

THE HOPE OF ISRAEL.

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

VOL. 2.

WAVERLY, MICH., APRIL 9, 1865.

NO. 4.

The One True Church.

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

C BURLINGHAM.

Original.

The Two Covenants.

BY I. N. KRAMER.

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

heirs of his promise the immutability of his counsel." Heb. 3: 12-18.

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

by so many scriptures, that we can only quote a small portion of them.

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

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

Paul further tells of Moses, Gideon, Barak, Samson, Jephtha, David, Samuel, and of the prophets, and of others, who had various trials; that "these ALL, having obtained a good report through faith, received not the promise; God having provided **SOME BETTER THING FOR US**, that they without us should not be made perfect;" (Heb. 11: 23-40;) which perfection consisted in receiving the covenant. Heb. 10: 14, 15

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

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

Now, it is evident that this covenant to Abra-

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

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

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

[TO BE CONTINUED]

About Taking a Name

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

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

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

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

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

Question.—Are we a church?

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

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

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

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

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

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

E. ROWLEY.

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

THE HOPE OF ISRAEL.

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GILBERT CRANMER, Editor.
JOHN REED, Corresponding Editor.

EXECUTIVE COMMITTEE.

JOHN L. STAUNTON, President.
HARVEY S. DILLE, Secretary.
HIRAM GOBLE, Treasurer.

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

A GENERAL CONFERENCE.

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

By order of the Committee.

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

HYMN BOOKS.—We have now a good supply. Owing to advance in price of binding, the price will hereafter be 35 cts.

We shall also keep a supply of Sabbath Tracts.

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

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

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

H. S. D.

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

Little Martha :

OR, THE WAY TO JESUS.

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

Five copies, to one address, \$1.00.

Waverly, Apr. 9th,—Bitterly cold, & snow flies!

Pine Grove, April, 5th, 1865.

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

INQUIRER.

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

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

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

H. S. D.

Saugatuck, March 30th 1865.

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

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

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

From your brother in Christ,

PETER SPRAGES,

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

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

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

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

E. W. WATERS

DIED.

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

While in his weeping mother's arms he lay,
"I am dying," we heard sweet Edwin say;
Quietly, calmly his life passed away;
He entered his rest at the close of the day.
Warm is bed, though 't is covered with clay,
Flowers will bloom o'er it in the beauty of May.

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

H. S. D.

Letter Basket ; News from Churches.

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

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

He then enumerates,

"Noah, Job, and Daniel,

And all the holy throng,"

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

God bless you Bro. Fuller! Write often.

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

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

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

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

We sometimes feel cast down and discouraged,

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

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

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

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

Oshtemo, Mich., April 2d, 1865.

DEAR BRO. DILLE—It is with pleasure I take my pen to inform you how we are getting along,

We met on the Sabbath, and had a very good meeting. Bro's Catt, Watkins, and Perkins met with us, and we were glad to see them, and hear from them again.

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

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

From your Bro., striving to overcome.

A. S. TUTTLE

Something about Spiritual Gifts,

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

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

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

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

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

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

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

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

Pray for me. R. E. CAVINESS.

From Bro. Stultz.

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

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

I am sorry to let you know that the enemy has broken into our ranks. D. P. Hall came here a short time ago, and preached a number of times. He has drawn some away, with the “no law” theory. He said he wanted to draw our minds away from the ‘ten commandments.’

O, “the cunning craftiness of them that lie in wait to deceive!” My prayer is, Lord save thy people from the evils of the last days.

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

Yours, in love of the truth.

GEORGE STULTZ.

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

The Name of the Church.

Dowagiac, Mich., March 13th, 1865.
DEAR BRO. DILLE:—I have never written anything for the Hope, for the very good reason that there were plenty of better writers. But I thought to write a few lines on the subject of taking a name.

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

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

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

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

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

Yours, in hope of eternal life

MOSES J. DUNHAM.

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

From Bro. N. A. Perry.

Colomo, Wis., March 12th, 1865.

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

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

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

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

Let us live by faith on the Son of God.

NIEL A. PERRY

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

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

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

Decatur, Mich

ENOS EASTON.