

# THE HOPE OF ISRAEL.

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

VOL 2

WAVERLY, MICH., APRIL 23, 1865.

NO. 5.

## From the World's Crisis. Increase of Crime.

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

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

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

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

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

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

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

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

[World's Crisis

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

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

### DAYS NAMED AFTER HEATHEN GODS.

Sunday, from the sun, worshiped as a god.

Monday, from the moon, another God.

Tuesday, from Tuisce, or Mars, their God.

Wednesday, from Wodin, a deity.

Friday, from Frigga, the Venus of the North.

Saturday, from Saturn, worshiped as a God.

Original.  
**The Two Covenants.**

BY I. N. KRAMER.

[CONTINUED]

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

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

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

"And he said, Behold I make a covenant: before all thy people will I do marvels, such as have not been done in all the earth, nor in any nation, and all the people among whom thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day." "And the Lord said unto Moses. Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there forty days and forty nights; and did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Exo. 31: 10 11, 27, 28. "But this thing I commanded them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk in all the ways that I have commanded you that it may be well unto you." Jer. 7: 23. "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself. . . . Wherefore it shall come to pass, if ye hearken to these judgements, and keep them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be a male or a female barren among you, or among your cattle. And the Lord will take away from thee ALL SICKNESS, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Deut 7: 6-15.

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

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

[TO BE CONTINUED]

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

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

Requiem for: President Abraham Lincoln.

AIR—OLD HUNDLED.

I

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

II

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

III.

Farewell, thou good and guileless herat!  
The manliest tears for the dust start!  
Even those at times who blamed thee here,  
Now deeply sorrow o'er thy bier!

IV.

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

[Detroit Tribune.]

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

[Harbinger.]

#### THE PRESIDENT'S DEATH-BED.

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

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

Union, Rock Co., Wis., Apr. 3d

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

"Bring forth the royal diadem,  
And crown him Lord of all,"

to the glory of God the Father.

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

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

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

Enclosed, find my pledge.

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

POLLY. G. PITTS

## The Sabbath.

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

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

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

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

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

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

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

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

### "THE SABBATH DAY---THE SAME SIDE"

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

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

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

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

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

#### "GROUNDS OF SUCCESS."

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

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

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

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

chanical truth is necessary to right mechanical action.

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

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

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

Leicester, Wis

E. S. SHEFFIELD.

Rev. M. N. KRAMER, Marion, Iowa, writes—

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

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

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

"The crown proposed to thee is immortality, and eternal life."—JESUS to Polycarp

# THE HOPE OF ISRAEL.

PUBLISHED, Once in two weeks.  
Terms.—\$1.00 for 26 numbers.

APRIL 28th, 1865

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

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

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

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

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

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

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

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

Further notice in our next.

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

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

They have ONE hope—"the hope of Israel."

"One Lord,"—Jesus Christ.

"One faith,"—"the faith of Abraham,"—"the faith of Jesus."

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

"One God and Father of all."

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

They are 'one body,' animated by 'one Spirit'

They are traveling one road, to one country,—the 'kingdom of heaven,' and the 'city of God!'

They will end their pilgrimage, and realize the end of their hope when clothed with immortality, and when the meek inherit the earth.

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

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

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

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

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

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

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

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

## "Not Dead, but Sleepeth."

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

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

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

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

**HIRAM GOBLE, Waverly, Mich.**

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

H. S. DILLE.

## AN OFFER.

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

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

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

H. S. DILLE.

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

## The Church at Marquette, Wis.

Marquette, Wis, Apr: 2d, 1865.

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

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

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

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

A SABBATH KEEPER.

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

## PRAYER FOR A CHRISTIAN IN SICKNESS.

Our gracious Savior and our Lord,  
Who didst in days of yore,  
By speaking but one healing word,  
ANOTHER'S servant cure—  
Lo! here THY servant lieth ill,  
Eor whom thy children care;  
Thou art the Good Physician still—  
Wilt thou not hear our prayer?

With wrestling faith our hearts we pour  
Before thy gracious throne,  
Wouldst thou another's servant cure,  
And not regard thine own?  
Thy joyous love his heart sustain,  
Thy grace his strength renew;  
And quickly raise him up again,  
His Master's work to do.

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

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

## The Name of the Church.

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

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

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

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

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

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

E. EASTON.

Hamilton, March 12th, 1865

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

## A GENERAL CONFERENCE.

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

By order of the Committee.