

# THE HOPE OF ISRAEL.

VOL. 2.

WAVERLY, MICH., FEBRUARY, 22, 1865.

NO. 1.

## Our Name.--A Suggestion.

Marion, Iowa, Jan., 1865.

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

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

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

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

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

V. M. GRAY.

## An Experience.

Waterveliet, Jan., 25th, 1865.

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

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

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

and I thank God to day that he ever enabled me  
to see the truth. And I can truly say that though  
I may still differ in opinion, in some respects,  
from many of you, all my prejudices have long  
since disappeared, and left but the clear convic-  
tion, that here is a people that are keeping "the  
commandments of God, and the faith of Jesus."

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

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

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

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

### A Good Letter from Br. Shortridge

Ramases, Ill., Jan 27th 1865:  
Bro. GRANMER, Sir:—Often have I thought  
of and as often shrink from the task, of writing  
to you, on the subject of the aspect of matters  
and things in general; as they appear to me in  
reference to the cause of truth; as it is being  
developed by the commandment teachers,—and  
as I humbly trust; commandment keepers.  
Let me say to such, Yours is the cause of God.  
Then falter not, though 'wars and rumors of  
wars,' are heard in our beloved land.

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

Do you answer me in the language of Paul, in  
Rom 11: 21. Well; I am guilty, and have no  
excuse. Do as I tell you, and not as I do. I  
am sorry that such is the truth. And more than  
that, I am sick, and tired and discouraged, at  
hearing men and women, talking about Jesus  
coming, and still making no more sacrifice than  
those who do not believe that Jesus will ever  
come. Do you answer that I should cast the  
beam out of my own eye? Very good. I am  
guilty. Does that mend your case?

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

## A Discourse from Bro. Reed.

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

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

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

1. Then, we enquire, "Who is this 'OLD MAN'?"

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

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

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

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

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

But, 2dly, HOW IS OUR OLD MAN CRUCIFIED?

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

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

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

Ahegan Feb. 1st.

JOHN REED.

[TO BE CONTINUED.]

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

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

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

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

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

L. W. MURPHY.

## The Sabbath.

BY CHARLES BURLINHAM.

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

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

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

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

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

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

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

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

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

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

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

[CONCLUDED IN OUR NEXT.]

### From Bro. Cottrell.

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

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

### DONATIONS, & OTHER RECEIPTS.

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

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

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

## THE HOPE OF ISRAEL.

PUBLISHED, Once in two weeks.

TERMS.—\$1.00 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 Little Preacher:

Published Monthly, at

"THE HOPE OF ISRAEL" OFFICE.

TERMS.—25 Cents a year.

☞ Address H. S. DILLE, WAVERLY, Mich.

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

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

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

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

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

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

Thy unworthy friend,

ELIAS W. SHORTBRIDGE.

### From Bro. C. I. Deyo.

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

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

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

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

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

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

From a brother, seeking after truth.

A. S. TUTTLE.

DANIEL TIFFANY.

### A Bible Lesson but Seldom Heeded.

Fairfield, Iowa, Feb. 5th, 1865.

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

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

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

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

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

## Report, by Bro. Hancock.

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

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

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

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

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

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

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

S. C. HANCOCK.

Hartford, Dec., 8th, 1865.

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

### Till He Come.

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

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

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

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

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

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

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

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

[Sel.]

## Bro. Deyo's Visit to Alamo.

Strawberry Point, Iowa, Jan. 19, 1865.  
DEAR BRO. DILLE:—I thought it was due from me, a few lines concerning my visit at Alamo. When I arrived at Buchanan, at the General Western Conference, I heard that there was a strong desire for me to come, so much so, that quite a sum of money was raised to bear my expenses, which, of course was necessary. Altho' my way was hedged up, to go to the conference, I felt pressed to go, and at last went, as I felt a strong desire down that way somewhere. I found that duty demanded again to visit Alamo. On my arrival, Dec., 23d, I found all societies had prayed the Lord to send some one, that salvation might be proclaimed. To my surprise, but few took hold of the work with me. And yet the Lord blessed. For the first week backsliders were reclaimed. But, instead of this turning the minds of professors to assist, they worked the harder against me.

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

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

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

Yours, waiting for redemption.

PETER S. W. DEYO.

## A Free Will Offering.

Philadelphia, Jan., 24, 1865.

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

Your pilgrim brother, and lover of THE SABBATH.

## Letter from Sister Ticknor.—\$3,75.

Marquett, Green Lake Co., Wis.

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

DIANTHA TICKNOR.

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

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

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

[Little Preacher.]