

THE HOPE OF ISRAEL.

Vol. I.

HARTFORD, VANBUREN Co. Mich., Fourth-day, October 28th. 1863.

No. 4.

THE MIDNIGHT CRY.

BY LUCENA.

Ye virgin souls, arise;
Arise ye, all awake;
Unto salvation rise,
Oil in your vessels take,
Up! starting at the midnight cry,
Behold the heavenly Bridegroom nigh!
He comes, he comes to call,
All of his children dear,
And raise to glory all
Who fit for glory are;
Make ready for your full reward,
Go forth with joy to meet your Lord.
Go meet him in the sky,
Your everlasting friend;
Your Lord to glorify,
With all his saints ascend;
Ye pure in heart, obtain the grace
To see without a veil his face.
Ye who have here received
The unction from above,
And in his Spirit lived,
Obedient to his love,
Jesus shall come with his dear bride,
And own his children sanctified.
Rejoice in glorious hope
Of that celestial morn
When Christ shall raise you up,
To life eternal born,
Called to his wedding as a guest,
In your immortal garments dressed.
Then let us wait to hear
The trumpet's welcome sound,
To see our Lord appear
May we be waiting found,
Enrobed in righteousness divine,
In which God's saints will ever shine.

LETTER FROM BROT. PHELPS.

Sumner, Sept., 5th 1863,

BROTHER EASTON,

I have received the first number of your paper, called the 'Hope of Israel.' For the 'hope of Israel,' the Apostle was bound with a chain, Acts, 28: 20. And it is for the 'hope and consolation of Israel,' that the saints of God are now waiting.

I am well pleased with the principles you have laid down, upon which your paper is to be conducted. If you hold fast those principles, I believe God will bless your efforts, and the cause in which you have engaged will prosper. I have felt for some time, the need of some paper through which the saints of God can communicate their ideas, and investigate the promises of God. I have been disgusted with every Advent paper, since the passing of the time, in 1844; for they have all become denominational and sectarian; and though their columns more or less have manifested the sniting spirit. See Matt. 24: 45. Party seems to be the object. To build up a sect, and 'make us a

name,' is the whole drive. This building up of party and sect under a name, is what has brought in all the confusion which is now manifested among those who profess to be God's people, throughout the world. It is the very foundation of Babylon. See Gen. 11: 4, 9. And every sect that is organized, so as to be recognized by the law of the land, is only adding one more member to the great family.

The organization of which Paul speaks, in 1st Cor. 12th chap., is all sufficient. There is nothing human in that organization. See 13th verse. 'But now hath God set the members every one of them in the body, as it hath pleased him;' and 'the Bible alone,' is an all sufficient rule for our faith and practice. 2d Tim. 3: 15-17. I feel perfectly satisfied with God's arrangement of this matter.

Now let me here give a little of my experience among the Advent people. I was a believer in the soon coming of the Lord, in 1843. But having emigrated from the East, and settled in the West, where there were not many believers in the doctrine of the Advent in 1843, I escaped the fanaticism through which the Adventists passed in the East, for which I feel thankful. In the Fall of 1850, I heard on the subject of the Law of God, or 'Ten Commandments.' I investigated and embraced the Commandments of God; and I still hold them to be 'holy, just, and good.' In 1851 I identified myself with the people called the 'Review Adventists,' and remained with them until something less than two years ago, altho' I knew they held, and taught some views which did not harmonize with the Bible. Yet they adhered strictly to the commandments of God, which I loved; and thought them to be the nearest right of any people I could find. They professed to have the gifts of the Spirit among them, which I have ever been a believer in. But I have long since found that all the gifts of the Spirit which they have among them, are the Visions of Elen G. White; and then I have investigated with candor, in hope to become settled in the belief that the 'Visions' were a revelation from God. But the more I investigated them, and compared them with the Bible, the less confidence I have had in them; and I have become perfectly satisfied that God has nothing to do with them, and I believe the time will come when the candid will know it. But notwithstanding my want of confidence in the 'Visions,' perhaps I should have been with that people yet, had it not been for their making faith in the 'Visions' a test of Christian fellowship; and the organization which they, as a people, have gone into, which I could not believe was right, for the Bible does not teach it, but it is a doctrine of human origin.

I feel certain you will have the hearty cooperation of some in Wisconsin, who will not only contribute to the support of your paper, but also mater for its columns. I hope it will receive support sufficient to enlarge its dimensions soon.

Your Brother, in hope of the Kingdom

W. PHELPS.

'Try the spirits whether they are of God.' 1 John 4: 1.

We think in order to try anything in order to ascertain its correctness, there must be some standard to try it by. It is so in all worldly things. Weights and measures would be of little use, were there no lawful standard to try them by. The man engaged in trade, must have all his weights and measures come up to the standard prescribed by law, and all is right.

Well, now we have a standard to try spirits by; a holy and just Law, given us from above. Let us apply this standard in all cases. But if we try modern Spiritualism, with all its rappings, table turning and tying, by this standard, we shall find it comes short, far short, of the rules that are given to try them by.

Let us see what the Standard says. Eph. 5: 6, 'Let no man deceive you with vain words: for because of these things cometh the wrath of God on the children of disobedience.' There is danger then of being deceived. So thought the great Apostle. Let us see how we may be deceived by these 'false prophets that have gone out into the world.'

A's family is sick. He is striving for 'the faith once delivered to the saints,' and would obey in all things.' Accordingly he sends for the elders of the church, as directed by the Apostle James. But they are not healed in 'the twinkling of an eye,' as some supposed they would be; and they cry out, 'Now Mr A., you see all you have done is a failure. Now let us try. We can heal the sick, open the eyes of the blind, and make the deaf hear. Now you cannot be a good Christian, and let your family lay here sick, when the means of relief is at hand, and offered free. Just say the word, and we will come and heal all your family, and make them well.'

'Well we have a great standard to try all things. If you walk according to that, we will admit you. Do you believe the Bible?'

'O yes, to be sure we believe the Bible.'

'Do you believe in the personal, and soon coming of Christ to set up his Kingdom on Earth?'

'O yes, we believe all the great doctrines of the Bible, especially the gifts of the Spirit, but more particularly in the gift of healing the sick.'

'Well, we have one more rule to try you by. How do you proceed in healing the sick?'

'Well, Mr. A., we do not do just as you do. But you see your trial has proved a failure. We proceed on scientific principles. First by magnetic, then by electric influence, we bring about an equilibrium, and the patient is well.'

'I think' says Mr. A., 'this looks a good deal like Spiritualism.'

'Well, we believe in Bible Spiritualism. This rapping and knocking Spiritualism is of the Devil. We have nothing to do with that. We believe the Lord does the work. Now Mr. A., are you satisfied?'

'Not exactly yet. Jesus says these signs shall follow them that believe, * * * they' (See fourth page.)

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The Spiritualists are building a splendid church, at Breedsville, in this County. With the ablest statesmen, and the mightiest presidents, kings, and emperors, constantly joining its ranks, who dare say that this delusion is dying out? It will never ‘die out’ until it meets its final doom in the ‘battle of that great day of God ALMIGHTY.’ See Rev. 16: 13, 14.

The ‘Horn’ will hereafter be polished REGULARLY. Send on the NAMES, and the DUES.

We learn from the ‘Crisis,’ that Eld. J. V. HINES has been solicited to remove to some point in the West, and make the ‘VOICE OF THE PROPHETS’ a weekly, instead of a quarterly paper. Success to Br. H. wherever he goes, and to the ‘Voice’ wherever published.

Thanks to Br. JOHN R. KELLY for help in time of need.

‘THE WORLD’S CRISIS, AND SECOND ADVENT MESSENGER,’ is a large and beautifully printed weekly, containing 28 columns of choice reading, interesting to every Advent believer. It is edited by Eld. MILES GRANT, assisted by H. L. HASTINGS, D. T. TAYLOR, and H. F. CARPENTER.

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THE LATE CONFERENCE.

The General Conference in Alamo will be remembered with pleasure, by all God’s children who were present, until all scenes and transactions in this ‘sin-cursed world,’ are forgotten in the raptures of that blissful meeting of the immortalized millions in the Kingdom of God.

All hearts were cheered by glad tidings from the West brought by Eld. W. PHELPS, of Wisconsin. He brought none of the ‘smiting spirit’ with him; we trust he found none here, and we know he carried none home with him, for he told us so. He is now doubtless laboring for union among all who are endeavoring to keep ALL the Commandments of God, untrammelled by any sectarian organization.

Discourses were delivered by Eld. JOHN FABUN; Eld. JAMES WATKINS; Eld. WATTEMAN PHELPS; Eld. W. B. DAVIS; and Eld. GILBERT CRANMER.

The social meetings showed that the brethren are awake to their higher interests.

On Sabbath, Br. Cranmer buried five believers, in baptism. Being slain ‘by the Law,’ they were not, like many, BURIED ALIVE; but they AROSE ‘to walk in NEWNESS OF LIFE,’ until they in the resurrection morning are permitted, ‘in newness of life’ to walk the golden streets of the City of God.

The Lord’s Supper, and washing feet were attended to on First-day eve.

At the ‘business meeting,’ First-day morning, some funds were raised, and more subscribed, to free the Church from debt. Resolutions declaring ourselves opposed to all sectarian, and party spirit; and inviting HONEST enquirers after truth to exchange views, through the columns of the ‘HOPE: not for debate, but as a means of investi-

gating subjects, in the light of God’s Word, were passed, without a dissenting voice.

‘We’ll not bind a brother’s conscience,

This alone to God is free,

Nor contend with one another,

But in CHRIST UNITED BE:

Here’s the WORD, the grand CRITERION!

This shall ALL our doctrines prove,

CHRIST the CENTRE of our union,

And the BOND is CHRISTIAN LOVE!

A resolution, expressing as well as our feeble language could, the sympathy we feel for all who have enlisted in the world-hated cause of our blessed Master, was sent by the Conference, through Br PHELPS, to the scattered flock beyond the Lake.

May God soon send the ‘LATTER RAIN,’ to unite his people, and RIPEN UP the WHEAT for the last great harvest! Brethren, may we all so live that we may be among those who shall receive the glorious benefits of this more than Pentecostal shower. FATHER send ELIJAH, and the LATTER RAIN, and O! make ready a people, who like Elijah and Enoch of old shall be fit to be translated into the Kingdom of God!

Brethren, can we, poor short sighted mortals, as we are, comprehend the grandeur of the scenes that are about to be exhibited to the view of a terror-stricken world! Is not the growing power of the rising Anti-Christ, already felt in the Earth? Is not the ‘two-horned beast,’ exercising ‘ALL the power of the first beast before him,’ about to be developed? Is not the message calling God’s people out of Babylon soon to go forth, ‘lighting up the earth’ with its glory? Are not the vale of Megiddon, ‘the battle of that great day of God Almighty,’ and a ‘lake of fire,’ as boundless as the deluge that washed a sin-cursed world in the days of Noah, just before us? And just beyond the fiery flood, are our robes, our crowns, the ‘pearly gates,’ the golden streets, ‘the tree of life,’ our JESUS, and our GOD!

In view of the astounding events, about to transpire, this question comes home with solemn force, Brethren, shall we ever again meet in conference, till Jesus comes? If so may God there manifest his presence, and display his power. Whether we do or not, may we all finally meet in a ‘general conference,’ in New Jerusalem!

‘Lord, send down thy heavenly powers,

And help us to ascend,

Where congregations ne’er break up,

And SABBATHS NEVER END!’

A BUNDLE OF APOLOGIES.

If there is any one thing we hate above all others, it is the necessity of making excuses. We had determined not to make any apology for the delay in getting out our present number. But the brethren here say we must.

When we went to Conference we left two pages of No. 3 locked in the chase, as the building we occupied, was to be moved during our absence. Sickness of the proprietor, and pressure of business, prevented the removal till after our return, and necessary repairs afterwards. We have done the best we could, working underevery discouragement. We are now in comfortable quarters, and hope never again to be under the necessity of apologising for delays.

We have several letters on hand, which we shall publish soon as possible. Our boy has not

had sufficient experience to set manuscript, and to instruct him, and be benefited by his labor, we are obliged to keep him at work on selected matter. Reader, bear with us and we hope never again to trouble you with excuses.

An interesting article from Br. Easton, in answer to some arguments recently brought forward in proof the inherent immortality of the soul, is laid over to make room for Br. Davison’s ‘Ages of Revelation.’

For the Hope.

The Ages of Revelation. No 1

It is a matter of positive revelation that God, who ‘hath made of one blood all nations of men for to dwell on all the face of the earth,—hath ALSO determined the times before appointed; and the bounds of their habitations.” Acts 17: 26. The word here rendered ‘times,’ is in Eph. 2: 7, and 3: 5, rendered ‘ages.’ Ages then, are of divine appointment, and the subjects of revelation, and their duration, of divine determination. They comprehend the prophetic times in which the events foretold by the prophets, are to be accomplished. At first both times and events, were but obscurely revealed. Col. 1: 26. But as times and events progressed, they were more and more unfolded, until God saw fit to shew unto his apostles, more fully the things and times of his own appointment.

The appointment of the weekly Sabbath at the beginning of time, was intended to shew that God intended a rest for man, as he himself rested from the works of creation. Such, we opine, is the import of Exod. 31: 13 “Speak thou also unto the children of Israel, saying, Verily my sabbaths shall ye keep; for it is a sign between me and you throughout your generations; that ye know that I am the Lord that doth sanctify you.” So also Ezk. 20: 12. Accordingly Isa. 56: 2, 8. God promises not only to Israel, but to MAN,—even to the stranger in Israel; and to the eunuchs, the most degraded of ancient menials, who shall take hold of his sabbath and keep it from polluting it, and keep his hand from doing any evil, “Even unto them will I give in my house and within my walls, a name better than of sons and of daughters. I will give them an everlasting name that shall not be cut off.”

This gives emphasis to our Savior’s declaration, Mark 2: 27, 28. “The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath day.” Not merely of the weekly return of the sabbath, but of that which it so eminently pre-figures—the great LORD’S DAY, in which all Jehovah’s purposes culminate in universal triumph. This was intimated likewise by Jehovah, when he swore in his wrath that rebellious Israel should not enter into his rest. Ps. 95: 11. This is the climax of the Apostle’s argument, Heb. 3d & 4th chaps, Gen. 15. The Lord by oath promised to Abram and his seed an everlasting rest in the land of Canaan; and Israel ought to have understood that the time would come, when they with Abraham, Isaac, and Jacob, would have eternal life in that land; so Moses understood it, for he said; Deut. 11: 21, “The Lord swore unto your fathers to give them AS THE DAYS OF HEAVEN UPON THE EARTH.” But their minds were blinded, and they perished in their unbelief.

The purpose of God however stands good,

and, to the children of faith, the promise will yet be fulfilled; for God hath said, Ps. 132: 13, 14, "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it."

We have other scriptural reasons to give for regarding the weekly sabbath as a type of God's Messianic rest, but a small paper requires short articles.

Disregarding all the quackery applied to the subject by determining the times past by eclipses, and other natural phenomena, we have applied ourselves to the testimonies and prophecies of revelation, to determine the times before appointed of God; and we are confident that we have discovered them.

From Adam to the deluge is given in A. M. Gen. ch. 5, the paternities of the first ten patriarchs of the sacred line, 1656

From the deluge to the death of Terah, or to the covenant with Abram, is given in the paternities of ten more. Gen. 10. 428

From the covenant with Abram to the exode of Israel from Egypt. Exod. 12; 40, 41, Acts 13: 20, Gal. 3; 17. 430

Sojourn in the Wilderness, Josh. 5: 12 40
but it is possible this is included in the period of the Judges.

The Judges of Israel is according to Paul, Acts 13; 19, 20, 450

Samuel to Saul, I Samuel 7: 2, 5, 15. 40
From Saul to the captivity of Manaseh, II. Kings, 24; 10, 15. See also Ezk. 4: 5, 6 430

At this period of the world, 3474, or 3474 654 before A. D.; or if the six years Joshua was dividing the land be added to the time of the Judges, it is A. M. 3480
the seven times of Israel's afflictions began, as foretold by Moses, Levit., 26: 19, 28, which is 360 x 7, and makes 2520

To which add the one thousand years 6000 of Christ's reign with his saints, 1000
Rev. 20: 6, which is also the promised rest, and we have the prophetic week complete, 7000

"One day is with the Lord as a thousand years, and a thousand years as one day." II. Peter 3; 8. Norris, Ill. S. D.

After a trial of thirty-three years, says an English paper, Mormonism numbers some two hundred thousand followers.

A CHILD'S REBUKE.

The Albany correspondent of the Syracuse Courier gives this little instructive incident:

"The greatest rebuke I ever heard given for profane swearing was administered to a New Yorker by a little candy boy, at the Delavan House, yesterday. As several of us Syracusans were in conversaton together at the Delavan, an Albany boy, about seven years of age, came up to vend his candy. His intelligence and remarkable precociousness of manner attracted our attention, when a prominent New Yorker came up and said, 'Bub (with an oath,) if you will come home with me I'll educate you.'

The child looked up in the New Yorker's face with extreme contempt and replied.—

'Sir I would not go or live with any gentleman who uses profane language.'

The cutting rebuke drove the New Yorker from the room with a crimson face."

From the Crisis,
CHRISTIAN PERFECTION.

Bro. J. Carr, of South Albion, Me., wishes to know our views on the doctrine of christian perfection.

We can say with him, we "believe most firmly in being made free from sin, and enjoying holiness of heart." Jesus says, "Blessed are the pure in heart; for they shall see God." As sin constitutes the impurity in any one, it, follows that a pure heart has no sin within. John says, "If we confess our sins, and to CLEANSE us from ALL unrighteousness." When ALL is removed, we understand there is none left. Again, our Savior says, "Be ye therefore perfect, even as your Father in heaven is perfect."

But what constitutes christian perfection? We are not to be perfect Gods, or angels; but perfect MEN, perfect CHRISTIANS. Be as perfect in our SPHERE of action, as God is in his. What will make us perfect men?—Obeying ALL the commandments of the Lord, as fast as they are made known to us. Nothing short of this will answer. As the commandments are all given in love, for our good, of course there are none but what we can keep, by the help of the Lord, if we are so disposed. And when we OBEY the Lord perfectly, so far as we know his will, then we have perfect love, joy and peace. Then we are perfect CHRISTIANS, and have the full 'assurance' that we are the Lord's. All doubts are removed.

We are not required to be perfect in wisdom as is our heavenly Father, nor in power, or knowledge; but we are required to be perfect in patience, faith and love; to be perfectly honest and virtuous; in short, to be "free from sin." It is sometimes objected, that "when we become perfect, we cannot grow any more." We are not prepared to grow up into Christ till we are perfectly free from sin. Because a child is a perfect one, in all its physical developments, we do not conclude that it cannot grow any more; but the fact that it is perfect is a surety that it will grow to be a MAN. So, when we become free from sin, we are just prepared to begin to grow up into Christ; and we continue growing so long as we keep from iniquity.

From the Crisis.
WHERE IS OUR COUNTRY?

There is much said at this time about "our country." The war, the distress, the ruin in this nation, and its future prospect, is the theme of almost every tongue. Dear Brn. and Srs., WHERE IS OUR COUNTRY? Is it this nation, torn and bleeding at every pore? Is our country filled with war, bloodshed, perplexity, anguish and despair? I think not. Are we not pilgrims and strangers here? If so, this cannot be our country. Our citizenship must be somewhere else. We are looking for an inheritance that is to come.

I heard one not long since speaking in somewhat bitter terms of certain classes of men who, he thought, had been instrumental in getting up this war. I told him I was afraid he cherished hard feelings. "I do," said he, "why shouldn't I? they have ruined my country." They have not ruined our country, thank God! they never can; it is beyond their reach. Nothing that hurts or distroys can enter there. All the politicians, demagogues and officeseekers in creation, cannot disturb for a moment the peace of our father-land. All he blight and mildew and frost that blast the hopes of the husbandman here, cannot wither one single leaf on that ever-green shore. All the diseases that ravage this earth and out down the human family cannot pale one cheek in that sun-bright clime. And, better still, all the guns and implements of war Satan ever helped his subjects to invent, cannot destroy one life in that holy land.

Let the kings of earth rise up, let them come on with their armies and their navies, and munitions of war; let them search creation over for

victims; our country is still beyond their reach.

Between them and that there is a sea, red with devouring flames, through which they cannot pass. None can enter there who have not laid aside their weapons of war, and submitted to the gospel of peace. They may burn our buildings here; but there is "a house not made with hands," which flames cannot devour nor floods overflow.

They may take our lives here, and lay us low in the ground:—when "the voice of the archangel and the trump of God" shall sound, we'll rise again, and with a shout of victory take possession of our own land, purchased and redeemed with a Savior's blood. Cruel or careless hands may lay our children low; THERE we'll clasp them again in our arms, never more to part. Let us look up and rejoice: if we are Christ's we are Abraham's seed and heirs according to the promise, to an inheritance that is incorruptible, undefiled, and that fadeth not away.

B. P. FRENCH.

DIED.

In Hartford, on the 20th ult., Mrs. LUCY TAYLOR, wife of Ralph Taylor esq., in the 71st year of her age.

(The family of Mr. Taylor was among the early settlers of the country. In this dispensation, a large circle of relatives and friends mourn the loss of a faithful wife, a kind mother, and an esteemed and worthy citizen.) True Mortifier.

In Hartford, Sept. 27th, HERBERT, son of Mrs. Almira Taylor, aged two years and three months.

Through a mourners' sombre veil, we saw one pearly tear-drop fall, sparkling brilliantly in the beautiful sun-light, and could not help thinking how much more glorious the ransomed soul of little Herbert will appear, as his immortal robes glow in the soft mellow sun-light that gilds the 'ever-green mountains' in the 'Paradise of God.'

ELD. J. MARSH.—We learn that Eld. Joseph Marsh, formerly editor of the ADVENT MESSENGER is dead.

It is said that the preparations for the attack on Charleston cost one hundred and fifty millions of dollars! The fight lasted but half an hour, or at the rate of five millions of dollars per minute!

Songs of Zion. No 3.

SELECTED BY BR. HALLET GREENMAN.

My brethren, farewell! I now do you tell,
I'm sorry to leave you, I love you so well;
But I shortly must go, but where, I don't know;
Wherever I'm station'd, the trumpet to blow.

Strange people I'll find, I hope they'll prove kind
No changes of places shall alter my mind;
Wherever I be, I'll still pray for thee
And you my dear brethren, the same do for me.

In this world we toil and labor a while,
But labor seems pleasant when Jesus doth smile;
And when I am done, I hope to get home,
Where Jesus sits smiling, and he bids me come.

Poor sinners, adieu! I'm sorry for you;
If you die unconverted, Oh! what will you do?
What horror will seize, what dread and amaze,
When the earth and the sea shall catch in a blaze!

Poor mourners, adieu! I am sorry for you
Your hearts fill'd with anguish, Oh, what will
you do!

If I meet you no more, till the trumpet shall
roar;

May we all meet in glory where parting's no more.
And when Christ shall come, to call us all home,
We'll reach the blest region where grief cannot
come!

I am anxious to go, from sorrow and wee
For the hope of bright glory, I'll leave all below.

Letter from Eld. E. S. SHEFFIELD, and others in the West in our next.

shall lay hands on the sick, and they shall recover.' I see you do not come up to the rule."

"O, to be sure, we believe in 'laying on hands'; more so than you do. We 'rub' and 'pat' the sick, from head to foot. So you see we follow the directions in Mark, 'to the very letter.'"

"But James says, send for the elders." Are you an elder?"

"Well Mr. A., we do not understand things just as you do."

Now we do understand the 'Standard' to try spirits by, to say 'they shall lay hands on the sick,' and the promise is, 'they shall recover.' Again the duty of the sick or afflicted children of God, is to 'send for the elders of the church,' not for the doctor; not for Mesmerisers, to magnetize the sick. But it is the duty of the elders to anoint the sick with oil, 'in the name of the Lord,' and ask God, 'in the name of Christ,' to do these things for them. And the promise is, 'the prayer of faith shall save the sick, and the Lord shall raise him up,' or make him well.

So Mr. Spiritualist, I see you do not come up to the 'standard' given us by God, to try spirits by. You are 'weighed in the balance, and found wanting.' The Standard tells us not to 'give heed to seducing spirits, and doctrine of devils.' But 'try the spirits whether they are of God.' We cannot receive your services. We remember that Saul died for just such a transgression, 'he and his sons.' 1st Chron., 10: 13. As those spirits who now work through Mesmerism, and human science, are the same as the 'familiar spirits' of those days, we think the result will be the same to all who consult them, as long as "the wages of SIN IS DEATH."

JOHN REED

Otsego, Sept., 1863.

The Midnight Cry.

BY JAMES WATKINS.

"Behold the bridegroom cometh; go ye out to meet him." Matt. 25: 6.

This parable was set forth by our blessed Lord. I understand that the Bible is given in four different styles of language; parabolic, symbolic, in types or shadows, and in a literal sense. That that is given in a literal sense should be understood literally, that is to mean just what it says.

Another part, given in types or shadows, shadowing forth the good things of the Gospel. Heb. 10: 1, 'For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect.' Then the law of Moses was a shadow.

Another part in symbols, as in Dan. 7th chap. 'I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.' (vs. 2, 3). In the 17th verse Daniel was informed that these great beasts are four kings, or kingdoms, 'which shall arise out of the earth.'

Parabolic language is comparing temporal things with spiritual things, as you will find in Matt. 13: 32, 33. 'Now learn a parable of the fig tree. When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.' That is

he signs of Christ's coming.

Jesus says in the beginning of the 25th chapter, 'Then shall the kingdom of heaven be likened,' or compared, 'unto ten virgins which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps.' The question arises, 'When did these virgins go forth to meet the bridegroom?' Answer, in the year 1844. William Miller, with certain others, had learned that certain figures, starting from certain dates, would end in 1844. The figures they used were the 2300 days of Daniel, 8: 14, starting from the restoration of Jerusalem, 457 years before Christ. They supposed that Jesus was coming, or in other words, the world was coming to an end. They preached, or proclaimed it loud and long. They left their work-shops and farms, and ministers left the churches, and joined together to sound the notes of warning to a wicked world, to prepare, for Jesus was coming in 1844. I understand that this was the very point of time Jesus alluded to, in the 25th chapter of Matt. 'Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.' And five of them were wise and five of them foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.' The bridegroom in this text, means Christ. Prior to 1843 and '44 they went out to meet Christ. The lamp they carried was the Bible. David says 'the word of the Lord is a lamp to our feet and a light to our path.' Psalm 119: 105. The vessel is the person himself. 'If a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work.' 2d Timothy, 2: 21. Also 1st Thess. 4: 4. 'That every one of you should know how to possess his vessel in sanctification and honor.' The oil that was to be in the vessel is faith. Gal. 5: 6. 'In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.' Love is the fire that makes the oil burn.

Seeing that Jesus has not come, where are we now? That is the question. I can tell you brethren, friends and neighbors, where we are. We are in the tarrying time, and slumbering and sleeping time, according to Matt. 25: 5.

Now the next we shall take into consideration, is the 'Midnight Cry.' The 'Midnight Cry' is yet in the future, not very far distant from this. It is just about to open. Now let us find the figures that will constitute the 'midnight cry,' which is about to be preached to the people of God.

Now then let us go to Dan. 12: 11, 'And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days.' Jesus has reference to the same in Matt. 24: 15, 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (which was said of him understand.)'

In the first place we want to show you what, and when the abomination made desolate. I understand Jerusalem was what was made desolate. Turn if you please to St. Luke, 21: 20. 'And

when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.' From this text we find that the desolation referred to, is the desolation of Jerusalem. This took place about 36 years after the crucifixion of Christ, by the Roman army under Titus. According to Luke 19: 43; Jesus says, 'For the days will come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.' We learn from history, that the Roman army built a wall around the city, and shut them in on every side, and placed garrisons of soldiers all around the city to keep them from getting out, and the famine commenced sorely upon the Jews, so that they died by fifties, by hundreds, and by thousands, in such a manner that the living were not able to bury them. The famine began to widen its progress. Upper rooms were filled with women and children, dying with famine. The streets lay covered with dead bodies. Titus walking through the city, saw the dead lying, and called God to witness that he was not the cause of this evil. This dreadful scene was prophesied of by Daniel the Prophet. Dan. 9: 26 'And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.' Also Jesus says, Matt. 24: 2, 'that there shall no one stone be left upon another that shall not be thrown down.' We see that Jerusalem was laid level with the ground. How long was it to be trodden down? Jesus says, Luke 21: 24 'until the times of the Gentiles be fulfilled.' Also Rev. 11: 2, 'But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.' These 42 months, I understand to be prophetic time. 42 months, at 30 days to the month, is equal to 1260 days or years, one day standing for a year. The abomination was the government, from the fact the Roman government, or abomination, made Jerusalem desolate. The Papal government was called the abomination. Rev. 17: 5, 'And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.' Now we want to know when this abomination was 'set up,' or as Jesus says was 'standing in the holy place.'

But in the first place, What is the 'holy place'? I understand it to be the Church, which is called the temple. Turn to 1st Cor. 3: 16, 17. 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' Also 2d Cor., 6: 16, 'And what agreement hath the temple of God with idols? for ye are the temple of the living God.' Also, Eph. 2: 21, 'In whom all the building fitly framed together groweth unto a holy temple in the Lord.'

To be concluded.

"Numbers are no more,
That we might be found,
But few were saved in Noah's Ark,
And many millions drowned."