

THE HOPE OF ISRAEL.

Vol. I

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No. 10

For the Hope.

TOO UNPOPULAR.

BY E. S. SHEFFIELD.

- When we present God's Word all true,
The holy law and prophets too,
Mankind then say this will not do!
Some is too old, the rest too new.
It all is too unpopular.
- If we but urge the Ten Commands,
Just as they came from God's own hands,
The Fourth they claim for Jewish bands,
Tho' it was for all times and lands.
The Sabbath's too unpopular.
- And then we tell them now to look,
At signs recorded in God's Book
Fulfilled quite plain; but they're forsook,
And Satan's lies long since were took.
As truth was too unpopular.
- But, Brethren, let us all unite,
To praise the Lord with all our might,
For all these truths which shine so bright,
That for God's people are true light,
Tho' they are quite unpopular.
- Then, Brethren dear, be of good cheer,
For Christ our Lord will soon appear;
Let men and devils rage and sneer,
Should all unite we need not fear,
Tho' we become unpopular.
- When Christ shall come we hope to be,
From death, and sin, and sorrow free,
We then the Savior's face shall see,
He'll say, I'm not ashamed of thee,
Tho, thou has been unpopular.
Leicester, Wisconsin.

For the Hope.

COVENANT ORGANIZATION.

Dear Brother DILLE:—In answer to the question I find in No. 8 of the 'Hope,' 'Is the Church in Casco organized under 'the old covenant,' 'the new covenant,' or 'A' new covenant?' I would first say—I have always been in favor of a covenant organization.

But have we a precedent in the Word of God for this practice? Just turn if you please, to II. Chron., 34: 29, and there you find a covenant made before the Lord, by Josiah. And all the people of God were required to stand to, or obey that covenant. At the 31st verse we learn what that covenant was. It was "to walk after the Lord, to keep his commandments, and his testimonies, and his statutes, with all the heart and with all the soul." This you will readily see was not the old covenant, for that the king caused to be read in their ears, from the book found in the house of the Lord. Neither is it the 'new covenant,' for that God writes on the heart. But, it is a covenant voluntarily entered into by God's children, that they will keep all the commandments of God and the faith of Jesus, under the Gospel.

Question:—Is such a covenant among the children of God right?

Just look at the 1st and 2d verses of this 34th chapter, and you discover it is right. That it is a straight forward course, inclining neither to the right hand nor to the left: for it is said that 'Josiah did that which was right in the sight of the Lord.' See also, II. Kings, 25: 3. Now, if it was wrong for the people of God to covenant together that they would renounce the world, together with the doctrines and teachings of men; that they would keep the commandments of God, his statutes and his laws; then, surely the Word is at fault, for it says, 'Josiah did that which was right in the sight of the Lord;' and I believe the 'Word is truth.'

But once more. Nehemiah set the same example to the people of God, in the 9th chapter, and 38th verse. Yea, they go still farther, and write the covenant, and seal it with their seals.

Now we believe God's house to be a house of order; that where there is no order, there must be confusion, and such confusion as will prevent God's people working as they should.

'Work what?' says the objector.

Just turn to II. Peter, 1: 5. "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Here are some of the works God's children have to perform. But, if I say to my brother, I will, by the grace of God perform this, I have made a covenant with my brother, before the Lord, and I am bound to perform it. Who will go with me in such a covenant? May God impress it upon our minds that the above rule is the one by which we must all work, if we ever enter the kingdom.

I would just say to the brethren and sisters scattered abroad, that I believe the little church in Casco stand in the strength of Elijah's God. That they are striving to build upon the foundation of 'the apostles and prophets, Jesus Christ himself being the chief corner stone.' That if faithful, they will prevail, and overcome. They have no 'temperance pledge,' but the one written above. (Add to 'your knowledge, temperance.') They have no creed but the 'Bible'; they have no church book but 'the Lamb's Book of Life'; they have no church clerk but the recording angel above. We left the church at Casco, two weeks after the organization. And so far as I know, up to that time there had not been one word written, either of a covenant, or the name of any one of the church at Casco.

EXPLANATION.—There is a written covenant in circulation, that was written nearly three weeks after the organization, for the benefit of, and at the request of, a sister in the church.

May the Lord be with the dear Brethren and Sisters in Casco. May he by his grace, help us all to do his will, that we may be overcomers, and at last meet in his Kingdom.

Alamo, Feb. 28, 1864.

JOHN REED

—Our question has called Br. Reed out on the subject of 'Organization.' And we are glad

of it. We do not disapprove of the organization at Casco, as he represents it. But we do contend that if God has failed to lay down rules for the government of his Church, then he alone is responsible for the confusion that exists among those who, with honest hearts, are trying to serve him. Believing the Bible does, however, give us all necessary rules for the organization and government of the church, we are utterly opposed to any covenant that comprehends more or less than "the whole duty of man," as revealed in the Old and New Testaments. This is included of course, in "the commandments of God and the faith of Jesus."

We are also happy to add the following news, received by letter from Casco:—

"There seems to be a deeper feeling of love for each other, among the brethren than there had been for some time. They seem to be impressed with the idea that each person must work out his own salvation. And my prayer to God is, that we may be united as one. That we may seek each others good, and the good of all around us, and live out all we profess; that we may grow in grace, and in the knowledge of the truth as it is in Jesus Christ our Lord."

FROM BRO. CAVINESS.

DEAR BRETHREN:—I feel like writing you a few lines, for I feel an interest in your welfare, and know you have somewhat to undergo, in trying to sustain the Bible truth. That God may help you in advocating the principles so much neglected by others, is my prayer. For all our obedience to our God, in keeping his commandments. But, as the Apostle has said, "they are lovers of pleasure, more than lovers of God. But alas! Every knee shall bow, and every tongue shall confess." It appears to me that all men are thinking of the present, and not of the future. There are very few exceptions. And they scarcely think of the judgements of God that hang over them, ready to be poured upon them that obey not the gospel of our Lord Jesus Christ.

But the pleasures of life must pass with a few fleeting years. Soon all must fall helplessly into the hands of the Almighty, doomed to feel his wrath, and beyond the reach of mercy! I think we had better let the pleasures of life go, and seek an inheritance in the kingdom of God. We need not think of enjoying the pleasures of this life, if we are servants of the Most High. But let them go! Our joys will be in the world to come. Then let us take up the cross, be valiant soldiers, and fight without fear until our captain comes. I claim an interest in your prayers, and hope to meet you in the Kingdom.

Yours truly,
Fairfield, Iowa.

R. E. CAVINESS.

Brethren we shall keep plenty of Hymn Books on hand. Price 45cts. We pre-pay the postage. Send on your orders.

—We would say to the Brethren in the West, that we shall earnestly urge the necessity of sending one or two ministers into Iowa next Summer. We intend to lay the matter before the coming conference, and don't mean to take 'no' for an answer. Can't one or two brethren from Fairfield be with us on the 15th?

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H. S. DILLE, Editor.
GILBERT CRANMER, JOHN REED,
Corresponding Editors.

The Conference.

Will be held at Brandwine Corners, near this place, FRIDAY, APRIL 18th 1864, and continue over Sabbath and First-day. Rally! Brethren, and pray God may grant us a heavenly meeting. Br. Waterman Phelps, Br S. Davison, Br N. Perry; Br E. N. Fuller Br V. M. Gray, you are each earnestly solicited to come, and as many as you can get to come with you.

The Elders will get together early on Friday, to talk over, and settle any difference of opinion that may exist. Brethren, come, and, sure as you are Christians, we will form a union; firm, sacred, and never to be broken.
Come by M. C. R. R. to Paw Paw. Write, and we will meet you there.

Brethren, Let's hire a good man to work Br. Cranmer's farm, and send the 'old soldier' to Iowa, this Spring.

After the first side of our paper was printed, and part of the other in type, communications were received from Bro's Cranmer, Phelps, Southwick and others. Have patience brethren.

In our appeal to the watchmen, we hope no one brother will think we mean to reproach him, to the exclusion of all the others. No! no! We have all been too slothful. The brethren know the author of that article has been guilty of the same thing. He sees the necessity of waking up. Let us gird on the armor, unfurl our banner, fight for the crown, and march in triumph to the 'Eden of Love.'

WATCHMEN, WHERE ARE YOU?

BRETHREN:—If there ever was a time when God's ministers should be wide awake, that time is now. A sentinel in the armies of earth is not permitted to slumber on his post; and, how much more, is it necessary that sentries in the armies of heaven should be vigilant! Time is short! Probation's door is about to close! Jesus is coming! The darkness sun proclaimed it on the 10th day of May, 1780. The falling stars proclaimed it, on the 13th day of November 1833. The perilous times of the last days, proclaim it in thunder tones. But all are too deaf to hear it. Watchmen, look at the signs! Are not men lovers of their own selves? Were men ever more covetous, than now? Were there ever greater boasters than in this boasted age of progress? Were men ever more proud than they are to day? Were there ever such blasphemers as now? 'Unthankfulness' and 'unholiness' was there ever more? Go on through this list of perils, O thou servant of the Most High. Read them. 'Without natural affection, true breakers, false accusers, incontinent, fierce suspicious of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.' Here, truly brethren, are the perils of the the last days! And Watchmen where are you? Are you warning men against these evils? or are you lost in the wilder-

ness of idle speculation? While 'evil men and wicked men are waxing worse and worse,' are you by a well ordered life and a godly conversation, waxing better and better? Are you a living pattern for the church, (which is the light of the world,) to walk by?

Again, 'the spirits of devils, working miracles; the marshalling of the mightiest armies that were ever assembled upon earth; the gigantic preparations that are being made for war in every land; all proclaim that 'the battle of that great day of God Almighty' is just at hand. This is being brought about by these 'spirits of devils, who are the constant and confidential advisers of the kings of the earth.' This mighty influence, (once the despised Rochester knockings,) now controls the destinies of nations! Not only so, its snake-like influence, like that of the 'old serpent' in Eden, invades the 'domestic' circle and by its poisonous breath is sowing the seeds of unbelief and eternal death, in every neighborhood. No one is free from danger. Your children, neighbors and friends, are liable to be unwittingly brought under its control. Satan's emissaries are at work by day and night. Lectures are given in the light, and circles are held in the dark. And while the hosts of hell are thus busily at work, we enquire again, Watchmen, servants of JEHOVAH, where are you? You see the sword coming. Are you faithfully warning the people? Remember JEHOVAH has said, 'But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.' Ezk. 33: 6.

Watchmen in Michigan, hear! You know you have Bible truths that all the combined powers of earth and hell cannot overthrow. Unite your efforts, and lift up your voices together in defense of these truths. Quit speculating, and come back to the old Apostolic platform! Be content to preach 'Christ, and him crucified,' yet a little longer; faithfully warn the people of the perils of these last days; keep clear of those perils yourselves; remember the spirit of 'debate,' is one of the perils we are to shun; cease to strive about words to no profit; earnestly contend for the faith once delivered to the saints; and carry out, in all the acts of life, the practical teachings of the Bible! Let us do all this Brethren, and God will bless our labors. He will own and acknowledge us as his servants. Wait God's time on prophecies yet unfulfilled; and soon we will agree with regard to the meaning of every symbol. Cherish carefully what gifts there are in the Church; be sober; be earnest; be diligent; row, though it may seemingly be against wind and tide; and I prophecy that in less than one year we shall see the rosy tints that bespeak the brightest day that ever dawned upon God's people. Yea, Brethren I feel to thank God for glorious prospects just before us. Soon the little bands scattered throughout the West are to be united as one. It needs no prophetic eye to see this. God is soon again to speak. His church will hear. His ministers will go with the message that 'shall gather together his elect from the four winds, from one end of heaven to the other.'

But once more O, Watchman, What of the

the night. You say it is the midnight hour! Just the hour, if ever, when the watchmen should be wide awake. The church fast locked in the arms of sleep, in the very midst of the perils of the last days! And when we ask you, 'Watchman, What of the night,' you tantalize us with the answer, 'It's about midnight, and you are all asleep!' Suppose a sentinel in the armies of earth should return such an answer! The enemy in ambush is discovered. He sees another force moving across the open field to attack the camp of the slumbering hosts. He is asked, 'Watchman, What of the night?' 'O,' he replies, 'It's about midnight; and the boys in our camp are all fast asleep!' What punishment would such a watchman deserve? Do you realize that in case of danger it is the watchman's duty to wake the slumbering soldiers, and call them out, even at the midnight hour?

Watchmen, the church does awake under the sound of PRACTICAL PREACHING. It is just what they want. Give them these practical lessons, yet a little while, and soon they will be 'all of one heart and one mind.' The perils of the last days, as they are laid down on the Chart by Paul, will be safely passed; and as the 'glittering-ranks' of the royal army cross over Jordan, the voice of the KING OF KINGS will be heard proclaiming to each true watchman of Israel, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!'

BEWARE!

BRETHREN:—You are told that you can be good members of the S. D. Advent Church, and not believe in Ellen G. White's visions. You are urged to let the visions go; to fall into their ranks, and be one with them. But, one of two things is true. Those 'visions' are from God, or from the Devil. There is no middle ground that we can take. If they are from God, they are his 'Words,' and his word he has magnified above all his name. See Ps. 89: 2. If they are God's word, they are immutable as the throne of Jehovah; and no more to be set aside, changed, or abrogated, than the laws that govern the universe. And no one who claims to believe them, has a right to say that we can reject God's word, or any part of it, with impunity. If they are from the Devil, we certainly don't want to belong to a people who are led by him. Let us investigate with candor; but don't be overcome by the wiles of Satan. The perils of the last days thicken around us! O, we beseech you in God's name, take heed that ye be not deceived!

FROM BRO. SHEPHERD.

DEAR BROTHER DILLE:—"The little bit of a paper with a tremendous big title" has come to hand, and to me it was a welcome visitor. And I presume it was to others, as the enquiries why it did not come, had become quite frequent of late.

But while I am glad to see the paper again, and hope it will be supported and continued, I do not expect I shall endorse all the views it will contain, altho' I am glad of the opportunity to read them, thereby obtaining the views of others; neither do I expect others will look at

things in the same light as myself. But one thing I read in the little paper I think I can endorse, at least. That is to strive to see how far near we can agree, rather than to see how much we can disagree. But, if we do find a difference of opinion existing amongst us, we need not disagree so long as we carry out the principles unanimously adopted at the conference, held here last Spring, which reads as follows:—"Resolved, that character, and not opinion, is the proper test of Christian fellowship." When we denounce a person because of difference of opinion only, it seems to me we then manifest the same spirit that actuated men when they bound men and women to the stake, placed logs around, and then set fire to the same. Surely, when we make opinion a test of fellowship, we must have forgotten the reasoning and question of the Apostle Paul, in Rom. 14th. "Him that is weak in faith receive ye." Then some will have more faith than others. Now as faith is the confidence of things hoped for, the evidence of things not seen, it seems quite easy to understand why the faith of some should be stronger than others; as all persons are not endowed with the same degrees of reasoning faculties, even so, all do not get the evidence of things not seen, in the same degree of clearness. Again, verse 4. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Ver. 10. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgement seat of Christ." Ver. 14. "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."

Dear Brethren, herein we agree, that we shall soon stand before the judgement seat of Christ; and while we do not all have the same faith that the intervening space can be measured by definite months or years, we believe it is now nigh at hand; that we are living in the time of which the Apostle said, "the Spirit speaketh expressly, when some should depart from the faith, giving heed to seducing spirits, and doctrine of devils." That there are seducing spirits in the world, I think is a self-evident fact, when we look at Spiritualism, and that it has seduced many by representing to be the spirits of departed friends. And through its influence, some have already departed from the faith.

That we are also living in the time definitely foretold by the Apostle, when those deluded by the seducing spirits, would forbid to marry, and protest against the use of animal food, is also evident; as a paper was published at Jaynesville, Wis., in 1856, devoted principally to advocating Vegetarianism. The publishers claimed the Apostle Paul was a vegetarian, his prediction, referred to above, to the contrary notwithstanding. The same paper was afterward removed to Ceresco, Fox Dulac Co., Wis., and became the organ of the free-love Spiritualists in that place; and as such denounced the institution of marriage. Of its history since that time I am not informed. At that time it was called the "Wisconsin Home." The first number contained an article quite significant, with the heading "OUR RELIGION," in which was the following:

"The Ten Commandments form the only

true basis of all true religion. Yet how few do we find thereon. Over six hundred flimsy platforms and side issues are proped up all around them, by as many different sects. The Ten Commandments form a platform broad enough for all to rest upon with perfect safety that can over-ride their pre-conceived opinions, prejudices, selfishness and superstition."

I wrote to the editors, aprobatng the foregoing article, and told them if they observed the first day of the week as the Sabbath, they were on a side issue with the six hundred, as the command respecting the Sabbath claims that it be on the Seventh day. I also requested a full investigation of the subject, which in a private note they declined, saying they did not want to engage in a religious controversy in the paper, simply stating in the next issue "E. S. S. of Fort Atkinson claims the seventh day rather than the first, is the proper day to be observed as the Sabbath."

Besides these delusions of the seducing spirits of the last days having their fulfilment in our day, the Apostle has enumerated a long catalogue of evils to be developed by man in his corrupt nature in the last days. After looking them over, we come to the conclusion as unavoidable, that we are living in what Paul calls the 'perilous times' of 'the last days.' When men should be lovers of pleasure, more than lovers of God. 'Having a form of godliness, but denying the power thereof.' Peter's testimony about 'mockers in the last days,' is to the same point. Then Jude tells us that the apostles had told of these things, vs. 17. "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how they told you there should be mockers in the last times, who should walk after their own ungodly lusts." This is the united testimony of the Apostles respecting the times prior to the coming of the Redeemer; while most all the sects of the present day are proclaiming that man is continually progressing, and rapidly too, toward perfection, and that it will shortly be attained. Some teachers are even claiming that this present evil war in this nation is the battle of Armagedon, and at its close Justice and Right will rule the earth, being the result of Republican institutions. Thus we see the difference between Divine and human testimony.

Your brother, waiting for the Kingdom of God.

E. S. SHEFFIELD.

Leicester, Wisconsin.

FROM BRO. JOHN FABUN.

DEAR BROTHER DILLE:—I thought I would write a few lines, to let the brethren know where I stand in regard to my faith: as some of them think I believe in the "Age to Come," because I believe that God raised up Christ to sit upon the throne of his father David; and because I believe that God spake by the mouth of the Prophet, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." (Amos 9: 11.) And because I believe that Jerusalem will be rebuilt; and that "the glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." Hag. 2: 9.

Now Brethren, I have stated my position; and now for the proof. And for a starting point we will read Zech. 14: 6, 7. "And it shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening time it shall be light." II. Peter 3: 2. "That ye may be mindful of the words spoken before by the holy prophets, and the commandment of us the apos-

les of the Lord and Savior." Vs. 8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Vs. 9. "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us, not willing that any should perish but that all should come to repentance." The Lord does nothing but he revealeth it to his servants the prophets; and there is no prophecy of the scripture of any private interpretation. But we must take hold of it understandingly. Christ told us to 'search the scriptures;' and he told us to watch, as well as pray. And so we must not pick up one theory, and run it against every other truth in God's Word. Acts, 3: 20, 21 "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." I expect some by this time would like to know if I believe in the 'Age to Come.' I would answer I do; but, there is a great deal to do before we get into it, and we must be prepared for it.

Now, let us return to Zech. 14: 1 to 9. 'Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle.' Now, has this ever been done? I answer No; nor won't be until right at the close of the Gentile rule. Then we who believe in the 'age to come,' can lift up our heads and rejoice, 'having the promise of the life that now is, and that which is to come.' The life that we now live 'by faith on the Son of God,' is a mortal life, and limited to three-score and ten years. But the life which is to come, is an immortal life, and will last forever. That is what I call the 'age to come.'

Christ says, 'If ye will be my disciple, deny yourself, and take up your cross and follow me.' By following Christ, we become his disciple: and by doing the will of his heavenly Father, we become his brother. And Paul says, 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise,' that God made to Abraham, of the whole land of Canaan, and of the 'city' which he sought while dwelling in tents and tabernacles, with Isaac and Jacob, heirs with him of the same inheritance: 'a city that hath foundations, whose maker and builder is God.' Christ said, 'I go to prepare a place for you, and I will come again and receive you to myself, that where I am, there ye may be also.' And, 'Behold I come quickly; and my reward is with me, to give to every man according as his work shall be.' Paul says, 'They are not all Israel that are of Israel.' But, 'a remnant shall be saved.' And again he says, 'all Israel shall be saved.' That is all the true Israel, 'in whom is no guile.' It matters not whether they have been Gentiles or Jews. If we have been 'made nigh by the blood of Christ,' we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of faith; and have a right, in the 'age to come,' to all the blessings that God ever promised to the literal seed.

Jesus says, Matt. 8: 11. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven;" vs 12, "but the children of the kingdom shall be cast into outer darkness." Away goes the literal and natural seed of Jacob, the uncircumcised Jews. They have no right in the kingdom of their father David. Through unbelief, they were 'broken off.' But the Gentiles, through faith and obedience were grafted in; and have a right in the 'age to come,' to the kingdom. For, 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.' And Christ will be their king when he sits on 'the throne of his father David, to order it, and to establish with judgement and with justice forever.

To be Continued.

PAY THE PRINTER WE NEED IT.

"MESMERISM."

It appears from certain articles lately published in the "ADVENT REVIEW AND SABBATH HERALD," that Elder Moses Hull, formerly a member of the "Seventh Day Adventist Association," whose headquarters are in Battle Creek, Mich., has apostatized from the peculiar system of theology advocated in the columns of the "Review and Herald," and has become a "Spiritualist." It also appears from the same paper, that in the estimation of the chief managers of that paper, Elder Hull did not thus fall into "the snare of the Devil" without being sufficiently warned of his danger. These warnings were given by Mrs. E. G. White, wife of the editor of the "Review and Herald," and if we can have confidence in the pretensions of Mrs. W. they were given her by an angel while she was "in vision." Among other things Mrs. W. says, "It was shown" her that "Br. Hull" was mesmerized.

Although I may not be considered by the advocates of modern visions, to be strictly orthodox on that point, I am nevertheless fully satisfied that with respect to what Mrs. White saw concerning Elder Hull as regards his being under the influence commonly called "MESMERISM," she saw it as it was. But the question very naturally occurs, where did he first catch this influence? Was it among 'spiritualists' or, had he associated with a class of people before he went among Spiritualists who not only foster Mesmerism among them, in one of its highest manifestations, viz: Clairvoyant vision seeing; but believe those visions to be directly from God, and what is seen to be given by "Angelic Communications?" We are fully convinced that Elder Hull was just as thoroughly mesmerized before he had any connection with spiritualism as he is now. Farther, we are satisfied that the very visions which were laid for the purpose of correcting Elder Hull's forward leanings toward spiritualism, and other evil things therein named, were nothing more or less than clairvoyant manifestations. There is no difference so far as the influence is concerned between Mrs. White's visions, and those of A. J. Davis. * * Their doctrines are different, but they are of the same spirit.

But why, you may ask, do you think that Mr. Davis and Mrs. White are both governed by the same influence? I answer, so far as I have been able to learn, the phenomena is precisely the same in both cases. They both voluntarily pass into an unnatural condition, and while in that condition hold communion as they say with spiritual beings. Mrs. White claims that her communications are from an angel. Mr. Davis claims that his are from spirits of dead human beings, who have become angels. The main difference seems to be this, Mrs. White does not believe the doctrine of "immortal human spirits," consequently she rejects Davis' theory of spiritual communications, and places herself as respects this particular thing in the same position of Ezekiel, Daniel, Paul and John.

It is true Mrs. W's claims are higher than those of Mr. Davis, for where D. admits that some of his communications are from bad spirits, and therefore not always perfectly correct, Mrs. W. claims that her communications come directly through the ministrations of an angel of God, and are therefore, in all respects INFALLIBLY correct.

It is not only true that the individuals, about whom we are writing, pass through the same unnatural exercises in coming into spiritual communion with absent spiritual beings, but it is also true that the most experienced practitioners of the "occult mysteries," describe the condition or state into which both D. and W. are thrown under, one of the higher states of clairvoyance.

One author describes this state as follows. He says, the three highest states of clairvoyance are, 1st. "Induced Mesmeric extasis or trance; 2d. "Spontaneous extasis;" and 3d. "Death." "The first of these is the state induced by mesmerism, in which visions are had, and intercourse held with the spirits of the dead." "The second, as its name indicates is nearly the same as the first, but in a higher degree, and entered into spontaneously, or without the agency of a mesmerizer." "The difference between the two seems to be this: Whatever occurs to, or is seen by, one in the INDUCED EXTASIS, is forgotten on the return of the normal state; while one in the SPONTANEOUS EXTASIS, or as it is, sometimes called the SUPERIOR STATE, recollects all on returning to the normal state."

All who are conversant with the phenomena of visions, as they are experienced by Mr. Davis and Mrs. White, will readily perceive that the last description meets their case precisely. In other words, their visions are nothing more or less than SPONTANEOUS EXTASIS, which is the highest state of clairvoyance. Now Mrs. White may be perfectly honest in supposing she is blest with angelic communications, and still be deceived with regard to the nature of her visions. Mr. Davis without any doubt, is just as honest as Mrs. White, and is affected by the same influence that produces Mrs. White's spiritual extasis, which she calls visions. It is urged, however, in vindication of Mrs. White's claims to supernatural or angelic manifestations, that "Joel's prophecy as explained and applied by Peter on the day of Pentecost," warrants us in expecting such manifestations throughout the Gospel dispensation.

Well suppose this is so, does this help Mrs. White's case? Mark—the prophecy reads, **YOUNG MEN** shall see visions. Now unless Mrs. White can prove that SHE is a **YOUNG MAN** in the Bible sense of that term, this text will do nothing toward proving her visions to be from God. It is argued however, that in the Gospel there is neither male nor female; therefore, whatever is said of young men will with equal propriety apply to young women; consequently it is concluded that what is said by the prophet concerning visions, applies equally to male and female. But there is another difficulty in the way. Mrs. White is not a **YOUNG WOMAN** even. She is so far advanced in years that according to the reading of her favorite text she ought to give up visions, and take up dreaming. **OLD MEN** (and women too, according to Mrs. White's rule of interpretation) are to **DREAM DREAMS**, not see visions. The visions belong exclusively to the **YOUNG**.

We remark, in concluding this point, that from all we know from personal observation and experience; from a knowledge of the so-called "occult mysteries," and the Word of God, it is perfectly evident that these visions are under that influence commonly called mesmerism. Now, as Elder Hull was in direct sympathy with Mrs. W. before he came in contact with spiritu-

alism, it is very evident that he was "mesmerized" before he went among spiritualists; and that in going among them, he did not go under a new influence: but as he stated publicly, he only changed as respects theory. Permit me to say to my brethren in New England, that the sympathizers with Mrs. White's visions are making a strenuous effort to spread their peculiar views in this part of the land: and our advice is to investigate their doctrines carefully, candidly, and in a christian manner; but be very cautious about getting "mesmerized." [Herald of Life.]

Lansing, Iowa, March 5th 1864.

Br. DILLE:—I have received No. 7 & 8 of your paper, the "Hope of Israel." I have read them over and over in order that I might get the views advocated in them, and I give my hearty approval of the doctrine they present. My companion and myself are all I know of in Lansing and vicinity, who regard God's holy Sabbath. We feel like holding on until a few more conflicts are past. Yours, hoping for a better resurrection. LUTHER L. TIFFANY.

Dear Brother DILLE:—I am still acting as agent for the "Hope" as far as circumstances will admit. I want to have it sustained, for it is the only paper through which we in Wisconsin can speak, and altho' we differ very materially on some points from our brethren in Michigan, yet we love the spirit manifested by them. And we shall try, with all our differences of opinion, ever to keep in possession the spirit of the Gospel. Your Brother in the patience of the saints. W. PHELPS.

FROM BRO. MURPHY.

DEAR BROTHER:—Now I want to say a word to my brethren and sisters.

Dear Friends,—Do you want to know the will of God? If you do, go to your Bibles. There you will learn his will concerning us. And Brethren, when we learn it from the pure Word of God, let us do it. Then we will truly be brethren. We will love as brethren, and walk as brethren. There will be no partiality; no divisions; no strife. We will truly be one in Christ Jesus our Lord. Suffer nothing to be between you and your Bible. If we do, all the avenues of light will be darkness to us; and we will be without a compass to enable us to walk in the straight and narrow path that leads us into the kingdom of God. Although we are scattered now far from each other, if we learn the will of our Father, and do it, we will strike glad hands there. O, Brethren, let us comfort one another with these words, "ever be with the Lord!" We may expect to meet with tribulation. But, when we meet with trials, let us remember that our Bible tells us that it is through tribulation we must enter the kingdom. Then my Brethren, pray for your unworthy brother, that he may "keep the commandments of God and the faith of Jesus." That he may meet you all in the kingdom of God, for I do want to meet you there. Amen. L. W. MURPHY. Fairfield, Iowa.

—In another letter our good brother says:—"We intend to do all we can for the 'Hope.'" And again:—"Can't we have a conference in Iowa this Summer? We want to hear some good preaching once more. We think it would be crowned with success. We are willing to do all we can to forward the cause."