

Yol Cranmer

THE HOPE OF ISRAEL.

VOL. I. WAVERLY-VAN BUREN COUNTY, MICH., JAN., 25, 1865. NO. -6.

LETTER WORTH \$1000.

Allegan, Jan. 8th, 1865.

DEAR BRO. DILLE:—It is some time since I wrote to you. We are all well, for which we thank the Lord. We are still striving to live. Striving to keep all the commandments of God. Allegan is a hard place to live in. We have no meeting to attend here all are in for the world; and the professedly religious meetings here are so mixed that we would rather stay at home than meet with them.

I understand Bro's Cranmer and Horton have been holding meetings in Trowbridge; but it was next to impossible for me to attend. Bro Faban was here last week. * *

Bro. Dille, "What of the night?" Is it not almost morning? How dark gloomy, and dreary, the world is at present! Only here and there one of those little lights; and Oh, how scrupulous we are becoming, of every body and every thing. I have just been reading the letter of E. I. Smith concerning P. E. Armstrong, and Celesta. Bro. Dille, I had believed that movement to be the work of God. I thought from Bro. Armstrong's private letters he was one of the best men in the world. I have received three No's of the "Day Star," and I like most of its contents very well. But I must say I am glad "The Hope of Israel" was not blended with it. The "Hope" must live by itself. And by the blessing of God it WILL LIVE, and raise its voice of warning to the scattered flock.

I have been making some new calculation for myself, and I want to tell you about it. I want to tell you, my dear Brother, what the Lord has done for me.

In years gone by, I tried to leave off the use of that weed,—TOBACCO. But I had no strength when the appetite came, the craving of which no one knows but he who has it to contend with. The Lord has given me strength thus far; and if he continues to give me his aid, I shall be able to help the "Hope" live. If I use ten cents worth of tobacco per week, it amounts to \$5.20 per year. Certainly this would help the Hope to live, if applied to that purpose.

But stop! Let us see. I used at least twenty cents worth per week. That makes \$10.40! Surely, the Hope can and MUST live! Better

pay \$10 to the support of the Hope than for tobacco.

How many patrons of the Hope will commence to save the \$10, and apply it to the Hope? Every ten could save \$100. One hundred men that will leave off the use of tobacco, and apply the money saved to the support of the Hope, could, in one year, raise \$1000. What a sum! It would pay for a new press; buy all the materials to run it one year, and with the subscription for the paper, would pay an extra hand in the Office for one year.

Now Brethren, if any of you want to make a start, I will just tell you how I have done this time, after I left off the use of tobacco. Every time the appetite called for tobacco, I went right away alone, and asked God to give me strength to overcome, and to take away this awful craving for the filthy weed. And this I continued; and the Lord has given me strength thus far. And I must say, I am astonished at myself. I have no wish for the filthy stuff any more! The appetite is gone! Surely, the Lord WILL hear and answer prayer.

Now, if any one will try for one week; throw away all his tobacco; pray every time he wants a chew; pray in earnest; pray till he forgets that he wants tobacco; pray until he feels he wants entire sanctification, and must have it; and God will help all such to overcome.

May the Lord help us, Dear Brethren, to cleanse ourselves "from all filthiness of the flesh and spirit," that we may be holy, and prepared to meet Jesus at his coming.

Yours for the truth,

JOHN REED.

Church Order.

DEAR BRO. DILLE:—As intimated in a previous communication, I wish to say something to your readers upon this important subject.

What constitutes the Christian church? and what should be its form of government? are deeply interesting questions, and worthy of our most serious consideration. Want of knowledge upon this all important subject, is a source of great weakness to the church of modern time, and is depriving her of the power to overcome the world, and lead it back, from its state of revolt, to God. Where shall we look for light to guide

us in what we should say upon such a theme?—We know of no proper standard of authority to which to appeal, except the Bible.

The Prophet Isaiah says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Jesus said to the Jews, "Search the scriptures; for in them ye think ye have eternal life; AND THEY ARE THEY WHICH TESTIFY OF ME." And Paul says to Timothy, "From a child thou hast known the holy scriptures, WHICH ARE ABLE TO MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus." Thus Isaiah, Jesus, and Paul, all refer us to the same source—the holy scriptures—for spiritual teaching. Let us then, turn our attention to what they say upon the subject of which we purpose to speak.—

And 1st,—WHAT CONSTITUTES A CHRISTIAN CHURCH?

When, on the day of Pentecost, the preaching of Peter caused multitudes to turn from the error of their ways, and to seek the Lord,—and many looked on and wondered at what they saw and heard,—Peter said,—“This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophecy.”

Here we are clearly taught that the Spirit was poured EQUALLY upon male and female, and that, under its Divine influence, they BOTH EQUALLY prophesied, or taught the people, after having received the truth themselves. Then in the conclusion of this account of that remarkable display of the Divine power and goodness (see Acts 2: 41 to 47,) we are told,—“They that gladly received the word were baptized: and there were added unto them about three thousand souls, and they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking bread, and in prayers. And fear came upon every soul; and many signs and wonders were done by the apostles. And all that believed were together AND HAD ALL THINGS COMMON; and sold their possessions and goods, AND PART-ED THEM TO ALL MEN, AS EVERY MAN HAD NEED. And they continuing DAILY with ONE ACCORD in the temple, and breaking bread from house to house, did eat their bread with gladness and singleness of heart, praising God, and having favour with all the people. And

the Lord ADDED TO THE CHURCH daily such as should be saved.”

Here we learn that those who were gathered in ONE BODY, under the faithful labors of Peter, constituted THE CHURCH of that time. And they were characterized by a common love for the truth, and A COMMON INTEREST in each other’s welfare. Who could doubt their sincerity, seeing them thus devoted to the cause they had newly espoused, and to the “common interest” of all who needed their sympathy and aid. When the church of this age shall possess the same loving and liberal spirit, and manifest the same fraternal feeling towards all around her, she will possess a power, and exert an influence over the world, of which she is now almost wholly—if not quite—destitute.

Having said thus much of WHO constituted the primitive church, I will next consider how it was governed.

In the 6th chap. of Acts, the 8th verse, we are informed that “when the number of disciples was multiplied, there was a murmuring of the Grecians against the Hebrews, because their widows were neglected in the DAILY ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.” Then follow the names of those who were chosen, with the manner of their consecration to the work, and the result.

Here we learn that the officers of the Church consists of the Ministers, whose special duty it is to instruct the people or preach the word; and the Deacons, who, besides feeling a common interest with the other members in the spiritual welfare of the whole body, were especially to see that such a distribution should be made of the property—WHICH BELONGED TO THE WHOLE CHURCH IN COMMON—(see Acts, 4: 32.) that the wants of every member should be supplied. Thus it will be seen that the special duty of deacons is to make a judicious appropriation of the “common property” of the Church, for the benefit of all her members, so that the wants of all shall be satisfied, especially those of the more feeble and helpless. In harmony with this narrative of the manner of organizing the Church of Pentecost, Paul, in his last Epistle to Timothy, (see 3d chap.) spoke of Bishops, (min-

isters,) and what should be their character, and manner of life. In *Phillipians 1: 1*, he recognises the same officials. And again, in *Titus 1: 5 to 9*. Thus it is made apparent that the Bishop, (Minister or Teacher—see *I. Tim. 3: 2*,) with the deacons, constituted the officers of the primitive church, to whose special care it was committed by Paul, who, with few exceptions, had the general oversight of them all.

Thus the first Christian churches were constituted of those whom God had called, and sent out into the world to preach the gospel,—of those who 'gladly received' their teachings, and who cheerfully parted with their earthly possessions, that they might honor the Savior, by ministering to the wants of suffering humanity,—and such as they might chose, and set apart by prayer, and the imposition of hands, (OR DEACONS,) to be almoners of their offerings to the poor.

Then, to promote the spiritual growth of the church, there were bestowed upon her members a great variety of spiritual gifts, to be exercised by them for the edifying of each other in love. Of these gifts a beautiful description may be found in the 12th chapter of *I. Corinthians*.

The world's great need to day is a church constituted of such elements, whose power to save lost men shall be commensurate with her influence. It is only such as belong to such a church who will be found waiting, and ready to meet the Lord when he comes to separate the wheat from the tares,—to gather one into his eternal garner, and destroy the other with unquenchable fire. Reader! do you belong to such a church? Are you making yourself ready to meet the Bridegroom when he shall come?

"Be wise to day — 'tis madness to defer."

My dear Brethren and Sisters, "let us strive earnestly for the faith" of the early Christians, and show our faith by such works as she performed for the good of humanity, and the glory of God.

If we have given ourselves—soul, body and spirit—to Christ, let us give proof that we have done so by our love for, and confidence in each other. "HAVING ALL THINGS COMMON." Then—like them—shall we, also, "have favor, with the people," who, "seeing our good works will glorify our Father which is in heaven."

Yours, waiting for the Lord.

CHARLES BURLINGHAM.

Fitchburg, Mass.

"The soul that sinneth, IT shall die!" Gen.

"Twas the Devil first told the LIE,

"Man has a soul that cannot die."

Interesting from Father Everett.

Union, Iowa, Dec. 24th, 1864.

DEAR BRO. DILLE:—I was much obliged for your letter. But cold weather came on, and we decided, on account of Mrs. E's health, not to come until it is warmer—perhaps not till Spring. We did hope to be with you this Winter. We would be glad to help you what we could. I should love to be with the brethren this Winter in their meetings. I have rejoiced to hear of your good conferences the season past. The Lord has been good to you, "praise his holy name!"

You speak of wanting preaching, and of being almost starved for preaching. Well dear Brethren and Sisters, let me remind you that you may have good meetings, even if you do not have stated preaching. LIVE NEAR TO GOD, every day. When you come together, come together in union and love. Join in humble, fervent prayers at the throne of grace. "Draw nigh to God, and he will draw nigh to you," and bless you. "Where two or three are gathered together in my name," says Jesus, "there am I in the midst of you." *Matt. 19: 20. James, 4: 6-12.* "Forsake not the assembling of yourselves together, as the manner of some is, but EXHORT ONE ANOTHER, AND SO MUCH THE MORE AS YE SEE THE DAY APPROACHING."

We are living where we should expect the coming of the Son of God, and watch for it speedily. Let us "be diligent, that we may be found of him in peace, without spot and blameless." "What manner of persons ought we to be in all holy conversation and godliness, hastening to the coming of the day of God." *II. Peter, 3: 1-13.*

Though we are disappointed in not being able to be with you, we hope to meet you and all the people of God bye and bye. Let us be faithful to God, and to each other. I shall be glad to hear from you any time; especially this lonely Winter. But we commit our way to the Lord, and trust also in him. "Bless his holy name!" "Come Lord Jesus, come quickly."

Let us "BE PATIENT IN HOPE UNTO THE COMING OF THE LORD." There are great troubles to bear. The Bible gives us no hope of deliverance from sickness, pain and death till Jesus comes. "Take heed that no man deceive you." There is no Celesta in this present evil world, where we can escape DEATH, but by the coming of the Great Redeemer. Bro. Armstrong seems to be very sincere, but he is

following an impression, instead of the scriptures of truth; therefore I cannot bid him God speed. And though I have nothing against him unkindly, yet I must warn the dear brethren against his unscriptural flatteries and fanaticisms.

1. He has no scriptural right to deed Celesta, in Pennsylvania, to Almighty God. How strange and absurd! The government has the same right to tax it, and to draft men from it, as any other section of the nation. And who has proved that "the time of the Gentiles" is out?

2. What proof is there from scripture, that it must be forty years from 1844 to the coming of the Lord; or if he should come sooner, the saints will not be admitted into God's everlasting kingdom until 1884? Is not this the language of an evil servant, who saith, "My Lord delayeth his coming?"

3. When our glorious Savior comes, the stone will dash the image on its feet, and itself become a great mountain and fill the whole earth. His voice will raise the dead and change the living saints, in a moment to immortality, and take them to the heavenly chambers in the air, the angels having gathered them "from the four winds, from one end of heaven to the other?" Matt 24:31. Isa. 20. Mark 13: 27. Dan. 2: 34, 35, 45. The gathering of the saints, that is their gathering to one locality, is not till Jesus comes. And their exposure to death does not cease, until they are changed to immortality at his coming. Our duty is, therefore, to occupy our talents in our proper stations and callings, till the great Deliverer and Life Giver comes. Let us, therefore, WATCH and pray always, that we may be accounted worthy, to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21: 36.

S. EVERETT.

Good Advice from an Old Soldier.

Fowlerville, Jan, 8th, 1865.

DEAR BRO. DILLE;—I am much pleased with the 'Hop',—1st, for the truth it contains;—2d, the freedom of speech. I hope it will be a free paper, so that our brethren can bring out the truth untrameled, and free from all whims and notions of those who have set their stakes, and closed up investigation. Such a course is, to me, the height of folly, in this progressive age. Now, we want the simple, naked truth, unvarnished, from the good Book. We hope that all who do write for the paper, will have the good of the cause of God and his glory, in

view, and let self step out of sight. Let us be patient one with another; long suffering, bearing one another's burdens; feeling that we all belong to one family, and that we all have a place in the family circle. We all have duties to perform; and if we all keep our place; do what is our duty, and be willing to let others do theirs, the circle will be harmonious—and will prevail—prosperity is sure to follow. But if we have selfish notions and vie vs how others must believe and do, and go into rigid organizations to bind the conscience of one of Christ's free children, those cords must and will be broken. Isa. 9: 9. O may this people be an humble people, walking in the counsel of God—take the word, and believe it is sufficient for the child of God. II. Tim. 3: 16, 17. And those that teach, remember the charge that Paul gave to Timothy. II. Tim. 4: 1, 2. "Preach the word." And if this is done, "the sincere milk of the word" is given, and the lambs of the flock will thereby "grow up into Christ," to the stature of men and women in Christ Jesus. H. S. CASE.

THE HOPE OF ISRAEL.

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JOHN REED, Corresponding Editor.

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HIRAM GOBLE, Treasurer.

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

Conference.

A Conference of the Church of the First Born (Free Sabbath keepers.) will be held, Lord willing, at NORTH BERWICK, MAINE, commencing Fifth-day evening, Feb 2d; and continuing over Sabbath and First-day.

Brethren will please notice that ELLIOTT S. CASE'S address is changed to Fowlerville, Livingston Co., Mich.

—Caroline Foster complains that she does not get her paper. We certainly send it, and others at Hartford get theirs. Who gets hers?

☞ A communication from Bro. Deyoe on hand for our next. Also choice letters from many others."

☞ Rachel Meyers, your paper is sent in a package with others to Paw Paw. It cannot get lost on the way. Ask the P. M. who takes them from the office.

—Bro DEYOE says,—“My Photograph can be had for 25 to 30 cts, according to the number taken.”

PETER S. W. DEYOE, Strawberry point, Iowa

☞ We have several orders for Hymn Books. We are out, but will have a good supply as soon as they can be bound. The demand has far exceeded our expectation. Have patience.

☞ Bitter cold weather, and other absolutely unavoidable circumstances, have again delayed the ‘Hope.’ Our patience is sometimes tried, but Israel’s God is with us, and we know he will soon send us the help we so much need. We have received the parchment, and shall try and have our press repaired before our next.

☞ The “AMERICAN AGRICULTURIST,” published by ORANGE JUDD, 41 Park Row, New York, is the most practically useful agricultural periodical published. Mr J. pays, the present year, \$200, in sums varying from \$15 to \$50, as premiums for articles containing the best information on “FLAX CULTURE,” and “HOP CULTURE.” It contains 24 pages, monthly; beautifully printed, and splendidly illustrated. \$1.50 a year. 4 copies, \$5.00. No one who owns a farm, garden, or kitchen, can afford to do without it.

Close of the Volume.

Yes, volume I of ‘THE HOPE OF ISRAEL’ is at last closed! Our voyage has been a long and stormy one. But as we look back upon it, we see much to be grateful for. At every port we have entered new passengers have come on board. Among these are some who, before becoming acquainted with the Hope, were strangers to God, and aliens from the commonwealth of Israel. But, thanks be to God, they now are brought nigh by the blood of Christ. Our list of passengers is now quite numerous, and are as respectable disciples of Christ as ever shipped for Mount Zion. Their hearts are filled with love to God and man. Prayers for Divine favour, and songs of praise to God cheer us on our voyage. And now we have a good supply of spiritual food on board,

and heavenly manna is daily showered upon; our decks; therefore we cordially invite all, rich and poor, black and white, bond and free, to take passage with us. The ‘Little Preacher,’ with all the little folks on board will sail in company with us. The little boat will overtake us next week, when the ‘Hope’ will again spread her sails, and put to sea.

N. B. Now is a good time for those whose fare has only been paid to Port No. 26, to settle for the coming year. Remember we exclude none because they are too poor to pay. The Captain of our salvation has ordered us to take God’s poor on board, treat them well, and look to him for the pay. We hope to be obliged to leave none of our old passengers behind.

☞ Brethren, take hold in earnest, and help us to double our subscription list within the next six months.

“We are voyagers on the ocean, and our destiny we know,
For our chart it has pointed out the way,
And our Leader he is cheering us as on the way we go,
Saying, ‘Courage sailors, soon we’ll gain the day!’

Then we’ll watch and we’ll pray, as our vessel bears away,
And we will never be disheartened any more!
For the port is getting nearer, and we hear our Leader say,
‘Soon we’ll reach the harbour and the shore!’”

Yes, Brethren, let us all take hold with new courage and new zeal for the year to come.

“Do not fear the ship will founder,
Though the billows loudly roar,
Jesus Christ will safely guide her
To her destined happy shore.”

Obituary.

In Kalamazoo, Mich., Jan. 15, 1865, MARK HERVEY PERKINS; aged 18 years and two days. He enlisted last February and was stationed at Chattanooga, Tenn., where he was taken sick with chronic diarrhoea. After suffering five months he was furloughed to come home. In his loneliness at the hospital he found the Savior precious. He sweetly fell asleep in hope of the resurrection.

I. J. & L. H. PERKINS.

[Voice of the West.

Sweet be his rest in the quiet tomb,
Till Jesus come and the new earth bloom;
Till pain and death from earth are driven,
Till robes of white to the saints are given,
Till the tree of life and Eden’s bowers
Make glad again this world of ours;
Till parted ones meet on that fair shore,
Till they meet for aye, to part no more!

[Hope of Israel.

To Brother Shortridge.

DEAR BROTHER SHORTRIDGE:—I have received your kind letter and order, with a handsome remittance, for which may heaven bless you. I received a letter from you nearly a year ago, in answer to one I addressed to you. I neglected to reply until after my visit to Iowa, last Summer. I there found brethren who understood your past history. The account they gave of your many trials, and cruel persecutions you have suffered for Christ's sake, caused me to feel a brother's interest in your welfare. As you did not reply to my last, I spoke to you through the paper. And now, Brother, though you have for a long time looked only on the dark side of the picture, having "lost confidence in humanity," allow me to say for your encouragement, I know you have many warm-hearted brethren and sisters who long once more to hear your voice, proclaiming 'the truth' as it is in Christ Jesus.

You say "I have lost confidence in humanity." There are undoubtedly reasons for this. But, let me ask, have you suffered from humanity more than Jesus did? Had he lost confidence in humanity while standing at Pilate's bar, or when bleeding on Calvary's cross, where would the world have been to day? "Think on what the Savior bore!" then ask what right the servant has to expect better treatment, than his Master? When thinking of your enemies, remember, also, to make the prayer of the dying Jesus your own—"Father forgive them, for they know not what they do."

If you excuse yourself from preaching, because you are yourself a sinner, remember "the wages of sin is death;" quit breaking God's Law; and go to work for a better master, and for better pay.

You never have been happy a day, since you were a very small boy, when not engaged in calling sinners to repentance. Brother, I believe you. And I KNOW you will never be happy again till you are in the path of duty, as God has made it known to you.

I am happy to inform the brethren that you are "trying to keep the commandments of God and the Gospel of Jesus." And believe ever, Brother, that there are hundreds of warm-hearted, and truly devoted disciples of Jesus who daily remember you in their petitions at the throne of grace.

We weep with those who weep,

And comfort those that mourn,—

Bid the wandering prodigal

To Father's house return!

His arms are open still,
The Savior pleads with tears,
O come and bear his yoke again,
Till he for us appears.

Till, with his ransom'd ones,
He comes on earth to reign,
And give to us eternal life,
When Eden blooms again!

Eternal life will pay
For every groan and tear,
When we, in that fair Eden-land,
Forget our sufferings here!

A few more battles fight;
A few more foes overcome,
And then with Jesus Christ we'll reign
In our eternal home!

Brother, write again. Write for the Hope. Begin to work anew for JESUS, and may God bless and prosper you, is the heart-felt prayer of
Your unworthy Brother, H. S. DILLE.

News from the Battle Field.

Galesburgh, Jan. 8th 1865.

DEAR BROTHER DILLE:—I have just returned from Trowbridge. We have had a glorious time. I preached 19 times, and the interest continued to increase until the last. Several came out decidedly, to "keep the commandments of God, and the faith of Jesus;" while many more were almost persuaded to be Christians. I left an appointment to be there again in two weeks from last Friday, and tarry over the Sabbath.

On the way home I stopped and preached twice at Alamo. Found the brethren in good spirits. Several from Otsego attended the meeting. It does seem that the Lord is opening the hearts of the people to receive the truth; and may the Lord of the harvest call faithful laborers into the field, for the harvest is ripe.

Yours truly, in hope of eternal life when the Life Giver comes.
G. CRANMER.

RECIEPTS.

Job Dunham, Azer Hawks, Mrs. Cleveland, Joseph Saughton, Lewis Youngs, Abijah Thayer, Alfred Richards, Gilbert Stuart, each \$1. Samuel Everett \$1.25, Niel A. Perry 50 cts. Hezekiah Noble \$2. Wm Inglis \$1. Diantha Ticknor 75 cts, R. Caviness, L. W. Murphy, Henry Rice, Hannah Finney, Francis James, Harriet Cronk, John Reed, E. W. Shortridge, Thos. Whitehall, James Whitehall, Elijah Pomeroy, each \$1.

From Bro Prescott.

Bristol, Vt, Jan. 6th, 1865.

BRO. DILLE:—I have read the 'Hope' ever since last June. I like it very much. I should not know how to do without it. I think it to be what we want. I am glad the brethren are waking up to the interests of the paper. I hope the Lord will give you wisdom to manage it, so as to glorify God, and to feed the little flock scattered abroad. I love to read the good warm-hearted pieces from the brethren and sisters. I wish to cast in my mite to help sustain it. I enclose \$1 for the 'Hope,' and 25 cts for the 'Little Preacher.'

AMOS PRESCOTT.

Praise His Holy Name Forever!

Bristol, Vt, Jan., 8th, 1865.

BELOVED BROTHER DILLE:—As Husband has been writing a little to you, I thought I would cast in my mite, hoping it may be for the glory of God. Your paper the 'Hope of Israel,' is a precious little visitor in our family. I would it could come oftener.

I would say a few words to the beloved brethren and sisters, that are scattered like sheep upon the mountains. Be of good cheer! Jesus is soon coming, and will save those who love his appearing. Praise his holy name forever! He knows his sheep. Not one will be plucked out of his hand. No, never! Praise the Lord!

Dear Brethren and Sisters, let us have faith in God, for without it, it is impossible to please God. For God has not given us the spirit of fear, but of love, and a sound mind.

Let us not, then, be ashamed of this "blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ." I fear there is a lack of faith among us. May the Lord increase it, in my prayer. I would like to say much about faith, but I must forbear. It is a subject I love. And I must say, I believe "the prayer of faith will save the sick;" and it is our duty to live so near God that we can claim his promises to be ours. Then, when we are sick, we can go to God, or call on those who have faith in him, and his word will never fail. I can say, to the praise of God, I have believed this for more than twenty years. And I have had my faith tested. But I never have called on any Dr, but have called on the Great Physician for myself and family. Fevers have been rebuked; many diseases cured; the Holy Ghost given by the laying on of hands. My brethren in Maine, and children there, will

remember how I came to them last Winter, in answer to prayer, after being raised from two fevers. Praise the Lord, my dear Brethren and Sisters. Let everything that has breath, praise his Holy Name! Amen.

Dear Brother, I enclose \$1, to help sustain the Hope. May God's prospering hand be upon you, and you filled with the Holy Ghost, and be spared till Jesus comes.

From your Sister, striving for eternal life.

LYDIA H. PRESCOTT.

Interesting Meeting in Bangor.

South Haven, Jan. 16th, 1865.

BROTHER DILLE:—The Brethren from Hartford and Casco, last Sabbath, met at Bangor to commemorate the death and suffering of our Lord and Savior Jesus Christ; and resolutions were made by the brethren and sisters, to prove more faithful than ever yet we have done. May God help us to carry them out.

The Brethren took into consideration the coming Draft, and are going to try and raise money to clear all the brethren who may be drafted, by paying \$300. We have appointed a meeting, to be held at BRANDAWINE CORNERS, Jan. 29th & 30th. We hope to meet as many as can come, and enjoy a refreshing season. May God help us to come praying. We hope the brethren will come from every quarter, and come prepared to say what they will do to raise the money.

N. WALLEN.

R. C. HORTON.

Since the above was in type, we have found that it will be utterly impossible to hold such a meeting at Brandawine Corners, this Winter. We are therefore compelled to say, the meeting WILL NOT TAKE PLACE.

DIED.

Jan 9th, 1865, in Bangor, Michigan, Brother DAVID TAYLOR, of the Lung Fever, aged 74 years, 5 months, and 4 days. Brother Taylor leaves a wife and eight children, to mourn his loss, with a large circle of friends and acquaintances. Sermon by the writer, from II Tim 4th chap., 6, 7, & 8 verses.

E. P. HARVEY.

Theirs says: "The number of persons guillotined during the reign of terror in France was 1,022,331.

Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

SOLOMON.

124
From one Physically, but not Spiritually Blind.

Providence, R. I. Jan. 4th 1865.

DEAR BRO. DILLE—I here to day met with the last No. of the hope. I feel glad for the encouraging donations and subscriptions there in noticed. My desire is still that our little sheet may be increased in frequency and spirituality. I have often thought with deep satisfaction of the article from Sister S. Branch, in No. 21. One such testimony and appeal to our daily experience is worth more than half a dozen useless, prosey speculations.

Dear Brethren and Sisters, I want to say to day, that my heart feels warm with the love of Christ. I have no party interests to sustain. But the power of the endless life, in the soul a full growth in grace, and thorough preparation for our coming LORD, in this my soul delighteth.

Come, Brethren and Sisters, with the opening of the new year, let us each begin in good earnest to work for GOD. Don't have the Hope for half a dozen long PROSEY essays; but let it be filled up with lively, soul-stirring, spiritual experience, and other pointed gems of truth.

Yours for the truth, S. C. HANCOCK.

—Brethren, if you want the Hope more spiritual, let your communications be more spiritual. If you want it oftener, send us help.

There is, perhaps, no task more difficult than that of rightly conducting a religious paper. There are hundreds of different tastes to please. One wants to deal alone with facts, and would like to have the entire paper filled with articles on "The Sabbath," "The Sleep of the Dead," "Baptism," &c. Another finds a mine of truth in some obscure passage in Revelation, and feeling that it is given to light the pathway of the Church, he forwards it for publication. One requests us to publish no more poetry, as long as we can find any thing else to fill the paper. Another is better fed with a song, than he possibly could with a sermon.

In conducting a meeting, we usually have one sermon, and many cheering testimonies from those who truly love our Masters cause; with songs of praise, coming warm from the heart, ascending like sweet incense to the throne of God. And who, among God's people, does not love to meet where sermons, prayers and praise to God, together help to instruct and elevate the soul? Like just such a meeting we wish each number of the little "Hope" to be. Brethren will you help us make it so?

Dare to be right

Dare to be right! Dare to be true!
You have a work that none other can do.
Do it so kindly, so bravely, so well.
As to gladden all heaven and silence all hell.
Dare to be right! Dare to be true!
Cowards and bigots dread everything new.
If you can't stand at your post in a storm,
How can you fight in the ranks of reform.

Dare to be right! Dare to be true!
Foes may be many and friends may be few;
Truth and her champions are often disowned—
Stand by her banner although you're alone.
Dare to be right! Dare to be true!
Other men's failures can never save you.
Stand by your conscience, your honor, your
Stand like a hero, and battle till death. [faint]

Dare to be right! Dare to be true!
Keep the great Judgement Seat always in view;
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men.
Dare to be right! Dare to be true!
Love may deny you its sunshine and dew;
Let the dew fail, for the shower shall be given—
Dew is from earth, but the showers are from
heaven.

Dare to be right! Dare to be true!
God who created you cares for you too;
Bottles the tears that his suiving ones shed,
Counts and protects every hair of your head,
Dare to be right! Dare to be true!
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight,
Can you not dare to be true and be right?

[Selected by Bro. DANIEL TIFFANY.

Resolve that when you hear any ill spoken of any one, you will say something good about him; here is no one concerning whom you cannot honestly do this if you try. This habit—and I have known such as never did otherwise—will sweeten your own spirit, and that of the company. It is like the prophet casting the branch into the bitter water. It is bringing the brazen serpent at once, as soon as the serpent begins to bite. Make it a matter of convenience to see what are the teachings of the Bible with regard to the tongue:—and see how much danger it carries, what wounds it can inflict, what flames it can kindle, what evils it can create, what miseries it can entail. Make it a matter of earnest prayer that you may set a guard at the door of your lips, and become a feet man, because you offend not with your tongue.—TODD.