

# THE HOPE OF ISRAEL.

Vol. 1

WAVERLY, VAN BUREN Co. Mich. Fourth-day, July 6th 1864.

No. 16

For the Hope.

I. Peter, 2: 11, 13.

[CONTINUED.]

Now, if the world is watching the Christian, it is highly necessary that he walk so as not to give just occasion for reproach. The world expects a great deal more of Adventists than any one else, for instance other Church members may be found taking an oath before a court of justice, and all is right. But if an Adventist is found there, the world all take notice of it. And ask, "is not that man an Adventist?" and then add "He don't believe what he preaches himself." The world expects better conduct of Adventists than they do of other church members.

The nominal Christian is found to day in a law suit with his brother in the same church. Angry words, and perhaps hard swearing follow. But, lo and behold, the next Sunday finds them both at the communion table! The world look on, hear the preaching, and see the performance, and think, no doubt, all is very consistent. It is what they expected. But, let an Adventist go to law with his brother, and how quick the world take notice of their conduct, as contrary to the word of the Lord; and how quick they will reproach, not only the individual, but the whole church, and perhaps the Bible.

[Do Adventists ever go to law? Bro. Reed.]

Dear Brethren and Sisters, strangers to each other, scattered over nearly the whole earth—let me say to all, live consistent Christians. Let us try and live out what we profess, and then the world will take knowledge of us that we have been with Jesus, and are taught of him.

It is hard to resist those influences that are brought to bear on us every day. At least, I find it so here in Allegan. The spirit of war; the exciting news from day to day, admonish us to be continually on our guard; to watch and pray, that we do not enter into temptation.

An extra mail carrier, or in other words, a man was employed to bring the telegraph dispatch from Kalanazoo on Sunday, because the stage doesn't run on that day. He informs us that at a small place called the Junction, a nice little congregation was collected at the water, to bury, by baptism, a number of young converts, in imitation of the burial and resurrection of their Lord and Master; in which they were to die to the world, or sin, and put on Christ and walk in newness of life. But, let us see what was their first lesson on rising from the watery tomb. The announcement was made by the minister, that important dispatches were present from the seat of war; and the reading was called for, which was done at, or near the water. What a lesson to follow the gift of the Holy Ghost! A few items must suffice.

GEN. SHERMAN VICTORIOUS IN TENNESSEE!!

HE HAS TAKEN A GREAT NUMBER OF PRISONERS!

TAKEN ABOUT 20 CANNON, KILLED AND WOUNDED A GREAT NUMBER OF THE ENEMY.

BUTLER BESIEGING FORT DARRLING!

GEN. GRANT'S BATTLE WITH LEE!

LEE ADMITS THE LOSS OF 30,000 MEN!!

Great God! Is this a lesson for the Lambs in the flock of Christ? To fill the heart with war, revenge and murder, and tell them it is glorious news? 50,000 homes dressed in mourning! Wives made widows; children made orphans; homes made desolate, and the lambs of the flock called upon to rejoice at the glorious news! May the Lord save the brethren and sisters from such a spirit!

Now, let us see what Jesus says: "Go, ye into all the world, and preach the gospel to every creature." (The gospel of peace, not of war.)

"He that believeth and is baptized shall be saved." But, again says Jesus, "Teaching them to observe all things whatsoever I have commanded you." One of these commands was, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

But, we are told that "character, not opinion, is the proper test of Christian fellowship." Now, let us see. I approach a man who professes to be a Christian. I say to him, "Sir, why do you, professing to be a child of God, engage in war and thus help to increase the calamities all so heavily feel at the present time?"

"Ah," says he, "I believe this to be a holy war! I enter it as a Christian. I fast and pray, and pay tithes of all I possess. Yes, I even defy any one to point out one act in my life for the last 20 years, that is not strictly Christian. Now, character, not opinion, is the test of a true Christian."

"But," says I, "You associate with Spiritualists in their monstrous works of darkness."

Ah, says he, I believe man has a soul that leaves at death; that it is their province to come back, and discourse with their friends here on earth. I believe the Bible teaches this, and as character, not opinion is the test of fellowship, according to your own showing, I am all right yet.

But, says I, Sir, do you not break one of God's commandments every week, in not keeping holy the Lord's Sabbath?"

Ah, says he, Christians differ very widely in opinion on those doctrines taught in the Book of God. I believe, Sir, the Apostles changed the day, from the seventh to the first. So if I keep the first-day sabbath, I keep the Fourth-Commandment, and as character, not opinion, is the proper test of fellowship, we must walk together yet.

Now, as character, and not opinion, is the test, I also will show my opinion. If a man should steal a horse every week, for three years, and put the proceeds in his pocket, no one would think of his claiming to be a follower of the meek and lowly Jesus, though he has violated only one of the Ten Commandments. Now, James says, He that said do not commit adultery, said also do not kill. Now if thou commit no adultery, yet if thou kill thou art become a trans-

gressor of the law. Jas. 2: 11. At the 10th vs he says, For whosoever shall keep the whole law, and yet offend in one, [POINT is not in the original.] he is guilty of all. Now, I believe what James says. If you break one of God's Commandments, no difference, which, the Fourth, the Seventh, or Tenth, you are guilty of breaking God's holy law; and you are not entitled to fellowship of the Church of Christ—OPINION to the contrary notwithstanding.

Let us all strive to feel as David did, when he said, Lord, how I love thy law. It is more than my meat and my drink. Let us all get more of the spirit of our Master: keep all the Commandments of God, and the faith of Jesus; have our lamps trimmed and burning: watching the signs of the times; and thus wait patiently for the coming of the Lord. For yet a little while, and he that shall come will come, and will not tarry.

Yours, in hope of eternal life at the resurrection.

JOHN REED.

Allegan, Mich.

## THE MARK.

DEAR BROTHER DILLE:—I was present at the great struggle at Mauston, in building a Seventh Day Advent Church. I contended against the dividing line being drawn. I held it in check for two years, until a reinforcement came against me. I then became a lonely traveler on life's rough way. My attention was then called to this,

"THE MARK OF THE BEAST."

The 'mark' of anything, is to distinguish it from all others, such as the Church of Rome, the Church of England, the Methodist Church, or the Seventh Day Advent Church.

The getting up of the latter one, has fully convinced me, that the 'name' is the 'mark of the beast.' In the Autumn of 1860, the Adventists at Battle Creek became alarmed about their money, the love of which is the root of all evil. Why thus alarmed? Because they could not buy and sell. They went to their Legislature. It informed them that it was out of its power to grant citizenship to an alien. Then a council was held, and letters of naturalization agreed upon. They reminded me of wicked Saul. When he was rejected of God, he went to a woman for advice. So did they. She said that Seventh Day Adventist was a very appropriate name, or MARK. They received it, and now they can buy and sell.

LUTHER L. TIFFANY.

Lausang, Allamakee Co., Iowa.

Other letters from Br. T. on hand for future numbers.

Br. I. J. PERKINS, writes a letter in which he speaks of a visit to Br. & Sr. Russel, of Jackson, who were expelled from the S. D. A. Church for rejecting the 'Visions.' He says Br. R. has passed through some sore trials, but is still rejoicing in hope. He thanks the Brother & Sister for their kind hospitality, and prays for heaven's choicest blessings on their home of love.

# THE HOPE OF ISRAEL.

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**HIRAM GOBLE,**  
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H. S. DILLE, Editor.  
GILBERT CRANMER, JOHN REED,  
Corresponding Editors.

## Conference in Maine.

The Lord willing, a Conference of God's free Commandment-keepers will be held at NORTH BERWICK, Maine, commencing Thursday Evening, AUGUST 4th, and continue over Sabbath and First-day.

## The Conference at Bangor, Mich.

Will commence, Lord willing, on Friday August 19th, and hold three days. Brethren in Waverly will meet those coming by M. C. R. R. at Paw Paw on Thursday, if they will be so kind as to write to us.

A superior quality of note paper, for sale at this Office.

We took the names of several subscribers for the 'Day Star' at the Conference, but have lost the list. Brethren will therefore please send directly to Bro. P. E. Armstrong, Eaglesmere R. O. Pa.

## The Hartford Conference.

This was a glorious meeting; and one that will tell for the good of our Master's cause, throughout the world. Our hearts, it is true, were saddened on account of the absence of Br's CRANMER, WALLEN, and REED and other devoted servants of God. But, again, we were cheered by the unexpected presence of Brethren from Wisconsin.

Discourses were delivered in the following order:—Friday afternoon, Eld JOHN FABUN, of Chaco, Mich.; Sabbath Eve, by Eld D. H. Hinton, Edgerton, Wis.; Sabbath morning, by Eld WATERMAN PHELPS, Busseyville, Wis.; evening, by Eld JAMES WATKINS, Bangor Mich.; First-day morning, Eld E. S. SEFFELD, Leicester, Wis.

The Conference meetings after each discourse were soul-cheering, and showed that the Brethren and Sisters realize that time is short, and are laboring to make their peace calling and election sure.

On Friday, by our request, a committee was appointed, to consider Bro. P. E. ARMSTRONG'S proposition, and other matters connected with the press. The following, approved by the Conference, is their reply.

DEAR BRO. ARMSTRONG:—We have examined your communications, and believe your intentions are good, and wish you success. But, as we have purchased a press, and got it in operation, we prefer to keep it in Michigan for the present. Fraternaly yours,

JOHN FABUN,  
WATERMAN PHELPS, } Committee,  
MALBERT GREENMAN.

As a servant of the Church we must acquiesce in the decision of our Brethren, and by the help of God, will labour to repay their kindness and confidence. The 'Hope' is firmly established, and while heaven wills, will stand as the organ of the Free Commandment-keepers, throughout the world.

On Sunday morning, the congregation listened to the reading of the following

### ADDRESS.

TO THE BRETHREN AND SISTERS keeping the Commandments of God and the faith of Jesus, in Conference assembled, greeting:—

DEAR BRETHREN:—Feeling that in this perilous time, it would be a privilege as well as a duty, to be in communication and sympathy with those of 'like precious faith,' we now address you in the spirit and love of our blessed Savior, to that end.

May grace, mercy and peace of God, with the communion of the Holy Spirit, abide with you— Learning, by such expressions of your faith as have come under our notice; that you are contending for the gifts of the Church, as included in the 'faith of Jesus,' and that you are both by preaching and publishing, endeavouring to teach the whole truths of the Gospel, this is to express our sympathies and interests with you in this glorious work, and invite concerted action. We have to say for ourselves, that all the truths of the gospel are precious to us, and that he abundantly blesses us in obeying and contending for them; and we can also testify to a proving of the promises of the 'gifts,' to our great comfort and rejoicing, even to the casting out of devils, healing the sick, speaking with new tongues, with prophecy, to this very day. And would farther say, we are believing in, and striving for, entire consecration to God, as the result of which we are hoping for the fulness of faith, in which the Church will come behind in no gift, while waiting for the coming of our Lord Jesus Christ.

To the furtherance of this great object, we invite the suggestion of some system of action. Dear Brethren, in these times of trials and tribulation; it is to us a source of encouragement and consolation to hear of your faith, and works of love. Our hearts are drawn out in love to you. We feel that your trials are our trials; your hopes are our hopes; your joys are our joys. And this is our relation to all who are striving for the fulness of the Christian's hope.

May the Lord bless us all abundantly with the rich supplies of his grace; preserve us blameless, and in holiness unto his heavenly kingdom. Amen.

We would farther add, that in associating ourselves into a church, as begotten by the 'first born from the dead,' we have adopted the name of the 'Church of the First Born,' and we recognize the last invitation, in the parable of the 'supper,' Luke, 14: 23, as being now given.

Approved by the Conference convened at Portland, Maine, May 8th, 1864.

J. C. DAY,  
O. DAVIS,  
JAMES L. PRESCOTT. } Committee

### RESPONSE.

TO THE BRETHREN at the East, organized under the name of the 'Church of the First Born,' greeting:—

We thank the great God and Father of our

Lord Jesus Christ that, in his good Providence he has raised up numbers at the East, 'of like precious faith with us in the West, who are keeping the Commandments of God, and the faith of Jesus,' and claiming all the gifts and blessings that God has promised to his people.

We can say, that we know by happy experience, that God can, and does bless us with the gifts of his Spirit, as he has the true Church in all ages of the world. We enjoy all the gifts we live for. We enjoy all you have named, save the gift of tongues, and the interpretation of tongues. These we believe will be developed among us, whenever God sees that we need them. These we think should be received with caution, and thoroughly demonstrated before being endorsed. One member of this Committee, years ago, supposed he had the gift of tongues, when under what is called 'spirit influence;' but now knows it to have been a Satanic delusion. Yet, we believe if those gifts are needed in your community, it is your privilege to enjoy them. But, we are waiting for the 'latter rain,' to ripen up the world's great harvest. The 'former rain' was received on the day of Pentecost. The latter rain is yet to be poured out, and then the ministers of Jesus will go with the 'compelling message' of Luke 14: 23.

We are happy to say that the Brethren in Michigan, Wisconsin, and Iowa, are waking up; that the ministers are taking hold with new courage. They are praying for entire consecration to God's will and service, and all prospects are brighter than at any former period. We are praying for translating faith, that we may be enabled to sing the song of triumph, when all the Church of the First Born 'shall part the Jordan of judgement,' and stand upon Mount Zion, having the Fathers name written in their foreheads.

We consider that the Church, truly belonging to God, may be, and is correctly called 'the Church of God;' being built on the foundation which God has laid in Zion, it is properly called the 'Church of Christ;' and being the church of 'the first born from the dead,' it is properly called 'the Church of the First-Born,' and as the 'Church of the First-Born,' will triumph over death and the grave.

We approve of your proposition to devise some means for concert of action among all the churches, East and West. And as a preliminary step for such a movement, the Conference at Hartford, Michigan, with the assistance of the Brethren from Wisconsin, appoint a committee, consisting of 2 in Michigan, 2 in Wisconsin, and 2 in Iowa, to act in concert with the Committee of Correspondence at the East; or another committee, to be appointed at the coming Conference at North Berwick, Maine. And we also invite Eld SAMUEL DAVISON, of Illinois, to act with the Committee.

In conclusion, Dear Brethren, we pray that God may give you abundantly of his free Spirit; keep you in unity; and preserve you blameless unto his coming and kingdom.

Approved by the Conference convened at Hartford June 17th, 1864.

WATERMAN PHELPS,  
H. S. DILLE,  
DANIEL TIFFANY. } Committee

After the reading of the above Address, the Conference chose a Committee, to correspond with

the Brethren East, and devise some plan by which the little bands from Maine to the Mississippi, may unite their efforts, for the proclamation of Bible truth. The following are the names of the Committee chosen:—

GILBERT CRANMER, Galesburgh, Mich.  
JAMES WATKINS, Bangor.  
WATTERMAN PHELPS, Busseyville, Wis.  
D. H. HILTON, Edgerton, Wis.  
SAMUEL EVERETT, Iowa City, Iowa.  
N. M. KRAMER, Marion,  
SAMUEL DAVISON, Norris, Ill.

We would suggest that the Committee go immediately to work, and report, if possible to the Bangor Conference.

By vote of the Conference, HIRAM GOBLE was appointed Treasurer; to receive all monies for the 'Hope,' &c. and keep an account of the same.

On First-day, at the very spot where, about eighteen months ago, we put on the Lord Jesus, we had the blessed privilege of burying two willing souls in baptism. They both shouted 'Glory to God!' with the first breath of the new life upon which they had just entered.

At the water's edge, with an approving heaven smiling above us, and the blessed influence of the Holy Spirit prevailing every heart, we gave and took the parting hand.

We said farewell, but not with weeping,  
For God was with us there that day!

Those little bands, Commandment keeping,  
All went rejoicing on their way!

A WORD FOR BANGOR.—We find that we, by mistake, omitted the names of Bro. Isaac Catt, and Sr. Lucy Catt, in our list of the members of Bangor Band. The Brethren took us to do, as we stood there on our way to Conference, as Brother Isaac is Ruling Elder of the Band. We are happy to rectify the mistake and give them the right hand of fellowship. We preached in the evening and found the Brethren wide awake.

Bro. Martin Shephard has commenced preaching the gospel. God bless his labors!

### Letter from Samuel Everett.

DEAR BROTHER DALE:—I think it may be my duty to make a brief comment on the communication of N. P. Stearns, in No. 12. You speak charitably of the brother; that he "manifests the spirit of Christ." Well, I mean to be charitable to all. But, a religious article, to "manifest the spirit of Christ," should contain some important, impressive truth, as it is in Jesus' word. And it should be free from any great error.

Now I find this assertion,—**"This world is to see long days of happiness BEFORE THE INDIVIDUAL APPEARING OF CHRIST to judge the world, and put an end to the probationary condition of man."** In the preceding sentence, he asserts that "the Jews, converted to the principles of Christianity, will possess the kingdom of God forever, even to the end of the world, which will be 1000 PARNETIC years, in which Satan will be bound, so that he cannot molest the children of God." He thinks the Bible teaches this.

I once believed in a millennium of 1000 literal years; and others think it will be a thousand prophetic years, that is 360,000 literal years. But I was converted from this, through the instrumentality of Wm. Miller and J. Litch, more

than 20 years ago. They preached Bible truth from the Old and New Testaments, till I found my millennium was only a "tradition of man." And God in mercy gave me a glimpse of the light of the Second Advent glory, and the shadows fled away, and the BLESSED hope of the glorious appearing of Jesus Christ is my hope. And 21 years experience, and study of the Scriptures and Advent publications, and prayer to our Father in heaven in the name of Jesus and looking for the coming Savior, has confirmed and ENDEARED THIS HOPE OF CHRIST AND HIS KINGDOM, so that I could sooner give up my life than to go back into the darkness of this error taught in our brother's communication. I would recommend to our brother, as he says he is determined to have the truth, to lay aside all prejudice against the Adventists, and take the Bible and study it as a little child. Be sure you are truly converted to God by his rich grace to sinners; that you love Jesus more than your dearest friends, or your reputation, or life. Renounce your own notions when God's plain simple truth teaches otherwise. Be so RITTLER that you feel you know nothing by you: self. Christ is of God, made unto us Wisdom, Righteousness, Sanctification and Redemption. "We are COMPLETE in him, who is the head of all principality and power." "If your eye be single, [to the glory of God,] your whole body will be FULL of light." Matt. 6: 22, 23, I Cor. 1: 30, Col. 2: 9, Titus 2: 11—15 I pray that our brother may have the light of life and love, and joy and peace in believing.

But, I must encourage him to look at the Prophecies in the following order:—

1. The regular chronological prophecies of Daniel, as well as John. Dan. 2. Nebuchadnezer's Image. Here are brought to view 4 earthly kingdoms, the last divided into 10, the toes. The 5th is God's everlasting kingdom, represented by the wonderful stone, smiting the image on the feet—the destruction of all these earthly governments—and then as a great mountain filling the whole earth. Dan. 7th teaches the same things in a different view. Here the symbols are 'wild beasts'; the lion, the bear, the leopard, and the monster with great iron teeth and ten horns, and the little horn with eyes, and a mouth speaking great things. Then comes the judgement, and the last monster beast is destroyed in the burning flame. The explanation brings us down to the destruction of all these kingdoms; and then the everlasting kingdom is given to the saints, and they possess it forever. In the 8th chapter, we have the Medo-Persian kingdom, represented by the ram with two horns—then the king of Grecia by a he goat with one horn; and when that is broken, 4 horns come out in its stead, showing the division of the Grecian kingdom into four. Lastly, by a king of fierce countenance who stands up, and magnifies himself against the holy people, and even against the PRINCE of princes, till he is "broken without hand."

John, living down between 500 & 600 years later than Daniel, and under the Roman kingdom, has a vision in 3 or 4 symbols. 1st. The great red dragon, ready to devour the MILD JEWS as soon as he is born of the woman. This dragon seems to signify the Devil cast out of heaven, and attempting to rule and to destroy the Son of God and his disciples, or the church, by the Pagan Roman kingdom. Then

John sees another beast which, like the dragon has 7 heads and 10 horns, and 10 crowns on its horns. This beast has the body of a leopard, the feet of a bear, and the mouth of a lion, representing the Roman power as including all the preceding kingdoms. The chronology of the beast is 42 months, which synchronizes with the "time times and the dividing of time" of the little horn, in Dan. 7: 25. See Rev. 12, 13, & 17th chapters.

[CONCLUDED IN OUR NEXT.]

WM. MILLER AND MOSES HULL.—When speaking of a four days Spiritualist meeting in Portsmouth, N. H., last March, Uriah Clark says, "On the last evening, a band of thirty or forty friends held a select circle, which was attended with some incidents of peculiar interest. Through Mrs. Albertson, Bro. Hull was very impressively addressed and consecrated anew to the spiritual work by the venerable Wm. Miller, the father of Second Adventism, from which Bro. Hull was converted to Spiritualism."

The spirits are opening an earnest war against those who believe in the personal coming of Christ, and the sleep of the dead. The latter truth silences all their batteries. Let every child of the Lord be firm and immovable. It is death to yield. [World's Crisis.]

Bro. Armstrong, writes from Celesta,—  
"We step right out on simple, old fashioned Bible faith in God, and cast all human machinery of creeds, conference voting and appointing, to the winds. And I am sorry to see you trying to know the will of God through a conference." "Our object is not to fight with Christendom on any tenet, but act out a love to God and man, and if God does not signally approve and defend us, it will be time enough then to follow an old track that never has worked any deliverance for the scattered flock." Other extracts we would like to make, but we see our little sheet is nearly full. Brethren we can't help bidding the newly rising 'Day Star' God speed!

Br. E. S. SHEFFIELD has sent us the 'Israelite Indeed,' for May and June; also the 'Prophetic Times,' for March, for which he has our thanks. We shall try and use some of the items he has marked soon.

### DONATIONS.

James Greenman, debt on press, \$6.00  
Roswell Horton, " " " " 9.00  
Daniel Tiffany, on board, " 1.50  
John Severs, " " " 1.50

Several other donations received, for which the donors have our thanks.

### RECIPTS.

G. F. Mast, M. Z. Southwick, M. Baldwin, Ezra Mugford, Elizabeth Rose, John Wilson, Minerva Eams, each pd 75. Nancy R. Morse 60

Bro. HANCOCK, we find Daniel Wells credited on our Book. Also the other name is right. We will try and make room for your favors in our next.

We have several songs and poems on hand, selected by our Brethren and Sisters, with the request that we give them a place in the 'Hope.' We shall try and make room for them soon.

The following little gem was selected by Sister ALMIRA O. YOUNG.

**WHAT'S THE NEWS?**

Written by a young man, now deceased, who was regarded as insane on other than religious subjects.

When'er we meet, you always say,  
 What's the news? what's the news?  
 Pray, what's the order of the day?  
 What's the news? what's the news?  
 O I have got good news to tell;  
 My Savior has done all things well;  
 And triumphed over death and hell;  
 That's the news; that's the news!

The Lamb was slain on Calvary,  
 That's the news; that's the news!  
 To set a world of sinners free,  
 That's the news; that's the news!  
 'Twas there his precious blood was shed;  
 But now he's risen from the dead;  
 That's the news; that's the news!

To heaven above the Conqueror's gone,  
 That's the news; that's the news!  
 He's passed triumphant to the throne,  
 That's the news; that's the news;  
 And on that throne he will remain,  
 Until as Judge he comes again,  
 Attended by his dazzling train—  
 That's the news; that's the news!

His work's reviving all around,  
 That's the news; that's the news!  
 And many have redemption found,  
 That's the news; that's the news:  
 And since their souls have caught the flame,  
 They shout hosannah to his name,  
 And all around they speak his fame:  
 That's the news; that's the news!

The Lord has pardoned all my sin,  
 That's the news; that's the news!  
 I feel the witness now within,  
 That's the news; that's the news!  
 And since he took my sins away,  
 And taught me how to watch and pray,  
 I'm happy now from day to day,  
 That's the news; that's the news!

And Christ the Lord can save you now,  
 That's the news; that's the news!  
 Your sinful hearts he can renew,  
 That's the news; that's the news!  
 This moment, if for sins you grieve,  
 This moment, if you do believe,  
 A full acquittal you'll receive,  
 That's the news; that's the news!

And then if any should say,  
 What's the news? what's the news?  
 O tell them you've begun to pray,  
 That's the news; that's the news!

That you have joined the conquering band,  
 And now with joy at God's command  
 You're marching to the better land;  
 That's the news; that's the news!

MYMN BOOK & CONCORDANCE,  
 only 30cts. Postage 5cts. Given Sabbath  
 keeper wants one. For sale at this Office.

**Question Answered.**

[CONCLUDED.]

In the first place, we will notice his creation. Luke, 1: 35. "And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Here we see he had a beginning, and did not exist from the beginning of the world, and that he should be called the Son of God.

Eph. 4: 24. "And that ye put on the new man which, after God is created in righteousness and true holiness." Here we see that he was created in righteousness and true holiness. Now, if it is true, he was a perfect being, a holy and a sanctified being, for he says, "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God?"

But, let us notice a portion of scripture in John, 1: 1, 2. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." I understand that scripture to speak of God the Father, and not of the Son, because he could not have existed before he was created. And if the 'Word,' spoken of in this text, was the Son of God, and God was the Father, and they were so near alike that the Word was God, how could God have said by the mouth of Isaiah, (46: 9) "Remember the former things of old: for I am God, and here is none else; I am God and there is none like me?" But, let us notice a little farther. John 1: 14. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, as of the only begotten of the Father,) full of grace and truth." Before this time the Word could not have been a body. But, we find God has an organization, and is literal; and all he has created is literal. Hence, we see that the 'Word' is the power by which God worked. For instance, we look at the creation. God "spoke, and it was done; he commanded, and it stood fast." And after God had made the Earth, he made man of "the dust of the ground;" and he "was of the earth earthy," because made of the earth. But, when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law; that we might receive the adoption of Sons." Gal. 4: 4, 5. And the Second Adam was not "of the earth earthy." But God speaking the word, it was done, God saying, Let there be a Son born of a virgin, and it was so. "Who [the Son] being the brightness of his glory, and the express image of his person" &c. Here we see the Word became flesh, and dwelt among us; and he was created in righteousness, and God sanctified him; while we are commanded to "go on to sanctification." And God gave him the Spirit without measure, "for in him dwelleth all the fullness of the Godhead bodily." Col. 2: 9. Hence, Jesus says, "I and my Father are one." Jno. 10: 30. He is the Word of God, he is the Son of God; he has the Spirit of God without measure, "for it pleased God that in him should all fulness dwell." And he is as much above us as he that hath builded the house, is above the house. Heb. 3: 3. But Christ as a son, over his own house; whose household we? Heb. 3: 6.

And he has 'a name above every name, that at the name of Jesus every knee should bow.' Yet, he learned obedience by the things that he suffered.

Now, we have shown that 'the Word was God,' and the Word became flesh, and was the Son of God: and the fulness of the Spirit of his Father dwelt in him. Hence, the Spirit and the Word must agree. E. G. BRANCH.  
 Hartford, Mich.

**What we Like to Hear.**

Geneva, June 11th, 1864.

DEAR BROTHER DILLE:—I take the present opportunity to address a few lines to the 'Hope.' I feel an anxiety for the prosperity of Zion's cause. I feel that it is high time to 'gird on the whole armour of God,' having our conversation as becometh godliness; and our feet shod with the preparation of the gospel of peace; and our loins girt about with truth; and our lamps trimmed and burning, in readiness to go out and meet the Savior, when he shall come to make up his jewels. It is time to wake up to the subject. Let us be sober and diligent, and watch unto prayer. Be diligent in season and out of season, for the time is drawing near!

Yours, in hope of a glorious resurrection.  
 Mrs. LUCINDA L. MORSE

**Cheering Testimony.**

Casco, Allegan Co. Mich. June 12th, 1864

DEAR BRO. DILLE:—  
 I gladden my heart to know that the dear Brethren and Sisters scattered abroad take their stand in the Word of God, and that alone. O my Dear Brethren and Sisters, let us square our lives by that 'word' for it will judge us at the last day. While sin and iniquity is abounding, and the love of many is waxing cold. O my dear Brethren and Sisters, let us 'put on the whole armour of God,' that we may be able to stand the temptations and trials of these last days. I do want to be one of that happy number that are to be purified, and tried, and made fit for our Master's use. I want to be an humble, devoted child of God, that, whether I wake or sleep, I may be prepared for the coming and kingdom of Jesus.

O blessed day! O glorious hope!  
 My soul leaps forward at the thought!  
 When we shall meet on Canaan's shore,  
 We all shall meet to part no more!  
 From your unworthy Sister,  
 LUCY FABUN.

CALL FOR PRE. CHING.—"I often think of happy meetings I have enjoyed in days of other years. I do hope and pray the Lord will move on the hearts of some of our ministering brethren to come this way, as there is quite an opening here. Many are inquiring why some of our preachers don't come this way and hold meetings. All are anxious to hear the truth. Mr. Morse has spoken for the School house, after harvest, or after seeding next Fall, providing any of the Brethren will come. We live in the north west part of the township of Thornapple, in Barry Co., 4 miles west of Middleville, 40 miles from Kalamazoo. Address, DANIEL MORSE, Middleville, Barry Co. Mich. \* \* \* \* \* NANCY R. MORSE.

# THE HOPE OF ISRAEL.

WAVERLY, VAN BUREN Co. Mich. Fourth-day, September 7th, 1864.

No. 18.

Vol. 1

## Something about the 'Beast.'

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 15, 16, 17.

Now, we want it distinctly understood that there are three distinct things mentioned: "THE MARK," "OR THE NAME OF THE BEAST," "OR THE NUMBER OF HIS NAME." And the Devil don't care which he gets people to take.

This 'image' is something to be worshiped; and I shall take the ground that it is the assumed immortality of the soul, that is taken by the whole world. For we find the whole world worshipping their 'immortality,' the same 'great image' that the Devil deceived Eve with. And we find the professed Christians to day holding the same up to a ruined, dying world, as their only hope, making themselves gods, just as the Devil told Eve in the garden of Eden that she should become 'as gods.' Since God alone 'hath immortality,' (I. Tim. 6: 16.) what greater image could be raised?

As this thing has been kept alive from creation down to this time, and the Devil knows his time is short, so he is now making his image 'to speak,' and to do signs and wonders. Do we not see this to day manifested in the land? And do we not see the world wondering after the Beast?

Now, the same deception that caused the first pair to fall from their first estate in the garden, will keep men away from the fountain of life, and will cause their final destruction. And I understand the power of the beast is shown in forcing some law on the children of God, to bring them in subjection to the beast. And as professors are worshipping their 'immortal souls,' and the Devil is making them believe that the spirits of the dead can come back and converse with them; and we see they are guided by them. And I believe they will yet make the law to oppress the saints of God. We see that the whole world worship the 'beast,' except those who believe in 'the sleep of the dead,' and he will devise every means to get them to take the mark, or 'the number of his name.' Now, it seems there are numbers of his name to beware of. And if he can make them believe that they want a name so they can know one another, he has gained his point. And he don't care if they don't worship the beast just then, for he has got them to yield one point. And he can soon make them believe that they had better come under the laws of the State, and claim government protection. And when he gets a people so far along, he will make them believe that they had better vote for Ceasar, and take some office, and be somebody; for we must have laws; and you live under the laws; and are protected by the laws; and so it is that he leads them along. I tell you what it is, my Brethren, the Devil tries to see a people stand free from his laws and protection. We can't serve two masters.

and I prefer to serve God, and then I shan't be under the laws of Ceasar.

Now, the Devil won't make war with a people, as long as he can get them to take part in the affairs of this world, for he offered our Savior all the kingdoms of this world, if he would worship him. And he says, "Get thee behind me Satan" And just so we have got to do with Satan and all his worldly matters, and live so that it will be said, "Here are they that keep the commandments of God, and the faith of Jesus;" and then, will the Dragon be wroth, and not till then.

James says, "Keep yourselves unspotted from the world." J. M. R.

## A Word from Bro. Hilton.

Edgerton, Wis. July 30th, 1864.

DEAR BRETHREN:—I have heard from you again, through the 'Hope,' and it makes my heart glad to behold your order and industry, in seeking after truth, for it is the only thing that will enable us to stand, in the day when the Lord shall be revealed in the clouds of heaven. And it must be received in hearts of willing obedience, for to such only, 'the good of the land' is promised.

Now, a word to the brethren that write for the 'Hope.' You ought not to feel hurt because your communications are not published sooner. We must remember the paper is very small, consequently we cannot expect but little published through its columns. Brethren, I have many things I would like to say through the paper, but I know there is not room, so I try to wait, to hear from others.

Dear Brethren, let us test every idea advanced to us, by a thus saith the witness. If God says he will plant the stone in Celesta, believe it. And if he says he will plant it on the 'mountain of Israel,' believe that, and let Celesta go. God says he will take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing." Ezek. 14: 23.

We ought to beware lest we are taken by the delusions of these last days, and perish at last. My prayer is that we may be such a people as God will be pleased to own as his children, when the Lord shall come. Brethren, pray for us.

Yours truly, in hope of eternal life,  
D. H. HILTON.

Many interesting communications on hand which will now be published speedily as possible. We have been absent several weeks. And after we had returned, and worked off the other side of this sheet, we were taken sick, which caused another delay. We shall use every means in our power to be punctual hereafter.

—The following extract is taken from a 'CIRCULAR LETTER,' published by order of the Conference convened at Marion, Iowa, Nov. 15th, 1862.—

\* \* \* "We will here give a sketch of our history for the last two years and a half. On the 10th of June 1860, something over 50 of us adopted a form of a Church covenant, drawn up by one of the approved messengers, (to-wit, M. E. Cornell, of the truths we had recently adopted. The following is a copy of the covenant—

"We, the undersigned, do hereby express our wish to be associated together in Christian fellowship, as a Church of JESUS CHRIST, at Marion, whose covenant obligation is briefly expressed in keeping the commandments of God and faith of Jesus, taking the Bible, and the Bible alone, as the rule of our faith and discipline."

Near a year and a half afterwards, the same Messenger held up, publicly, some other volumes by the side of the Bible, of a recent date, and avowed that these recent publications were of equal authority, and binding forever with the Bible, and urged us to adopt their teaching also, as a rule of faith and discipline. A portion of us were unwilling to accept these new planks in the platform of our Church. Certainly not until we had time to test their soundness and fitness. The result was, about one half of the Church decided to receive these volumes as valid Scripture, and drew off from us, or rather repelled us from them, denouncing us as rebels, &c. &c., distinctly intimating that they no longer desired, nor would tolerate our company in their religious meetings, otherwise than as spectators.

We now discovered that the cry for organization, had been made under false colors; and that while the plea of holding Church property, and securing the Church against imposters was held out, the real object was to put the visions of Ellen G. White on the same eminence with the Bible, and secure the recognition of Elder J. White as the LATTER-DAY MOSES.

As it regards us being rebels, we boldly assert that we are NOT REBELS. We have not rebelled against the constitution which we adopted, for we stand firm on it yet. We have not rebelled against Ellen G. White, for we never endorsed her; nor have we rebelled against any of the messengers, for we never acknowledged allegiance to them; so the charge of rebellion reflects with shame on them, who have made it, they being the ones who have departed from their first position, (the Bible, and the Bible alone,) and have adopted a new one. \* \*

V. M. GRAY,  
E. P. GOFF,  
M. N. KRAMER. } Committee.

Bro. HARRY MARSH, Lapeer Mich. We are truly happy to hear from you, & send the paper as requested. Are there other Sabbath-keepers whose views are in harmony with yours, in your section? Let's hear from you again.

At the Bangor Conference, Bro. AYERS S. TUTTLE was ordained Deacon of the Church at Alamo.

# THE HOPE OF ISRAEL.

PUBLISHED, on the 1<sup>st</sup> and 24<sup>th</sup> of each month,  
BY THE CHURCH OF CHRIST.  
TERMS, \$1 for 26 numbers.

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.

## The Conference at Alamo, Mich.

Will commence, Lord willing, on FRIDAY, OCTOBER 14<sup>th</sup>, and  
hold over Sabbath & First-day. Brethren from a distance should  
come by M. C. R. R. to Kalamazoo. For farther information enquire  
of Bro. I. J. PARKINS, near the Depot.

## Conference in Maine.

A Conference of God's Free Commandment-keepers is appointed  
to be held at PORTLAND, commencing eve of NOVEMBER 3<sup>d</sup>, and  
continue over Sabbath and First day. Eld. GILBERT CRANMER,  
of Michigan, expects to attend the meeting.

## Meeting.

At the residence of Bro. Wadley; near South  
Haven, SABBATH, SEPT. 10<sup>th</sup>. Speakers,  
Eld's FABUN & WALLEN. Communion and  
feet washing will also be attended to.

Brethren, owing to other pressing duties,  
and ill health, my labors as a public speaker,  
must entirely cease, for the present. H. S. D.

## NOTICE.

By my own request, the Conference has per-  
mitted me to retire from a position that I do not  
feel worthy to occupy, and a man that the brethren  
universally have implicit confidence in, is  
now Editor of the 'HOPE.' I shall continue to  
labor as earnestly as ever for its welfare, and  
pray for its prosperity. H. S. DILLE.

## The Conference at Bangor.

Thursday evening we met in prayer meeting,  
and the Spirit of the living God pervaded the  
congregation of his people. None who were  
present will ever forget the solemn, sanctifying  
influence of that sacred hour.

Thursday, at 2 o'clock, the Conference was  
opened by prayer, and proceeded to business. It  
was decided to publish the 'HOPE' weekly, as  
soon as sufficient help can be obtained.

H. S. DILLE requested permission to withdraw  
his name as Editor, and Eld. GILBERT CRANMER  
was chosen as Editor in his stead.

On Sabbath morning, we listened to a heavenly  
discourse by Eld. JOHN FABUN. This was fol-  
lowed by a conference and prayer meeting, as was  
every sermon during the Conference. Never  
did we find the Brethren universally so wide  
awake, or so ready to make a sacrifice for the ad-  
vancement of our Master's cause.

Afternoon and evening, discourses were deliv-  
ered by Eld's NEWTON WALLEN, and GILBERT  
CRANMER. In the social exercises after the eve-  
ning discourse, it was remarked that, Brother

Fabun's sermon had fallen upon us like a shower  
of heavenly manna; that while Bro Wallen was  
speaking the Divine presence seemed to descend  
and overshadow the mercy seat, and that with  
Bro. Cranmer's discourse the cloud seemed to  
rise to lead the waiting host on toward the land of  
promise.

On First day morning, at 8 o'clock, the Broth-  
ren met for business. The following is the  
SECRETARY'S REPORT.

After prayer, on motion of H. S. DILLE, Eld  
JOHN FABUN was chosen to preside over the meet-  
ing, and AYERS S. TUTTLE appointed Secretary.

The following Address, from the Conference  
at North Berwick, Maine, was read.

TO THE CHURCH OF CHRIST, assembled  
in Conference at Bangor, Mich. greeting:—

DEAR BRETHREN, Your response to our Ad-  
dress of May 8<sup>th</sup>, was received and read a  
mongst us, much to our encouragement.

We were glad to learn that the Brethren West  
are waking up, and taking hold of the Lord's  
work, with new courage. May the Lord bless  
you, and bring you into the fulness of the gospel,  
so that you come behind in NO gift. We fully  
endorse your position, to test the gifts as they  
are manifested.

As you approve of our proposition to devise  
some means for concert of action among the dif-  
ferent churches, we would propose, in addition  
to what may be done by the corresponding com-  
mittees we have severally appointed, that you  
send a delegate to our next Quarterly Confer-  
ence, with whom we may confer, on such matters  
as could not be so well understood and arranged  
by the Corresponding Committees.

We would prefer as a delegate, a brother in  
the ministry, and that he stop and labor a little  
time with us. We think such a plan would en-  
able us better to mutually understand our several  
positions and views, and best tend to bring us in-  
to harmony in action. If it should meet the  
views of your Conference, to send as delegate,  
Bro. Phelps or Cranmer, it would be particularly  
agreeable to us.

We would suggest in the matter of expense,  
that, if you will provide for the expense of your  
delegate, to our conference, we will take care of  
him, and provide for his return.

It being thought best to add another member  
to our Corresponding Committee, Bro. Prescott  
was added, so that our Committee now consists  
of the following members,—

S. C. HANCOCK, Forestville Conn.

J. C. DAY, Ashburnham, Mass.

J. L. PRESCOTT, North Berwick, Me.

The Lord continues to bless us in the out pour-  
ing of the Holy Spirit, and adding to our num-  
bers. May his great name be praised forever,  
and his people kept in that humble dependence  
on him, in which he can work through them, in  
the fulness of the demonstration of the Spirit.

The subject of the impending Draft, and our  
relation to it, as a people who cannot conscien-  
tiously engage in carnal warfare, was brought be-  
fore us. As we feel that it is in obedience to our  
Lord, that we are called into our present trying  
position, and as it is the privilege of his people  
to ask help and wisdom of him in their time of  
need, it was proposed that the first Sabbath in  
September be set apart as a day of supplication

with fasting before the Lord, for the deliverance  
of his children.

Dear Brethren, our Conference has been one  
of deep interest, and greatly blessed of the Lord.  
The next Conference to be held at Portland,  
the Lord willing, commencing eve of Nov. 3<sup>d</sup>,  
and holds over Sabbath and First-day.

In behalf of the Conference held in North  
Berwick, Aug. 5<sup>th</sup>, 6<sup>th</sup> & 7<sup>th</sup>, 1864

J. L. PRESCOTT }  
O. DAVIS. } Committee.

After reading the above, the Conference voted  
to send a delegate to the conference to convene  
at Portland, Me. on the 3<sup>d</sup> of Nov. next.

On motion, Eld. GILBERT CRANMER was chosen  
to act in that capacity.

It was also voted that we unite our petitions  
with those of our Brethren at the East, and ob-  
serve the first Sabbath in Sept. as a day of fast-  
ing and prayer.

The following resolution was offered by Eld.  
JOHN FABUN, and accepted.—

Inasmuch as we have no traveling ministers  
and many of the churches in Michigan are desti-  
tute of both ruling elders and preachers, therefore,  
RESOLVED, That we appoint a home missionary,  
to preach and set things in order, as far as prac-  
ticable, and take charge of the several churches  
in this State

Eld. NEWTON WALLEN was chosen Home Mission-  
ary, in accordance with the above Resolution.

It was also voted to support Bro. Wallen with  
our money, and our prayers.

The following was read and acted on.—

## REPORT OF M. N. KRAMER.

DEAR BRETHREN:—

I was happy to see, in the report of the  
Conference held at Hartford, the appointment of  
a committee for the purpose of taking into con-  
sideration some plan, whereby the Brethren scat-  
tered abroad can unite their efforts, and freely  
co-operate with each other in the promotion of  
the cause of our Redeemer.

This is something that all can see the need of,  
and we sincerely hope that the movement made,  
will not result in a fruitless effort.

I have endeavored to consult the minds of  
the brethren as I have had an opportunity; and  
as a member of your Committee, would suggest  
the following plan, in the absence of a better.

1 Let a Board, or Committee be selected, con-  
sisting of three persons,—President, Secretary  
and Treasurer—residing in the vicinity where  
the paper is published, who shall be authorized  
to receive and disburse all moneys paid in, for the  
specific purposes decided upon by the General  
Conference.

2 That each Brother & each Sister, make a  
statement of what amount they will pay quar-  
terly, for the good of the cause.

3 That the money be paid to the deacons of  
the several congregations, who shall report to the  
Executive Board an account of all the money re-  
ceived, and transfer one half of said money to  
said Board, the other half to be retained for con-  
tingent expences & emergencies in the several  
congregations; and if at the end of the year,  
there should be a surplus of money in the hands  
of the deacons, the same may be reported to the  
Executive Board.

4 That the Deacons keep a strict account of

all money paid them, and by whom, that their account be filed by the Executive Board, who shall report to the General Conference.  
5 That the claims of the 'Hope' to this fund should have the pre-eminence.

M. N. KRAMER.

Article 5 was amended, giving preference to the ministers in the field. The articles were then adopted, and the following added,—

Resolved, also., that Brethren & Sisters who do not stand connected with any particular band, and desiring to make donations for the good of the cause, may forward their contributions to the General Treasurer, and that an account of the same shall be published in the 'Hope.'

Also, that the quarterly reports of the Executive Board be published in the paper.

The following persons were chosen members of the Executive Board.—

JOHN L. STAUNTON, President.

H. S. DILLE, Secretary.

HIRAM GOBLE, Treasurer.

It was voted to allow Bro. Dille \$4 a week for services in running our press.

It was voted that we extend to Eld. SAMUEL EYBERTT, of Iowa, our sympathies, and receive him as a minister of the Gospel.

Eld. JOHN FABUN, having determined to travel and preach the word, in this and other Western States, it was voted that he go under the sanction, and by the authority of this Conference, and that we cheerfully recommend him to the brethren wherever he may go.

The 'Report' and 'Circular Letter,' of the Conference of the Seventh Day Adventists, convened at Marion, Iowa, Nov. 15th, 1862, was read, and it was voted that the Executive Board select such portions of said Report & Circular as they see fit, for publication in the 'Hope.'

JOHN FABUN, President.

AYERS S. TUTTLE, Sec'y.

The last discourse was delivered First-day A. M. by Bro. Wallen, who was followed by Bro. Cranmer, and others. Every discourse delivered was such as God and angels could approve. No spirit of debate was manifested, but brotherly love was exhibited in every word and every act.

Jehovah's rich blessing attended us there,

Harmony breathed in each sermon & prayer, Unity, love, and devotion combined,

With the 'hope of the gospel' pervaded each

The Spirit of God, over us like a dove, [mind.

Bore the banner of Jesus, the banner of love,

Bade us take it at parting, and march to that shore  
Where saints all shall meet, to be parted no more.

Ex Editor.

#### TREASURER'S QUARTERLY REPORT.

|                 |         |       |
|-----------------|---------|-------|
| Money received, | \$52,15 |       |
| Paid Dille      | \$24,50 |       |
| " Office        | 4,50    |       |
| " Goble,        | 21 00   |       |
|                 | \$50,00 | 50,00 |

Balance on hand, \$2,15

HIRAM GOBLE, Treasurer.

HYMN BOOK & CONCORDANCE, only 75cts. Postage 4cts. Every Sabbath-keeper wants one. For sale at this Office.

## The Conference at North Berwick.

New Hampton, Aug. 17th 1864.

DEAR BRO. DILLE:—I gladly embrace the present opportunity of presenting you a little report of our late Conference at North Berwick, which was truly a delightful one.

It commenced, according to appointment, on Thursday evening, Aug. 4th, and I preached by the help of the Lord, with considerable freedom, to an attentive audience. Friday, at 9 o'clock, we met for business. At ½ past 10, we had a prayer & conference meeting. At 2 P. M., preaching, by Bro. H. A. WESTON. At ½ past 7, after a sweet season of prayer, Bro. L. L. HOWARD delivered an interesting discourse to a large and attentive audience. Sabbath morning, we enjoyed a lively and powerful prayer & conference meeting. At ½ past 10, preaching, by Bro. WESTON. At 2 o'clock, by myself. At ½ past 7, by Bro. HOWARD. Between the afternoon and evening services, we enjoyed a sweet season, in commemorating the death and sufferings of our blessed Lord; also his example, in washing the saints' feet. Sunday we met for business at ½ past 8 A. M. Preaching at ½ past 10, by myself; also at 2, and ½ past 7, by Bro. HOWARD, with prayer meeting at 1-2 past 6. Monday morning, the season of family devotion, at Bro. Prescott's, emerged into a deep, searching, prayer & conference meeting, which, together with some business transactions, closed one of the most profitable and interesting conferences we have enjoyed. The power of God was manifest, to the healing of the body; also, to the subduing of the back-sliden, and causing them to cry for mercy. A number of our meetings were largely attended, and I think the already increasing interest in this community, was deepened by the blessing of God upon our Conference \* \* \*

Now, a word for the paper. We must have it enlarged straightway, and we may just as well make the move first as last. I am blind, and have an adopted daughter, who is also blind. I am one of the Lord's traveling laborers, and have a feeble wife, but, I want the paper enlarged, and I enclose the names of Stephen Thurlow, North Raymond, Me., & L. L. Howard, Rome, Me, each pd 75c. The rest of the enclosed bill, you may consider as a donation for the paper.

Come Brethren & Sisters, in the name of the LORD, let us at once set about the work of raising our little paper, from a little sheet, not able to contain one half the communications that belong to it, to a good, readable, substantial paper. What say you, generally? We can do the thing by the blessing of the LORD. Will we? Are there those that use tobacco? Give up the poisonous weed, and help to spread the truth.

Yours, for the Kingdom,

S. C. HANCOCK.

—The bill that accompanied the above, was a V. Who else will do likewise? and help to publish the 'Hope' weekly, and improved in size and appearance.]

Bro. R. C. HORTON, a young man of fine talents, has commenced preaching the Gospel in this State. LORD, keep him humble, and make him useful.

Ex E.

## I HAVE A HOME IN GLORY.

Come, Christian soldier, join our band.

A few days, a few days,

And march with us to Canaan's land;

I am going home.

For Christ, our Captain, we will fight,

A few days, a few days,

Till all his foes we put to flight;

I am going home.

CHORUS.

I've a home in glory,

A few days, a few days,

I've a home in glory,

I am going home. [Chorus repeat]

And when our fighting all is o'er,

A few days, a few days,

And we are safe on Canaan's shore,

I am going home.

'Tis then with all the blood-washed throng,

A few days, a few days,

We'll join to sing the conqueror's song;

I am going home.

O! hallelujah to the Lamb,

A few days, a few days,

We soon shall hear the victor's palm,

I am going home.

Through Zion's gates we'll enter in,

A few days, a few days,

And no more fear the wiles of sin,

I am going home.

But in fair righteous robes arrayed

A few days, a few days,

Gathered through Christ our living head,

I am going home.

We'll march in splendor round his throne,

A few days, a few days,

Before him cast our glittering crown,

I am going home.

Forever, then, in glory free,

A few days, a few days,

With all the blood bought company,

I am going home,

We'll make the heavenly arches ring,

A few days, a few days,

With Glory, Glory to our King;

I am going home.

S. C. HANCOCK.

## BRO. TIFFANY ON 'VISIONS.'

BROTHER DILLE:—On reading the letter from M. O. BURDICK, I understand him to say of the 'Visions,' "If they do not agree with the Bible, then may we with safety reject them."

I would say to the dear friend, turn to the 193d page of the book of 'Visions,' if my memory serves me right. E. G. White says, "God cannot take the poor ignorant Negro to Heaven, knowing nothing of God, and fearing nothing but his master's lash. But, he will do the best that a compassionate God can do; he will let them be as though they had not been." Now, if she means without a resurrection, she has contradicted the LORD JESUS; for he said, "all that are in the graves shall hear his voice, and come forth." If she meant after the second resurrection, she has given us no new light on the subject. If they were wicked, the Scriptures inform us, that the ungodly shall perish, 'be burned up,' 'be as though they had not been,' &c.

Yours, with very true regard,

Lansing, Iowa.

LUTHER L. TIFFANY.

**OUT-GROWN HIS ADVENT CLOTHES!**

REVEREND MOSES HULL, formerly highly renowned as a defender of the Bible, against the attacks of Infidels and Spiritualists; and recently more widely known as a champion debater, & defender of the 'Harmonial Philosophy,' is now publishing one of the most ably conducted Spiritual papers of this 'harmonious age,' at Kalamazoo, Mich. It is called the 'PROGRESSIVE AGE.'

To show how Friend Hull first came under the seductive influence of modern Spiritualism, (or rather, ancient Spiritualism, for it is old as that 'old serpent, the devil,') we quote the following from a letter over his own signature, published in the 'Review & Herald.' Speaking of his debate with W. F. Jamison, he says:—

"There was not only an unseen intelligence speaking through Mr Jamison, but there was an influence over the audience, and I am now satisfied, over myself, such as I had never before witnessed; the power of which was so strong that for several days I was not only bewildered, but was really not myself. I IMAGINED I WAS OUT-GROWING MY ADVENT CLOTHES; that I was getting upon higher ground than that occupied by my Brethren. In this state of mind I made some concessions to certain friendly Spiritualists, which I now very much regret.

I now have in my own unfortunate experience the proofs of the deceptive power of Spiritualism which I have warned others against from God's Word for the last five years, and can better warn others to beware of it. The arguments given through Mr. Jamison were no stronger than those used by normal speakers with whom I have debated, but the influence I was not prepared to resist. I hope to profit by the things I have suffered, and hereafter not be ignorant of the devices of Satan.

I am well nigh recovered from the snare the Devil ingeniously set for me. Since the discussion referred to, I have had great freedom in presenting the evidences of Christianity, and have been happy to see several infidels soundly converted. MOSES HULL.  
Battle Creek, Mich., Jan. 21st, 1863.

The following extracts are from a letter recently written by Friend Hull for our encouragement:—

"Some you know are so sectarianized that they could not except of a word of encouragement from one who 'followeth not with us.' I hope however that you are not of that school. Indeed Bro. Dille, I think that it is hard for you to be sectarian, your soul is too large."

"Well, I AM GROWING. I have left Adventism, simply BECAUSE I HAVE OUTGROWN IT."

And again, "You and I will be together bye and bye. The trouble with you was, you embraced Spiritualism before you had grown up to it. When you was a Spiritualist, you had a suit on which was too large for you. The result was you had to go back where you now are. You will thrive where you now are, for a while. But, my dear Brother, you will certainly out grow your present position."

—We would ask Bro. Hull, in the spirit of kindness, to prove that he, has really outgrown his Advent clothing. It seems that he imagined that he had outgrown them once before, but after he became rational he found he had been woefully mistaken. And can we believe that he may not be equally liable to be mistaken again, under the same Satanic influence? Can he be so easily deceived?

But, perhaps he has only outgrown a visionary

Advent suit, and grown into another system, equally visionary. God grant that he may not 'walk naked,' but that he may buy 'white raiment,' that he may 'be clothed,' and that the shame of his 'nakedness do not appear.'

To show what he has grown to, we quote the following—

From the Progressive Age.

Astounding evidence of Spiritual Existence & Power.

\* \* At the close of the circle, we were invited by what purported to be the spirit of Owasso, an Indian Doctor, to go with the Medium to Mr Winslow's to stay all night. There we had the promise of more manifestations. Being anxious to see what could be done, we accepted the invitation and took our chance of sleeping in the same bed with the medium; but we got no sleep that night, for we had not more than got comfortably situated in bed, when loud raps were heard on the head, then on the foot of the bed, then on the door, floor, washstand, &c. Next, a boot was placed on the bed behind us, then another, then the wash bowl was turned bottom side up and placed on our side, then the bed lifted,—we would suppose three or four inches from the floor—and moved entirely across the room. We got up and moved it back, but we had hardly got back into it when it was moved and turned so as to stand cornering across the room in front of the door. Thus the manifestations went on with but little cessation until daylight. The medium slept a portion of the time while the manifestations were going on. At other times he was wide awake and plead earnestly with the spirits not to disturb him in his sleep.

The next morning at the breakfast table, in the presence of five persons, Owasso gave more evidence of life and intelligence beyond this mundane existence.—Raps were produced on the table, the table was shaken, questions were answered, &c.

Finally, the unseen power got hold of Mr. Slade's boot and pulled it off and threw it across the room, notwithstanding Mr. Slade's resistance.

With all these facts before us, how can we deny a super-mundane existence?—Again, we are impressed with the similarity of these manifestations with those recorded in the Bible. For instance, the rolling of the stone away from the sepulchre of the Nazarine. The lifting of Ezekiel, &c. See Matthew, xxviii, 2; Ezek. iii, 12-14.

—We acknowledge we can see nothing in the manifestations of the 'spirits of devils' in pulling off Mr. Slade's boot, to remind us of angels rolling the stone away from the Savior's tomb. Nor could friend Hull have seen any such resemblance two years ago. But you see he has grown to it!

He once believed these manifestations were caused by 'the spirits of devils working miracles. Why has he changed his mind? Simply because he has yielded to their influence, and got on an imaginary suit, and is 'not REAL' himself! (See extract from his article in the 'Review.') Once after being caught in the snare the Devil has so ingeniously set for the children of men in these last days, he was so fortunate as to escape, and nobly, and manfully stood to warn young and old against the serpent's power. And now we pray God, in the name of Jesus, yet to pluck him as a brand from the burning, and help him to preach the Commandments of God, 'the faith of Jesus,' and 'the Hope of Israel!'

EX E.

The 'HOPE,' if it be God's will, will hereafter be published regularly, and soon as sufficient help can be obtained, it is to be issued weekly. Our readers will notice the change of terms. This does not effect those who have already paid

**Our Blessed Hope!**

I look forward with bright and glorious anticipation of meeting our blessed Lord in the air! But, some may say, Do you expect to live until Jesus comes? My friends, I do not know whether I shall or not. But nevertheless, I expect, if faithful, to meet my Lord with all the redeemed. Why? Because I understand Jesus has promised that "unto them that look for him shall he appear the second time without sin unto salvation."

But, says one, If you die, and go down to the grave, how can you be looking for him? If a man goes to bed at night, with the expectation of rising again in the morning, he will expect to see the Sun rise, unless he lies abed too late. So the child of God who goes to bed in the grave, expecting to rise in the resurrection, will have the same hope within. Therefore, Jesus will appear to him 'without sin unto salvation.' So, my Brethren, let us look for Jesus, that we may 'have a right to the tree of life, and enter thro' the gates into the city,' and live to sing praises to God while endless ages roll onward!

And again, it cheers my heart to think of the few days of trials and afflictions of this life, and then of the reward that awaits those who shall serve the Lord to the end, 'even eternal life! Why, my beloved friends, just think a little. Suppose you were to live one day in this life, and all trouble a man generally suffers were heaped upon you, and you could then live the rest of your days in good health and plenty, would you not think yourself well rewarded in things of this world? And then think of ETERNAL LIFE, as a reward for the troubles of this life, if we only live for the Lord. O! what a glorious anticipation! It is beyond all comprehension! Pray for me, that I fall not out by the way.

From your unworthy Brother in Christ,  
Otsago, Mich. C. S. BULLOCK.

—The 'HOPE' has been known as the 'little bit of a paper, with a tremendous big title,' but the palm is now borne by the "KINGDOM OF HEAVEN," published at Hantsville, Ind., and, edited by THOMAS COOK, better known as THE SON OF MAN. We publish the following to show his position.—

"We are THE Son of man, notwithstanding Uncle Seth" "can't see it;" simply and only because we have the work to do, of founding the 'Kingdom of Heaven on earth; hence, as we are the man chosen, selected, or elected, to do this particular piece of work, we 'are' THE man or THE Son of man, as prophesied by Jesus, the son of the man Joseph."

He claims to 'have no independent thought or action; but move merely as we are acted upon.'

He says, "In 1866 this people will find themselves in a hell of a fix. In that year will begin the most momentous revolution, ever recorded, or that ever will be recorded, in the annals of this world's history."

CHANGES.—L. M. Kendall, & Emily Derby, papers sent to Brstol Vt.

DONATIONS.—V. M. Gray \$4, 25; M. N. Kramer \$4, 25; I. N. Kramer \$3, 00; S. Everett \$5, 00; S. C. Hancock \$3, 50;

RECIPTS.—E. P. Goff \$1. M. N. Kramer, V. M. Gray, B. Hunt, S. Thurlow, L. L. Howard, each 75 cts.

A superior quality of note paper, for sale at this Office.