whole, but have not room. Let us seek the old faith, and the old practices.

Bro. E. A. POOLE sends his remonstrance against taking a name, in one of the best letters we have ever read on the subject. We endorse the sentiment, and shall publish if necessary, but we find the brethren are nearly all of one mind, on this subject.

One half of the members of the Advent Church at Sandy Hill, N. Y., has cut off the other half, for believing in the "age to come." That is what we call wicked!

The San Francisco, Cal., World's Crisis, one of the best religious papers published has come out decidedly for the Sabbath of the Lord.

Further notice in our next.

☞ Our "LITTLE PREACHER" is doing more for the cause than the Hope. Why? Because it publishes to the world no points of doctrine that it cannot demonstrate, and preaches Jesus, and him crucified.

The Hope must also come right down to the plain, literal teachings of 'the Word,' avoiding all vain speculations—or my name will in no way be connected with it. God's remnant people are a united people.

They have ONE hope—"the hope of Israel." "One Lord,"—Jesus Christ. "One faith,"—the faith of Abraham,—the faith of Jesus.

"One baptism,"—immersion into the likeness of Christ's death, from which we rise to walk in newness of life.

"One God and Father of all." This remnant keep the commandments of God,—the 'Ten,'—and the faith of Jesus,—his teachings.

They are 'one body,' animated by 'one Spirit.' They are traveling one road, to one country,—the 'kingdom of heaven,' and the 'city of God.' They will end their pilgrimage, and realize the end of their hope when clothed with immortality, and when the meek inherit the earth.

But stop! I just intended to set up type enough to say

☞ THE LITTLE PREACHER WILL BE CONTINUED. ONLY 25 cts A YEAR.

"For I determined to know nothing among you but Jesus Christ, and him crucified."

"God forbid that I should glory, save in the cross of Christ."—PAUL.

When our brethren get so they feel themselves to be wiser than Paul, we feel that they are getting 'wise above what is written.' And the reason why we have so few old-fashioned conversions, is because we have but little old-fashioned preaching. When a man can preach six months without once mentioning the cross, you may calculate he has got beyond preaching "Christ, and him crucified!"

We talk of confusion as yonder in Babel, Of which the good John, and the old prophets spoke; And now let us try if we may not be able To keep this confusion all out of our Hope.

RECEIPTS—F Broderick, E S Sheffield E W Waters 1 Ctt, E Bedto, J L Staunton, each \$1 Anna Hower \$1.25 H. Marsh, P G Pitts each 50 cts. H S Case \$1.

The heavens with Columbia weep;
Then why should we refrain?
Since by the vile assassin's hand,
Her noble chieftain's slain!

"Not Dead, but Sleepeth."

For a time the Hope of Israel must sleep. I have worked at the low wages of \$4 a week, until the church owes me between \$60 & \$70. My board bill, too, is unpaid. We are out of paper. Besides all this, my health is poor, and I need rest.

Brethren do not seem to realize that the expense of running a printing office must necessarily be heavy. But few of the churches have carried out the resolutions adopted at the Bangor conference. We pause. But it is only to give the brethren time to make up what is due, and renew their pledges of support. Several have not paid for vol 1, and numbers have advanced nothing on vol 2.

Brethren, shall the Hope be immediately waked out of sleep, or shall it, like the 'Messenger,' sleep the sleep of death?

If my health will admit, I shall seek employment elsewhere. If not, I shall try and visit the churches in Michigan. As letters directed to me will not be opened in my absence, send MONEY & PLEDGES to

HIRAM GOBLE, Waverly, Mich.

Hope, if it be the wish of the brethren, soon again to greet the readers of the Hope, I subscribe myself your brother,

H. S. DILLE.

AN OFFER.

If the Brethren will immediately raise what is honestly my due, I will be one of twenty to raise FOUR HUNDRED DOLLARS to buy press and materials for enlarging and improving the Hope, said twenty to form themselves into a publication society, and the capital increased by the addition of other members to the association. I should prefer to have the paper conducted by an editorial committee, chosen by the publishing society.

☞ Upon this subject I would like particularly to hear from Bro's PHELPS & SHEFIELD, in Wisconsin; Bro's DAVISON & KRAMER of Iowa; Bro. SHORTRIDGE of Illinois; Bro. GARD of Michigan; Bro's HANCOCK, DAY & BURLINGHAM at the East. Direct to HIRAM GOBLE, Waverly, Mich. Let us begin to act unitedly, and by some system, and see what the Lord will do for us.

Yours, believing that all things will work for good to those who fear God and keep his blessed commandments.

H. S. DILLE.

N. B. As soon as preliminary arrangements can be made to carry out the above plan we will announce it by publishing another number of the Hope.

The Church at Marquette, Wis.

Marquette, Wis, Apr. 2d, 1865.

Bro. DILLE:—I saw in the last number of your little paper, reading some of the letters, though not addressed to me, neither am I one from whom you might expect to hear. Yet as you wish to hear from Wisconsin, I will give an account, in part, of the Advent preaching in Marquette.

Four years ago this coming Summer, Mr Loughboro, of Battle Creek, Mich., and Mr Sanborn, of Mauston Wis., were here with the tent, six weeks or more; had full meetings all the time; baptized quite a number; taking, as they said, the Bible as their creed; taking no name; keeping back the visions. When they spoke of the faith of Jesus, no one supposed they alluded to visions, and were there deceived.

They left, saying they would soon send a man to set things in order. Before he came the conference was held in Battle Creek. The leaders decided in favor of organization. Soon a minister came from Avon, Wis, Mr Sanborn. He spoke of the visions, but not as though they must believe them. He said they were hardly named in organizing a church. He then organized a church of thirty members. I with others was led into this. He then left. Soon some of the members brought up these visions as one of the gifts of the church, which we could not believe, and were getting much divided. He came again, and talked harshly to the unbelievers, comparing the Advent Church to the army, which must be purified and sifted. He sifted it in this place. They went into a new organization. About half stood back, their deacon with them. They have now the Elder in their church, we the Deacon in ours. Nine are yet keeping the Sabbath. A prayer meeting is held upon the Sabbath.

Should a minister from your vicinity come into Wisconsin, we would invite him to this place. He would be made welcome. I wish you success with your little paper, hoping all will do something towards its support.

A SABBATH KEEPER.

☞ Bro. JOHN L. STAUNTON having enlisted in the U. S. service, the church in Waverly has withdrawn from him the hand of fellowship. He says his principles are unchanged, and himself advised the course we have pursued. He desires our prayers, and as large a place in our affections as we can give him. We can hold none but non-resistant in fellowship, in Waverly.

PRAYER FOR A CHRISTIAN IN SICKNESS.

Our gracious Savior and our Lord,
Who didst in days of yore,
By speaking but one healing word,
ANOTHER'S servant cure—
Lo! here THY servant lieth ill,
Eor whom thy children care;
Thou art the Good Physician still—
Wilt thou not hear our prayer?
With wrestling faith our hearts we pour
Before thy gracious throne,
Wouldst thou another's servant cure,
And not regard thine own?
Thy joyous love his heart sustain,
Thy grace his strength renew;
And quickly raise him up again,
His Master's work to do.

A single Roman soldier sent
His message, full of faith;
And thou, on works of mercy bent,
His servant saved from death;
Behold they come themselves to thee,
Thine own disciples dear,
And bend in faith the suppliant knee,
And shed the imploring tear.

Master Divine, disease and woe
Thy sov'reign voice obey:
At thy command they come and go,
Submissive to thy sway.
The healing word in mercy send
And in this self same hour,
Oh, let thy servant, Lord, amend,
And glorify thy power.]Sel.

The Name of the Church.

A church name is a subject that has been discussed, and finally relieved by every denomination that I ever heard of, except this people; and I see by the Hope that they are agitating the same subject. Therefore, I want to make a few remarks on the subject.

I, for one, would object to a name, for many reasons.

1. Because that over 1800 years ago there was a church organized, of which we have a true record. And that church was built by wisdom and authority of Him who claimed, and we admit, to be head over the church in all things. And all gifts, and laws, and names that are necessary were then given to it; and are to remain in it, until it is made (through Christ, the head) immortal, and brought to inhabit the new earth. Now Jesus being head over the church, and hav-

ing the wisdom and power that he had, we cannot for one moment harbor the idea that he only half did the work that he told Peter he would do, that is, build his church. Now, if it needed a name, he must have named it, or else it would not have been finished. But we read that he did name it 'the church of Christ,' or 'the church of the firstborn,' which is the same. And if that was the name then, it is the name now. We do not read of any new legislation concerning the church authorized by the Great Head, which is Christ.

2. My second reason is that the church has no authority to legislate. They have only to read and obey. We all have the church record. And in that record we are taught the name, the rules, or laws that govern it. And we are also informed of its gifts, and its freedom, and by whom it is made free, and I suppose everything that it is necessary that the church should have. And I have yet to learn that we have any authority to name the church. What kind of an idea would it be for the people of this state to petition to its legislature to be named the State of Michigan, when it is already named that.

3 I would not dare to be called even the 'church of Christ,' or 'the church of the firstborn,' or the church of God, (for the purpose of distinguishing us from other denominations,) for I cannot understand, by reading God's word, that he knows or selects his people from the world by a name. We read that we should be 'doers, and not hearers of the word.' God accepts his people on condition of faith and obedience. 'He that believeth that Jesus is the Christ shall be saved.' 'Faith without works is dead.' By obedience we become the sons of God, and heirs of the promise. And we read that Christ is our Father. Then we inherit the name. Seeing, then, that we inherit all things through Christ, I, for one, feel contented to sail under the old flag, with the name, or names, that Jesus our High Priest has in his wisdom seen fit to inscribe thereon. E. EASTON.

Hamilton, March 12th, 1865

Enough, brethren, on the above subject. You need not be alarmed about the church taking a sectarian name. It will not be done.

A GENERAL CONFERENCE.

Of those who are honestly seeking for truth, and are striving to "keep the commandments of God and the faith of Jesus," will be held, Lord willing, in WAVERLY, (Brandawine Corners,) Van Buren Co. Mich., commencing, Sixth day, June 9th. A general attendance is solicited.
By order of the Committee.

THE HOPE OF ISRAEL

VOL 2 WAVERLY, MICH., JUNE 29, 1865. NO. 6

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 at 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.

Harford, 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 Thessalonians. (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. 1. 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 this 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, HANCOCK, 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 reasonable 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. 1 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, all beauteous 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 exceed,
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 never subside.
Ask you the condition, or who may take a share?
The King makes free provision, and all have access 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 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 oricle 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 Bro 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 feasted 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.

"Then 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. I 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. YEABY.

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

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 no right 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 required me with no welcome, ye held no festivity on my arrival: ye sequestered 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 naught 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, placed 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 naught 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. Schoenraff, 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 DAY 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 saw 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 heart. 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 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 you had better try to expand 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 Brethren, 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 framework. 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.

F.

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 ~~it~~ ^{the} 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 Saviour 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;
This 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.

Stories for Children. No 1.

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.

THE HOPE OF ISRAEL.

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

VOL 2

WAVERLY, MICH., JULY 13, 1865.

NO. 7.

SELECT POETRY.

You may sing of the beauty of mountain and glen,
Of the silvery streamlet, and flowers of the vale;
But the place most delightful this earth can afford,
Is the place of devotion, the house of the Lord.

You may boast of the sweetness of day, or early dawn,
Of the sky's softening graces when day has just gone,
But there's no other season or time can compare
With the hour of devotion, the season of prayer.

You may value the friendships of youth and of age,
And select for your comrades the noble and sage;
But the friends that most cheer me on life's rugged road,
Are the friends of my Master, the children of God.

You may talk of your prospects of fame or of wealth,
And of the hopes that flatter the favorites of health;
But the hope of bright glory of heavenly bliss,
Take away every other and give me but this.

Ever hail, blessed temple, abode of my Lord!
I will turn to thee often to hear from thy word;
I will walk to thy altar with those that I love,
And rejoice in the prospects revealed from above.

(Selected by MARY YOUNG.)

The Harmony of Scripture.

Truth is like the promises of God, yea and amen in Christ Jesus. There is a gradual development of truth through both Testaments. The types and shadows and prophecies of "the law and the prophets, have their substance, fulfillment, and fulness in the Gospel of Jesus Christ, as given us by the Apostles. Hence when seeking for truth we must not be hasty and partial, but patient and thorough, and seek a harmony of the whole scripture. Let us take a question for example. Who is the seed of the woman? Who is the seed of Abraham? Who is the seed of David? The answer you will find in the end to be CHRIST.—Who are the children of Abraham? In other words, Who are the children of Israel? Trace it through both Testaments, and you will find the answer is, BELIEVERS IN JESUS. "If ye be Christ's, then are you Abraham's seed, and heirs according to the promise." Gal. 3:26, 29. In this plain, truthful, and patient way let us, by the word of God and prayer, get the harmony of truth, and with it more and more the harmony of love, and a readiness to enjoy the harmony of the saints in the kingdom of God when Jesus comes. "Children, love one another."

S. EVERETT.

The Church of God not Sectarian.

There is no truth more clearly laid down in the scriptures, than that the body of Christ, which is the church, is a unity—not ought to be, but is; (Eph 4:4-6 I. Cor. 12:12-27, Eph. 1:22, 23—Col 1:24) and that there should be no sects. (I. Cor. 1:10. Rom. 16:17, 18. Acts 20:29, 30) This church is divinely organized; and God hath set the members in the body as it hath pleased him. It is God's arrangement; and to appropriate any one of the names, by which the children of God under different circumstances are designated, and organize a church on such a name, is to disarrange the Divine order, and form a sect, a body distinct, and independent of all the other members of the church of Christ. This body will be complete in itself, will have its own particular interests to provide for; and very soon, instead of being a MEANS, or an instrumentality for building up the general cause, it will be made an END; and the activities of the general church will be directed to the promotion of its peculiar objects. Hence its interests and the interests of the general body will be antagonisms; and 'no man can serve two masters.' Loving one, he will soon hate the other, or love only in word. If you doubt, look around and see it written in sunbeams on every page of Protestant church history.

It does seem that the "time past might suffice us to have wrought the will of the flesh: and that we might be content to "stand in the ways and see, and ask for the old paths, where is the good way, and WALK THEREIN." But if the brethren resolve on "making a name," allow me to suggest as an accompaniment, the following;— "We follow in the footsteps of our illustrious predecessors." Gen 11:4.

Striving to deserve ALL the good names by which God's people are designated, but appropriating no ONE in particular, I remain

Yours, in the general brotherhood,

E. A. POOLE.

Linklaen, Chenango Co., N. Y. }
April 2d, 1865 }

Deseret, Utah, has a population of 25000.

Which is True?

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that if it were possible, they shall deceive the very elect"—Matt 24: 23.

JEREMIAH 25 : 15-38.

SABBATH RECORDER.

Fifth day April 13th, 1865.

"For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall be moved, and be mad, because of the sword which I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people: and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan and Tema and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: for our heel has been bruised, and the king of Sheba shall drink after bite us again."

them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel, Drink ye and be drunk, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup from thine hand, then shalt thou say unto them, thus saith the Lord of hosts: Ye shall certainly drink. For lo, I begin to bring evil on the city, which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth. saith the Lord of hosts. Therefore prophecy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation: he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations: he shall plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried: they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock:

"We are witnessing the greatest revival of religion since Luther hurled his thunderbolts against the vatican. The demon of treason thro' red handed war, has worked forces for good, and organized charities, which otherwise might have slumbered for centuries. It has aroused a nation, well nigh dead with indifference to the claims of humanity. Thousands who had con- nived at the wrongs of the black man, now shout, "Down with the oppressor! The negro is a man, and should have the rights of a man."

"Let us not mistake the times in which we live, nor be indifferent to the mighty impulses for good which begin to dominate in the hearts of men. Humanity struggles bravely up to liberty; prejudice yields to reason; slavery succumbs to freedom; and man shall yet be man. The shackles shall fall from his limbs, the manacles from his hands; the iron bondage shall go out of his soul, and he shall go forth, redeemed, regenerated, disenthralled, by the irresistible genius of universal emancipation."

"Such, my friends, shall be the yellow ripe fruit that shall hang on the gospel tree, growing tall, green beautiful, on the very spot where "the land unto the root" of some deadly upas has hurled down the cumberer to the ground. Such, as God is true, shall be the fate of wrong, in the glorious fulness of the gospel dispensation."

THE HOPE OF ISRAEL.

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SAMUEL EVERETT, EDITOR.

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

RECEIPTS.—M. J. Dunham \$2.55, Huldah Mott \$1.

—Our brethren who held a Conference at South Butler N. Y., voted to call the name of the Conference "Christian Conference," instead of "Advent Christian Conference." We are pleased with two things in this move.

1. A kind regard for the consciencious scruples of some few brethren. Large majorities often wound the consciences of the few. And
2. They choose a scriptural name without the addition of a sectarian one. If we would heed the Holy Scriptures as we ought, all unscriptural names would be laid aside. The Lord bless all his people in their endeavours to keep the unity of the Spirit in the bond of peace.

As we go out these Summer mornings, we are delighted with the sight of vegetation. We exclaim "A fruitful season!" We are reminded of that beautiful Psalm, 104, which describes the "manifold works" of God in this world "full of his riches." See vs. 14, 24. "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth." Last Summer, by reason of the drought, vegetation looked withering and gloomy. This season, by reason of showers and sunshine, everything looks green and gay. Praise the Lord for his goodness! The husbandman is bringing in his sheaves of wheat rejoicing.

DEAR BRETHREN:—Let us strive to live according to our heaven bought privilege. We may be filled with the Spirit. We can, by the help of the Spirit, draw near to God, and He will draw near to us. How good it is to realize the presence of our best friend. "I have set the Lord always before my face," saith David, "therefore I shall not be moved." Under all circumstances, at all times and in all places, we may enjoy his care and protection, and receive supplies of grace for every time of need. He will never leave nor for-

sake us; so that we need not fear any evil thing. Trusting in the Lord, we shall not want any good thing. A realizing SENSE of the goodness of God will fill us with love and thankfulness. A sense of His greatness and goodness will give us the impression of our littleness and unworthiness; and make us humble and penitent for our sins. A sense of His righteousness will lead us more earnestly to desire to be right in heart and life. A sense of God's holiness will lead us to seek to be holy as He is holy. A sense of His mercy will lead us to seek forgiveness of Him, and to be merciful to our fellow creatures.—As we enjoy God in His Son, and receive all grace through Him, we must have the "faith of Jesus." "The LOVE of Christ constraineth us." It warms our hearts. It fills us with "peace in believing." "The peace of God rules in our minds." We rejoice in hope of the glory of God. Under the influence of faith, hope, and love, we are willing to live a life of obedience to the Lord. We are ready to every good word and work. We glorify God in our bodies and spirits which are his. We shine as lights in the world. We adorn the doctrine of God our Savior. Our conversation is seasoned with grace, which ministers grace to the hearers. We do good to all around us, as we have opportunity. Like Abraham, we are blest of God, that we may be a blessing to men. Whether living or dying we are the Lord's. We are prepared to meet the blessed Savior at his coming, and enter into his glorious rest—all is well forevermore. Happy is the man who thus serves the Lord.

Brethren & Sisters in Christ, let us aspire to such a Christian life, and follow it steadily to the end. Let us watch and pray always that nothing may hinder us, or draw us aside to the right hand or to the left, in THIS STRAIT AND NARROW WAY TO LIFE. Do you hesitate? Listen to Paul, Heb. 12: 1, 2. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, LOOKING UNTO JESUS the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." O timid one, hesitate no longer. LOOKING UNTO JESUS, you may overcome, and sit with Him on His throne in His Kingdom.—Reader, be exhorted to seek the Lord, and be a Christian even now in this unbelieving age. God bless you.

Shaking of the Powers of Heaven

In a short article on this subject I gave some reasons for thinking it must be literal. God is a God of order. There is order and harmony in all his plans, and there is no mixing up, or confusion in the teachings of his word; it rightly understood. But this would not hold true, I think, if the first three signs given in Matthew 24 were literal, and the fourth figurative. That there is to be a terrible shaking of the nations near the end, there can be no doubt. It is taught through the whole Bible. That great image is to be dashed in pieces, and become as the dust of the summer threshing floor. He, the Son of God, is to dash the nations to pieces like a potter's vessel.

The 'powers of heaven' must mean the atmospheric heavens, or air. It is well known that our atmosphere is held together by an exact proportion of the different gasses of which it is composed. Let this equilibrium be destroyed, and there is trouble at once.

But I am to give my reasons for supposing this sign may have already commenced its fulfilment. The heavens are to 'wax old as doth a garment.' A garment waxes old by wear. The texture becomes weakened, bracks and thin places begin to appear, and soon it falls to decay. That our atmosphere is not what it used to be, is noticed by close observers. Some fifteen or twenty years ago, the Scientific American spoke of this thing and observed, that it was a wonder that our atmosphere did not take fire—that some of the upper portions of it were becoming inflammable. In proof, they stated that two willow trees, on the bank of the river Thames, had taken fire spontaneously, and burnt to the roots. H. H. Winchester Esq., of Iowa City, stated to me, that a current of air struck a portion of his fruit trees in his garden, and the leaves were crisped in a moment, as if a fire had run over them. This happened about two years ago. Since then I have heard of similar occurrences.

Terrible tornadoes, which have destroyed both life and property, have been of frequent occurrence, of late years in our own country. They used to be confined mostly to the torrid zones; but now they are frequent in the temperate zones, especially in the western portions of our own country. This very week we hear of one in Minnesota, and another in Iowa. The last mentioned was stated to be fifty miles wide, in Cedar valley. We have not heard the particulars.

The terrible storms at sea, which occasion so much destruction of life and property, are pro-

duced by disturbances in the atmosphere. The London times of June 5 1860, speaking of the recent storms on the English coast, says, "We very much doubt whether any twelve month could be matched with the last for the violent and destructive phenomena of the atmosphere. Storms of terrific fury have been incessantly recurring. The Weekly Register of the year will be a shocking one." Fourteen hundred shipwrecks are said to have taken place in the Mediterranean sea during the first week in Dec. 1863. What an immense loss of life and property in a single week! It seems almost incredible, but it is stated in the World's Crisis of 1864, Vol 18, No. 19.

Another evidence that the heavens are waxing old, is the unhealthy state of the atmosphere. Man's days have been shortning ever since the flood. And may it not be owing, in part at least, to the loss of vitality in the atmosphere? Diseases new and forgotten have been raging for the last few years. Look at the cholera, and the terrible diphtheria! They have slain their thousands and their tens of thousands. These diseases appear to be epidemic. The diphtheria commenced in Maine and Iowa about the same time. I think it must have been produced by the atmosphere. The great masses of the people are more or less diseased. We seldom meet with persons who, on inquiry call themselves well. Indeed disease seems to be the general condition of the race, and health the exception. We grant that these natural causes have their origin in the great first cause, the will of the Creator. But may not his purposes be brought about by natural causes?

I will mention one thing more which seems to be produced by a degenerate state of the atmosphere—that is the great increase of troublesome insects. I can look back forty years, and there was no such thing as potato rot, (which is probably produced by an insect, or directly by the impurity of the atmosphere.) And now almost all our fruits and vegetables are infested by them. Insects breed in decayed animal and vegetable matter. Impure air hastens decay, and putrefaction, and supports the life of noxious insects.

The next thing to look for is the folding up of the heavens. "As a vesture shalt thou fold them up, and they shall be changed." Or in the language of the Revelator, "rolled together as a scroll." "But the day of the Lord will come as a thief in the night, in the which the heavens being on fire shall pass away with a great noise." Then it is, that the whole contents of

for the days of your The Sabbath Recorder slaughter and of your is not the only oricle in dispersions are accom- which this class of plished; and ye shall prophecies is contained fall like a pleasant ves. The same predictions sel. And the shepherds are found in sermons, shall have no way to orations, editorials and flee, nor the principal addresses, as far as cur of the flock to escape. acquaintance extends A voice of the cry of Neither have we selected the shepherds, and a it from any ill will to howling of the principal ward it, but it was con- of the flock, shall be venient to our hand, and heard, for the Lord hath contains what strikes us spoiled their pasture, as characteristic of our And the peaceable hab- times, more pithily pre- itations are cut down sented than any other because of the fierce recent publication in our anger of the Lord. He possession. And we hath forsaken his cov- present the two classes ert as a lion: for their of prophecy in juxtapo- land is desolate because sit on because they can of the fierceness of the not both be true. It is oppressor, and because thus easily seen that they of his fierce anger." clash. Both speak of the destinies of the na- tions and the future fate of the people of the earth. The one says of all the kingdoms of the world upon the face of the earth, —

"Drink ye, and be ye drunken and spue and fall, and rise no more, because of the sword which I will send among you."

The other says, "The whole world shall rejoice in the peace it shall bring out of all the strife that now shakes the earth."

Who is deceived by these things? Not one who believes the prophets of Jehovah.

DEAR BROTHER;—With your permission, I would like to say to the brethren scattered a- broad a few words concerning the CHURCH OF LINKLAEN.

The doctrine of the Second Advent near, was extensively proclaimed in this section of the country, for several years previous to 1844.— Many believed, and very interesting meetings were held in this and the neighboring towns. After the disappointment in 1844, however, they became in a measure scattered, and meetings gradually lost their interest; and were finally discontinued, except occasionally. Still, there was a goodly number who perseveringly maintained their Advent faith.

The "Commandments of God and the Eaith of Jesus" were first proclaimed in 1851. This was a rallying cry; and nearly all the Advent- ists in this region came out and took a stand upon these truths. The meetings were fully

attended, and very interesting; and have been maintained with varying interest, till the present time. Some of our members have fallen asleep; some have removed; and some few walk no more with us; while from time to time, the Lord has added to our number of such as we hope will be saved. We keep no record of names— anxious only that our names may be found written in the Lamb's book of life—being sure that "the Lord knoweth them that are his;" and will "keep that which is committed unto Him unto that day." As a church, we are not known to "Ceaser." Our organization is Divine, the Lord having set the members in the body as it hath pleased him; and understood only by those who can discern spiritual things. We reckon some 25 to 30 as our present number, in this and neighboring towns; and are trying to learn the truth and walk in it, as revealed in the sure word. We have had our trials, some of them severe; but the Lord has been a present help in every time of trouble. With a Christian greeting for all the scattered ones,

Yours for the right, E. A. POOLE

Wise Sayings.
When you doubt between two words, choose the plainest, the commonest, the most idiomatic. Eschew fine words as you would rouge; love simple ones as you would native roses on your cheeks. Let us use the plainest words that will grammatically and gracefully express our meaning.

Deal gently with those who stray. Draw them back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost, than a mine of gold. Think of this and be on your guard, ye who would chase to the grave an erring brother.

There would be a great deal more harmony in this life, if every one would try to make themselves more agreeable to each other in conversation, in manners, in dealings, in morality and religion, and in all deeds.

Once give your mind up to suspicion and fear, and there will be sure to be found food for it. In the stillest night the air is filled with sounds for the ear that is resolved to listen.

Always praise your enemy's good qualities, and you will soon be without enemies. Bury faults, and virtues will spring therefrom.

A humble soul knows that to bless God in prosperity, is the way to increase it; and to bless God in adversity, is the way to remove it.

Shaking of the Powers of Heaven.

CONTINUED FROM 6th PAGE.

the seventh and last vial will be poured out into the air, and a voice from the throne of God is heard, "It is done." And when the whole volume of the heavens shall be rolled together as a scroll, there will be a mighty crash. The whole globe will be enveloped in one vast sheet of fire and every thing combustible will be consumed. Who can live when God doeth this?

O sinner, flee to Christ! Escape for thy life, for all the signs show that great day close upon us. That great being, who gives you the breath of life, will shortly turn it into a flame: then every living soul must expire! But ye humble waiting ones, have nothing to fear. "Only with thine eyes shalt thou see, and behold the reward of the wicked." L. K. E.

From Sr. Anna E. Smith, in the Voice

Dear Sisters Scattered in the West: Our conference is over. We had a glorious time in waiting on the Lord. We had preaching three times a day, instead of once, and the meetings after the first two days were well attended. Sinners were pricked in the heart, and backsliders came back to their Father, and asked to have their backslidings healed. The church was refreshed, and built up in the faith. We had a melting time around the Lord's table on the Sabbath. Truly the Master was at the head of his table.

Monday evening was our Love-feast. Tuesday evening held our meeting at a school-house in the south part of town. Here, also, many rose for prayers, and much interest was manifested. Wednesday evening closed our Convention at the church. After preaching came the farewell conference. Many spoke of the good they had received, and the broken language and flowing tears told how hard it is to part. Just at parting we gave another opportunity to rise for prayers. Many rose, and among them a young man, who said he had come four miles to ask these sisters to pray for him. He was a backslider, but had been pricked to the heart, and seemed so sorry that he had staid away from Jesus; but now he made up his mind to endure to the end.

This meeting has done much good in many ways; but eternity alone will tell the story. O sisters, let us prove faithful, and all work for Jesus! You will see by our Secretary's Report, we are to have a meeting at Wilbraham Camp-meeting. Come all, prepared to join the Association, and work for Jesus. Praise the Lord! I am glad our work will soon be finished, and "there is rest." ANNA E. SMITH.

Our Sister's letter refers to the meeting lately held at Poultney, Vt. Ed.

July 1, 1865.

MY DEAR BROTHERS & SISTERS IN THE LORD,

The Sun of Righteousness is about to arise with healing in his wings, and light up the pathway of the little flock. We have tidings from the East and West, which bespeaks good concerning Israel: for God's free people are getting strength sufficient to cast off every yoke of bondage, and stand upon the broad platform of Bible truth, and that alone. Glory to God! It is altogether too late in the day for us to hang down our heads and be desponding, or in doubt, for the Captain of our salvation says to us, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28. The things spoken of by our Savior, the 21st of Luke and the 24th of Matthew, are mostly in the past; and the signs of Christ's second advent are thickening every hour!

And yet, before Jesus comes, there is a mighty work to be done, in calling God's people out of Babylon, and fitting them up for translation. And who will have a hand in this glorious proclamation? Every child of God must have a hand in it. If we are not called to labor in word and doctrine, we should be ready to hold up the hands of those that are thus called, that all may be workers with Christ in gathering the harvest, for "the harvest is great, and the laborers are few." But pray the Lord of the harvest that he would send more laborers into the field. For how can men "believe on whom they have not heard? and how can they hear without a preacher? and how shall they preach except they be sent?" Remember this one thing, it is Christ's business to call preachers into the field; but it devolves upon THE CHURCH TO SUSTAIN THEM THERE. May the good Lord teach us all our duty in these things, is my prayer, that the work may speed onward.

Your humble servant, waiting for redemption when the Redeemer comes G. CRANMER.

A poor prisoner being confined in a dark dungeon, had no light except for a few moments when his food was brought to him; he used to take his Bible and read a chapter, saying he could find his way to his mouth in the dark when he could not read.

Michigan has furnished 19,192 men from the beginning of the war. Anarchy prevails in portions of Arkansas and Texas, robberies, arson, and murders being of frequent occurrence.

Eight thousand returned rebel soldiers, have been turned loose in Missouri within the last ten days.

A woman in St. Louis killed her husband because she pulled her hair.

The DECATUR CLARION is the title of a neatly printed, and ably conducted business paper published at Decatur, in this County, by Moses Hull, formerly Editor of the PROGRESSIVE AGE.

THE CHURCH AT POMPEY

Was planted nearly five years ago. A tent meeting was held there by brethren Andrews, Sperry, and Cottrell; and as a result, eight brethren and sisters embraced the truth, and decided to obey all the commandments of God. They immediately instituted meetings which have been kept up without intermission to the present time; and have been uniformly interesting. Several others have since joined them; some of whom have left, together with two of the original number. But, including one now absent, they number the same as at first; and I believe, are earnestly pressing toward the mark for the prize. Believing that the Lord hath set the members in the body as it hath pleased HIM, they are striving, not to make better arrangements, but to do their work well, in the place where God has set them.

In love, E. A. POOLE.

Fredricksburg, Chickasaw Co, Iowa.

BROTHER:—I write to inform you that we have removed to this place, and we want our Hope of Israel sent here, for we expect to make Fredricksburg our home for the present, and perhaps while we stay in this vale of tears. I wish the brethren who write for the Hope from Iowa would give the county as well as the town, and then I would find some of them perhaps.

May God prosper the Hope. Though a little one, may it come off victorious over its enemies.

Yours, in the hope of the Gospel,

CHARLES PITTS.

POLLY G. PITTS

Flint, June 4 1865.

DEAR BROTHER CRANMER:—Having opportunity I thought I would write a few lines. I would like to be out to the conference; but it will be impossible for me to come. May the Lord be with you there, and all the brethren, and prosper you in your labor, is my prayer. I have been out to Flushing, to see Br Horace Cushman, and stayed with him over night. I found him to be a man of God, and he has been acquainted with the Adventists from the first. I trust that the Hope will be again published, and prosper.

I wish to make a proposition that no intoxicating wines be used for communion, believing that it was not used by the Saviour or his Apostles. \$1,00 for the cause. Yours,

WILLIAM T. GILBERT.

Women and Family Devotion.

"Come to the place of prayer!
Mothers and children come and kneel before
Your God, and with united hearts adore
Him whom alone your life and being are."

Is there to be witnessed this side of heaven a more lovely sight, than that of a Christian mother, in the absence of father and husband, gathering her children together, and engaging with them in Christian worship?

There are Christian wives, not a few, whose husbands are yet in the gall of bitterness and in the hands of iniquity—do these wives acknowledge God in the domestic circle?

Wives and mothers, is your family altar kept burning, brightly morning and evening? Very many Christian women are sighing from day to day because no family altar exists beneath their roof. Yet how few have the courage to assemble their households, and in the presence of an irreligious companion, offer themselves the morning and evening incense. Still, one thus situated should consider prayerfully whether such is not her duty—whether it is not the daily cross Jesus asks her to bear for Him.

A friend discovered, with pain, on her second marriage, that no prayer was offered in her new home. Her husband, though a professor of religion, refused to establish family worship. She then resolved, with his consent, to perform the duty herself.

"When God commands, we must take up
Our cross without delay;
Our lives—and thousand lives like ours—
Can ne'er His love repay."

—HOME THRUSTS.

Select News Items.

The railroads of the Southern States are being rapidly rebuilt, and travel upon them is already partially resumed.—Grasshoppers are doing great damage in the valley of the Minnesota.—A woman 80 years old is in the Rhode Island State Prison for poisoning two husbands.—Apprehensions are entertained of a speedy revival of troubles on the plains.—Alexander H. Stephens and Robert E. Lee have made applications to the President for Pardon.—Secretary Seward and his son are slowly, but surely, gaining in health and strength.—The emigration from Europe is literally immense. Over a thousand a day arrive in New York some weeks.—Two cases of Asiatic cholera occurred at St. Louis, June 23, both terminating fatally.—General Butler says: "I know from having seen the rolls of 100,000 of the rank and file of the Confederate army prisoners, that only one in eight was able to sign his name."—A serious riot occurred on Staten Island, N. Y., the evening of June 21, between the soldiers and civilians. One person was killed, and twenty or more wounded.—The Freedmen in South Carolina, in some places have been overawed and made to work in chain-gangs. In fact they are Freed men only in name. So reports General Saxton.—New and immensely rich gold fields are creating intense excitement in Australia.

CHILDREN'S CORNER.

Stories for Children. No. 2.

MY DEAR CHILDREN;—I said, if you liked my first story, and would learn that good text, I would write you another story. Well, I hope you have learned that text, and as I have heard no complaint against my first story, I must try and write you another. And now I will try and tell you a little about Adam and Eve's family.

After they had lived together awhile, they had two little boys. The name of the oldest was Cain, and the next was Abel. They grew up, and became men. Abel was a very good man, and loved the Lord and worshiped him. But Cain was wicked, and grew worse and worse, and he was very much offended because the Lord loved his brother Abel so well; and one day when they were in the field together, Cain rose up and slew his brother! Do you not think children, this was awful! that Cain should kill his own dear brother, just because he was so good? The great God saw all this, and he called out to Cain, and said, "Where is thy brother?" And Cain said, "I know not;" but he told a lie. Then God said, "What hast thou done? The voice of thy brother's blood crieth to me from the ground, which has opened her mouth to receive thy brother's blood from thy hand." Then the Lord sent wicked Cain far away from home, and told him that he should be a fugitive and a vagabond on the earth—

And now suppose, my dear children, your little brother or sister behaves better than you do, and minds your mother better, and your good mother gives that little brother or sister something nice, and does not give you the same, and you get angry and strike that little brother or sister would you not be like Cain? Instead of being angry, you must try and be good yourself, and that will make you happy. Ask your heavenly Father, for Jesus' sake, to give you a new heart, and a lovely disposition, that you may love your dear brothers and sisters, and every body. The good book says, "Let us love one another, for God is love." I want you to remember this text,—*"Let us love one another, for God is love."* And so good bye, till I write you again

GRANDMA.

Two brothers of old,
With ages untold,
Who had the same father and mother;
The same happy home,
With the wide world to roam,
And naught to be claimed by another.

But sad to relate
That with envy and hate,
One brother rose and murdered the other,
'Twas Cain, the first born,
With looks all forlorn:
That was stained by the blood of his brother.

Good Abel so meek,
Fell down at his feet,
And gave up his life to the slaughter,
The great God of love,
Looked down from above,
And in kindness beheld this dear martyr.

To the culprit he said,
With voice full of dread, "Brother?
"Wheremow, O wheremow! say, where is thy
From the ground his blood cries,
And pierces the skies,
A voice that could come from no other."

And now wicked Cain,
With guilt and with shame,
Denies that he knows where is his brother.
A vagabond sure
The curse must endure,
And be driven from father and mother.

L. K. E.

TO THE YOUNG, WHO READ THE HOPE.

DEAR YOUNG FRIENDS, I will relate an anecdote which I heard many years ago.

A good minister of Jesus Christ called on a family in his parish, to visit and dine with them. The man was rich, and he seems to have thought a good deal of his wealth. After dinner he took the minister out on to the house top to look around, and see his property. "You see that house." "Yes." "Well, that is mine." "Yonder you see a fine farm. Well, that is mine. And yonder country seat, That is mine." He went on till he had showed the minister all he had. Said the minister to the rich man, "Do you see yonder little cottage?" "Why, what of that?" "There lives a poor woman who can say more than all you have said." "And what can she say?" "She can say, Christ is mine!"

My young friends, can you say "Christ is mine?" If so you are happy. But if not, make no delay to seek, and by the grace of God, choose that good part. Christ has loved us and died for us. And he is soon coming to save those who love him and wait for him.

STRAYED.—Into the way of Sin, from the fold of the Great Shepherd.—a number of naughty Sheep and Lambs. If this meets their eye, and they will take the straight path of Obedience back to the Sheep cote, they will find the Porter waiting to open the door for them.]Sel.

WANTED.—Any number of good boys and girls who know how to pray in faith. The work is hard, but the wages are excellent, and the chances are numerous. For particulars see the Bible, and for further guidance consult the Lord Jesus.

[Sel.]

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

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, 8. 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 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 crucified, 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 L. 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 I will 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 blot 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 Lev.

viticus 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 soever 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 creel from the truth.

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

a division by divine authority, or any recognition of any such an 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 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: 7, 8, and chap 8: 9) These 1 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? *****

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.

TERMS.—\$1.00 for 26 numbers.

SAMUEL EVERETT, EDITOR.

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

We publish the remarks of our esteemed Bro 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 truth is the duty and business of the ministers 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, as 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 any man. 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 Br 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 korn 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, Bonaparte, 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 McCoikel 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 (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 at least their presence for such purpose. M. N. KRAMER.

I was at Fairfield, Iowa, last week, and baptized one. Had the Lord's sapper, 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.—
"Brother," 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.
RECAPTURE.—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,
That 'tis the 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 dis very thing 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.

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"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 villains 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 garotter, while the fingers of another lift his watch from its fob and his purse from its pocket."

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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 resided 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 at least 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.—W. M. MILLER.

A NEGRO PREACHER'S ILLUSTRATION OF FAITH.—

"Brethren," 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. RECOVERERS.—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 dis very ting I now see and hear have I prayed and prayed a thousand times in the woods alone. It makes me tink of ole hymn:

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Which see the heavenly light," etc., etc.

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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 ~~low~~ 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.

THE HOPE OF ISRAEL.

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

VOL 2

WAVERLY, MICH., AUGUST 9 1865.

NO. 9.

Christians Called to Peace.

I might go through the history of the Savior's sufferings to illustrate the fact that he died a voluntary martyr. It seems almost irreverent to think of him as a coward or a criminal. He suffered not only innocently but calmly, patiently, uncomplainingly and deliberately, from first to last without a fault. A glorious example for Christians to immitate in suffering. For his example IN SUFFERING is repeatedly set before us for our imitation. Christ forwarned his disciples that they MUST SUFFER FOR HIS SAKE. "If they have called the master of the house Beelzebub, how much more them of his household.—If they have persecuted me, they will persecute you."—"The time will come when he that killeth you will think he doeth God service." The teaching of the Apostles corresponds with that of Jesus. Paul writes thus: "If we suffer with him, we shall also reign with him. If we deny him, he will also deny us." 1 Tim. 2:12 "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured the contradiction of sinners against himself lest ye become weary and faint in your minds." Heb. 12:2, 3. To the Phillipians he says, "Let the SAME MIND be in you which also was in Christ Jesus." He then recites the humiliation of Christ, even to the death of the cross. Peter dwells on the duty of Christians suffering patiently, after the example of Christ. I quote two or three verses. "For it is better to suffer for well doing, if the will of God be so, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God.... Forasmuch then as Christ has suffered for us in the flesh, arm yourselves with THE SAME MIND." Christ then suffered and died as AN EXAMPLE FOR CHRISTIANS. True, he died a sin offering, or propitiatory sacrifice. But he died also a martyr, or witness to the truth, and left his example for us to suffer for the brethren, and in the same cause. How then is it possible for Christians to join an army of fighting men, and at the same time follow their glorious Leader? They act in character as Christian soldiers, by suffering non-resistingly, and patiently as did their Master: not shrinking from even a martyr's death, when called to it. They will thus exhibit a more PRAISE-WORTHY COURAGE than any of the heroes on the field of battle."

5. My position is confirmed by referring to THE CHRISTIAN ARMOR, as described in the New Testa-

ment. Read Eph. 6:11-18. You will perceive that believers are compared to soldiers in actual service. Their warfare is not only against wicked men, but against spiritual wickedness, or wicked spirits in high places. Their armor is provided by God for his children. It is a whole, or complete armor. It refers to the ancient mode of fighting. Here is the soldier clad in his armor ready for battle in the EVIL DAY. He is able to stand, a victor over all his foes. And does he fight? Yes; but it is the GOOD FIGHT OF FAITH. His weapons are not carnal, but MIGHTY, through God, to the pulling down of strong holds. He is girded about the loins with the girdle of of TRUTH. His breast plate is RIGHTEOUSNESS, including FAITH and LOVE. His shield is FAITH [in God, and his Son]. His helmet is the HOPE OF SALVATION. His feet are shod with the preparation of THE GOSPEL OF PEACE. The gospel is prepared expressly to give him PEACE with God, peace of mind, and a peaceable disposition towards all men. His sword is THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD. Praying with all prayer is his constant exercise, attending his whole service. This is the soldier described by Paul. Thus uniformed and equipped, an army of such soldiers would be ENTIRELY HARMLESS in city or country; and their hardest battles would be fought in PEACE without the shedding of blood. Nor would the horrors of war, desolation, and mourning, follow in their train. The Christian is not a common soldier; he has no right to kill his foes.—The right of self defence against an enemy has been allowed by common law and in courts of justice. But Christians, while in the sphere of DUTY, may safely trust in God for PROTECTION. He who requires them to love their enemies and to do them good, has promised never to leave them nor forsake them. "So that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me." More is reasonably expected of Christians than of others. Where other men would resent an injury, they must forgive. Where others would fight, they must be peaceable, and do no harm. It is sad, indeed, that Christians should so far depart from the first principles of Christian duty as to engage in war; still worse, to attempt to justify it by an appeal to the gospel. But appeals are generally made to the Jews of ancient times; because God did, under certain circumstances, by immediate revelation, allow them to fight and destroy their enemies. But, first, they enquired of the Lord, and waited his response. 2. God often interposed MIRACULOUSLY, and fought their battles by supernatural agents. 3. The question of war,

is one of CHRISTIAN DUTY AND MORALITY, to be settled by an appeal to the New Testament. Surely not by an appeal to the Old, in opposition to the New. Many ancient practices will not stand the test of gospel light. Polygamy, divorce, slavery, and war, are all done away by the spirit and precepts of Christianity. It is in harmony with their character that Christians should be 'the salt of the earth,' and 'the light of the world.' They must be exempt from war to answer their high calling. They are actuated by HEAVENLY MOTIVES. They are seeking a glorious future.—"Glory, honor, immortality, eternal life" in the kingdom of God, in the heavenly country. "Fear not little flock; it is your Father's good pleasure to give you the kingdom." "To those who by patient continuance in well doing, seek for glory, honor, immortality—eternal life."—These promises are made only to the faithful, while the cowardly and unbelieving, and all the unholy, are doomed to the second death in outer darkness. The Christian must be holy and virtuous in reference to the future state, as well as the present. You perceive, dear brethren, the great END of the Christian's life and probation here, is "A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY:" compared to which, all earthly good vanishes into littleness. But there is no scripture to prove that the crown of life in heaven is obtained by fighting. It is 'by patient continuance in well doing; meekly suffering under trials; by following peace with all men, and holiness, without which no man shall see the Lord; by a life of faith on the Son of God. The Christian may be called to suffer the loss of all worldly goods; and he must esteem them but dross, that he may win the heavenly prize. But he is not required, nor allowed to FIGHT for his religion, though he may be called in a time of religious corruption and national violence, to die a martyr's death for it. If he may not fight for that which is the most valuable—INFINITELY THE MOST VALUABLE—surely he may not fight for that which is LESS valuable. If he may not fight for Christ's sake, he may not fight for the country. If fighting does not become him as a Christian, he may not lay off his religion as a man puts off his garment. He must not renounce that for all other considerations. Christ is to the Christian ALL IN ALL. When a man becomes a Christian, he is UNITED to Christ by faith, he receives the SPIRIT of Christ, he is at once humbled and elevated above the world. He as naturally turns away from war as from all other sinful practices. And I am persuaded that any person who has believed in Christ with a TRUE HEART would, if left to follow the Spirit and teachings of Jesus Christ alone, as naturally cease from war as from all other ungodly deeds. Had not the UNION of CHURCH AND STATE long since CORRUPTED the church from being a PURE VIRGIN TO CHRIST, she would have been known THE WORLD OVER as the HABITATION OF PEACE. Her ministers had preached the pure gospel of peace. Her members would have been blessed as Peace-makers, the children of God, without rebuke in the midst of an unbelieving world.

Christians are more than patriots, they are CITIZENS OF THE HEAVENLY COUNTRY. Their HOPE is laid up for them in heaven. Their field of labor is THE WORLD; all mankind are their neighbors; all Christians are brethren; to do good to all is their vocation. IT IS AS MUCH OUT OF CHARACTER FOR THEM TO FIGHT AND KILL THEIR FOES, AS IT WOULD BE FOR A FLOCK OF HARMLESS SHEEP TO TURN WOLVES, AND KILL AND DEVOUR ONE ANOTHER.—A monstrous absurdity! Christians in the army are in a false position, acting an absurd part, doing the cruel and barbarous work of wicked men. And thus Christ is misrepresented and dishonored by those who profess to be his friends.—But now let Christians stand entirely aloof from war, and lead "a quiet and peaceable life in all godliness and honesty. Let them keep in their own proper sphere; let them cherish a humble cheerful devotion in the closet and in the family; let them be faithful in the church of God; let them strive to spread the heavenly grace around them; their work of faith, and patience of hope, and labor of love will not be in vain. They can encourage the piety and good works of their wives, sisters and mothers. Both males and females can train the rising generation in the principles of piety. They can exert a salutary, and to a greater or less extent, a SAVING INFLUENCE on all within their reach. And by sustaining the ministry, and sending missionaries to the destitute, they can extend far and wide, the pure and peaceful principles of the gospel. Thus the salt would keep its savor, and the heavenly lights would shine, and not be hid under a bushel.—But dear brethren, the church and the world are so conformed, and the spirit of war is so rife in both, that the signs of the times, as well as the prophecies of Scripture, indicate the prevalence of war, as a sole judgment of God on the nations for their love of slavery, war, and other sins.

SAMUEL EVERETT.

Our little paper came to hand one week ago. It is truly a welcome visitor, and by the help of the Lord, I shall continue to labor for its support, as I have done since its first coming among us. I listened with attention to your article on 'Common Interest.' And though it falls to our lot to differ on this point, I trust we may all speak with the same plainness that characterized your article. The Hope has the warm sympathy of God's free children in the East. When it was suspended, we were sad, and the enquiry was heard in earnest, "Why is it?" "If God was with the paper, why should it go down? We liked it very much." Thank God, in the midst of these expressions and inquiries, the little visitor again comes to gladden our hearts. May the good Lord speed it, and soon establish it on a firmer basis than it ever has been yet, and send it to us weekly, richly laden with the good things of the Kingdom. Amen.

From your Brother in Christ,

S. C. HANCOCK.

The Law and the Covenants.

The popular theology of the present day assumes that the gospel abolishes the law! And not a few Adventists have brought this theory with them. This is an alarming feature in any man's faith, for the Apostle says Rom 2: 13. "Not the hearers of the law are just before God, but the doers of the law shall be justified."

In the popular theory there are two radical errors; viz.,—

1. The gospel is made to be synonymous with the new covenant.
2. The law of God is made to be synonymous with the covenant of Horeb.

First: The gospel is not the new covenant: it is never once so called in the sacred scriptures; nor is it ever so implied by any expression of the sacred writings on this matter.

Second: THE LAW OF GOD, THE LAW OF THE LORD, is never put in the sacred writings for the covenant of Horeb, or the national covenant of Israel and the law of the Lord. The national covenant was a LAW to the nation of Israel just the same as the marriage covenant is a law of the married woman, so long as her husband liveth; but when her husband is dead, she is no longer under that law. But was she not under the law of her father, or her nation before her marriage? And does she not return to one, or both of those laws, when she becomes a widow? Yea, in some respects she was always under the law of the nation to which she belongs. See Rom 7: 1-6. Yes, read the whole chapter; for in this the Apostle shows how they became dead to the national law, that they might serve God in newness of spirit, having the law of God in the heart.

The argument is this.—The nation of Israel had been married to God, (i. e. metaphorically) by the covenant of Horeb; but by putting to death the Son of God of the seed of Abraham, in whom all the promises of the everlasting covenant were to be fulfilled, they had effectually slain the heir of the promises, and to them the covenant was now a dead letter!

To make it a little plainer, God had promised Abraham, that by his seed he should be heir of the world: in the covenant with the people of Israel at Horeb, God engaged to be their God, until the seed, in whom the promise should be fulfilled, should come. When he came they crucified him! To them then he was dead; and the covenant could no longer be in force; but God having raised him from the dead, proclamation is made in his name, that whosoever believeth that he is the Christ, the Son of God, and is baptized, shall be saved; or shall inherit the kingdom of God, as promised in the everlasting covenant. This is the good news, the gospel of the kingdom of God. By a mysterious arrangement of divine wisdom, his blood shed at his crucifixion, is accepted as the blood of the new-covenant, which God will soon make, THAT IS—COMPLETE, with believers, the true Israel of God, when he shall send Jesus Christ, for the restitution of all things, to holiness and happiness, as

he has promised by all his holy prophets since the world began. He then will administer the new covenant, when the general assembly and church of the first born are gathered to Mount Zion. What is there in all this procedure of divine wisdom and righteousness, and mercy, that even implies the abolition of the law of God?

"Do we then make void the law through faith? Nay," saith the Apostle, "we establish the law." Rom 3: 31. Yet the testimony which this faith receiveth, is that Jesus of Nazareth, whom the Jews crucified, is the Christ, in whom all the promises of the everlasting covenant will be fulfilled.

It was not the gospel that abolished the national law of Israel: they did it in reality by putting to death the heir of the promises to whom their national covenant bound them. True, he is said (Eph. 2: 15) to have abolished by his flesh, the enmity between Jews and Gentiles, the law contained in ordinances, which separated Jews and Gentiles; whereby enmity came between them but this is only spoken of as a consequence of that event; and as an opening up of a way whereby believing Jews and believing Gentiles might become one in him, and mutually partakers of the everlasting promises. Did the covenant with Abraham, containing the everlasting promises, set him free from the law of God? Or does it set any who are of Abraham's faith, free from the law of God? That is, abolish it? To me it seems really impious to entertain the question! And I do it not for my own sake, for I never had any question in my own mind on the subject; for the following reasons, viz.,—

1. The design of all God's covenants with men has been to make them holy and happy. (Eph. 1: 4.) But where there is no law, there is no holiness. I. Thes 4: 7.

2. When God chose Abraham, and separated him from his father's house, he did it because he found Abraham's heart faithful towards God. Neh. 9: 7. And this faithfulness, God himself testifies, was found in keeping his charge, his statutes, and his commandments and his laws. Gen 26: 5. And the Apostle James instances this obedience of Abraham, as the perfecting of his faith; and a pattern for ours. Jas 2: 20-24.

3. Jesus, the Christ, the Son of God, obeyed the law of God and enjoined the same on all his disciples; in all his teachings he inculcates obedience to the law.

4. No one will be admitted to the new covenant without the law of God in his heart. Heb. 8: 10.

5. God has declared the Sabbath a special sign of his purpose to sanctify his people; and of a perpetual covenant to give them rest after this life, as he rested after the the work of creation. Exod. 34: 12-17.

6. God has especially warned the world not to confine this promise and purpose to the natural seed of Abraham, saying in Isaiah 56, that he extends and means it for even the eunuchs, and the sons of all strangers that do these things,

taking hold of his covenant. As an eunuch could not become a member of the national family of Israel, (see Deut. 23 : 1,) the covenant meant in Isaiah, must be some other than the then national covenant, even one that secures everlasting possessions.

7. ~~God joined Sabbath keeping and the covenant of life, and rest together!~~ Who then shall separate them? Yet so it is; for he says of the eunuchs that keep his Sabbaths, and choose the things that please him, and take hold of his covenant, "Even unto them will I give in mine house, and within my walls, a place, and a name better than of sons and of daughters. I WILL GIVE THEM AN EVERLASTING NAME THAT SHALL NOT BE CUT OFF." Thus also he says of the strangers that do the same things. Sabbath keeping and God's everlasting covenant are joined together in the holy scriptures; and although revilers thereof should be as numerous as the revilers of Noah were, as their numbers did not stop the flood; so, now, the number of Sabbath breakers cannot alter the word of the Lord one iota.

Lastly, the Apostle confirms this view of the Sabbath as a sign of the purpose of God to sanctify a people in this life for a rest hereafter. By a lducing God's resting on the seventh day, and his repeated references to it—as signifying—something yet to be obtained; so late as David's day as a certain proof, that it yet remains to be accomplished to the believing people of God. See Heb. 4th chapter, verses 9, 10, 11. If then the Sabbath is a sign, as in the Law, and the prophets, and a type as the Apostle showeth in Heb. 4, it must remain a solemn obligation on the people of God until the antitype is realized.

The Law and the covenants are not at variance; for God has joined them together. Who shall put them assunder? Who, but he that changeth times and laws? and is to be consumed.

S. DAVISON.

Conference at the East.

Gosport, July 31st, 1865.

DEAR BROTHER EVERETT:—The Lord willing a Conference of Sabbath keepers who are looking for the speedy Advent, will be held at my residence, in Bristol, Conn., commencing Friday Oct. 28th at two o'clock P. M.; to continue as long as the Lord will. A general attendance of the Brethren and Sisters is solicited, not only from the New England States, but also from New York.

Brother E. A. FOOLE, cannot you be with us to assist us in preaching. Please write to me immediately, and direct to South Ashburnham, Mass., care of John C. Day.

Come Brethren and Sisters, full of faith and the Holy Ghost. Prepare to labor for the winning of souls to the love of the truth, and for the upbuilding of each other on our most holy faith. Yours,

S. C. HANCOCK

P. S. I herein enclose \$2 for the encourage-

ment of the Hope. I believe through the blessing of God, she is destined to outride the storm of opposition. Hallelujah! Further directions with regard to conference will be given hereafter.

S. C. H.

Philadelphia, July 30, 1865.

BRO. EVERETT:—I was glad to see, a few weeks ago, a 'revived' HOPE. I trust the good Lord will keep it alive until Jesus comes. For small as it is,—at present,—yet it is something of a channel through which can flow a word of "Testimony" to the lovers of the "Sabbath of the Lord our God." I, therefore—as soon as I could spare my mite—remit you \$1, and hope, from time to time, to add further "mites."

JA'S L. BOYD.

Lift up your heads ye scattered saints,
Redemption draweth nigh;
Our Savior hears the orphan's plaints,
The widow's mournful cry.

The blood of those who have been slain,
For vengeance cries aloud;
Nor shall its cries ascend in vain,
For vengeance on the proud.

The signs in heaven and earth appear;
And blood and smoke and fire;
Men's hearts are failing them for fear,
Redemption's drawing nigher.

Earthquakes are bellowing 'neath the ground,
And tempests through the air;—
The trumpet's blast with fearful sound,
Proclaims the alarm of war.

The saints are scattered to and fro;
Through all the earth abroad;
The gospel trump again to blow,
And then behold their God.

Rejoice, ye servants of our God,
Who to the end endure;
Rejoice for great is your reward,
And your defense is sure.

Although this body should be slain
By cruel, wicked hands;
I'll praise my God in higher strains,
And on Mount Zion stand.

Glory to God, ye saints rejoice,
And sigh and groan no more,
But listen to the Spirit's voice—
Redemption's at the door.

[Selected.]

Dear Brethren,—Taking the suggestion of the brethren in Marion, Iowa, if we can obtain 30 shares of (\$10) ten dollars each, to be paid quarterly, and thus raise (\$300,) three hundred dollars for a year, this with the paying subscribers would support the Hope for that time. I would suggest that Br. Dille be Editor and Publisher mean while, with the aid of correspondence, as

Witnesses

heretofore, with liberty to dispose of articles and correspondence according to the best of his judgement. We have published for the two months past, 336 copies each issue, and received but a few dollars. The Committee and those who voted with them must be responsible for Br. Dille's pay. Myself and wife charge nothing for what aid we have been able to give. The Lord will reward us in due time. EDITOR.

Having read the above, and consulted Bro. D. with reference to the matter, and finding he is not a candidate for the office, I beg leave to nominate GILBERT CRANMER, of Michigan, and SAMUEL DAVISON, of Iowa, Editors of the Hope of Israel for the coming year—in case Bro. EVERETT does not choose to continue to edit the paper. The above suggestion I respectfully submit to the consideration of the coming Conference. Bro. D. tells me he is willing to continue to pick up type for us.—

Provided the proposition of Br. KRAMER, or some other equally good is adopted, and put in force IMMEDIATELY. HELPER.

THE HOPE OF ISRAEL.

PUBLISHED. Once in two weeks.

TERMS.—\$1.00 for 26 numbers.

SAMUEL EVERETT, EDITOR.

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

In the last Hope, I think, it was proved that the Scriptures are the testimony of God and of Jesus Christ to us. It was shown that Moses, the prophets and the apostles gave one harmonious testimony to Christ, as the Savior. And they being inspired, have given us the word of God and the testimony of Jesus Christ, in the Scriptures. The question is, Why may the Scriptures be called by Jesus Christ "My TWO witnesses?" It being admitted that they were inspired by one Spirit, and bear a united testimony to one God and Savior, and hold out one hope to men, yet it is claimed that they are TWO.

The old and new scriptures, as we will now call them, are divided IN TIME by the space of over 400 years, during which the Spirit of inspiration was suspended. The birth of the babe at Bethlehem was a grand epoch, from which Chronology is reckoned anew, the year of our Lord A. D., instead of A. M., the year of the world. This was fixed to a day, and celebrated by angels from heaven. "Fear not," said the heavenly messenger to the shepherds, "for, behold I bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a Savior which is Christ the Lord." Amen. The heavenly hosts sung in their hearing a charming song of praise to God, "Glory to God in the highest heavens, on earth,

peace, good will to men." Already had the harpinger been born, the Spirit given again to Zachariah and Mary, so that they sang in heavenly strains the praises of God for his mercy as he had promised of old to Abraham and to Israel. History thus divides the old from the new scriptures. In accordance with these facts, Mark calls his book, "The beginning of the gospel of Jesus Christ the Son of God." The Apostle to the Hebrews, 1 : 1, 2, testifies, "God who at sundry times and divers manners spake in TIMES PAST unto our fathers by the prophets, hath in THESE LAST DAYS spoken to us by his Son." Here the Apostle makes the same division of time in the expression "TIMES PAST" and "THESE LAST DAYS." The ancient scriptures were given in times past by the prophets. The new scriptures in these last days by Christ and the Apostles. See ch. 2 : 3, 4. Christ makes the same division of the two parts of scripture. See Matt 11 : 12, 13. Luke 16 : 16. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Here the former scriptures are called "the law and the prophets;" and the latter scriptures according to Mark and the Savior, might be called "the Gospel of Jesus Christ the Son of God;" and "the Gospel of the kingdom of God." But whatever be the name they are two parts of one whole. Two ministrations are described by the inspired Apostle, 2 Cor. 3. The 1st is called the ministration of condemnation and death; the 2d the ministration of righteousness and of the Spirit. Paul says, "We are able ministers of the NEW COVENANT," and in the connection, he speaks of the old covenant by way of contrast with the new, and he identifies Moses with the old, and Christ with the new covenant. In Acts 15 : 28, James, speaking to the council of Apostles and elders, says, "For Moses of old time in every city hath them that preach him, being read in the synagogues every Sabbath day." In Acts 13 : 5, 27, we read, "After the reading of the law and the prophets, —in the synagogue on the sabbath day &c.; 27, —nor yet the voices of the prophets which are read every sabbath day." From these texts we learn that the Jew's scriptures were spoken of by the Apostles in different terms; as, "The law and the prophets," "Moses," or "Moses and the prophets," "the old covenant," or Testament &c. As the Jews never received the writings of the Apostles, who cannot perceive a very essential difference between the two parts—the old and the new scriptures? I must therefore conclude that the objection of Bro. Davison is not valid. Christ and his inspired apostles divide the scriptures into two parts, in harmony with the two ministrations, and the two covenants, the old and the new; and the two ministries, that of Moses as a typical mediator between God and the Israelites; and Christ the antitypical or real Mediator between God and man.—As the scriptures contain the only infallible testimony of God and of Christ, and our only and sufficient rule of faith and obedience, I conclude they are the "two witnesses," of Rev. 11 : 3.

Extracts from "Voice of the East,"
Vol 1, No. 9

WHAT, THEN, IS "THE MINISTRATION OF DEATH?"

It could not be the ten commandments, written upon "tables of stone" by the finger of God, for the sentence of death is not contained therein: but at the time that God gave Moses the ten commandments the second time,—which was the time Moses's face shone,—he said, (Deut 4: 14.) "The Lord commanded me at that time to teach you the statutes and judgements, that ye might do them in the land whither ye go over to possess it." In these statutes and judgements were curses and blessings. Twelve curses are distinctly pronounced, and eighteen times the sentence of death is recorded against so many different crimes. Now, these statutes and judgments with the curses and sentences of death, were given first at Mount Horeb, when Moses's face shone, and were by Moses written in the book of the law, and afterward commanded to be written "upon stones very plainly." (See Deut. 27: 8.) At Mount Ebal, on the Canaan side of Jordan, Joshua did as Moses had commanded. (See Josh. 8: 32.) This then, is the writing engraven upon stones, to which the Apostle refers in 2 Cor. 3: 7. This system of statutes and judgments, with its death penalties, is "THE MINISTRATION OF DEATH," to which the Apostle refers. It was first ministered under the solemn sanction of Jehovah's commands, while Moses's face glowed with glory from being in his presence: but it passed away afterward. S. D.

Paul in 2 Cor 3, is simply contrasting the two ministrations, viz: that of DEATH under the old covenant, which promised Christ, and shadowed forth his death by the legal sacrifices; and that of the SPIRIT, under the new covenant, which is freed from those rites, being ratified by the actual blood of Christ, the antitype. The "STONES," on which "the ministration of death was written and engraven," were not the "tables" on which God wrote his law, but they were the "STONES" of the altar, brought to view in Josh 8: 30-32, and the writing upon them is a copy of that portion of the law "written in the book of the law of Moses," (see also Deut 27: 3.) which enjoins the continual "ministration of death," through the rites of killing the daily sacrifice and the typical paschal lamb, until Christ the antitype should be slain. Then the "ministration of death" ceases, and the ministration of the Spirit takes its place.

The civil code, or law of Moses, consisted of the policy of civil government, the ritual or ceremonial law, and the moral law of the ten commandments. That portion of this law of Moses spoken of in Deuteronomy 27: 1-8, which had special reference to the building of an altar and offering sacrifices, or which enjoined the "ministration of death," and of "condemnation," which was to be written "upon the stones very plainly," (Deut. 27: 8.) is that which Paul (2 Cor. 3: 7) refers to. This civil code

was first written in the book of the law of Moses," and secondly, that portion of it which dictated the ministration of death was transcribed, not on tables of HEWN STONE, but on "whole stones (of the altar) over which no man hath lift up ANY tool of iron." (Josh 8: 31: 32.) When Christ yielded up his spirit upon the cross, in the midst of the week, the sacrifice and oblation (typical or ceremonial portion of the law of Moses) ceased, (Dan. 9: 27,) while that portion of it which was first written and engraven on tables of stone, continued in full force and virtue in all its requirements and bearings. R H

A tremendous hail storm occurred in Hancock Co., Ill., July 26, it did great damage to the corn and grapes.

Ten thousand Freedmen and their families are farming for themselves in the neighborhood of Vicksburg with excellent results, doing much better than those who worked by the month for wages.

It is stated that there are 14,000 United States troops in Texas scattered over the State. It is said the State is overrun with thieves.

There have been disastrous floods in New Jersey and Pennsylvania, doing great damage to the railroads, canals, bridges, and other public and private property.

It is estimated that there are now at least 80,000,000 copies of the Bible in existence, and that the work is still being produced at the rate of 1,000,000 per year.

A hurricane at the Cape of Good Hope had destroyed eighteen vessels, thereby causing the loss of seventy lives.

There were rumors that the cholera had appeared at Constantinople and Smyrna.

At Alexandria, in Egypt, on the 27th of June, there were 250 deaths from cholera; but on the 4th of July the mortality had decreased to 12.

The cholera is making sad havoc in Turkey and Arabia. No less than 48,000 of the pilgrims at Mecca have been swept off, and the streets are filled with corpses. Five thousand of the Persian pilgrims have died.

"To do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13: 16.

"The words of a tale bearer are as wounds." So says the wise man, often repeated. The person is in bad business who cannot find better employment than to go from house to house among the neighbors, telling the faults of others. Do not listen to them, if you would not encourage them. Avoid their society if necessary. We must have the charity that covers the multitude of faults in others, if we would be happy in ourselves. "Thou hypocrite," says the blessed Jesus, "first cast the beam out of thine eye; then shalt thou see clearly to cast the mote out of thy brother's eye." Matt. 7: 5. S. E.

"Prayer makes the darkest cloud withdraw.
Prayer climbs the ladder Jacob saw;
Give exercise to faith and love,
Brings every blessing from above.
Restraining prayer, we cease to fight,
Prayer makes the Christian's armor bright,
And Satan trembles when he sees,
The weakest saint upon his knees."

HAPPINESS.—Now let us tell you a secret worth knowing. This looking forward to enjoyment don't pay. From what we know of it we would as soon chase butterflies for a living or bottle up moonshine for cloudy nights. The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives. The boy must learn to be happy while he is plodding over his lessons; the apprentice while he is learning his trade, the merchant while he is making his fortune. If he fails to learn this art, he will be sure to miss his enjoyment when he gains what he sighed for.

THE TWO COVENANTS.

What is faith? It "is the substance of things hoped for, the evidence of things not seen." It embraces the sufficient atonement of Christ for the remission of sins, reaching forth to the promises of God, that he will assuredly perform the oath made to Abraham, so that by the faith of Jesus we may be made partakers with him in the covenants of promise. "For he that cometh to God, must believe that he IS, and that he is a rewarder of them that diligently seek him. The highest kind of evidence of such a faith is obedience to God's law. "Even so faith, if it have not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise was not Rahab the harlot justified by works when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." Jas 2: 14. "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I. John 2-4. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev 22: 14. And also Isaiah's lamentation concerning Israel: "O that thou hadst hearkened unto my commandments; then had thy peace been like a river, and thy righteousness as the waves of the sea."

Nevertheless, though Israel did break their covenant with God, yet the promise of God to Abraham was confirmed by an oath, and must be performed. Hence God declares that he will perform this oath to the house of Israel and the house of Judah, in a new covenant. The conditions of this new covenant being all on God's part, in it he is to 'change this vile body,' 'sold under sin,' and make it a glorious body. He is to take away their hard heart, and in the place of the heart of stone, he is to give them a heart of flesh. He is to write his law upon the fleshy tablets of that renewed heart: for they must be made holy as God is holy. Nevertheless, God will be inquired of by the house of Israel to do these things for them. They having been bro-

ken off by unbelief, and the Gentiles grafted in by faith, shall be made partakers with them in this covenant, for they are also accounted for the seed. "And if the casting away of them be the reconciling of the world what shall the receiving of them be, but life from the dead? And if SOME of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them; and WITH THEM partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Rom. 11: 15. "There shall come out of Sion the Deliverer, and he shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Rom 11: 26. 27. Did the Deliverer come out of ZION at his first appearing? Did he turn away ungodliness from JACOB at that time? Did he perform this covenant to take away their sins then? He did not.

But again, "Behold, the days come saith the Lord, that 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 that I took them by the hand to bring them out of the land of Egypt: which my covenant they break, although I was a husband unto them, saith the Lord: but this is the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and will write them in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more." Jer. 31: 31-34. Heb 8: 6-13 & 10: 4-18. Isa. 61: 5. God farther declares the certainty of performing this promised covenant; that if the ordinances of heaven and earth could pass away then might the children of Israel cease from being a nation before him forever that he should cast off all the seed of Israel for all that they had done. Jer. 31: 35-37. Hence we see that this covenant could not have been performed in Christ's time: neither to the Jew, for they have been a desolation and aliens in foreign lands unto this day; nor to the Gentile believers, for the blessings of it have not been met in them, in the universal knowledge of God; the turning away of ungodliness, nor the blotting out of sins. Neither has there been any perceptible change in the heart, with respect to the law of God. For if this means only that the believer should have an inward knowledge and love of God's law, then must this new covenant have been performed to David: for he said, "Thy law is within my heart." But we cannot understand this, only as a literal copy of the law inscribed on the heart by the finger of God, as he shall fashion it a new. That copy on stone though of the most permanent kind of inscription on earth, has been destroyed. This on the heart can never be effaced, nor destroyed, for it is eternal.

CHILDREN'S CORNER.

Contented John.

One honest John Tompkins, a hedger and ditcher,
Although he was poor did not want to be richer,
For all such vain wishes to him were prevented,
By a fortunate habit of being contented.

Though cold were the weather, or dear were the food,
John never was found in a murmuring mood;
For this he was constantly heard to declare,
What he could not prevent he would cheerfully bear.

For "why should I grumble and murmur," he said,
"When I cannot get meat, I'll be thankful for bread,"
And "though fretting may make my calamity deeper,
"It never can make bread and cheese to grow cheaper.

If John was afflicted with sickness and pain,
He wished himself better, but did not complain,
Nor lie down to fret in despondence and sorrow,
But said he hoped to be better to-morrow.

If any one wronged him or treated him ill,
Why John was good-natured and sociable still;
For he said that revenging the injury done
Would be making two wrongs where there would be but one.

And thus honest John, though his station was humble,
Passed through this sad world without even a grumble;
And 't were well if the most who're thought wiser and richer,
Would copy John Tompkins, the hedger and ditcher.

[Selected.]

Stories for Children. No. 4.

MY DEAR CHILDREN:—I should be very glad if I could have you all around me and talk with you, and tell you many good stories out of the Bible. I should love to see your bright eyes sparkle and have you ask me questions about the good Book that came down from Heaven for us. But I must do the best I can for you, so I will write you another story.

I am now going to tell you how the great God once drowned the whole world by a flood of water. It was a great many years ago. People lived then to be very old, almost a thousand years. The oldest man that ever lived was Methuselah. He was nine hundred and sixty nine years old when he died. There were giants in those days. That is, they were very tall and large; and they were called mighty men, and men of renown. But they were very wicked, and the earth was filled with violence; and they became so very bad, that the good God was grieved, and said, that he repented that he had made man on the earth. But there was one good man. His name was Noah. He was a just man, and walked with God. So the Lord told him what he was about to do; and told him to make a great house, much larger than any house or barn you ever saw. He was a great many years making it. That great building was called the Ark; and when it was done, the Lord told him to go into it, with his children. He also told him to take two of every kind of beast, and of every kind of fowl into the Ark with him. And God commanded Noah to take all kinds of food that was eaten, for his family, and for all the

creatures. And so Noah did just as the Lord told him; and when they were all nicely fixed in the Ark, the Lord shut them in. And now the rain began to pour down, the fountains of the great deep were broken up, and the windows of heaven were opened. It rained forty days and nights, and all the high hills and mountains under the whole heaven were covered. What do you think the poor wicked people did then? They might climb the highest mountains, and even the tallest trees, but the flood soon washed them all away. You can think how the poor little children would cry and cling to their parents, but they could not help them, and soon every thing on the earth died. But Noah and his family were all safe and happy in the Ark. And now my dear children, you can see what a good thing it is, to love and fear the Lord, and obey him. Such are always safe and happy, no matter what comes. But you need not fear a flood now, for the Lord has said he will never drown the earth again by water. You have seen the beautiful rainbow in the cloud. Well, God has set it there, to show us that he will never send another flood of water. But the great God has declared, in his word, that he will destroy this world by fire. Then all the wicked people, and all the naughty children will be burned up. The blessed Savior is our ark of safety now, for all who flee to him, and love and obey him. But we must flee to him without delay, for we know not how soon he will come to gather all the good, and destroy all the wicked. You have no time to loose: you must flee to him without delay, for he will soon come; then they that are ready will go in with him, and the door will be shut! And then no cries or tears will avail, because it will be too late. If I could only persuade any of you to repent of your sins, and flee to Jesus now, before the door of mercy is closed, I should be very happy. I shall pray for you, and you must pray for yourselves. O be sorry for all you ever did that was wrong, and ask the Lord to forgive you. I wish you to remember this text.—"They that were ready went in, and the door was shut." GRANDMA.

—"Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth."—PAUL.

Be Gentle.

Be gentle. Much is done by kindness. When you are troubled sometimes, do you not find yourselves made happier if some one asks you pleasantly, "What is the matter?" and tries to comfort you? Then when you see others sorrowful, try to help them. If they are angry with you, answer them kindly. If they have tried to injure you, do some good act in return, and every one will love you. More than all, conscience will whisper, "That is right."

THE HOPE OF ISRAEL.

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

VOL 2

WAVERLY, MICH., AUGUST 25 1865.

NO. 10.

Cheering Letter from Bro. Case.

THE HARTFORD CONFERENCE.

Paw Paw, Aug. 15th, 1865.

DEAR BRO. DILLE:—I thought I would write a few lines, and let the brethren know that we still live and have hope in God; notwithstanding all the power of the enemy to crush, scatter, and destroy those for whom Christ died. With Job, I can say, "I know that my Redeemer liveth," "and because he lives I shall live also." Dear Brethren, let us lift up our heads and rejoice, knowing that our redemption draweth nigh.

Our Conference at Hartford was one of the best that I ever attended. The Lord met with us, and gave us his Spirit to assist us in the commencement of the conference, and it abode with us to the close. A blessed union and harmony prevailed. Saints rejoiced and wept as they delivered their strong testimonies for the Lord. And all felt that the Lord was a present help in time of need. He stood by his servants while they opened the Scriptures to the understanding of the people. The Gospel was proclaimed in its native beauty, and the power of truth was felt. Saints rejoiced; sinners were converted; backsliders reclaimed. At the close of the meeting, late at night, the request was made, and on Monday morning we went to a little lake, and Bro. CRANMER there buried beneath the yielding waves, three, and raised them to walk in newness of life. We then took the parting hand, to go to our homes, feeling the full assurance that Jesus will soon come to gather the wheat into the garner of the Lord.

We met the old and the young; and all feel that the Lord is about to work in mighty power to gather the remnant of Israel, that have been scattered in a dark and cloudy day, by the combined influence of Satan, through those agents who are led by their own selfish hearts, and promptings of Satan, from which may the Lord deliver his people.

Dear Brethren scattered abroad, I still love the Lord, and have hope that I shall meet you in the kingdom of God, where the tongues of the slanderers will forever cease, and the weary will rest.

H. S. CASE.

From the Sanfrancisco (Cal.) World's Crisis. Being Born Again.

"Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." "Ye must be born again."

The Scriptures speak of a first Adam, who is earthly, and of a second Adam who is the Lord from heaven; of being born again; but not of being born a third time: of this life, and life in the world to come; of a natural body and of a spiritual body; of bearing the image of the heavenly. We also read of a first death appointed unto all men under the first Adam, and of a second death for those whose names are not written in the book of life.

The first of these several conditions, is found in connection with the first Adam, the second is found in connection with the second Adam. The first conditions continue down to the resurrection, the second will commence at the resurrection. I propose now to examine the doctrine of BEING BORN AGAIN.

1st WHAT IS IT TO BE BORN? "And behold, thou shalt conceive in thy womb, and bring forth a son." Luke 1: 31. This bringing forth a son, is called in the 35th verse being born. If this is being born, then to be born again must be to be brought forth a second time. In this passage it is said, the Son of God was born.

2nd, WAS CHRIST BORN AGAIN? Heb. 13: 20. "Now the God of peace, that brought again from the dead our Lord Jesus." Christ there, was born again, or brought from the dead. Col. 1: 18.—"Who is the beginning, the first born from the dead." Acts 26: 23—"That Christ should suffer, and that he should be the first that should rise from the dead." Being raised from the dead then, is the same as being born from the dead. In Rev. 1: 5, Jesus is called "the first born from the dead." (See Whiting's translation.) Our question is plainly answered: Christ was born a second time, or born again, or born from the dead.

3rd, WHEN ARE CHRISTIANS BEGOTTEN AGAIN?—1 Cor. 4: 15. "For in Christ Jesus I have begotten you through the Gospel." Phil. 1: 10. "I beseech thee for my son Onesimus, whom I have begotten in my bonds." James 1: 18. "Of his own will begat he us through the word of truth." 1 Pet. 1: 3. "Which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." 1 John 5: 1, "Whosoever believeth that Jesus is the Christ, is begotten (See Whi-

ting) of God, keepeth himself."

Christians, ~~are~~ begotten again when they receive the Gospel, the word of truth; when they receive the hope of the resurrection of Jesus Christ from the dead. "In this life they are begotten (See Whiting) again, are not corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

4th, WHEN WILL CHRISTIANS BE BORN AGAIN?—John 3: 6. "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." As all Christians have been born of the flesh, they will be born again, when they are born of the Spirit. 1 Cor. 15: 44, 49. "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly," or spiritual. Paul says, Christians receive the Spirit of adoption here, by which they cry abba Father; but that they wait for the adoption (itself) to wit, the redemption of the body. He says, that at the coming of Christ their vile bodies will be fashioned like unto Christ's glorious body. Christ says, that at that time, they will be equal to the angels; and can die no more; for they are the children of God, being children of the resurrection. Christians, then will be born again, when they put on immortality: when their vile bodies are fashioned like unto Christ's glorious body, when they become children of God, by being children of the resurrection.

5th, But are not Christians often called the children of God, in this life? They are; but not in the sense of being born again. Christians in this life are the children of God by faith in Christ Jesus. For we walk by faith, and not by sight; that the just shall live by faith; that they purify their hearts by faith; that they are sanctified by faith; that they are justified by faith; that they wait for the hope of righteousness by faith; that they are made wise unto salvation through faith. Thus the children of God in this life, are only the children of God by faith. They live by faith. How does this fact modify the sense in which Christians are called the children of God?

It shows that they are not yet in fact the children of God. Heb 11: 13, 35, 39. "These all died in faith, not having received the things promised." The promises reached to things afar off, yet they lived by faith. Now faith is the confidence of things hoped for, the evidence of things not seen. The things embraced in our faith, are things hoped for; and if we hope for them, then we must with patience wait for them. We hope for eternal life. This is the promise that he has promised us, even eternal life. I will illustrate. Suppose a person has become deeply involved in debt; he has used all his means, and still he is in debt, far beyond his ability to pay. The mortgage that holds his place is not yet due, but he knows that he has no means to pay it, when it becomes due. He worries by day and by night, and expects to lose his place.

Under these circumstances, a friend, who is abundantly able, assures him that he will pay the debt, when it becomes due. He is satisfied: he believes his friend; his burden is gone; he rejoices; his countenance brightens; all his actions become buoyant; he cannot help telling his neighbors how free he feels, now that his trouble is gone. His debts are paid! All this change in his deportment, and in his feeling; and all this light heartedness and joy comes from his faith in the assurances of his friend. But suppose he doubts his friend's sincerity; his joy departs; his trouble comes. He again believes his friend; all is quiet; his joy returns. This is the earnest of his promise. It makes him cry, "Joy in my friend. And yet his friend had done nothing for him. He only made him a promise.—By and by the mortgage matures; the debt is cancelled by his friend; now all is well. But he no longer lives by faith; the promise has been redeemed.

Thus with Christians, they live by faith. They receive the consolation of the promise; are made happy and joyful in their Christian experience. But they hope and wait for the adoption into the glorious liberty of the children of God: to have their vile bodies, fashioned like unto Christ's beautiful body, so they can die no more.

The Two Covenants.

BY I. N. KRAMER.

[CONCLUDED]

God never promised to perform this covenant to the Gentile, only through the house of Israel; for to them pertain the PROMISES, and the COVENANTS. And if the words, 'Zion,' 'Jacob,' 'house of Israel, and 'house of Judah,' mentioned in this covenant of promise, do not have a literal and specific signification, then was this covenant a confusion to the Jew, and makes all other scripture unintelligible to the Gentile. Hence we conclude that the new covenant is one of the covenants of promise, and is yet future.

Again, if we adopt modern theology, we shall be obliged to make this new covenant read something as follows: "Behold, saith the Lord, I have found that my law is contrary to you, and against you; (See Rom 8: 7;) therefore, behold, the days come that I will abolish my law, and take it out of the way, nailing it to the cross. Nevertheless I will make another just like it, all except the fourth commandment. And this is the covenant that I will establish with you after those days:" as much as to say, that, because man broke the law, he abolished it; because he could not conform to God's holiness, God retracted the demand. * But that the law of the new

* To suppose that because man broke God's law of holiness, God would change or abolish it, would be to suppose that God yielded to the weakness of man, and became a creature weaker than he, and subject to him.

covenant is the same as the law of the old covenant, there is no possible chance to doubt. "The days shall come when I will abolish my law, to make you a new covenant;" nor, "I will change my law, and make a new law for a covenant;" but, "I will write my law in the heart;" evidently the law already in existence: as if he should say, "I will write it no more upon tables of stone, but I will write IT upon the fleshy tables of the heart."

That the law on stone was a copy of the law reserved in heaven, from whence it is to be copied on the heart, we think is evident from the following:—"A minister of the true sanctuary and tabernacle, which the Lord pitched and not man." "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, said he, that thou make all things according to the pattern shewed to thee in the mount." Heb 8: 2, 5. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. * * * And after the second vail, the tabernacle... which had the golden censer, and the ark of the covenant... wherein was the golden pot... Aaron's rod... and the tables of the covenant; and over it the cherubim of glory, shadowing the mercy seat... the Holy Ghost this signifying, that the way into the holiest of ALL was not yet made manifest, while as the first tabernacle was yet standing." Heb. 9: 1-8. "It was therefore necessary that the PATTERN OF THINGS IN THE HEAVENS should be purified with these; but the HEAVENLY THINGS THEMSELVES with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself." Heb. 9: 23, 24. "And there came a great voice out of the temple of heaven from the throne, saying, It is done." Rev. 16: 17. "And the temple of the tabernacle of the testimony in heaven was opened." Rev. 15: 5. (The two tables of the law are called the 'testimony.' Exo. 34: 29.) "And the temple of God was opened in heaven, and there was seen in his temple THE ARK OF THE TESTAMENT." Rev. 11: 19. "And I heard a great voice out of heaven, saying, Behold the TABERNACLE OF GOD IS WITH MEN, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 3, 4.

Then we shall have the throne of David, and the Jewish commonwealth restored. The ancient Jewish * God will be with them to be their God: a Jewish Christ to be king over them, sitting on the throne of David, with David, and other Jewish kings and princes for officers, or kings and priests to Christ: with a Jewish city, having twelve gates, and the names of the twelve Jewish

* We would much prefer the term, "God of Israel" to "Jewish God," and "twelve tribes of Israel," to "Jewish tribes," &c., because this is more emphatically the language of the Bible. Editor.

tribes written thereon; and inhabited by Jews, Greeks, and proselytes, from every nation, kindred, people and tongue under the whole heaven, who have been grafted in, and partake of the root and fatness of the OLIVE TREE. As one of the signs of the last days, even now are there boasters many, who boast against the root and fatness of the olive tree; not considering, that they partaking not of the root and fatness of the olive tree, shall be as branches lopped off, to have no part in the covenants of promise, unless they repent.

THE END.

"This Hope is Mine."

Hubbardsville, N. Y., Aug. 5th, 1865.

BELOVED BRO. & SR. EVERETT:—I am still a pilgrim and a stranger on this old earth, which is soon to pass away, to make room for the new heavens and new earth. The kingdoms of this world are crumbling, and soon, yes, very soon will they be ruled with a rod of iron, and be dashed in pieces as a potter's vessel. Then will come to pass the testimony, (Rev. 11: 14, 15,) "The second woe is past: and, behold, the third woe cometh quickly." "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever." "And the time come for all the dead to be raised; and to reward all the righteous, small and great, that feared God; and to destroy them that destroy the earth. Thus while earth with all its burden of sin and all the living wicked, that fear not God, are being consumed, as the fat of lambs consumes away into smoke; (Psa 37: 20.) then will the 'hope of Israel,' with all who possess it, pass from the fiery furnace, to unite with all the redeemed, to celebrate the marriage supper of the Lamb, and ever be participants in the joys anticipated in the blessed 'hope of Israel!' This hope is mine!

And I want to cheer the editor of our paper, bearing this title, and all others who have been led to the work of preaching, and publishing this 'HOPE,' for the advancement of others, among whom are very many ready to perish.

All that God's word says would come to pass in the last days, is now being literal, fulfilled. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Destruction is coming! Yes, destruction upon destruction: for, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." Zeph. 1: 14.

I am thankful for the 'HOPE,' and mean to do what I can to keep it breathing.

E. M. WATERS.

THE HOPE OF ISRAEL.

Published once in two weeks

W. H. DILLE, Editor.

TERMS,--\$1.00 for 26 numbers.

H. S. DILLE Editor & Publisher.

The Hope Alive!

The HOPE, is waked out of sleep; having been revived by the Conference at Waverly. In accordance with resolutions adopted at that meeting, four numbers have been published.

The late Conference at Hartford, instructed Father EVERETT, and myself to make an estimate of the probable expense of publishing the paper one year; and then to call on the brethren for the necessary means. For that purpose, we were to issue the present number; and then discontinue the paper until the brethren responded, and report to the Conference at A'amo.

But the share-holders present, proposed that I take the office into my own hands, and publish the paper on my own responsibility. I concluded to do so, and immediately informed the Conference of my determination, which seemed to be approved by all present.

I have therefore determined to try and get 30 of the brethren to unite, for the purpose of carrying out Bro M. N. KRAMER's plan for raising \$300, over and above the income from our present subscription list. This will put the paper on a firm basis. I will myself take one share of \$10, to be paid in one year, in quarterly payments; and will pay the first quarter in advance. Father EVERETT will be another, and we think several others in Michigan. If any one is not able to give \$10, let him give what he consistently can. Brethren need not wait one for another, for fear that their money will be thrown away, for now we are in earnest, and praying for God's blessing we have determined the paper must and shall live. Therefore, Brethren, let us hear from you without delay.

Yours, in the patience of hope, and the labor of love.

H. S. DILLE.

What do you Propose to Advocate?

The question is asked, and we will try briefly to answer it.—1st, We advocate the royal supremacy of God's law of "Ten Commandments;" that each, and every one of them is, from the creation has been, and ever will be

binding upon God's people.

2d, That each one of the ten is a moral precept; that to violate either, is sin; and that it is only by these precepts that sin is made known.

3d, That "sin has entered the world, and death by sin." That "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

4th, That as the "dead know not anything," our only hope is "the hope of Israel," or "the hope of the resurrection of the dead," to "glory, honor, immortality, eternal life," with all "Abraham's seed," "in the kingdom of God," on the earth redeemed.

5th, That the Gospel "is the power of God unto salvation."

6th, That he who believes the gospel, and is baptized into Christ, has the promise of remission of sins, and the gift of the Holy Ghost; and that it is by this in-dwelling Spirit, that Jesus will quicken these mortal bodies, in the resurrection.

7th The gifts of the Spirit.

8th, The Divine inspiration of no book except the Bible

9th, Jesus, our elder brother, the only Savior, our High Priest, and heir to David's throne.

These are a few among all the Bible truths we desire to advocate; but God forbid that we ever manifest a narrow, selfish, or sectarian spirit.

—My thanks are due to the Conference for the measures taken to secure what is due me for my past labor in the office.

—C. S. Maltby should have been credited \$2.

—Brethren, remember the Hope is an organ published for the express purpose of giving God's children a chance to hear from each other. Shall we hear from you?

—Eld. NEWTON WALLEN has an appointment to preach at Br Branch's, Hartford, Sabbath, Sept. 9th.

—Let each subscriber get us at least one new one, and so double our subscription list. You can. Will you?

God's Sacred Rest Day.

Six days God employed in the work of Creation. With wisdom infinite He plan'd it; with power omnipotent he executed it. With each days work he was well pleased, for each in its turn he inspected, and "saw that it was good." But not one of these six days did he set apart to commemorate any of the events that therein transpired. He did not pronounce the

first day sacred in commemoration of the birth of light; nor the sixth to commemorate the creation of man, who was made in the image of God. But the work was completed. God's six days of labor are over, and now another far more glorious than either of those that witnessed the infinite display of Jehovah's power, dawns into being. It is the glorious SEVENTH, the Sabbath of rest! "And God blessed the seventh day, and sanctified it: because that in it he had RESTED from all his work which he had made." Gen. 2:3. It is not either of his days of labor that he pronounces blessed, and sanctifies as holy time; but the seventh, the day after his work was completed,—the day of rest! And why did he bless and sanctify THE day of rest, instead of a day of toil? Ans.—"BECAUSE THAT IN IT HE RESTED, AND WAS REFRESHED!" Exo. 31:17. From this testimony, then, we have a right to infer that God delighted far more in this, than in either of the six "working days." God saw the light, and pronounced it good; all that he had created, in fact, was "VERY GOOD:" but his Sabbath was "BLESSED!"

"The day when God himself did rest,
Hath honors all divine."

But, we enquire, For whom was this sacred rest day especially made?—Let Jesus answer. "The Sabbath was made FOR MAN." Mark 2:27. For what purpose was it given to man? Ans.—1st, To commemorate the fact that JEHOVAH "rested, and was refreshed." Exo. 31:16, 17, & 20:9-11.

2d, It was given for the GOOD OF MAN, and all creatures in his employ. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thine ass, nor thy cattle, nor thy stranger that is within thy gates; THAT THY MANSERVANT AND THY MAIDSERVANT MAY REST AS WELL AS THOU" Deut. 5:13, 14.

The Sabbath, then, is emphatically a day of REST. God found rest 'refreshing' after his six days labor, and so he set it apart from the other days, and gave it to man for his good, and for the benefit of all creatures that man employs in labor. And being a day of rest, it is no part, no, not even so much as a 'bow key' in the old Jewish "yoke of bondage." Men, in almost every country, and in every clime, acknowledge that the fourth commandment is not "contrary to us," by observing A sabbath

however bitterly they may oppose THE only true Sabbath of Jehovah. O then, let us ever remember with delight our heavenly Father's admonition, as recorded in Isaiah 58:13, 14.—"If thou turn away thy foot from the sabbath, from doing thy pleasure on MY HOLY DAY; and CALL THE SABBATH A DELIGHT, the holy of the Lord honorable; and shall HONOR HIM, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The Late Conference.

DEAR BRETHREN:—Our Conference at Hartford was a heavenly season. I do not anticipate many such meetings until, by the grace of God, I come into the kingdom. The Lord manifested his presence at the commencement of the meeting. We enjoyed the UNITY OF THE SPIRIT. There was no unholy contention. We felt the charity that thinketh no evil. I think we could say with the Psalmist,—"How good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that went down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." The children of God renewed their strength; backsliders were healed; sinners were convicted, and some converted, we trust. Four were baptized, and "WENT ON THEIR WAY REJOICING." We pray that the brethren in Hartford may live in the Spirit, and walk in the Spirit; and that the word of the Lord may run and be glorified among them. We hope that the ministers, and brethren from other churches may share largely of the same Spirit at home, so that all the churches may share the same blessing.

Brethren, let us live out the spirit of the meeting, and the truths we heard there, in our daily lives. Let us heed the injunction of our Lord to his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—The grace of our Lord Jesus Christ be with you all.

S. EVERETT.

—The readers of the Hope will see that Bro. Dille is determined to persevere in publishing the paper. We must help. Do, Brethren, make a sacrifice to help. Brethren, all who possibly can, must be one of the thirty, to raise \$10 each, to publish the Hope for one year. Send in your names. Those who cannot pay \$10, say \$5. And those who cannot pay, \$5, say \$4, \$3, 2, \$1, and so on. As many as can, send part in advance. We give \$10, to be paid quarterly in advance.

S. E.

"The Bright and Morning Star."

"I'm watching for the morning star!

Oh, when will it arise,
To gladden with its radiance mild,
These strained and wearied eyes?
The night is dark and stormy!
When, when will it be past,
And the brightness of the morning
Glad the wakening earth atlast?

I'm watching for the morning star!
Though I've watched it vainly long,

It cannot be forever thus,
My sighs will soon be song;
For 'tis written by God's finger
Upon the sacred page,
And the promise can't be broken,
Though delayed from age to age.

I'm watching for the morning star!

But all around I see
The lurid lamps of folly's shrines
And halls of revelry,
And mirthful voices reach me,
Borne fitful from afar,
And never mention in their glee,
'The bright and morning star!'

I'm watching! yet not quite alone,

A chosen few are by,
Intent to hail its first glad beam
Upon the glowing sky,
And we raise our warm petition,
'Lord Jesus quickly come!
Thy sovereign will be done on earth
As 'tis in heaven done!'

I'm watching for the morning star!

Ah! call me not away!
My soul would still be lonely
Mid scenes however gay,
For my spirit longs to kindle
Into star-like brightness too—
To see is to be like him when
'He maketh all things new'

E'en now the time approaches,

E'en now the streaks of morn
Upon the dark horizon
With beams of promise dawn!
Oh, night of sin and sorrow!
Of absence and of pain!
Thou wilt soon be past, and never
Canst enshroud the world again.

Oh, rapture too seraphic!

Oh, bliss beyond compare!
When our Savior and his chosen ones
Break through the glowing air!
When the groans of marr'd creation
Are changed for songs of praise,
And earth and heaven in concert sweet
Their loud hosannahs raise!

[British Messenger.]

Plenty of HYMN BOOKS at 35 cents.
Send for one.

The New Haven Journal, Aug., 4, says "a strange and very beautiful spectacle was seen last night about ten o'clock. A clear and almost perfect arch of light spanned the sky, almost from horizon to horizon, and reaching nearly to the zenith, in general direction from the northwest to the southeast. It was quite distinct in outline, and in breadth much like an ordinary rainbow, to which it was at once likened by all who saw it. The sky was almost wholly cloudless at the time, except to the northeast, where a violent thunder storm was passing, and the moon was shining brightly." This singular phenomenon was observed in various parts of New England and New York. In some places, the telegraph operators disconnected their batteries, and worked with the current supplied from this "auroral arch," or the cause of it. Truly these are days of signs in the heavens above, and wonders in the earth beneath.

The rebel pirate "Shanandoah," in a recent visit to Melbourne, Australia took on board 1,200 tons of coal, and also secured a 1st lieutenant in person of the master of an English steamer. She has since been destroying the New Bedford whaling fleet in the Arctic ocean.

Robert E. Lee is unquestionably reported to be in Germany. Spain has recognized the Kingdom of Italy. The Pope is said to have excommunicated Maximilian.

The population of Utah is now 100,000. Salt Lake City contains 20,000.

CORRECTION.—The conference at Alamo is to convene ~~SEPTEMBER~~ OCTOBER—6th, instead of September 8th, as printed in a few copies of the present number, on another page.

Eld H. S. CASE, and Eld SAMUEL EVERETT have both made arrangements to move to Hartford, in this County, this Fall.

Eld's GILBERT CRANMER & E. G. BRANCH are preparing to take the field, together, and labor for the Lord the coming Winter.

Eld H. S. CASE also proposes to devote all his time to preaching the word.

Eld S. EVERETT & wife, though aged, are full of zeal, and feel that they too have a work to do in this State. The prospect is, therefore, that we shall soon have six or eight preachers in the field in Michigan. Lord, send laborers into the vineyard, and crown their efforts with success.

The 'Hope' is no longer controlled by conference votes. It is bound to succeed. Don't be afraid to send in money liberally for its support. What you owe, speedily pay; renew your subscription without delay!

All officers in God's church are appointed in heaven.

RECIPTS.—Bro. Cleveland, C. S. Maltby, C. P. Russel, I. N. Kramer, M. I. Leonard each \$1.00.

Stories for Children. No. 5.

DEAR CHILDREN:—I am now going to talk with you a little about Father Abraham, and his nephew Lot; and how the Lord destroyed Sodom and Gomorrah.

Now Abraham and Lot had a great many flocks and herds, and tents, and the land was not able to bear them, for their substance was so great, that they could not live together. And Abraham said, "Let there be no strife between me and thee, and between my herdsmen, and thy herdsmen, for we are brethren." So they separated themselves. Abraham dwelt in Canaan, and Lot dwelt in the cities of the plain, and pitched his tent towards Sodom. But the men of Sodom were wicked, and sinners before the Lord exceedingly. Now the Lord determined to destroy Sodom and Gomorrah; and so he told his faithful servant Abraham. "And Abraham drew near and said, Wilt thou destroy the righteous with the wicked? Perhaps there be fifty righteous, wilt thou not spare the place for fifty sake? That be far from thee to destroy the righteous with the wicked." And the Lord said, "If I find fifty righteous in the city, I will spare all the place for their sake." And Abraham said, "Behold, I have taken upon me to speak unto the Lord, which am but dust and ashes, perhaps there shall lack five of fifty." And the Lord said, "If I find there forty and five I will not destroy it." In this manner, Abraham continued to plead for the poor Sodomites, till he got down to ten; he then exclaimed, "O let not the Lord be angry, and I will speak but this once. Perhaps ten shall be found there." And the Lord said, "I will not destroy it for ten's sake." But, alas, for poor Sodom and Gomorrah. There were not ten righteous in all the place! And now the time draws near for their destruction. Two angels are sent to Sodom at even, and Lot urges them to turn in, and tarry with him all night. They said, "Nay, but we will abide in the street all night." But Lot pressed them greatly, and they turned into his house. But before they lay down, the men of the city, old and young, from every quarter, compassed the house around, and called out to Lot to bring out the men, that they might abuse them. But Lot went out, and begged them not to do so wicked. But the men pressed sore upon Lot, and came near breaking the door; but the angels pulled him into the house, and shut the door, and smote all the men at the door with blindness, so that they could not find the door. The angels then enquired about his family, whether he had any

besides, and told him to bring all he had out of the city, for the Lord would destroy it. And he went out and said to his sons in law: "Up, get you out of this place, for the Lord will destroy the city." But he seemed like one that mocked.

And when the morning arose, the angels hastened Lot, and said, "Arise and take thy wife, and thy two daughters, lest thou be consumed." And while he yet lingered, the angels laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, and brought them out, and bade them escape for their life; and not look behind them, nor stay in all the plain. As the sun arose, the Lord rained fire and brimstone upon Sodom and Gomorrah, and destroyed all the cities, and all the plain, and the inhabitants, and every thing that grew out of the ground. But Lot's wife looked back and became a pillar of salt. And Abraham got up early in the morning, and looked toward Sodom and Gomorrah, and beheld the smoke of the country went up as the smoke of a furnace.

And now my dear children, the great crying sin of Sodom, and that which brought fire down from heaven, was filthy conversation and conduct. This whole world has become almost a Sodom, and that is the reason why the Lord is going to burn it up. * * * If you want to go into that good world where Jesus is, you must be pure. We will listen to our Savior, who says, "Blessed are the pure in heart for they shall see God."
GRANDMA.

THE BEST TRANSLATION.—We have had a great many translations of the Holy Scriptures: the best of all would be their translation into the daily practice of Christian people.

Continental Monthly.

Appointments.

BRO M. N. KRAMER, writes that the Conference, appointed at MARION, IOWA, is postponed till the 29th day of SEPTEMBER, and to continue three days, or longer. He says,

"We hope that the brethren in Michigan, Wisconsin, Iowa, and Illinois, will feel a sufficient interest to send delegates."

The Michigan Conference, will be held at ALAMO, Kalamazoo Co., commencing, Friday, OCTOBER, 6th, and hold three days.

CONFERENCE at BRISTOL, CONN., commencing, Friday, OCTOBER, 28th at 2 P. M.

Eld GILBERT CRANMER will (Lord willing,) preach at ALAMO, Sabbath, AUGUST 26th, at 10 o'clock; and at KALAMAZOO, Sunday, AUG. 27th.

From the Voice of the West.

"Asleep in Jesus."

"For if we believe that Jesus died, and rose again, even so them which sleep in Jesus will God bring with him." (1 Thess. 4 : 14.)

How many beautiful thoughts cluster around this beautiful sentence of divine truth! Nothing is so repulsive to our mortal sight as death. But very few people who do not feel a cold shudder creeping over them when they seriously think they must die and be deposited in the cold, dark earth with the clods for a covering. But the "blessed hope" of the resurrection of the just throws a radiance around the death-bed, and reconciles us to the grave as a resting place for the wasted and weary body, previous to being received into the bliss and honors of the eternal kingdom. The shades of the tomb are but a quiet night anterior to the perfect day. "For so he giveth his beloved sleep." Oh! happy sleep! This world is a state of tossing to and fro: but in the grave they rest. Death hath laid them in their last couch. It may be cold and damp; but it is safe. It may be gloomy; but it is sanctified. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14 : 13.)

Death is but a sleep which presupposes a future awakening. "An eternal sleep" is a contradiction of terms—a miserable solecism—a mode of speech the very phrasology of which brands the atheistic declaration with absurdity. As one good writer says: "Sleep is but the temporary suspension of animation for the purpose of refreshment and invigoration. It is always succeeded by a waking." And such is death to the believing child of God.

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep."

In Jesus death will prove a refreshing sleep, from which we shall early rise in glory and renewed strength to enjoy the scenes and employments of that glorious day which shall know no night. Our New Testament translation almost always speaks of the condition of the departed saints as a sleep. Jesus said of Lazarus, 'He sleepeth, but I go that I may wake him out of sleep.' 'David, after he had served his own generation, fell on sleep.' As the first martyr died, it is said, "He fell asleep." "The saints which sleep." is a familiar phrase in the Scriptures. They are to be waked to life, only when Jesus comes.

Earth has been the theatre of some splendid victories, the fame of which has filled the world and echoed along the corridors of ages. But earth has never yet beheld such a triumph as that which shall be realized at the first resurrection. Then shall truth triumph over error—faith over unbelief—humility over pride—light over darkness—life over death, and immortality over death and the grave. The cross shall give way for the crown, and corruption to glory: and from the mouldering ashes of every Christian's tomb shall come forth an undying form, radiant from the transforming touch of Omnipotence; an

imperishable monument to the power and goodness of him who is "the Resurrection and the Life." Unknown children of God who have died in garrets and cellars, in barns and prisons; and lowly despised poor in Christ who sleep in Potter's Fields, shall come forth from their hidden graves in sublimer glory than ever adorned King Solomon. Little innocents whose names were never heard; and lamented children who moulder in their little tombs; and despised ones in affliction, who spent their days in pain, secluded from the gay world—all will forsake their resting places then and shine as stars forever. Not one of them that truly believe in Jesus shall be left behind. The humblest and obscurest, the lowest and the highest, shall be taken together "He will send forth his angels with the great sound of a trumpet, and gather together his elect from the four winds, from one end of heaven to the other." "And they shall live and reign with Christ on the earth, being made kings and priests unto him." "And so will they ever be with the Lord."

Christians! "look up and lift up your heads, for your redemption draweth nigh." Hear and consider, O ye of little faith. The sound that rings sweet and audible from the skies amidst the crash of nations, the overturning of thrones, the dissolution of dynasties, and the wars and rumors of wars, is, "Lift up your heads, your redemption is near." "Blessed consummation of this weary and sorrowful world," says the eloquent Irving: "I give it welcome—I hail its approach—I wait its coming more than they that watch for the morning." Then shall tears cease to flow and sadness to depress.

"There is no flock however watched and tended,
But one dead lamb is there;
There is no fireside, howsoever defended,
But hath one vacant chair.
The air is full of farewells of the dying,
And mournings for the dead;
The heart of Rachel for her children crying,
Will not be comforted."

but when the Savior comes, these woes and griefs will all be ended. May we not now say, "Come, Lord Jesus, come quickly." And when he does come cry, "Lo! this is our God! we have waited for him; we will be glad and rejoice in his salvation."
E. P. BURDETT.

Hamilton, Ill.

A Chinese Boy.

In a Chinese Christian family at Amboy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young, and that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply, "Jesus has promised to carry the lambs in his arms. I am only a little boy; it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the child was baptized, and ere long the whole family,—of which this dear boy was the youngest member—father, mother, and three sons, became members of the mission church at Amboy. [Young Pilgrim.]

THE HOPE OF ISRAEL.

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

VOL 2

WAVERLY, MICH., SEPTEMBER 6, 1865.

NO. 11.

From the World's Crisis.

"The Souls Under the Altar."

"The souls under the altar" (Rev. 6: 9) do not in the least conflict with the views herein before presented, for these souls, like the soul of Christ that "was not left in hell" refer simply to those "believers in Christ" who had been faithful unto death' (12: 11); who had been BEHEADED for the witness of Jesus' (20: 4).

In Lev. 15: 11, we are informed that "the LIFE of the flesh is in the BLOOD"; and it "is given to us upon the altar to make an atonement for the soul"; and verse 14 says "it is the LIFE of ALL, the blood of it (the flesh) is FOR THE LIFE thereof." That is, the blood is given to make an atonement for the souls of all men, or for the life or lives of all flesh. This is evident when we recall the fact that Jesus shed his blood for the remission of sin, and in doing so died for all, because all were dead; and this he did to SAVE MEN; and in Matt. 25: 22, these men are termed FLESH.—"Except whose days be shortened, there should no FLESH be saved"; i. e., no man.

But man cannot be saved without his SOUL is saved, and THAT was the very thing Christ came to do; for, in Luke 9: 56, Christ himself says he is not come to destroy men's LIVES, but to save them; i. e., save their souls, and thereby save MEN, save FLESH, by raising it again to life from the dead, raising it incorruptible and immortal; and this he does by giving his own flesh, his own blood, his own life, his own soul, his own body; by giving HIMSELF for us, because the LAW demanded our LIFE, our soul, and our blood,—demanded us in forfeiture for its transgression.

The law also demanded 'an eye for an eye,' 'a tooth for a tooth'; 'life for life'; 'soul for soul'; 'blood for blood'; 'body for body'; and the law also of necessity brought death: for the absence of LIFE is DEATH; and death is represented as a MONSTER, swallowing us up; which is to be, at last, itself swallowed up in victory. But death is insatiable; it leaves of us nothing, not a crumb; body, blood, soul, life—all, ALL gone; clean as if licked up by fire. See, understand what Christ had to do when he satisfied the craving demands of that law; when he gave HIS BLOOD upon the ALTAR to make an atonement for our souls; when he gave HIS BODY on the cross; when he gave HIS FLESH for the life of the world; when he gave HIS LIFE for the flock; when HIS SOUL was made an offering for sin; when "he Poured out his soul unto death;" when "he gave HIMSELF a ransom for all;" when HE DIED, his flesh for ours; his blood for ours; his soul for ours; his body for ours; HIMSELF for US. It was CHRIST that DIED; it is CHRIST that is

RISEN again

O divine compassion! O love incomprehensible! O unsearchable judgements! O depth of riches! But death, oh, ravenous monster; oh, cruel death; oh feared and dreaded foe; oh, hated tyrant; oh, just and holy law; oh, righteous retribution; oh, king of terrors; oh, terror of kings; oh, how shalt thou in turn be swallowed too, till death shall be NO MORE!

Under that figure of speech called synecdoche, in which a part is put for the whole, the soul, the blood, the the life, etc., is frequently used in the Scriptures for the ENTIRE PERSON; and these terms are used interchangeably, or as synonyms, of which we give a sample, found in Mark 8: 35-37.—"For whosoever will save his LIFE shall lose it; but whosoever shall lose his LIFE for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world, and lose his own SOUL? or what shall a man give in exchange for his SOUL?" The "souls under the altar" are thus spoken of, a part being put for the whole, or souls used synonymously with persons; these were seen under the altar of sacrifice, on the earth, upon which they had been slain for persisting in testifying for Jesus, contrary to the edicts of that persecuting power that caused them to be put to death, and they are represented as "crying with a loud voice," like the blood of Abel, for vengeance, justice, recompense, retribution, on their persecutors.

By attentively examining Rev. 20: 4, 5, it will be plainly seen that these souls are DEAD; for it says, "I saw the souls (persons) of them that were beheaded for the witness of Jesus, . . . and they LIVED and reigned with Christ a thousand years. But the REST of the DEAD lived NOT again until the THOUSAND YEARS WERE FINISHED." This living again of the beheaded souls (verse 4) is the "FIRST resurrection." Those of c. 6: 9, who were killed under Nero and Domitian, the pagan emperors, "having obtained a good report through faith, received NOT the promise," God having provided something better, that they without their brethren that should be killed by the papal hierarchy, as they were by the pagan, should be fulfilled; and then THEY with THEM should be made perfect. Heb. 11: 39; Rev. 6: 11. So they received "white robes" of righteousness in Christ, and they are resting "for a little season," sleeping in Jesus. Blessed sleep!

G. W. STETSON

Olena, O.

God's 'Ten Commands' are just and pure;
Through ages endless they'll endure.

The following we copy from a little pamphlet published at the Review office, Rochester, Aug 1854 Not finding it in the S. D. A. catalogue of publications, we presume it is out of print. But whether it is or not, its re-publication can do no harm, as it cannot be too widely circulated. Please read, and then hand it to your Protestant neighbor.—

WHY DON'T YOU

Keep Holy the Sabbath Day ?

(From a Catholic Tract.)

I am going to propose a very plain and serious question to which I would entreat all who profess to follow "the Bible and the Bible only" to give their most earnest attention. It is this: Why do you not keep holy the Sabbath day?

The command of Almighty God stands clearly written in the Bible, in these words: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Such being God's command then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath day?

You will answer me, perhaps, that you do keep holy the Sabbath day; for that you abstain from all worldly business, and go diligently to church, and say your prayers, and read your Bible at home, every Sunday of your lives.

But SUNDAY IS NOT THE SABBATH-DAY. Sunday is the FIRST day of the week; the Sabbath was the SEVENTH day of the week. Almighty God did not give a commandment that men should keep holy ONE DAY IN SEVEN; but he named his own day, and said distinctly, "Thou shalt keep holy THE SEVENTH DAY; and He assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; WHEREFORE the Lord blessed the Sabbath day and hallowed it."

Almighty God ordered that all men should rest from their labor on the seventh day; because He too had rested on that day: He did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, He BEGAN the work of creation, He did not finish it; it was on Saturday that He "ENDED His work which he had made; and God blessed the seventh day, and sanctified it, because that in it He had rested from all his work which he had created and made." Gen. ii, 2, 3. Nothing can be more plain and easy to be understood than all this; and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you then keep holy the Sunday, and not Saturday?

You tell me that Saturday was the JEWISH Sabbath, but that the CHRISTIAN Sabbath has been

changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or atleast from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. Let us see whether any such passages can be found. I will look for them in the writings of your own champions, who have attempted to defend your practice in this matter.

1. The first text which I find quoted upon the subject is this: "Let no man judge you in respect of an holy day, or of the new moon or of the sabbath days." Col ii; 16. I could understand a Bible Christian arguing from this passage, that we ought to make no difference between Saturday, and Sunday, and every other day of the week; and that under the Christian dispensation all such distinctions of days are done away with: one day was as good and as holy as another; there were to be no Sabbaths, no holy days at all. But not one word does it say about the Sabbath being TRANSFERRED from one day to another.

[Some do assume that position, but nearly all give the lie to their words, by resting regularly one day in seven; thus admitting by their acts what they will not in their teachings, i. e. that the fourth commandment was given for man's physical, intellectual, moral, and spiritual good.—Ed.]

2. Secondly, the words of St. John are quoted. "I was in the Spirit on the Lord's day."—Rev. i, 10. Is it possible that anybody can for a moment imagine that here is a safe and clear rule for changing the weekly rest from the seventh to the first day? This passage is utterly silent upon such a subject; it does not give us Scriptural authority for calling some one day in particular (it does not even say which day) "the Lord's day."

[As "the Son of Man is Lord also of the Sabbath," and as the Father calls it also "my Sabbath," we must conclude that the "seventh day"

and none other, is "the Lord's day." Will some Protestant show us where, in the Bible, any other day is called "the Lord's day?"—Ed.]

3. Next we are reminded that St. Paul bade the Corinthian converts, "upon the first day of the week, to lay by them in store, that there might be no "gatherings" when he himself came. 1 Cor xvi, 2. How is this supposed to affect the law of the Sabbath? It commands a certain act of almsgiving to be done on the first day of the week. It says absolutely nothing about not doing certain other acts of prayer and public worship on the seventh day.

4. But it was "on the first day of the week" when the disciples were assembled with closed doors for fear of the Jews, and Jesus stood in the midst of them; and again, it was eight days afterwards (that is, on the first day of the week) that the disciples met within, and Thomas with them, and Jesus again came and stood in their midst: (John xx, 19, 26 :) that is to say, it was on the evening of the Resurrection that our Lord first showed Himself to many disciples gathered together; and after eight days He again showed Himself to the same company, with the further addition of St. Thomas. What is there in these facts to do away with the observance of the seventh day? Our Lord rose from the dead on the first day of the week, and on the same day at evening He appears again to His disciples; He appears again on that day week, and perhaps on other days in the interval. Let Protestants, if they will, keep holy the first day of the week in grateful commemoration of that stupendous mystery, the Resurrection of Christ, and of the evidences which He vouchsafed to give of it to His doubting disciples; but this is no scriptural authority for ceasing to keep holy another day of the week, which God had expressly commanded to be kept holy for another and altogether different reason.

[It is doubtful, to say the least, whether the resurrection of Christ took place on the first day of the week. See "Sign for the Jews," in the present number of the Hope. Ed.]

5. But lastly, we have the example of the Apostles themselves. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts xx, 7. Here we have a clear proof that the disciples came together for the celebration of the holy Eucharist, and that they heard a sermon on a Sunday. But is there any proof that they had not done the same on the Saturday also? Is it not expressly written concerning those early Christians, that they "continued DAILY with one accord in the temple, breaking bread from house to house?" Acts ii, 46. And as a matter of fact, do we not know from other sources that, in many parts of the Church, the ancient Christians were in the habit of meeting together for public worship, to receive the Holy Communion, and to perform the other offices, on Saturdays just the same as on Sundays?

Again, then, I say, let Protestants keep holy, if they will, the first day of the week in order that they may resemble those Christians who were gathered together on that day in an upper chamber in Troas; but let them remember that this cannot possibly release them from the obligation of keeping holy ANOTHER day which Almighty God has ordered to be kept holy, because on that day He "rested from all his work."

[The Jews and ancient Christians reckoned time from evening to evening, a new day commencing at sun down. Hence the evening of the first day of the week would commence at sunset, after Saturday. The Disciples met in the evening to break bread: Paul preached until after midnight, and started on his journey on Sunday morning! so that, instead of this portion of Bible history favoring Sunday keeping, it proves the reverse. If Apostolic "custom" is worth any thing, we can prove that Paul's "manner was" to preach on the Sabbath, whether he was among Jews or Gentiles. See Acts 17: 2, 13: 14, 42, 44; 16: 13; 18: 4. Ed.]

I do not know of any other passages of holy Scripture which Protestants are in the habit of quoting to defend their practice of keeping holy the first day of the week instead of the seventh; yet surely those which I have quoted are not such as should satisfy any reasonable man, who looks upon the word of God as THEY profess to look upon it, namely, as the one ONLY appointed means of learning God's will, and who really desires to learn and to obey that will in all things with humbleness and simplicity of heart. It is absolutely impossible that a reasonable and thoughtful person should be satisfied, by the texts I have quoted, that Almighty God intended the obligation of Saturday under the old law to be transferred to Sunday under the new. And yet Protestants do so transfer it, and never seem to have the slightest misgivings. Let, in doing so, they should be guilty of breaking one of God's commandments. Why is this? Because although they talk so largely about following the Bible and the Bible only, they are really guided in this matter by the voice of tradition. [And Jesus says, quoting from Isaiah, "But IN VAIN do they worship me teaching FOR DOCTRINE THE COMMANDMENTS OF MEN!" And again he asks a question which we would like to have both Catholics and Protestants answer. It is this, "Why do ye also TRANSGRESS THE COMMANDMENT OF GOD BY YOUR TRADITION?" Ed.] Yes, much as you hate and denounce the word, they have in fact, no other authority to allege for this most important change. The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backwards from one generation to another, by a continual succession, until we come to the time of the (so called) Reformation, when it so happened that those who conducted this change of

religion in this country left this portion of the Catholic faith and practice untouched.

But had it hapened otherwise—had some one or other of the "Reformers" taken it into his head to denounce the observance of Sunday as a Popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been obliged, in obedience to their professed principle of following the bible and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written Word of God, what needs come to the same conclusion: he must either believe that the Sabbath is still binding upon men's consciences, because of the Bible command, "Thou shalt keep holy the seventh day;" or he must believe that no Sabbath at all is binding upon them, because of the Apostle's injunction "Let no man judge you in respect of a festival day, or of the Sabbaths, which are a shadow of things to come, but the body is Christ's." EITHER ONE OF THESE CONCLUSIONS HE MIGHT HONESTLY COME TO; but he would know nothing whatever of a CHRISTIAN Sabbath distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because the Holy Scriptures never speak of such a thing.

Now, mind, in all this you would greatly misunderstand me if you supposed I was quarrelling with you for acting in this matter on a true and right principal, in other words, a Catholic principle; viz; the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of Divine truth which you have retained. God forbid! THEY ARE THE MOST PRECIOUS THINGS YOU POSSESS, and by God's blessing may serve as clues to bring you out of the labyrinth of error in which you find yourselves involved, far more by the fault of your forefathers three centuries ago than by your own. What I do quarrel with you for is, not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned all other Catholic observances which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism, to the unvarying tradition of above 1500 years. We blame you not for making Sunday your weekly holyday instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act we do the same as yourselves in this matter; we too no longer observe the ancient Sabbath, but Sunday in its stead; but

then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a BOOK, but we derive it from a LIVING TEACHER, and that teacher is the Church. Moreover, we believe that not everything which God would have us to know and do is written in the Bible, but that there is also an UNWRITTEN word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the Apostle, "Stand fast and hold the traditions which you have learned, WHETHER BY WORD OR BY OUR EPISTLE." 2 Thess ii, 14. We Catholics, then, have the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed; namely, the authority of the Church of the living God, the pillar and ground of the truth;" [1 Tim iii, 15;] whereas you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there CAN BE authority for it anywhere else. Both you and we do in fact follow tradition in this matter; but we follow it, believing it to be a part of God's word, and the Church to be its divinely appointed guardian and interpreter; you follow it, denouncing it all the time as a fallible and treacherous guide, which often "makes the commandment of God of none effect."

[Thus it is that Mother BABYLON pulls the ears of all her disobedient harlot daughters. Brethren, let us look to ourselves, and labor earnestly, dilligently, prayerfully, never stoping to rest, until we, as a people, do really stand upon 'the Bible and the Bible only;' having got rid of the last shred of that TRADITION that is contrary to the written word of God. ED.]

Appointments.

BRO M N. KRAMER, writes that the Conference, appointed at MARION, IOWA, is postponed till the 29th day of SEPTEMBER, and to continue three days, or longer. He says,

"We hope that the brethren in Michigan, Wisconsin, Iowa, and Illinois, will feel a sufficient interest to send delegates."

The Michigan Conference, will be held at ALAMO, Kalamazoo Co., commencing, Friday, OCTOBER, 6th, and hold three days.

CONFERENCE at BRISTOL, CONN., commencing, Friday, OCTOBER, 20th at 2 P. M.

The Freedmen's Commission Agency of Chicago, have advices from a responsible party at Mobile that the rebels of Alabama are killing the blacks by wholesale, and burning their houses and churches. The negroes are fleeing to the woods for safety. Twenty-five Mississippi planters are under arrest at Vicksburg for maltreating or killing their former slaves. They are to be tried by a Military Commission.

THE HOPE OF ISRAEL.

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H. S. DILLE Editor & Publisher.

Moral Science.

An hour since a stranger called at our door, and in a short conversation with us dropped a few hints on the subject of "Moral Science." A few thoughts have suggested themselves, since his departure, which we have determined to weave into an editorial.

Science is defined to be, "knowledge; art attained by precepts, or built on principles." "Morality, the doctrine of the duties of life." "Morally, in the ethical sense, according to the rules of virtue." Virtue is moral goodness. Moral science, then, must be a knowledge of the rules of virtue, or moral goodness. And we claim that these rules are laid down in God's holy book, the Bible, and that all we need to know upon this subject may be learned from that book.

Now, let us see. Suppose a man is immoral, but wants to learn the science of morality?—Let him turn to Isa 1: 16, 17. "Wash ye, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow."—Ps. 34: 14, "Depart from evil, and do good, seek peace, and pursue it."—Isa. 55: 17: "Let the wicked forsake his way and the unrighteous man his thoughts. And again, let him learn the doctrine of repentance as taught by John the Baptist; Luke 3: 10-14, "And the people asked him saying what shall we do then? He answereth, and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."... "Exact no more than that which is appointed you."... "Do violence to no man, neither accuse any falsely; and be content with your wages." Let him turn to James and read, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Does he want to learn the moral science relative to his business transactions? Read Lev. 19: 35, 36. "Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure. Just ballances, just weights, a just ephah, and a

just hin shall ye have." And Prov. 11: 1. "A false balance is abomination to the Lord: but a just weight is his delight." Lev. 16: 11, "Ye shall not steal neither deal falsely; neither lie one to another." Show him that the good Book makes known the duty of master to servant, and servant to master; the duty youth owes to age, and age to youth; the duty of neighbor to neighbor; the duty of husband to wife, and wife to husband; the duty of parent to child, and of child to parent; and in fact every moral duty that man possibly can owe to his fellow men. And not only so, but it condescends to make known the duty of man to the brute and the bird! And is this all? Is not this enough? No! The same precious book makes known the duty of man to his Creator!

Lead this student of moral science to the foot of Mount Sinai, and there let him hear the voice of Jehovah, as he proclaims his own ten moral precepts in the hearing of the assembled thousands of Israel. The first sentence, "Thou shalt have no other gods before me," rebukes the bold blasphemy of Atheism, and the ignorant superstition of every class of idolaters. The second forbids image making and image worship. The third forbids our ever speaking the name of Jehovah with irreverence. The fourth is given for the two fold purpose of commemorating Jehovah's rest from the work of creation, and also of giving a weekly rest to man, and to all creatures in his employ. The other six show our duty to our fellow men. To violate any one of the ten, is sin. Sin brings death. All have sinned; all were doomed to death. But Jesus has died to redeem a race of rebels against the divine government. In him, and in him alone, we may have eternal life.

O then, let us lead this inquirer to Christ! Of Jesus let him learn the moral science of self denial; the moral science of feeding the hungry and clothing the naked; the moral science of ministering to the sick and afflicted; the moral science of conquering an enemy with love; the moral science of preaching the gospel to the poor; and the moral science of gaining a right to the tree of life, that he may enter in through the gates into the city!

We are prepared to print hand-bills, labels, circulars, cards, &c. in good style. Send us work!

Brethren, write! Send us the news. Let us know how you are getting along. Send us new subscribers. Work for the Hope, and for eternal life!

The Heavenly Armour.

"The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds."—2 Cor. 4: 10.

The Christian's weapons "are not carnal," but carnal weapons serve to illustrate, most beautifully, the Apostle's meaning. In the 6th chapter of Ephesians, he takes up this heavenly armour, piece by piece, and exhorts to put the whole armor on, that we "may be able to stand in the evil day." And he says, "Let your loins be girt about with truth." The girdle gives strength. And what is so calculated to strengthen our minds, as the consciousness of having the truth? We are sanctified and saved through the truth. And when everything else shall be swept away, the truth will stand, and be built up forever!

The next thing named, is "the breast-plate of righteousness." And we are commanded to have it on. This work begins in the heart. We must be renewed in the spirit of our minds. The Psalmist prayed "Create in me a clean heart, and renew a right spirit within me." The righteousness of Christ must be wrought into our very being, so that we shall be in love with his character, and strive in all things to be like him.

The feet are to be "shod with the preparation of the gospel of peace." The Christian cannot fight, or use carnal weapons, but must "follow peace with all men, and holiness, without which no man shall see the Lord."

The head must also be protected by the "helmet," which is "the hope of salvation." A good hope, through grace, will be "like anchor to the soul both sure and steadfast," that taketh hold on "that within the veil." Brother, Sister, let us look to it, that our hope centre not in ourselves, but Christ. We must go clear out of ourselves, and plead the great atonement, as our only hope. We must try ourselves by the word. The Apostle says, "He that hath this hope in him, purifieth himself, even as he [Christ] is pure." The hope of the hypocrite shall be like a spider's web, when God shall take away the soul. With David, I can say, "O Lord; let me not be ashamed of my hope!"

Above all, we are to take "the shield of faith," by which we "shall be able to quench all the fiery darts of the wicked." This completes the armour. And without it the armour would be of but little use; "for without faith it is impossible to please God;" with it the trial of our faith will be more precious than gold seven times pu-

rified. The armor is all defensive; but we are to take "the sword of the Spirit, which is the word of God," and with it we must do battle; and when wielded with skill it becomes a mighty weapon, yea, it is "quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart." When thus equipped, the man of God is perfect, thoroughly furnished unto every good work. But let the Christian soldier see to it that he go forward; to turn back, is dangerous, because there is no armour for the back. Such an one must be exposed to the fiery darts of the adversary. Our Savior has declared that, "He that putteth his hand to the plow, and looketh back, is not fit for the kingdom of God." "Remember Lot's wife." She only looked back, and became a pillar of salt!

We are to pray "with all prayer, and supplication in the Spirit," and watch with perseverance. And why all this? "Because we wrestle with principalities, and powers, with the rulers of the darkness of this world, and with the wicked spirits in the heavenly regions."—Macknight "And what are the wicked spirits in heavenly regions, but those that manifest themselves through religious clairvoyance? In our humble opinion, these are all of the same nature. Some appear to be more religious than others. Their sentiments differ from each other, but partake of the sentiments of those with whom they are the most intimate, or to whom they are the most attached. Here we are, surrounded by these wicked spirits, who appear to us in a religious garb, and would, if possible, deceive the very elect, by their pretensions to wonderful visions and revelations, which they claim to be fully equal to the word of God. We know not what form these spirits may take on before the end: But we know the Devil has "come down in great wrath, knowing his time is short." We know too, that the three spirits of devils working miracles, are to go forth to the whole world to gather the nations to the battle of the great day of God Almighty. But defended with this heavenly panoply, we need not fear the powers of earth and hell. We are called to do battle for the word of God, and we are well able to do it, for our weapons "are not carnal," but "mighty through God." We are but weakness itself, but we lay hold on strength, the strength of the mighty God of Jacob. We are strong only in the Lord, and in the power of his might. We shall be sustained while we hold up the glorious light from heaven, against all the powers darkness that would fain bring it down to a level with mere human productions, or trample it under foot. But glory to God! His word shines forth with infinite lustre, and will do so, in spite of all "the rulers of the darkness of this world," or "wicked spirits in the heavenly region."

L. K. EVERETT.

Baptismal Hymn.

As on the cross our Savior died,
So, by the LAW must we be slain,
As in the silent tomb he lay,
And then was raised to life again,
So we are hurried who are dead
To this vain world, the flesh and sin,
And from the wat'ry grave we rise,
And a new life in Christ begin.

The Spirit too we shall receive;
And to that Spirit will we bow—
Confess we are but pilgrims here,
As was the ancient church before.
With all the gospel armor on,
We'll travel in the narrow road,
And be by that same Spirit raised
To hail the kingdom of our God!

A Mistake Corrected.

Dear Bro Everett:—Instead of October 28, being the time for the conference at Bristol, as published in the last number of the Hope, it should have been FRIDAY, OCT. 20th at 2 o'clock P. M. * * I hope the brethren in the West will pray fervently for the prosperity of the cause in the East. I should be really glad if some brother full of faith and the Holy Ghost, and also able to give meat in due season, could attend with us, at our coming conference. But I know the cause is the Lord's, and he knows how to take care of it. I hope your conference at Marion may be blest with the best of consequences. I enclose one dollar for the encouragement of the Hope. God bless you. Amen.

From your brother in Christ,

S. C. HANCOCK.

Fitchburg, Mass, Aug. 21, 1865.

This Conference is to be held at BRISTOL, Ct.

☞ Eld. H. S. Case is anxious to attend the coming conference at Marion, Iowa. We want he should, and are ready to help send him. Others who are of the same mind may make it manifest by forwarding their amen to the proposition in the shape of "green-backs," directed to Eld. H. S. Case, Hartford, Mich.

☞ The Presbyterian Expositor says: "We live in a day of unprecedented excitement and agitation, and the minds of all intelligent men are looking for great events. No wonder that some are expecting the second coming of the Son of God to subdue to himself all kingdoms, and reign on earth a thousand years. Beyond a question, we are on the eve of great events."

A Sign for the Jews.

As our friends of the Jews are becoming numerous in the United States, I would most respectfully address them:

BROTHERS, SISTERS, FRIENDS,—You will admit, that the "MESSIAH would be cut off;" Dan. 9: 26. Isa. 53: 8, &c. You will also admit, that he would not be left in the grave so long as to see corruption, Psalm 16: 9, 10, 11. As Simon Peter said, Acts 2: 29—"Men and brethren, may I freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would RAISE UP CHRIST TO SIT ON HIS THRONE, He, seeing this before, spake of the RESURRECTION OF CHRIST, that his soul was not left in hell, [i. e. the grave,] neither did his flesh see corruption. This Jesus nath God raised up, whereof we all are witnesses." Now this same Jesus gave ONE SIGN to that generation, (Matt. 12: 40)—"For as JONAS was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." See also Matt. 16: 4. And this sign was exactly fulfilled! For he was "CUT OFF" the fourth day of the week, the day of "the PREPARATION of the Passover." For while some of them were preparing their lamps, "Christ our Passover was sacrificed for us." Compare Ex. 12: 6, John 1: 29, 1 Cor. 5: 7. And He was laid in Joseph's new tomb, "AT EVEN" on the fourth day of the week, Matt. 27: 57, Mark 15: 42. And He was in "the heart of the earth," or in Joseph's new tomb, three days and three nights, no more, no less, until the EVEN of the seventh day of the week, the Sabbath of the fourth commandment; For some of his disciples went and prepared spices and ointments, and rested the Sabbath day according to the commandment," Luke 23: 56. And "in the END OF THE SABBATH, as it began to dawn TOWARD the first (DAY) of the week," they came "TO SEE THE SEPULCHRE," and there had been (in the margin) an earthquake, &c. And He was already risen before that time, Matt. 28: 1, 2. So he must have risen at "EVEN" on the seventh day, the time of the "EVENING SACRIFICE," Ps. 141: 2.

I am glad that it is said, (Zech. 12: 10)—"They shall look upon me whom they have pierced." For God will again visit his people.

BENJAMIN CLARK.

Alden, N. Y., 7th mo., 1865.

☞ Thirtyfive years ago Chicago contained only nine families, all told—thirty souls. Now estimated at 204, 066.

☞ Plenty of HYMN BOOKS at 35 cents. Send for one.

Samson's Foxes.

"How could one man catch three hundred foxes? and if he tied their tails together, two and two, with firebrands between, wouldn't the brands burn the string? and how could a mere brand, without a blaze, drawn along, set any thing afire?" These and other difficulties, are felt by the readers of the story. But when we know the geography and the customs of the country, all is clear and beautiful.

The word in the original is not brands but torches. These torches, in the East, are made of resinous wood, or other highly inflammable materials, the large blaze at one end approaching the other end slowly.—The foxes were jackalls; these were similar to the fox, but differing in this respect, that they associate together in large herds or packs, sometimes to the number of two or three hundred or more. Then Samson's tribe, Dan, occupied the range of hills which like a rocky wall, overlooks the vast plain of Philistia. On these hills are numerous caves, and ruins of ancient towns, where the jackalls hide. Samson, being a chief, would find it easy, with his hardy men, to catch three hundred, cooped up in large caves. The handle-end of the torch could easily be fastened by the long hair of the two tails tied in many knots. A single jackall would have bounded forward with such speed as to give no time for the blaze to take hold; while two must go on a slower run, retarded by the grain, much as if a couple of boys were to drag a piece of rope, each with an end in his hand, through a grain field, with the stiff resisting stalks enclosed in the semi-circle behind them. This would leave a long line of fire, as the animals pulled along, burning to the right and left, at the same time the crackling flame, constantly approaching, would compel them to go on. If Samson had sent his men to apply the torch, they would have been shot after or caught by men swift as themselves; but the jackalls could not be caught. At the same time there were no fences to hinder them. The one hundred and fifty frightened pair, then, being let go, here and there, on the long brow of the steep hill, not being able to go back to their caves, would run swiftly down toward the tall grain for shelter, producing a vast conflagration, and spreading as they were chased, for miles around. The fertile plain of Philistia, to this day, is said to have on it extensive grain-fields.

The translators of the Bible, not being well acquainted with Eastern matters, sometimes fell into these small mistakes. Thus, this same word, here translated fire-brands, they rendered, in the account of Gideon, 7:16, by LAMPS. So in Prov. 30:28, "The SPIDER taketh hold with her hands," &c. the original is "lizard."—Everywhere in the East, in dwelling houses, lizards are seen running along on the ceiling over your head, with their backs downward. The most common animal in England that took hold of the ceiling was the spider, and so the translators thought the spider must be meant. In the

same way "tiling" is used in Luke 5:29 for "sawing."

—The following little gem, from a girl only 15 years old, we begged from Grandmother, for publication in the Hope. Our young sister we trust will pardon us for thus making public this little extract from a private letter.—ED.

DEAR GRANDMOTHER:—Was very glad to hear from you, and seat myself to answer your letter. You wish to know how I get along, as to things pertaining to another world. I am far from being what I should be, my thoughts are so much on things of time, and not enough on another life. Still I can say, I love to pray, to read my Bible, and think on heavenly, and divine things; and at times I think I have that 'peace, that floweth like a river.' Am striving to live more as I should live, and in all I do, do all to the glory of God. Would not give up my hope in Christ for all the pleasures, honors, and riches, of this poor world. I have a hope too that e'er long Christ will appear. Although the time that men set may fail, still he will come at a time already appointed in Heaven, and that I think is not far distant. O pray for me, that I may meet you then, to dwell in that land, where the wicked cease to trouble, and the weary are ever at rest.

JENNIE.

DOOM OF THE UNGODLY—What is it? To the first sinner it was "Thou shalt surely DIE." What was the consequence of this death? "Dust thou ART, and to dust shalt thou RETURN." "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall PERISH together, and man shall turn AGAIN TO DUST"—Job 34:14, 15. "His breath goeth forth, he returneth to his earth; in that very day HIS THOUGHTS PERISH"—Ps. 166:4.

"The soul that sinneth IT SHALL DIE."—Ezek. 18:20. What death? "This is the second death." What is the second death? "Cast into THE LAKE OF FIRE. THIS IS THE SECOND DEATH."—Rev. 20:14, 15. What effect does his lake of fire have upon those who are cast into it? "Behold, the day cometh that shall BURN AS AN OVEN; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall BURN THEM UP, saith the Lord of hosts, that it shall leave them NEITHER ROOT NOR BRANCH."—Mal. 4:1. "He will BURN UP the chaff with unquenchable fire."—Mat. 3:12. "The wicked shall PERISH, and the enemies of the Lord shall BE AS THE FAT OF LAMBS: they shall CONSUME; into smoke shall they CONSUME AWAY"—Ps. 37:20.

O Sinner, haste, 'break off thy sins by righteousness; cease to do evil; learn to do well;' for "the wages of sin is DEATH;" and soon, O very soon! "the Lord Jesus shall be revealed from heaven with his mighty angels, in FLAMING FIRE taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ!"

THE HOPE OF ISRAEL.

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The Law that Was Added.

BY H. S. CASE

Wherefore then serveth the law? It was added, because of transgression, till the seed should come to whom the promise was made. Gal. 3:19.

BRO. DILLE:—I have for a long time looked for some one that could write, to bring out the truth on this law mentioned in the above text; but have not yet seen an article from any one that has made the subject plain as it should be. I have a few thoughts that I would like to bring out, but I am a poor writer, and never write much, and have tried to excuse myself. Now if I could explain this subject as I can see it, I might help some who are seeking after truth. Very many of the Adventists think Paul was speaking of the Law of Ten Commandments, written by the finger of God, on the two tables of stone. Exo. 31:18; 32:15, 16; Deut. 5:22 & 10:4, 5. And that this law continued until "the seed," Christ, came, and then ended by limitation.

Now this is an all important point, and should be thoroughly investigated by every child of God, as eternal life may depend upon the decision we make.

In the first place, what law is this that is added? Let Paul answer. Gal. 3:10. "For as many as are of the works of the law are under the curse: for it is written Cursed is every one that continueth not in all things which are written in THE BOOK of the law to do them."

Now let it be distinctly understood that this law THAT WAS ADDED, WAS WRITTEN IN A BOOK. I will now ask Has God written a law in a book? I have not been able to find it. Who then did write this law in a book? See Exo. 24:4. "And Moses wrote all the words of the Lord." Vs. 7 "And he took the book of the covenant [or law. Heb. 9:19,] and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." Vs. 8 "And Moses took the blood, and sprinkled it on the people, and said Behold the blood of the covenant which the Lord hath made with you concerning all these words." What words? The words written in "the book of the law." Please read Exo. Ch. 21, 22, 53, and the whole subject is made plain. For further proof, read Deut. 27:2, 3, 8. This law was to be written on stones, after the children of Israel had passed over Jordan. 8th vs. says, "And thou shalt write upon the stones all the words of this law very plainly." Please read chap. 28, and you will see what this law is. Vs. 16. "Also every sickness, and every plague, which is not written

in the book of this law." Ch. 29:21. "And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in the book of the law." I will now give the reader a few references more, as it will take too much room to quote all the testimony I have on this point. Deut. 29:27; 30:10; 31:9, 10, 11, 12. I will now show where they kept this book of the law. Deut. 31:24, 25, 26. "And it came to pass, when Moses had made an end of writing the words of the law in a book, until they were finished that Moses commanded the Levites, which bear the ark of the covenant of the Lord, saying, Take this book of the law, and put it in THE SIDE OF THE ARK OF THE COVENANT of the Lord your God, that it may be there for a witness against thee." Now it seems to me that we have found the law that Paul says was added, and the time when it was done, and that the language is directly to the point. See Gal. 3:10. "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." Here Paul makes mention of the curses that Moses wrote in the book, and that book was put in the side of the ark which contained the ten commandments, written by the finger of God on two tables of stone. Exo. 31:18; 32:15, 16; 34:1, 2; Deut. 10:1, 2, 3, 4, 5, & 5:7-22. Thus we see that one law was written by the God of Israel, and that Moses wrote the other. I ask, Can any reasonable man ask for anything more plain? I trow not.

But some men do not see the full force of Paul's words. Let the reader turn to Gal. 3:19, and read it, and answer the following questions: 1st. What was the law added to? 2d. What was transgressed, that caused the addition of this law?

I asked L. H. Chase, and Elder Hill the first of these two questions last Spring. They answered, "The law was added to the Jews." This reply led to another question, viz., "Who transgressed the Jews?" I could not get an answer. Why, they saw at once their position was untenable.

We are taught that "Sin is the transgression of the law." 1 John, 3:4. Again Rom. 7:7. "Nay, I had not known sin but by the law." 4:15. "For where no law is, there is no transgression."

Now, there must have been a law in existence that had been transgressed before the law that Moses wrote in a book and, as Paul says, was added on account of that law being transgressed. Now how was it added or wrote by Moses? In a book, and contained the punishment which was inflicted on the man or woman that kept not the law that God wrote on the tables of stone. As

God had not written the penalty for transgression on the tables, it became necessary that a law of penalties should be added to the law on tables, after that people had broken the covenant that God made with them; (Exo. 19:5;) and for worshipping the golden calf, and breaking their promises. These were given in the book of the law that Moses wrote; and the violation of the law against sabbath-breaking, adultery, &c., that God wrote on the tables of stone, was punishable with death. And that was a ministration of death." Heb. 2:2. "Every transgression and disobedience received a just recompense of reward." Heb. 10:28. This law was written in a book and put in the side of the ark — Deut. 31:26. It was also written on the stones by Joshua, after they had crossed over Jordan, as Moses commanded. See Deut. 27:1, 2, 3; and Josh. 24:26, 27, 28. Then this is what Paul calls the ministration of death, written and engraven in stones." 2 Cor. 3:7. "Was glorious, which glory was to be done away." And the same law found its end, when the seed, or Christ came, and the time was up with that "scholmaster," (Gal. 3:25;) or law that was added.

Now the next point to be settled is this, — Was the law that God wrote on stones done away when the ministration of death was abolished? I say no. For the simple reason that there is a ministration yet remaining, called the "ministration of the Spirit," (2 Cor. 3:8;) that continues through the gospel age.

Now can there be a ministration without a law? Certainly not. Then a law must yet exist. And that law calls for a sacrifice; not of beasts, but of the Son of God. And we are to offer up the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. Heb. 13:14. And now the offerings and prayers are heard by Christ, our High Priest, and are bottled up, ready to be offered, in "golden vials full of odors, which are the prayers of saints." Rev. 5:8. And John, after he had seen the seventh seal opened, says, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:1, 2, 3. "Therefore, seeing we have this ministry, as we have received mercy, we faint not." 2 Cor. 4:1.

Now Paul says, (Rom. 4:15,) "For where no law is, there is no transgression." No sin is committed; and it follows that no sacrifice is required. Those who hold that the law was abolished or done away, make the mission of Christ void, and charge God with folly; for it was not necessary that Christ should die to abolish that law which only required obedience to his Father's will!

But, says one, we are under the law of Christ, and are bound to obey the law of Christ. Very well. Suppose you break the law of Christ, what will become of you then? You would need some person to die to redeem you from the law of Christ, and mediate between him and you.

Why, say you, Christ is my Mediator. 1 Tim. 2:5. "For there is one God, and one Mediator between God and men, the man Christ Jesus." But hold on a moment! This text shows that Christ mediates between God and you, for your violation of God's law. "Now a mediator is not a mediator of one, but God is one." Gal. 3:20. It requires a third person to be a mediator; and these who boast so much of being under the law of Christ would do well to lock up their mediator, if they can find a suitable person. I can find but one name given, that I will risk my salvation on. See Acts 4:12. "Neither is there name under heaven given among men, whereby we must be saved."

Now if God suffered Christ to abolish the law at his death, how could the great Apostle to the Gentiles say to the Romans, (3:9,) "For we have before proved both Jews and Gentiles, that they are all under sin," about 23 years after the law was abolished? Also in verses 19, 20, "Now we know that what things sever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God." "Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin." How strange that Paul should bring up, before the Romans, an abolished law, to prove all the world guilty of sin before God!

Paul and the "no law" folks don't agree. They hold that faith in Christ does away the law, and makes it void. But Paul says, (Ro. 3:31,) "Do we then make void the law through faith? God forbid: yea, we establish the law." Amen!

How clearly the Apostle reasons! He holds up the law before the world; and shows that the law condemns the world; and that nothing but faith in Christ, and his mediation, can save us from the penalty of the law: and shows the durability of that law, and the great need of faith in the atoning blood of Jesus.

I will refer to one passage more, as it is so often referred to by those who hate the law of God. Gal. 5:1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." This text is quoted to prove that God's law is a yoke of bondage. But let us look at this "yoke" a little, in the light of truth. Acts 15:5. "But there rose up certain of the sect of Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the LAW OF MOSES." Please turn and read from the 5th verse to the 10th, and hear Peter talk a little about the law of Moses. Vs. 10. "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear." This law of Moses was the yoke of bondage; and not the law of God. Acts 13:88, 89. "And by him all that believe are justified from all things, which ye could not be by the law of Moses." I do not wonder that Paul exhorted the Galatians to stand fast in Christ, and to keep clear of that

yoke of bondage! And yet Paul taught the people here on the Sabbath, and not one word does he say against the sacred observance of that day which God has commanded to be kept holy! O how blind must that man or woman be, who cannot see the distinction made by the Apostles, between the law of Moses and the law of God. See Acts 21:20, 21. Amen.

The Christian's Hope.

BY L. K. EVERETT.

This hope is very different from any worldly hope; it can never disappoint. Neither is it like the hope of the hypocrite; it can never deceive. It fixes on a very different object from theirs; for while they have self for their aim, this has Christ for its sole aim and object. It anchors "within the veil, whither no runner is for us entered, even Jesus." We have fled for refuge to lay hold on the hope set before us." STILL SET BEFORE US! "Not as though I had already attained," saith the great Apostle, "but one thing I do, forgetting the things that are behind, I press toward the mark of the prize of the high calling of God in Christ Jesus." With this hope we press forward; while by faith we fix our eye on the palm, the crown, and the everlasting kingdom of God! O what are all the vain allurements of sense? What are all the riches and honors of this poor world? But fleeting baubles compared with this blessed hope!

"LAY HOLD" upon this hope! This implies earnestness, and a relaxing our hold on every worldly object. Our Savior declares that, "No man can serve two masters." "Ye cannot serve God and mammon." We cannot carry the world in one hand and Christ in the other; and many a professed disciple of Christ has made shipwreck of faith by trying to do so. Again says our Savior, "Whoso forsaketh not all that he hath, cannot be my disciple." We must indeed do this, when we accept Christ as our portion. But worldly objects are apt to creep in unawares; we must therefore be on our watch to cast them out, and lay hold anew on the blessed hope. Paul exhorted his son Timothy to "Lay hold on eternal life;" not but what he already possessed a good hope, but he must continue to lay hold anew, and with a still stronger grasp. "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." The Apostle Peter exhorts to gird up the loins of your mind, and to be sober, and hope to the end. If our hope be genuine, we shall part with the dearest earthly object, and even our own lives, rather than to give it up. Indeed we cannot give it up, because it is anchored in heaven. But let us give all diligence, and see to it, that our anchor is really cast within the veil; if so we may hold fast the confidence, and the joyful hope, firm to the end.

Extract from "The Sabbath. Part II." in the Sabbath Recorder.

The Waldenses.

Under this general name, I mean to include a class of dissenters from the Romish Church, which existed under different names and different leaders, from the time of Constantine the Great, or before, to the Reformation. They were either the descendants of those who fled from the Heavens persecutions, previous to the time of Constantine, which we deem the most probable, or else those who, when he began to rule the Church, and force the innovations of his time upon it, refused submission, and sought seclusion, and freedom to obey God, in the wilderness in the mountains. In their earlier history, they were known as Nazarenes, Cerinthians, Ebionites, Hypsistarii, &c., and later, as Vaudois, Toulousians, Albignenses, Petrobrusians, Passagii, &c, but latterly, by the general name of Waldenses. Concerning all these, we have the general fact, unquestioned, that they were dissenters from the Church of Rome, earnest defenders of the Bible as the only rule of faith and practice, and condemners of the numerous innovations made under the claim of Church authority. They believed Rome to be the antichrist of the New Testament. Their practices were among the most unexceptionable, and their lives models, for the time in which they lived, of simple, earnest Christianity. The Church hated them from the first, and persecuted them most unrelentingly, and with unexampled fury. Concerning some periods and localities, we have very little of particular information, and that little is garbled and perverted in many cases by their enemies, through whose hands it has passed. Arguing from the facts known, we may, however, most logically and justly conclude, that any people who refused to acknowledge the domination of the dominant Church, and its power to appoint any rite or ceremony, of whatever kind, which was not taught in the Bible, and practiced before the ascension of Christ, and who took the Bible as their only guide, MUST HAVE BEEN Sabbath keepers. But we are not left to this conclusion alone. We have definite authority for our claim that they were, during much if not all of their history, and under their different names, Sabbath keepers. From a historical work of the early part of the seventeenth century, entitled Purchase's Pilgrimages a sort of universal history, large and scholarly, vol. 2, page 1269, (London, 1625,) we learn that the Waldenses, in different localities, "Keep Saturday holy, nor esteem Saturday fasts lawful. But on Easter, even, they have solemn services on Saturdays, and feast it bravely, like the Jews." This, from Romish authority, is too distinct an avowal of their disregard for Church institutions, and of their regard for the Sabbath, to be questioned.

Jones, in his History of the Waldenses, has the following, vol. 2, page 88, (London, 1816:)

"They condemn an approved ecclesiastical customs which they do not read of in the Gospel, such as the observance of Candlemas, Palm Sunday, the reconciliation of penitents, the adoration of the bones on Good Friday. They despise the feast of Easter and all other feasts of Christ and the saints, and say that one day is good as another working upon holy-days, where they could do it without being taken notice of."

The same author gives us—page 71, same volume—the report of an embassy sent by Louis XII. of France to enquire into their character and habits, from which we extract the following:

"On their return, they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but they found there no images, nor signs of ornaments, belonging to the Mass, nor any ceremonies of the Romish Church. Much less could they find any traces of those crimes with which they were charged. On the contrary, THEY KEPT THE SABBATH DAY, observed the ordinance of baptism according to the primitive Church, instructed their children in the articles of Christian faith and the commandments of God." * * * GLEANER

"THOUGH YOUR SINS BE AS SCARLET."

"We have some little difficulty," said a scientific lecturer, "with the iron dyes, but the most troublesome of all are the TURKEY RED RAGS. You see I have dipped this into my solution; its red is paler, but it is still strong. If I steep it long enough to efface the color entirely, the fibre will be destroyed; it will be useless for our manufacture. How then are we to dispose of our red rags? We leave their indelible dye as it is, and make them into red blotting paper. Perhaps you have wondered why your writing pad is red. Now you know the reason."

I could scarcely sleep that night for joy at this acquisition of so striking though unintentional an illustration of the riches of grace and the power of the precious blood of Christ. The Spirit of God led the prophet Isaiah to write—not "though your sins be blue as the sky, or green as the olive leaf, or as black as night;—he chose the very color which modern science with all its appliances finds to be indestructible. "Though your sins be as SCARLET, they shall be white as snow, though they be red like CRIMSON, they shall be as wool."

Bro. V. M. Gray, writing from Marion, Iowa, Sept. 4th, says, "We have just closed a very interesting meeting. Will report soon"

Br. G., we find the \$3 credited on book.

Wm T Gilbert,—Money received and credited. Have neglected to write. Will send books soon

Alphabetical Poem, by Gilbert Stuart in our next.

Brethren will oblige us by sending reports of conferences, &c. at their earliest convenience.

H. M.

Welcome delightful morn,
Thou day of sacred rest!
I hail thy kind return;
Lord make these moments blest!
From low delights and mortal toys,
I soar to reach immortal joys.

Now may the King descend
And fill his throne of grace;
Thy sceptre Lord extend,
While saints address thy face.
Let sinners feel thy quickening word,
And learn to love, and fear the Lord.

Descend, celestial Dove,
With all thy quickening powers!
Disclose a Savior's love,
And bless these sacred hours.
Then shall my soul new life obtain,
Nor Sabbaths be indulged in vain.

[Selected by E. G. BRANCH.]

THE HOPE OF ISRAEL.

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H. S. DILLE Editor & Publisher.

Man's Creation, Fall, & Redemption.

CHAP. I. HIS CREATION.

Gen. 1:25. "And God said, Let us make man. In what form; or what like? 'In our image, after our likeness.' Did they do so? Let us see. Vs. 27. "So God created man in his own image, in the image of God created he him." Gen. 5:1. "In the day that God created man, in the likeness of God made he him." 1 Cor. 11:7. "Forasmuch as he is the image and glory of God."

Now, to talk in plain English, What do we mean when we speak of the image or likeness of a person, or thing? Do we not mean something formed like the object it is made to represent? Most certainly we do. Well, man was made in the IMAGE or FORM of God; IN HIS LIKENESS. (Then God must have form, or man could not have been formed in his image. In proof of this, turn to Exo. 24:9, 10, 11. "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel, and they SAW the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his HAND: also they SAW GOD and did eat and drink." And not only is man created in the image of God; but Christ is said to be "the brightness of his glory, and the EXPRESS IMAGE OF HIS PERSON."

Heb. 2:22 "Who being in the FORM of God, thought it no robbery to be equal with God."

But here I must digress a moment to answer an objection to my position, drawn from John 1:18. "No man hath seen God at any time"

The reader will remember "God said let us make man." US, Who? Heb 1:2. "Hath in these last days spoken unto us by HIS SON, . . . by whom also he made the worlds." Jno. 1:2. "The same was in the beginning with God; and without him was not anything made that was made." &c. Somebody walked and talked with Adam; somebody appeared to, and talked with Abraham, and somebody did appear to the seventy elders of Israel. And this being is called the Lord God; God of Israel, &c. Since "No man hath seen God at any time," let me enquire if the one seen by the ancient worthies, was not the Son of God? The text at the beginning of this paragraph when quoted entire, reads thus: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father HE hath declared him?" Reader did you never see a man and his son that so resembled each other, that one might easily be taken to be the other? I have in atleast two instances. And now have I not proved, (1.) That man was created in the image and likeness of God: and (2.) That Christ, our elder brother, is 'in the form of God,' and 'the express,' or exact 'image of his person?' I think so.

OF WHAT DID GOD FORM MAN?

Gen. 2:7. "And the Lord God formed man of the dust of the ground." Nothing else? 1 Cor. 1:47. "The first man is of the earth earthy." Gen 3:19. "In the sweat of thy face shalt thou eat bread till thou return to the GROUND; for out of it wast thou taken: for DUST THOU ART, and to dust shalt thou return!" Ps. 103:13, 14. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Why? "For he knoweth our frame, he remembereth that we are DUST." (And who knows so well as he who first formed man?)

True. But did not God breathe into man a 'living soul?' I do not so read it; and never have been able to find any such account in the Bible. But I do read, (Gen 2:7, "and breathed into his nostrils the BREATH OF LIFE." Where did God breathe the breath of life? In man's nostrils. And if any one of my readers wanted to inflate the lungs of a man in case of suspended animation, would he not do as God did by Adam, i. e., breathe into his nostrils the breath of life? Certainly he would, if blessed with good common sense.

I am now going to prove that the beasts all have this same breath of life, and that they like men, have it in their nostrils. Gen. 7:21, 22. "And all flesh that moved upon the earth, both of FOWL and of CATTLE, and of BEAST, and of every CREEPING THING that creepeth on the earth, and every MAN: ALL IN WHOSE NOSTRILS WAS THE BREATH OF LIFE, of all that was in the dry land died." And Solomon says, (Ecc. 3:19, 20.) "For that which befallerth the sons of men be-

falleth the beasts; even one thing befallerth them: as the one dieth, so dieth the other; yea, they HAVE ALL ONE BREATH; so that man has no pre-eminence above a beast; for all is vanity. All go into one place; ALL ARE OF THE DUST, AND ALL TURN TO DUST AGAIN."

But the "man BECAME a living soul." True. But when? Ans. when he received the breath of life; or, in other words, was made alive. Gen. 2:7, & 1 Cor 15:42. "As it is written, the first man Adam was made a living soul, the last man Adam was made a quickening Spirit." And I can also prove that the beasts have living souls. Gen. 1:30. "And to every beast of the field, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life." [Margin, LIVING SOUL.]

But was not man created immortal? I read, (Job 4:17.) "Shall MORTAL MAN be more just than God?" And 2 Chron. 14:11, "let not MORTAL MAN [margin] prevail against thee." Will some one please show me the term immortal man, or immortal soul of man, in God's Book? 1 Tim. 6:15. "The blessed and only Potentate, the King of kings, and Lord of lords, WHO ONLY HATH IMMORTALITY." If he only hath immortality, man certainly does not possess it. And in Rom. 2:7, Paul says, "Who will render to every man according to his deeds: to them who by patient continuance in well doing SEEK for glory, honor IMMORTALITY; eternal life." If a man already has immortality, why seek for it?

FOR WHAT WAS MAN CREATED.

Gen. 1:26. "Let them have DOMINION over the fish of the sea, and over the fowl of the air, and over the cattle, and OVER ALL THE EARTH, and over every creeping thing that creepeth upon the earth." Then man was created to have dominion. In other words, Adam was created King, and Eve, his wife, was his Queen, and their dominion embraced the world. 28th vs. "And God blessed them, and said unto them, Be fruitful and multiply and replenish the earth and subdue it, and have DOMINION," &c.

Then, after creating man and giving him the dominion of earth, we find that the Lord God placed him in a garden which he himself had planted; and that that garden contained 'every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the GARDEN.' That 'a RIVER WENT OUT OF EDEN to water the garden;' and that there was gold, and that the gold of that land was good: and by referring to Ezek. 28:13, we find that the garden contained all manner of most precious stones.

What could be more delightful? God had just completed this new made world, which itself was so lovely that the Creator could look upon it, arrayed in its primitive beauty and excellence, and pronounce it 'good.' It was just as he would have it. And yet, he himself planted a garden, far excellent above all the rest of this beautiful world, where was everything to gladden the eye, and everything pleasant for food; and fitted it up, a residence for the new made King, Adam!

Extracts From a Letter.

BY CHARLES BURLINGHAM.

Gibbon, in his 'Rise and Fall of the Roman Empire,' says, 'The bishops of the churches used to receive the monies of the church, without count or credit.' This is in harmony with the Bible. 'Yet not your right hand know what your left hand doeth.' But now a days all must be credited. Long for the day when the axe will be laid unto the root of covetousness. Is Christ coming? Is he not already setting his hand the second time to redeem his people from among the nations of the earth? With me—Christ is coming, with no doubts in the way. And there is a preparation to be made. Let us have perfect confidence in the Bible, and in the event we are looking for, and every brother and sister will sacrifice all they have, to be made ready for translation. * * * Tertullian, about the close of the third century, says (ch. 29,) 'Our brotherly love continues, even to the division of our estates; which is a test which few brotherhoods will have, and which commonly divides the nearest relatives among you. But we Christians look upon ourselves as one body, animated by one soul; and being thus incorporated by love, we can never dispute what we owe to our members,—accordingly among us, all things are common—except wives.'

This is my position,—not from a natural outflow of the heart, but because the command is, 'Sell that thou hast;' 'Sell all thou hast;'—'Lay not up treasures on the earth,' &c.

From Bro. Remington.

Dear Brethren who love the Lord and his appearing:—I write once more to let you know that we are alive here in Bloomingdale. We have not been dead, yet we feel we are living in a day of wonders, and of gloom. Those whom God has blessed with understanding, can but look upon the world, with a saddened heart, feeling that they know the destiny of them that know not God, and obey not the gospel; and feeling too that the last call of mercy is being given to them. But they heed it not! No doubt that the people in the days of Noah said, 'Give us the things of earth. We don't want any of Noah's warning. So old Noah, you may build your ark, and preach as much as you please about God's destroying the world by a flood; we don't believe it.' Neither does the world believe that Christ is coming to destroy the earth by fire.

My friends, did you ever think of the cause why God destroyed the world by a flood? 'Oh,' says one, 'I suppose it was because they were such sinners.' O yes, truly. God had a law then; and they transgressed that law, did they not? 'O yes, I suppose so.' And God destroyed them for it. Did you ever think of that? God has that same law now. 'Why, I

have heard the Advents preach about the law; but they talk too much like the Jews. That was not in existence till Moses received it on the Mount.' But hold on, Friend! There must have been a law, or there could have been no transgression. So don't try to avoid the truth, but take God at his word, for we find that God had a law in the beginning. Yours, striving to overcome J. M. REMINGTON. Lake Mills, Mich.

A Universalist asked Mr. W. 'If God was willing all men should be saved?' Mr. W. replied, 'Do you believe God is willing all men should live moral and virtuous lives in this world?' The man answered, 'Yes.' 'Do all men live thus?' 'No.' 'After a little hesitancy he answered, 'No.' 'According to your own reasoning, the will of God is not accomplished. But to answer your question more fully—God is as willing that all men should be saved, as he is that all men should live virtuously; but if you mean by will, a determination, then I would say God has not determined that all men should maintain good and moral lives, for if he had they would not have been determined to save all; if he had, all would be saved.'—SEL

A new Joint Stock Association, called the 'GOSPEL PUBLISHING ASSOCIATION' have purchased the offices of the Millennial Harbinger and the Gospel Banner, and will publish a new paper to be called the 'MILLENNIAL BANNER,' commencing in December. H. V. REED is chosen Editor.

Owing to our being badly hurried, several ridiculous mistakes in this, and other numbers of the Hope, have escaped our notice until we came to distribute the type. We will TRY to be more careful hereafter.

Appointments.

The Michigan Conference, will be held at ALAMO, Kalamazoo Co., commencing, Friday, OCTOBER, 6th, and hold three days. CONFERENCE at BRISTOL, CONN., commencing, Friday, OCTOBER, 20th at 2 P. M.

RECEIPTS.

QUARTERLY PAYMENTS TO PUBLISH HOPE.—Samuel Everett, E. W. Shortridge, E. P. Goff, V. M. Gray, H. S. Dille, each \$2.50. \$12.50. DONATIONS.—S. C. Hancock, R. E. Caviness, J. C. Day, Amos Prescott, each \$1.00. \$4.00. BOOKS.—A. Locke \$4.00. PAPER.—A. Locke, Melissa D. Warner, ea \$1.00. Polly G. Pitts 75. J. W. Whelpley 50 cts.

Cheering letters accompanied the above, and generous pledges for future support, for which we feel truly grateful.

"TAKE HEED THAT NO MAN DECEIVE YOU!"

For the Hope of Israel.

It is declared by our Lord Jesus Christ, (Matt. 24: 24,) that "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." I am led to enquire if he could have meant the nominal churches of our day? They have teachers and preachers, which I believe, in some places in God's word, are called prophets. But I do not see many signs and wonders among them, that look like deceiving the very elect of God's people. If a man should undertake to counterfeit a genuine bill, he must make it something near like the original, or there is no danger of his deceiving those who are acquainted with money. As God's elect are apt to be well acquainted with his prophets, or atleast with their teachings, I think there is not much danger to be feared from the nominal churches; but I think the danger must come from those who come something nearer than they do to God's word; especily, as the Advent believers cannot be deceived by those who do not believe anything in that doctrine, and scorn the idea of it. For I think all true believers since the fall of Adam, have looked to that event, (the second coming of Christ,) for their redemption. But there are those, no doubt, who pretend to be looking for the coming kingdom of our Lord Jesus Christ, who will be "deceiving and being deceived," until he shall come 'whose right it is to reign.'

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath commanded to be received with thanksgiving by them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." So says Paul to Timothy. 1 Tim. 1-5. Again he says, (vs. 6, 7,) "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness." Let us, therefore, heed the admonition of Paul to Timothy, and not be led into error by the vain teaching of men and women; but heed the doctrine taught by God's word, that we may be the "very elect," and not be among those who shall be deceived. But for such I shall pray, for I am truly sorry that any will be led into darkness and perish by the way. But they have eyes to see and ears to hear; and they can read; and God's word says, "whose readeth let him understand." There is a great deal of meaning in that word "understand," and upon that hangs our all in this life, and in the life to come. I have no doubt there are those who are honest, but will let the blind

guide them until they both fall into the ditch. But Brethren, we have "a more sure word of prophecy," which will lead us into God's everlasting kingdom; there to enjoy the presence of a lovely Jesus, and reign with him forever! Let us go to that happy land! There we shall see each other face to face, and 'know even as we are known.' Then to our dear friends, and may God assist you, is the prayer of your unworthy brother. I also, ask your prayers in my behalf. R. E. CAVINESS. Fairfield, Iowa.

No one can depart from THE faith, who never has been in it. If WE are in the faith, Paul's warning is for US. Brethren, look out for counterfeits! Ed.

From Eld. A. Locke.

DEAR BRO. EVERETT:—I have got hold of a few numbers of the little paper called 'The Hope of Israel.'... I want to say to it, Live, and continue to comfort and feed the scattered flock of Christ. I profess to belong to the church of the living God, though unworthy, yet I do not want to give the honor due to God to another, by claiming a name that is not in his word. I have been trying to preach the word for 30 years in my weak way, and there always has been liberty where I appointed meetings. And now I feel as though I wanted to speak loud enough for all the world to hear, especially the believers. I would like to attend a conference, to confer with the brethren on the subject. My address is Reedsburg, Sauk Co., Wis. Yours, in hope of eternal life, A. LOCKE. Bro. L. come to Lawton, via M. C. R. R. 4 miles by stage to Paw Paw, 6 miles north to Waverly Post Office, call on us, and we will go with you to the Alamo conference.

The doctors specially devoted to the care of cholera patients at Alexandria have tried a curious experiment, the object of which is to ascertain whether the disease is caused by a peculiar state of the outward air, as has been supposed. They sent up two balloons, one from a village as yet untainted with the epidemic, and the other from Alexandria. A quarter of fresh beef was suspended to each balloon, which was allowed to float a certain time in the air. On making these balloons descend, the meat which had floated over Alexandria was completely putrified, whereas that which had been suspended over the healthy village was perfectly fresh. The quarters of beef had been out from the same animal.

Man was created from the dust, returns to dust and the hope of Israel is the hope of a resurrection from the dust, to return to dust no more.

For the hope of Israel I am bound with this chain.—PAUL.

From the Millennial Harbinger.

Riches True.

Are those true riches whose crude ore,
Exhumed on California's shore,
By toil and labor won?
Do they possess the power to bless,
And make for man a paradise,
From which no thought to roam
Will e'er disturb the mind again
But dwell secure in his domain,
His peaceful happy home?

Are these the laurel wreaths that twine
Around the pure, the noble mind,
That stoops to no deceit?
Can they prolong the fleeting breath,
And make man triumph over death,—
The conqueror's song repeat?

And looking back, with joy exclaim,
To these I owe my diadem,
I'll cast it at their feet.

Are these the gems, the precious stones,
To adorn the temple's lofty domes,
And form her basis true?

Are these the altars which to rear,
Before them bow at evening prayer,
Our conduct to review?

As long the dim and shadowy past,
A retrospective glance we cast,—
Our covenant renew.

Are those true riches at whose feet,
The poor must bow and humbly sit
With faces earthward bent?

While famine stalks, proud plenty frowns,
The poor must beg, the rich wear crowns
Laden with ornament;

And pampered lords, with dignity,
Pass by the poor, whose poverty
They jeer, upbraid and taunt.

Are these true riches? Ah, no, no!
True riches no such fruits do show;
Yet they as brightly shine,

As golden gem on monarch's brow,
The idols to whom nations bow,
And worship at their shrine,

But riches true will cheer the heart,
Bid sorrow cease and woe depart,
Their origin's divine.

The Kingdom is the priceless boon
The Savior'll give his chosen ones
That have obedient been

Eternal life is the reward,
For those who love and keep his word,
Until he comes again,

To rule the nations of the earth,
And give his people second birth,
Take them with him to reign.

Le Roy, Wis.

MRS. E. D. NICHOLS.

FORGIVENESS.—Near the end of the seven-
teenth century, a Turkish Grandee in Hungary
made a Christian nobleman his prisoner, and
treated him with the utmost barbarity. The

slave—for such he was—was yoked with an ox
and compelled to drag the plough. But the for-
tune of war is changing, and the Turk fell into
the hands of the Hungarians, who said to their
enslaved fellow countryman, "Now take your
revenge upon your enemy." This was in ac-
cordance with the customs of the age; and the
Turk supposing, as a matter of course, that he
would be tortured to death, had already swal-
lowed poison, when a messenger came from his
Christian slave, telling him to go in peace, for
he had nothing to fear. The Moslem was so
impressed with the heavenly spirit, that he pro-
claimed with his dying breath, "I will not die a
Moslem, but I die a Christian; for there is no
religion but that of Christ which teaches forgive-
ness of injuries."—*Youth's Day-spring.*

O how true was that Moslem's saying, "No
religion but that of Christ teaches forgiveness
of injuries!" No other! And that religion is
ours! Do we live up to this article of the
doctrine of Christ? "If ye forgive not men
their trespasses, neither will your father forgive
your trespasses."

THE CHRISTIAN WARFARE.—Among the pris-
oner taken captive at the battle of Waterloo,
there was a Highland piper. Napoleon, struck
with his mountain dress and sinewy limbs, asked
him to play on his instrument, which is said to
sound delightfully in the glens and mountains of
Scotland.

"Play a pibroch," said Napoleon; and the
Highlander played it.

"Play a march." It was done.

"Play a retreat."

"Na, na," said the Highlander, "I NEVER
LEARNED TO PLAY A RETREAT!"

"No retreat," should be the motto emblazon-
ed on the standard of every Christian warrior,
as he goes forth to battle—not against flesh
and blood, but against principalities, against
principalities, against powers, against the rulers
of the darkness of this world, against spiritual
wickedness in high places." [Sel.]

A GREAT ANTIQUARIAN DISCOVERY.—The Mata-
moras Ranchero of the 15th ult. says:
"The ruins of a very extensive, aboriginal city
have been discovered in the forest of Jicorumbo,
in the province of Tiaxicala. The temples are of
imense size some with vaulted roofs, and so
well preserved that ancient paintings appear
fresh. The courts are filled with hideous and
grotesque idols, and pyramids surmounted by the
same. The whole is enveloped in a dense forest
of cedar and ebony trees. Some of these cedars
are of such imense size that eight men, taking
hold of hands together, could not reach round
one of them. These forests are on healthy table
lands, about fifty miles from the port of Tuxham.

Plenty of **HYMN BOOKS** at 35 cents.
Send for one.

THE HOPE OF ISRAEL.

"Of the hope and resurrection of the dead I am called in question." Paul.
VOL. 2 WAVERLY, VAN BUREN CO., MICH., OCT. 18, 1865. NO. 13.

Sabbath Keeping.

OBJECTIONS ANSWERED.

DEAR BROTHERS.—Some two years since an aged clerical friend (of the M. E. Church) suggested that there was a difficulty in keeping the Lord's Sabbath, on my views of Sabbath keeping; as the command confined me to the SEVENTH day; and the globular form of the earth, in connection with its daily turning round, (as a grind stone is turned,) necessarily removed the commencement and close of each Sabbath, forward or backward, at the rate of one hour for each 1000 miles. Consequently if I was in Boston, Mass., I would have to commence keeping the Sabbath some three or four hours earlier than would be proper were I on the Pacific coast, say at San Francisco, and eleven or twelve hours earlier than I would if at Pekin, China. Hence a seventh day sabbath restricted to Bible time, (sunset to sunset,) must be a very indefinite idea in such a world as this, and he seemed to rest on the conclusion, that God must have intended the command to apply to some seventh part of the time.

It is perhaps needless to say that my faith Sabbath-wise did not stagger under these suggested difficulties. I had myself, only a few years previous, urged the same difficulties on Sabbath keepers, with all the force and point I could give them,—honestly supposing them to be real difficulties, not reflecting that the same difficulties did lie with equal force against the much cherished "seventh part of the time" theory, or against any rest-day, that people might be disposed to agree upon; with the added difficulty, that we have no command, either Divine or human, to aid us in defining the beginning, duration, or close, of this "seventh part of the time," whilst the commandment of the Lord's Rest-day was sufficiently definite in the Bible to settle all difference of opinion for those who take "the Bible alone" as their rule of faith.

I also failed to reflect that it showed doubtful evidence of filial obedience in a son—very small indication indeed, of parental veneration and love; to suspend cheerful obedience to a positive command, and that assumed inconsistency of the father in requiring the command to be observed, on a given day, whilst that day did not arrive to the people on the opposite sides of the earth at the same hour of absolute time, that it did to us. I will obey the command on the given day, according to the distance

edge I have of the day.—would, in practice, indicate far more of filial obedience and love than any amount of carping at the indefiniteness of "the seventh day."—This is the love of God that ye keep his commandments.—St John. Does ANY body, in regard either to law or morals, question the identity of any day but the seventh? I, of course, tried to enlighten any clerical friend as to his supposed difficulty in keeping the SEVENTH DAY, "according to the commandment," and presume I failed signally; as he premised, that nearly all Christendom were agreed on the first day of the week for rest and worship, and his conscience approved of applying the fourth command to the day which people best agreed to observe as holy time.

I should have urged that the people, having lost sight of the obligation of the command, in relation to the "Rest-day" as a SIGN by which they might have its Author to be the only LORD GOD, the TRUE GOD, they had lost sight also of all "HIGHER" law, and of all law save that which addressed itself to their lower motives. I should have suggested, that had the race of men CONTINUED IN THE OBSERVANCE of the Sabbath "made for man," the myriads of people who have died Pagans, and who are now living Pagans, could NEVER have forgotten the TRUE GOD.

But to the difficulties—I approach this branch of the subject with diffidence, because many answers have been from time to time published, aiming to solve the difficulties alluded to above, in regard to definite time for Sabbath-keeping, without having satisfied the objectors, or relieved the candid enquirer for Truth, from the haze of uncertainty as to the true answers to those objections. And believing, as I do, that the only reason why we are befogged by those sophisticated problems, is because of our entire want of familiarity with the subject, and believing it to be the duty of God's children to labor to sweep the track of Truth so clean of the dead leaves of ignorance and the cobwebs of prejudice, that no wayfaring man shall not err therein, I will attempt to bring those problems more directly under the sunlight of fact and common sense, than I have observed them to have been placed by others, in elucidating the same difficulties.

First, when it is premised that a person, travelling continuously either east or west, CANNOT have the same length of day, from "sun to sun," (that is, from sunrise to sunrise, or from sunset to sunset), as those persons have who remain localized.—Also, that the length of day to the traveller either east or west, MUST correspond to the distance accomplished each day: Thus, if he

accomplishes 60 miles westward, and day will be three minutes longer than if remaining at home. If he travels 500 miles instead of 50, (a common rate by rail,) his day will be thirty minutes longer from sun to sun. If he could accomplish 5000 miles in 24 hours, (westward,) and then rest, he would then have a day of 29 hours length; or having started at sunset at this rate, and at this rate, for 24 hours, he would then find it one o'clock P. M. ; or the sun to be five hours high.

Could our traveller accomplish 1000 miles per hour, (westward,) and continue for 24 hours at that rate, he would be AT HIS STARTING point, and to him would appear to be the SAME DAY ON which he started, at the same hour. (Judging by the Sun,) he having seen no night during the journey, the Sun appearing to him to remain stationary during the entire 24 hours. But reverse the course of travel and go east, and the traveller's day would be shortened in exact ratio to the distance accomplished each day,—as the westward traveler's day had been lengthened; and to travel 1000 miles per day eastward, for 24 hours, would bring him to his place of starting, the same as in the westward travelling, but with this difference; to the eastward traveller there would have been two nights, marked by sunset and sunrise, instead of no night at all, as in the other case. Suppose both these imaginary travellers to start at the same time and place, to fly one east the other west, both would reach home again in 24 hours, but, allowing them to have started on Sunday at noon, the eastern traveller would call it Tuesday noon when he arrived, while the other would call it Sunday noon still, he having seen no sunset, during the trip.

And if two travelers undertake to make these circuits of the earth, one eastward, and the other westward, at the average and practicable speed of 250 miles in 24 hours, they would perform the journey in 96 days, each having shortened or lengthened his day 15 minutes per day, as he traveled east or west; consequently on getting home the westward bound man would think he had been only 96 days out, whilst the eastward bound man would think he had been 97 days out, their illusion being the same as the man's who is shut up in a dungeon, with only a watch to mark the days of his confinement by; and the watch having been made to gain or lose 15 minutes each 24 hours; in 96 days the man would be on the wrong day of the week, the same as those are who circumnavigate our earth.

No person would blame the prisoner for keeping the Sabbath as marked by his watch, whilst he had no better means of ascertaining its recurrence. And no sane man would suppose that the erring watch had by any possibility, affected in any sense whatever, the obligation of the "Fourth Commandment;" or the true recurrence of the several days of the week.

Certainly, every rational person who takes the Bible to be authentic, believes there was about the period of "Creation Week," a first day and a seventh day revealed to every portion of the habitable globe. And if the succession of the days of the week continued unimpaired until

Christ's first Advent, which all Christians must inevitably admit, as to the land of Palestine; the same unimpaired succession must be admitted also, in regard to all other parts of the world, and from that time to this,—the illusions and discrepancies of circumnavigator's reckonings, to the contrary notwithstanding. The misreckoning of those who travel around the earth, no more affected the true day of the week for all local inhabitants of the earth, than does the misreckoning of the man in the dungeon, because his watch deceived him.

The question is sometimes asked,—“At what POINT of the journey around the Earth does the difference as to the day of the week occur, between the traveller and the local inhabitants?”

The solution or non-solution of this query, in no way affect the identity or obligation of the Lord's Sabbath, any more than it can affect the daily revolution of the Earth on its axis. Its motion is uniform, beneficent and irresistible as the will of its Creator; being in no way influenced by our knowledge or ignorance of its mechanism. And yet it is desirable to comprehend that mechanism whenever opportunity, and the necessary aids are at hand to enable us to do so.—The true answer to the query above suggested, is altogether indefinite, except as regulated and defined by a variety of circumstances, to wit,—THE HOUR OF THE 24 YOU MAKE TO COMMENCE THE DAY,—THE HOUR OF THE TRAVELLER'S STARTING,—THE COURSE HE TRAVELS AND THE SPEED HE MAKES. The difference in the four circumstances mentioned can be illustrated by a reference to facts exhibited in practical telegraphing. For instance, put Boston in direct communication with San Francisco, Monday 4th Sept. '65, 10 o'clock P. M.—“What time have you in Boston?” Reply, “Boston, Tuesday, 5th Sept. '65, 1 o'clock A. M.” But send the same question from Boston to Cedar Rapids, at the same hour of the day, and the reply would show no change in the day of the week between the two places.

The illustration, however, can be brought a little nearer home. Say Boston telegraphs to Cedar Rapids, Iowa, as follows:—“Monday, 4th Sept. '65, 10 o'clock A. M.—“What time have you at Cedar Rapids?” Reply, “Cedar Rapids, Sunday, 3d Sept. '65, 11 o'clock, 30 minutes P. M.” But reverse the course of telegram and no change of day would be seen in the reply.

Give us the four circumstances mentioned, correctly defined, and the answer to the last problem called up, would be as easy and certain as any question in the "Rule of Three."

Cedar Rapids, Iowa, 1st Sept. 1865.

THE SABBATH.—If keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for polishing and civilizing mankind.—Amos.

When there is love in the heart, there are rain-bows in the eyes, which cover every black cloud with gorgeous hues.

To Arms! To Arms!!

Up children of the light! To arms ye soldiers of my God! All around you, lukewarm professors are soundly sleeping, or only half awake, lazily talk of the coming of the Lord, and the day of judgement! Precious sheaves have been gathered by you here and there, that are left now in the field exposed to the pitiless storm; to return back to the soil and produce naught but chaff to present to the Master when he shall gather his wheat into his garner. Many a lamb you have brought into the fold, and left them to perish with hunger. The sword is coming, but the watchmen, cumbered with the cares of the world, heed it not. The hosts of hell cover the earth, and invade the sanctuary of the saints. And where are the armies of Zion? Where is the bright retinue of Israel? We ask, and Echo answers Where? Wisconsin calls in vain to the gallant little host to battle for "the commandments of God and the faith of Jesus." Iowa's little bands are languishing, with none to help; scattered ones in Michigan are calling; and O my God, how long shall thy people cry in vain for help? The answer comes. "Until my servants are imbued with the Spirit of my Son. Until Mammon and the cares of this life, shall be of less value in their eyes than the salvation of souls, and life in the world to come."

But the saints are poor. True. They are all, or nearly all, very poor. So was Jesus. "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord." Who are willing to become homeless wanderers, like Jesus, to proclaim the good news of the coming kingdom? As much as this do soldiers of earth. Their home is the tented field; their lodging the cold damp earth. Should the soldiers of Jesus expect more? The earthly soldier's wages are a few paltry dollars, and a bounty of 160 acres of land at the close of the war. The Christian soldier fights for eternal life, a crown, and a bounty in land in the earth made new. Do you believe this? And in view of the prize will you not gird on the whole armor?

Why this delay? Our foes are awake. And we are not even making an effort to meet them.

Awake then, O ye servants of the Living God! Go forth to the conflict. What cause is so noble, or whose reward is so rich as yours?

Eternal life to every soul
Who here obeys the word,
Who yields alone to Christ's control,

And fight for the reward.
He o'ercame on Judah's mountains,
As Jacob did, by prayer;
All who'll taste the living fountains
Such conquering Jacobs are.

Christ o'ercame by Kedron's waters,
"Thy will not mine be done,"
He yielded to his Father's will,
But overcame his own
He o'ercame self at Pilates bar,
And showed himself "the man"
When he mid Herod's men of war,
Was gentle as a lamb,
He o'ercame self on Calvary's cross,
And gave himself for us,
He counted life itself but dross,
To save both you and I,
He looked above and a bright crown,
And kingdom was his own!
He broke Death's band's and then sat down
Upon his Father's throne!

If we o'ercome as he o'ercame,
And conquer every foe,
When he shall o'er the nations reign,
And rule the world below;
We'll sit with him upon his throne
Monarchs and priests for aye,
And the new earth shall be our home
Through one eternal day!

Then, Brethren, let us now lay bye,
The world and all its cares;
Proclaim the Savior's Advent night,
And be his royal heirs!
O let us live as Jesus lived;
O'ercome as he o'ercame;
And through eternal ages sing
"Ad glory to his name!"

Edison

God created man from the dust. In death man returns to dust again. And to say that the same Being who first gave life to dust, cannot re-animate the dust of the tomb, is to say the power of the Omnipotent is limited; and in fact is equal to denying his power to create. That faith that takes God at his word, asks, with Paul, "Why should it be thought a thing is credible with you, that God should raise the dead?"

JOHN WESLEY preached on an average fifteen sermons a week. Instead of breaking down under this task, he wrote, when seventy-three years old, that he was far able to preach than when three and twenty. His brow was then smooth, his complexion ruddy, and his voice strong and clear, so that an audience of thirty thousand could hear him without difficulty. This vigor is ascribed to continual travel, early rising, good sleep, and an even temper.

The World to Come.

BY SAMUEL DAVISON.

A belief in a world to come is a general thing with mankind, except with a few men of scientific habits of thought, and some savages of a very low degree of intellect; it may be said to be universal. Yet few, very few, have reverently enquired what the holy Scriptures say of the world to come! There are men of intelligence, but of very limited thought upon this subject, who hold that this belief is a natural impression of the human soul. But it would be far easier to show that it is a cherished sentiment, coeval with the sons of Noah, if not with the children of Adam. Man knows nothing of the future but what he learns from sources outside of himself. Of the world to come he can know nothing but what he, or his fellows, learn from the revelations of God.

WHAT THEN DO THE HOLY SCRIPTURES SAY OF THE WORLD TO COME?

1st. They associate it with the resurrection from the dead. When the Sadducees asked our Lord concerning a woman who had been the wife of seven husbands, whose wife should she be in the resurrection from the dead, he replied; "They which are accounted worthy to obtain THAT WORLD, and the resurrection from the dead, neither marry nor are given in marriage." The resurrection from the dead precedes the world to come.

2d. The holy Scriptures identify the kingdom of Christ. The Apostle writing to the Hebrews concerning the kingdom of Christ, says; "When he has again brought in the first begotten into the world, he says: And let all the angels of God worship him. And of the angels he says: Who maketh his angels winds, and his ministers a flame of fire; but of the Son; Thy throne O God, is forever and ever, and a sceptre of righteousness is the sceptre of thy kingdom." "For not to the angels hath he put in subjection THE WORLD TO COME, of which we are speaking."—Heb. 1: 6, 7, and chap. 2: 5. Bible Union version. Here the kingdom of Christ, and the world to come are spoken of as one and the same thing.

3d. It is to be the new heavens and earth in the old place. Peter says: "For this they willingly are ignorant, that by the word of God there were heavens of old, and earth formed out of water and by means of water, whereby the world that then was, being overflowed with water perished;—but the heavens and earth which are now, by his word are kept in store, being reserved for fire unto the day of judgment and of perdition of ungodly men" II Pet. 3: 5, 6. Same version.

"But the day of the Lord shall come as a thief, in which the heavens shall pass away with a rushing noise, and the elements shall be dispersed with burning heat, and the earth, and the works that are therein shall be burned up." II Pet. 3: 10.

"But, according to his promise we look for new heavens and new earth, wherein dwells righteousness." II. Pet. 3: 13. Here Peter calls the heavens and earth that were before the deluge, "The world that then was;" but the heavens and earth that now are in being, the existing world in which we now dwell; this is reserved unto fire and perdition of ungodly men. After this comes new heavens and new earth; hence this will be the third heavens, which Paul and John both saw in visions of the Spirit, 2d Cor. 12: 2, Rev. 20: 11, & 21: 1. There will therefore be a third world; having new heavens and new earth, wherein will dwell righteousness, and this is the world to come.

4th. In the world to come our Lord has promised to reward his suffering people. Thus he says: "Verily I say unto you, There is no one that hath left house or lands, or brethren or sisters, or father, or mother, or wife or children, for the sake of me, and of the glad tidings, but he shall receive a hundred fold more, now in this present time, houses and brothers, and sisters, and mothers and children, and lands with persecutions, and in THE WORLD TO COME, eternal life." Mark 10: 30, 31.

"This time," and "the world to come," are from the same original word, which in other places is, by the same translators, rendered "ages." Hence the "age to come" is the "world to come."

[CONCLUDED IN OUR NEXT.]

We divide Bro. Davison's article to make room for the following extracts—most of our paper being in type before either were received.

North Brownlow, Kent Co Mich. Oct. 15th. Dear Brother:—Your kind letter and paper came safe to hand, and were received with joy. I got them too late to attend your conference; but I hope this is not the last. I still live in hopes of better days, even in this life.

Oh, how I long for some of your people to come out here and gather up the scattered ones. I believe that God has some honest children without a home to protect them from the storm that is coming. Oh, Dear Brethren, as you pass by don't turn on the other side, but stop and set us up, and pour in the oil of gladness, that we may live and reign with Christ on the earth.

Just in time your little paper reached me, as I have been listening to a man of talent, who has been laboring hard to make out only one law, and that that law was nailed to the cross. He tells us that God's law, and Moses' law were both one and all died with Christ, and we are under no obligation to observe them. He tells us the Sabbath died with the burnt offerings &c. I was glad to see Br. I. N. Kramer's article on the "Two Covenants," and "Why Don't You Keep the Sabbath," from a Catholic tract.

Your little paper is full of good and wholesome food, and I enclose one dollar for the welcome little messenger. And that seems like a small price for the "Hope of Israel!"

If it should please God to send help to us,—

Come to Kalamazoo, thence north to the township of Gaines, Kent Co., then enquire for JOHN E. WOODS.

Plain Talk With Our Patrons.

Dear Reader, to have a plain, yet brotherly chat with you. And, first, I will suppose you to ask, Why is the HOPE TWO WEEKS BEHIND TIME? I answer, An accident happened that I tried to hire remedied with money, but failed. After several efforts and much delay, I have finally repaired the damage myself, and have procured tools so that an accident of the kind hereafter would cause but little if any delay.

Another thing I wish to notice. I AM AT WORK WITHOUT PAY, having paid out as much as I have received the last quarter, to buy paper &c. The quarter before, I worked for one dollar a day, and brethren asked me to take a share with the rest in paying that. I did so, and did not grumble. But most of that pay is back yet. Brethren tell me I am at work for the Lord, and it is my duty to make the sacrifice. All right perhaps. But what about my board? That ought to be paid. And many, very many owe us for the paper. Do YOU? And the \$3.33 obligations.—What about them? Brethren, it is your duty to sacrifice, as well as mine.

Proposals have been made to raise a permanent fund of \$300 in \$10 shares—\$2.50 to be paid quarterly. On this we have received \$7.50, and paid \$2.50. What is to be done? Shall the money be raised?

I have three tempting offers to change my business. At the Conference, I told the brethren I believed it to be my duty to accept one of the offers, as it came from my father, who is old and feeble. It is my duty to see that some one takes his farm, if I do not work it myself. But my own health is so poor that I would much prefer a paying business in doors even if I had to hire a farm hand.

There is a good second-hand press for sale at \$108. I have tried to raise money to purchase it, so as to improve the paper, and do book work. Had I what is my due, and had the plan of organizing a publishing society, on Bro Kramer's plan been carried out, this desirable object would have been accomplished.

For want of support, papers in very many places are being discontinued. The little Hope has struggled for life, under the most discouraging circumstances, while other and far more

popular papers have failed. Has it done any good? Let the letters from the lone and scattered ones answer? Shall we have what is our due? Shall the \$300 be raised? Is our God Almighty's Cause? If so, to whom do the "green-backs" in your hands belong? If you have none, you need not answer. But the paper by proper effort on the part of its friends, can live and do good. What say you? Let us hear without delay. What is done, must be done quickly! EDWIN.

The following are the regularly ordained ministers in this State:—
GILBERT CRANMER, Galesburgh, Kalamazoo Co.
DANIEL TIFFANY, Kalamazoo.
H. S. CASE, Hartford, Van Buren Co.
SAMUEL EVERETT,
ENOS F. STON,
ERASTUS G. BRANCH,
JAMES WATKINS, Bangor, Van Buren Co.
ISAAC CATT,
NEWTON WALLEN, South Haven, V Buren Co.
JOHN FABUN, New Casco, Allegan Co.

The "RELIGIO-PHILOSOPHICAL JOURNAL," one of the largest, best printed, and best conducted papers in the world, has just been started in Chicago Ill. Though not believers in the spirits immortality, we read the paper with interest, and excepting the "vain philosophy" of Spiritualism, we can but wish it success.

The "TRUE LATTER DAY SAINTS HERALD," the organ of the Anti-Brightonite Mormons, opposes polygamy and kindred vices, and talks and acts like a Christian. It is edited by JOSEPH SMITH, son of the murdered prophet. Plano, Kendall Co. Ill. This people are rapidly gaining ground in every part of the civilized world.

The "WORLD'S CRISIS," published monthly, at San Francisco, Cal., and Edited by J. L. HOPKINS, is a genuine, full blooded Sabbath Advent paper, and cheap enough at \$3 a year. Bro. H. has spent hundreds of dollars, to circulate the paper free of charge among unbelievers, and deserves a liberal support. Subscriptions received here.

DIED.

In Waverly, Wednesday, Oct. 18th, MARTHA A. daughter of Joseph and Mary Marks: aged 14 years 9 months, and 21 days.

Sweet Child! we watched thy breath
Slow ebb away;
And saw thee sleep in death
At dawn of day!
From one so good and pure
'Twas hard to part;
Thy merry lives secure
In each warm heart!
Beyond the quiet tomb,
Past death and pain,
Where flowers of Eden bloom,
We'll meet again!

News from the Scattered Flock.

A CALL FOR PREACHING!

North Brownville, Kent Co., Mich. Sept. 16.
DEAR SIR:—Allow me to address a pilgrim stranger in my own simple way.

About one year ago my business called me from home, and I stopped with one Morse. His wife soon found I kept the Sabbath, and she made some enquiries of me as to my faith in regard to "visions" and other matters. I soon found she belonged to another church that I knew not of. And I thought by what I could learn of her, that they were on the right track. She gave me two little papers, called the "Hope of Israel." I read them over and over, and I spoke to some of my friends about attending your conference. Some said they would go with me. But they gave up going, and so we lost that opportunity of getting acquainted any more with the Church. And ever since I have been wanting to know more about the little flock. There are a number here that love the commandments of God, but dislike the rule of women. Oh, Lord, help my unbelief!

God will have a tried people. There has been a shaking time here, and some have been left out of E. G. White's ark. But they cling with an unyielding grasp to the Holy Bible. May the Lord give them strength to stand still and see the salvation of God; for he will not see one lost that puts his trust in him.

Oh, that God would open a door for the scattered flock to hear!

There is a man here trying to do away the Sabbath; but the Law still stands. Bless the Lord! the more they scour the brighter it shines!

I thought of sending for the Hope, but have been told that the Church has gone down. So I write to know, and still hope to hear of the Church in prosperity.

And if it should please the Lord to direct a servant this way, I would be glad to have him call on me.

Yours, in hope of the kingdom.

JOHN E. WOODS.

"I am bound to go ahead with it."

Hilsdale, Mich., Sept. 23, 1865.

DEAR BRO. DILLI.—I have just received your little sheet, No. 11, and seeing you intend to go on with the paper, and send it to comfort and strengthen the scattered and torn flock of God, I do think we all ought to help you, and do all we can, by sending in our mites as often as possible. As for me, I have been waiting to see whether the paper was going to be published or stop entirely. But I now see it's destiny is to go ahead, I am bound to go ahead with it, the good Lord being my helper.

I do feel the Lord is for us, and has a mighty work for his children to do. I do feel to thank and praise my heavenly Father, for his great

mercies and blessings toward such a poor and unworthy creature as myself. I do feel that there are none so unworthy of the dear Redeemer's love and mercy as myself. Yet I do feel that sweet love in my soul at times, that no tongue can tell. It melts my heart, and his eyes to tears, to know my Redeemer lives, and that he has not forsaken his tried and world-forsaken people!

Yes, Dear Brother, I am one that has been tried to know what to believe. I have been a believer in the coming of the Lord ever since 1843. But the "visions" are what has tried me. I wanted to believe them, if my dear Savior had sent them. So I tried to drive all doubts away; prayed God to remove all that oppressive feeling from my heart. I did want to believe. But all I could do, and all my crying to my dear Lord did not remove the doubts. They would remain in my mind. I was afraid I should be lost, for the "visions" said if we come out against them and did not believe, God would withdraw his Spirit from us. So there I was. I could not help myself. My mind was oppressed with fear. I knew I loved my dear Lord, and if he had sent the "visions" for my comfort, I wanted to believe. But all I could do, I found no relief, until at last I went to my closet, and told my heavenly Father I could not believe. I had tried for years, and was afraid I was to be lost. I wept and plead with God for mercy. I could not live so. I finally asked the dear Lord, if he had not sent the "visions" to remove this feeling of doubt and fear. It left me there, while bowed before him. Oh! such peace flowed in my soul, and such love my poor heart did feel for my dear Savior, and has at times ever since. While around doing my daily labor my soul is full. He has not withdrawn his Spirit from me for not believing the "visions." I do want to live faithful, that I may please him in all my ways.

It is my prayer that God will strengthen his remnant children; that they will come out and take a bold stand for Christ; fear him, and him alone; lean wholly on his arm. I do feel that time for us here in this world is short, and that what we do must be done quickly.

Your Sister, hoping for eternal life

ELVIRA POND.

The Conference.

The Conference at Alamo was a blessed meeting. Union, love, and harmony prevailed to such an extent that those who have not heretofore acted with us, saw the good works of our brethren, and with them took an active part in the meeting. It was a happy foretaste of the eternal union of the overcomers on Mount Zion.

The meeting was not largely attended, very many of the brethren being detained at home by sickness. The only speakers present were Elders GILBERT CRANMER and H. S. CASE. But those who know these two men, will know that the preaching was powerful, pointed, and full of the love of Jesus. When will we all meet again?

THE STORY OF Man's Fall and Redemption.

ALPHABETICALLY AND POETICALLY ARRANGED.

BY GILBERT STUART.

A. ADAM and EVE, our first father and mother,
B for a wicked and righteous BROTHER,
Cain was one and Abel the other.
D DEATH FOR SIN, God declares to all men,
E is for EDEM, from which Adam was driven,
F is the FIRE SWORD which turned every way,
G is the GUILT which on Adam lay,
H is the HORN to which Adam was led,
I IN GOD'S PROMISE TO BRUISE THE SERPENT'S HEAD,
J is for JESUS the promised one given,
K is for KINGDOM which he opened in heaven,
L is for LOVE which must be in Christ,
M is for MERCY, without which no man liveth,
Nor "the hope of salvation" can ever be rife;
Only in JESUS is mercy attained,
Precious indeed is the death of his saints:
Quicken'd at last at the great final day,
Raised up unto life will be those who obey,
Saved through the blood of the Savior once given,
To lead man from earth to the glories of heaven.
U is the UNION with which we proclaim
Victorious triumph to the Lamb that was slain,
Who redeemed us to God by his precious blood,
Xaltd henceforth at the right hand of God.
You and I, if we are saved in that glorious day,
Zion's city shall dwell in forever and aye!
Painesville, Ohio.

Heart-cheering from Overcomers!

DEAR BROTHERS AND SISTERS IN CHRIST:—Had I language to express my feelings, I would be glad to "stir up your pure minds" by talking of those things which concern every one of us in these trying times; for we are living in a time when God's children should be at work in the vineyard of the Lord, for he wants no idlers there; and we may all do something, either by way of exhortation, or some other way. I feel as though I was one of the weakest of God's children; yet my face is set Zionward, as a flint. And as Jesus was made perfect through suffering, it is the way I expect to be made perfect; and as he overcame, so I expect to overcome. I expect if any of us are so happy as to receive the seal of the living God, we must be purified and tried as silver and gold is tried in the fire. I feel that God is about commencing the work of purifying his people, and preparing them for those tribulations that work patience. We have, as a people, made a high profession before many witnesses. Now I expect that God will prove us, by bringing our faith to the test. David says, in the 66th Psalm, "Thou, O God hast proved us: thou hast tried us as silver is tried. Thou broughtest us into the net, thou hidest affliction upon our faces." And he concluded by saying, "Blessed be God which hath not turned away my prayer, nor his mercy from me." Then let us be firm and decided,

founded upon the rock that cannot be moved. And then when trials or afflictions come upon us, we are prepared to say "My trust is in the Lord." And he has promised that they that trust in him shall never be confounded. Oh how I love these precious promises! And I feel in my heart to day that they are all mine!

And now, Brethren, I would like to tell you of some of the dealings of God with us. Since the last Conference it has seemed as though Satan was angry, truly, when he saw God's people being awakened, and sinners converted, for the very day our meeting broke up, sickness began to come among us, and almost every one, both old and young, was laid upon a bed of sickness. Well, we trusted ourselves and our children in the hands of the Great Physician. (For not one among us trusts in any other.) Went according to the word, trusting that God would raise them up. And blessed be his holy name, he has been as good as his word, for all without an exception are recovering. But, for our good, to prove us, he chose his own time. For a time the blessing seemed to be deferred, which made us search our own hearts, (for we knew God was true,) to see whether there was anything between us and our God. Then would we wrestle in prayer to God. The work seemed to be commenced, and then they would lie in about such a state for days. We visited one another,—those that were able—exhorted and cheered each other the best we could; for we felt like Job, we would trust him though he slay us. At last we began to see the goodness and mercy of God in it. He had promised that all things should work together for good to those that love God; and "tribulation worketh patience;" and he has said, in six troubles he would never leave us, and in the seventh he would not forsake us. And, thank his holy name, we have found him faithful to every promise. And truly we can say, It has been good for us to be afflicted. And now Brethren, we must all be proved before we are prepared for the seal of the living God. O then let us begin to search our hearts. Jesus says, "Ye are not of the world, even as I am not of the world, but I have chosen you out of the world." O what a saying of our blessed Savior! O then, let us strive to be more like him. Let every act of our lives be in accordance with his teachings. O Brethren, let us ask ourselves if we are overcoming the evils of our nature as fast as we should? When we mix with the world, do we show them by our conversation that we believe the end of all things is at hand. Do all of us in sickness trust ourselves in the hands of the Great Physician? God forbid that any of us should be so unwise as to trust in the wisdom of this world, for but little way from this, and the just shall live by his faith.

This from your Sister, striving to overcome.

SOPHIA BRANSON.

Our impressions oft deceive us.

The Bible fails us never.

So throw impressions to the winds.

And trust God's Book forever.

The Sabbath.

1. The Sabbath was given to man in Eden, ere yet he had fallen from his innocence.
2. A law for its observance was given to Adam, and through him, as he then stood in Eden, of course for all his posterity.
3. When the moral law was given to the world in tangible form, we behold the Sabbath, in its very bosom, the golden clasp to bind together the two tables of the decalogue.
4. God declared to Israel that he would take the Sabbath commandment above all others to be the badge or sign of his loyal people.
5. We see the Sabbath, with the other nine commandments, everywhere kept distinct from him the ceremonial law, which regulated not obedience to God, but the way to approach and pardon.
6. And when Christ came and introduced a new and better way of approach to God, he was careful to hold up this law of his Father, not changed in the slightest particular, as still the great rule of rectitude, and the condition of everlasting life. "If thou wilt enter into life," said he to the young man, "keep the commandments." And he then pointed him to the decalogue to show him to what commandments he referred.
7. When the prophet Isaiah looked beyond the reign of corruption and error, beyond the reign of sin and sinners, when he looks forward to a new earth reposing in untold loveliness and beauty beneath a new heaven, he gives us a final view of the Sabbath in that glorious and eternal state: "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come up to worship before me, saith the Lord." Isa. 66: 22, 23.

Thus while the Sabbath was placed like a bright coronet upon the brow of the first creation, ere Paradise was lost, while it has been, and still is, the song of the church in the house of her pilgrimage, in Paradise restored it again appears, prominent among the blessings of the great restitution, and the prophet points to it as a season of hallowed repose and worship for the saints of God forever and ever.—San Francisco World's Crisis.

"Sign for the Jews"—Reviewed.

Forestville, Ct., Sept. 17th, 1865.
BROTHER DILLE:—I see in your paper an article headed "A Sign for the Jews." I should think it the same that I saw in the "Sabbath Recorder," claiming that Christ was cut off on the fourth day of the week, and that "he was in the heart of the earth, or Joseph's new tomb, just three days and three nights." Again that he was cut off on "the day of the preparation of the

Passover." How could this be when he ate the Passover with his disciples? Matt. 26: 21. "So he must have died at any hour on our seventh day."

Luke 24. "Now upon the first day of the week." 13 vs., "Two of them went to Emmaus." 21 vs., "And besides all this, to day is the third day, since all these things were done." Mark 16: 19. "What things?" Matt. 15: 21. Here we have a recital of what was accomplished in the three days and nights. And will you say it is doubtful whether the resurrection took place on the first day? Mark 16: 42. "Preparation the day before the Sabbath."

In making the event harmonize with prophecy, appears to be the difficulty in understanding this subject. But when we have the positive declaration that the first day is the third, as the Greek is, "Third day goes away to day," we look for three days, and we see Matt. 15: 26 fulfilled, let us endeavour to harmonize Scripture with itself, rather than with our former teachings. Hoping that this may lead to searching the testimony for the truth's sake, I remain
Yours affectionately,
E. S. MALTRY.

Cheering Testimony of a Lone One

Libertyville, Jefferson Co., Iowa, Sept. 9, '65.
Bro. DILLE:—When I sit alone upon the Sabbath, our little paper, the Hope, is read with much interest, though I do not get it regularly.

I feel lonely. There are no Sabbath-keepers in this neighborhood, except my mother-in-law and myself. We live twelve miles from Fairfield, and I do not often get to other meetings. We have good meetings there, and I attend every opportunity.

Dear Brother, I feel that Christ is soon coming to claim his people. The question arises in my mind, Am I ready to meet him? When I examine myself, I fear that I have not been living as near to God as I should, though I delight in keeping his holy commandments, and trying to serve him in as humble a manner as I can. I know that we, as dutiful children, should not be exalted, but humble ourselves before God. I seek not the pleasures of this world. I delight in the ways of the Lord. I feel that in high times we should wake out of our sleep, and put on the whole armour of God, to that we may be able to stand in the day of the Lord. I am ready with all the saints upon earth to meet Christ in the air. I love Christ and his lampstand.

I desire an interest in your prayer, that I may have wisdom and grace given me to discharge all my duties aright. I expect I shall have some of the same in my life. Yours, in hope, E. S. MALTRY.
N. B. Enclosed you will find a small sum for the benefit of the Hope of Israel. I will do all I can for its benefit, for I do not wish to do without it.