

# THE HOPE OF ISRAEL.

WAVERLY, VAN BUREN Co, Mich. Fourth-day, July 21st 1864.

No. 17

Vol. I

## News, and Words of Cheer.

Casco, July 1st, 1864.

DEAR BRO. DILLE:—We arrived safe home from Conference, and Bro. HALLET GREENMAN, and Bro. D. H. HILTON came and held meetings in our school house, the next Friday, and the neighbors turned out freely. Sabbath morning we went over to Bro. Fabun's neighborhood, and held meetings over Sabbath and Sunday. We had a glorious time. Bro. H. laid some things before us, and had many substantial proofs that we cannot throw aside, as we are earnestly contending for the faith once delivered to the saints.

I am still striving to serve the Lord in my week manner. I have enjoyed myself better for the last 2 or 3 months than I ever have before, and the way seems to grow brighter and brighter, in hope of immortal glory. I think, if I know my own mind, I love the Lord my God with all my heart. I feel like putting on the whole armour. It is true we have troubles and trials to encounter: but they are nothing when compared with the glory that shall be revealed in us. I long for the coming and kingdom of our Lord. Many times when about my work I sing,—

"How long, O Lord, shall we watch and weep,  
For the rightful heir to reign."

I feel that the Lord is preparing me to reign with him in glory. I feel happy to say that love and union prevails in our little band in Casco.

Brethren and Sisters, you are near and dear to me; and my daily prayer is, that we may grow in grace, and in the knowledge of the truth. I ask an interest in your prayers.

Yours truly, in hope of eternal life,  
ELIZABETH STULLER.

## Restoration of the Kingdom.

BY M. SOUTHWICK.

Acts 1: 6.—When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel."

Now, as I proceed in the investigation of the above text, the first question of importance that seems to arise in the mind is, WHAT DO THE APOSTLES MEAN BY THE WORD 'RESTORE'?

The very next word explains what they mean. "AGAIN the kingdom to Israel," shows that the Apostles understood the kingdom of Israel had once been in an organized state, with a king over them. But, at that time they were in a disorganized state. And they expected that the Messiah, the Anointed of God, with whom they were then talking, was the personage to bring about this great work. That was what drew out the question, 'Will you restore it now?' Now, if Christ had not been the personage they believed him to be, it would have been a good time to relieve them of their mistaken view of the subject. But, instead of doing so, he said, "It is not for you to know the times or the seasons, which the Father hath put in his own power."

Now, the next question that presents itself to my mind is, WHAT ISRAEL IS IT, THAT IS TO HAVE THE KINGDOM RESTORED TO THEM?

Is it the different sects of the day, made up of Gentile believers, all claiming to be Israelites indeed? Now, I ask in all candor, Are these churches the Israel referred to in the text? Were they ever organized into a kingdom, with an earthly monarch to rule over them? I trow not.

But, say you, if that is not the Israel referred to, what Israel is it? That is a very important question, and I will try to answer it.

Turn with me to Gen. 15: 13, if you please. "And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Read the 14th verse, and the 16th verse; and the 12th chap. of Exodus, especially the 40th vs. and the last vs. and we shall not fail to see that the going down of Jacob into Egypt with his children, answers to what God says to Abraham in the above.

Now, turn to Acts, 7: 6. Read the whole chapter, and we shall see at once that the family of Jacob, that left the land of Canaan to go into Egypt to get corn, was the very people alluded to in the 6th verse. In this chapter we learn who it was that God raised up to lead his people Israel out of the land of Egypt, back into the land that God had promised to give to Abraham and his seed, for an everlasting inheritance. That Moses was the man, there can be no doubt. Deut. 29: 5. And he led them 40 years in the wilderness, and after telling them that the Lord would raise up a Prophet from the midst of them like unto himself, he delivered them into the hands of Joshua, and then died. And after his death, the Lord spake unto Joshua, saying, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel."

Josh. 1: 2. In the 6th verse, God tells Joshua to be strong, and divide the land which he sware unto their fathers to give them." Chap. 3: 11, 12, shows that Joshua obeyed God. 17th shows they all got safe over Jordan. Chap. 21: 43, 44, 45; "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein." Acts, 13: 19. "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges by about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave them Saul the Son of Cis, a man of the tribe of Benjamin, by the space of forty years." Now, who did Saul reign over 40 years? That very race of people that Moses led out of the land of Egypt, to go into the land of Canaan.

Now, in view of the above testimony, we see Israel organized into a kingdom with an earthly king over them. But, for disobedience, God

son of Jesse, over them. Ps. 89: 20. "I have found David my servant; with my holy oil I have anointed him." Read on to the 37th vs. All goes to show the establishment of the kingdom, with the oath of God, as long as the Sun and Moon endure.

HOW LONG DID DAVID REIGN OVER ISRAEL?  
II. Sam. 5: 5. "In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah."

WHO RULED OVER THAT SAME PEOPLE, NEXT AFTER DAVID?

I. Kings, 1: 32, 33, 34. "And king David said, Call me Zadock the priest, and Nathan the prophet, and Benaniah the Son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your Lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye the trumpet; and say, God save king Solomon." Now, dear reader, I think we have found the family with whom God has promised to set up and establish the throne and kingdom of Israel forever.

Now, that this people, from the days of Solomon to the days of Zedekiah king of Israel, had many kings that ruled over them, of which Zedekiah was the last, there can be no doubt. But, they rebelled against the Holy One of Israel. And notwithstanding God raised up Jeremiah to plead with them, and to warn them of the danger to which they were exposing themselves, even the danger of being left of God in the hands of their enemies, to be carried away captive into Babylon. But, they would not hear; so God left them, as he declared he would, in the hands of the king of Babylon. See Jer. 39: 1 to 9. Here we learn that the kingdom of Israel was overthrown in the 9th year of the reign of Zedekiah.

Now, we have shown, conclusively, that when Israel organized themselves into a kingdom, Saul was their first king, and Zedekiah was their last. The question now is,—

WILL IT EVER BE RESTORED AGAIN? AND IF SO, BY WHOM?

Ezek. 11: 25, 26, 27. Here God declares, by the mouth of the prophet, that he "will overturn, and overturn it, [the kingdom of Israel,] until he come" that it belongs to, and he, God, "will give it to him."

The next question that seems to arise in the mind is, WHO IS TO SIT NEXT ON DAVID'S THRONE, THE THRONE OF ISRAEL?

Luke 1: 31, 32, 33. "And, behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Matt. 2: 1 to 6. What question did the wise men that came from

East to Jerusalem ask? 2d vs. "Where is he that is born king of the Jews?" What had they seen? "For we have seen his star in the east, and are come to worship him." How did this affect Herod? "He was troubled, and all Jerusalem with him." Why was he troubled? Because he knew if the king of the Jews was born, his reign in the land of Judea would soon come to an end; or at least, he expected that would be the result. What did Herod say this king's name was? "He demanded of them where Christ should be born." Where did they tell him? "In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel."

Now, dear reader, in view of the above testimony in favour of the restoration of the kingdom to Israel, let us see to it that we make our calling and election sure. If we do this, we shall have an abundant entrance ministered unto us into the everlasting kingdom of our Lord. Amen.

Susseyville, Wis.

### Query.

BY DAN.

If the 'law' was abrogated at the crucifixion of Christ, when the veil of the temple was rent from top to bottom, and the rocks were rent, (as some at the present day are trying in vain to prove, particularly the fourth commandment of that law, which condemns them every week of their life,) why was not Paul, the chosen of God to carry the solemn truths of Christianity to the Gentiles informed of it?

Paul plainly teaches there was a law that ceased at the cross. The question now is,—

WAS IT THE MORAL LAW THAT PAUL HAS REFERENCE TO?

We find, by consulting the 'word,' that there were two laws. And while God claims the moral law, (or 'Ten Commandments,) as his Deut 5: 22. "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." He plainly tells them that there is a law independent of that, which he calls their law. Isa. 1: 14, "Your new moons and your appointed feasts my soul hateth." It is plainly taught that the appointed feasts and ceremonies in the 'book of the law,' is the one that Paul has reference to in Eph. 2: 15. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Again, Col. 2: 14, Heb. 9: 9. We might quote more testimony on this point, to show that Paul has no allusion to the moral law. But, he ever held that as a good law. Rom. 7: 12 "Wherefore the law is holy, and the commandment holy, and just, and good."

Now, the great query in my mind is, WHY WAS NOT PAUL ACCUSED OF BREAKING THE LAW OF GOD, ESPECIALLY THE SABBATH? by those who were not slow to accuse him of breaking the laws that did cease at the cross. Think you they would be more zealous of that law

that cost both time and money to obey, than the one that brought a weekly rest, THE SABBATH? Hear Paul's defence at Rome, before the Jews. Acts, 28: 17. "And it came to pass, that after three days Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers." QUERY— Was it not the custom of the fathers, and also of Paul, to keep the law? Rom. 7: 22. "For I delight in the law of God after the inward man." Ps. 119: 142. "Thy righteousness is an everlasting righteousness, and thy law is the truth." And as we need the salvation of God at present, we need a true law to govern us, which we have in God's law.

If man needed a Sabbath when he stood in his primeval condition, where all was harmony, and sin had not brought forth; "when the morning stars sang together, and all the sons of God shouted for joy; (Job 38: 7;) when man could hold sweet communion with his Maker, and God could say in resting he was refreshed; (Exo. 31: 17;) is it inconsistent to say that man, in his sinful state, needs a sabbatic rest? and that, that same God who gave Adam a Sabbath, has continued the same blessing to us? Hear Paul once more. Heb. 4: 9. "There remaineth therefore a KEEPING OF A SABBATH to the people of God." (Marg.)

Again, we find when God spake his law on Sinai before all the people, he did not forget his rest day, but incorporated it in the bosom of the decalogue, for them to obey and keep.

This law, as a whole, is brought by Christ and the Apostles into this dispensation. Matt. 5: 19. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Jas. 2: 10. "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." What stronger proof do we need? The candid say none. It is law abiding citizens that God is calling for in these last days of trouble and false shepherds, who cry 'Peace! No Law! Judaism! Nonessential! and Division!'

I feel to thank God, that while our Seventh-day Baptist Brethren have a two fold argument or the perpetuity of God's law, that is Creation and the Decalogue, we, as an Advent people, looking for the soon coming of the Lord, have a three fold cord to draw on. We look back to creation's week, and see that God done all things well. He set apart the Sabbath and blessed it for man as a rest day. That blessing he has never taken away or changed it to another.

We follow on to Sinai, and find God giving to his people a duplicate of the law of heaven (Ps. 103: 20) for them to keep; and the Sabbath is found in that law, not as a new institution, but as old as creation. We follow then with the Prophet's eye to the end of Daniel's 2300 years, 1844, and find light shinning out from the heavenly sanctuary on the cast off law of God. Hear John. 1: ev. 4: 1. "And I saw a DOOR was opened in HEAVEN;" not as some say, heaven was opened to show the future to John; but a DOOR IN HEAVEN was opened for that pur-

pose.

The question may be asked by the reader, What special door was it, if there is more than one door in heaven. Turn again to Rev. 11: 19. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." The way was opened by Christ in 1844 into the Second apartment of the heavenly sanctuary, where the law of God is kept. That governs heaven, and that sinful man is endeavouring to put away. But, I feel thankful that God is bringing out a people on the truth of the Third Angel's Message, that can say "here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

[CONCLUDED IN OUR NEXT.

—We endorse just so much of the above as is proved by the direct testimony of the Old and New Testament writers. According to the instructions received from the Conference, we have no right to reject any portion of this article. We would, therefore, say to Dan, that the long delay in its publication, was not on account of anything we have against the sentiment advanced. Other articles have been delayed even longer than this.

### The Lord's Highway.

The Lord has promised by the mouth of all his holy prophets to erect a highway.

Isa. 62: 10. "Go through, go through the gates; prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people." See also Isa. 49: 11. "And I will make all my mountains a way, and my highways shall be exalted."

He has promised to send his messenger to prepare the way before him, "when the Lord whom ye seek shall suddenly come to his temple." Mal. 3: 1.

This highway, the prophet informs us, is to extend from Egypt to Assyria. Isa. 11: 16. "And there shall be a highway for the remnant of his people, which shall be left from Assyria;" &c. Also, 19: 23. "In that day shall there be a highway out of Egypt to Assyria."

This highway, as predicted by the prophet, must be a LITERAL one, for it shall pass through the wilderness, and desert. Isa. 43: 18. "Behold I do a new thing, now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers of water in the desert." By glancing at an ancient map, we perceive that a highway running from that part of Egypt to Assyria, which will require the drying up of the tongue of the Egyptian Sea, (the western fork of the Red Sea, see Isa 11: 15,) will necessarily run through the wilderness of Shur, the wilderness of Paran, and the wilderness of Zin; also the Paran Desert, a part of the great Arabian or Syrian Desert. "And there shall be rivers in the desert."

Then shall be fulfilled, the prophecy of Isa. 35. "The wilderness and the solitary place shall be made glad for them; and the desert shall rejoice and blossom as the rose. . . Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." 8th vs., "And a highway shall be there, and a way, and it shall

be called **THE WAY OF HOLINESS** the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, need not err there.

FOR WHOM SHALL IT BE?

Isa. 35: 9. "The redeemed of the Lord shall walk there." Also, Isa. 11: 16. "And there shall be an highway for the remnant of his people." Isa. 35: 10. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: and they shall obtain joy and gladness, and sorrow and sighing shall vanish away." Jer. 50: 4, 5. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward." Jer. 31: 9. "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by a river of waters in a straight way, wherein they shall not stumble."

Yes, it shall be a **STRAIT** way. Isa. 40: 3. "Make straight in the desert a highway for our God." See vs. 4. "Every valley shall be exalted, and every mountain and hill shall be brought low, and the crooked places shall be made straight, and the rough places plain."

IT SHALL ALSO BE A **SAFE** WAY.

Isa. 35: 9. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there." Ezek. 34: 25. "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."

These prophecies, I understand to be yet in the future; and must be fulfilled, preparatory to, or in connection with, the second coming of the Son of Man.

The river Euphrates is to be dried up, "that the way of the kings of the east may be prepared." Rev. 16: 12. Whether we consider the river in a literal sense, or whether we consider it as representing the Turkish empire; and whether this 'way of the kings of the east' be identical with the Lord's highway, or whether it be the great thoroughfare for the ingathering armies of Armagedon; it is yet in the future, and to be done under the 6th seal, when the three frogs, (or evil spirits,) shall go forth to "gather the nations together against the day of God Almighty." M. N. KRAMER.

Marion, Iowa.

Bro. S. C. HANCOCK, after speaking of the miserably blotted appearance of our little sheet, and telling us if we need help we 'should not hesitate to call for it,' adds, "As to moving the paper to Celesta, I am straightforwardly opposed to any such move being made, until we can have clearly laid before us the grounds on which the thing is to be conducted." \* \* If it is to be conducted on the monarchical principle, which was proposed to govern the community that was started there two years ago, then, speaking for myself, and the brethren at the East generally, we can not go in for any such an operation. \* \* I do contend that the voice of the church should decide in matters of its own interest, whether in community or otherwise. \* \* We have in the New Testament, clearly laid down, the officers of the Church, the qualificatans of men who should

fill those offices, and how they were chosen and set apart to the work. If a community can be established at Celesta, or any where else, on this principle, I am there, by the blessing of God, with family, bag and baggage, as quick as possible."

Says Bro. P. E. ARMSTRONG, "One feature or head of the Roman beast is Republicanism, and this feature Christendom worships. But this spirit strikes at the throne of Omnipotence. The two extremes, (Republicanism and Slavery,) have met on our continent, and they will die together. Let me illustrate this spirit. God called Moses to lead his people, and he demonstrated his mission. But, after awhile a republican schism gets up and condemns Moses, and virtually condemns God along with him. And so we might follow on through all God's appointments, and we will find the popular voice has always rejected them. And can we hope for anything better in these days, so void of faith? No my dear Brother, any subject voted on, in imitation of Republican Babylon, is not the way to learn the will of God, but the way to stagger on in confusion and darkness. The true way is to venture on God in faith, doing your whole duty as he shows it to you, and let conventions legislate for those who lack faith to act for themselves."

Again he says, "I want God's appointment or none. And just as soon as he condemns me in the step we have taken, I will confess I have run without being called, but not before. I proclaim we hold in this place, if faithful, the sealing message of translation. If I am wrong, rather than lead a single soul astray in the matter, I say, Lord, take away my life, and end the delusion."

## THE HOPE OF ISRAEL.

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H. S. DILLE, Editor.  
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## Conference in Maine.

The Lord willing, a Conference of God's free Commandment-keepers will be held at **NORTH BERWICK, Maine**, commencing Thursday Evening, **AUGUST 4th**, and continue over Sabbath and First-day.

## The Conference at Bangor, Mich.

Will commence, Lord willing, on Friday August 19th, and hold three days. Brethren in Waverly will meet those coming by M. C. R. R. at Paw Paw on Thursday, if they will be so kind as to write to us.

The recent draft has fallen heavily on our little bands. Thrice the relentless hand of conscription has been laid upon the dear ones of the scattered flock of Israel, in Michigan. And we fear these 'are but the beginning of sorrows'. The unfortunate ones at this time, we understand are Eld James Watkins, and Job Dunham. Elliott Baker is also among the conscripts.

**THE 'DAY STAR'**—We bid it a hearty welcome and God speed.

Jehovah's children, gather home!

The cry is sounding now for you;  
No more in darkness need you roam,  
'The Day Star' rises to your view,  
A 'Banner of Life' floats on the air,  
And bids God's people gather there.

A time of trouble now draws on,  
Pestilence, famine and the sword;  
'Gentile times' to a close have drawn;  
Prepare a people for the Lord.  
That 'Star' will lead from scenes of strife,  
'Neath thy fair folds 'Banner of Life'!

Bro. Joseph Davids, having settled at Chatam, C. W. writes, "We shall try to live up to God's word through his grace. We are parted here for a little season, but if we are faithful, we soon shall meet to part no more."

Bro. Caleb Howland has been recently very severely injured by the fall of a tree, and now lies in a critical condition.

A new Spiriturist paper has been started, at Huntsville, Ind., called 'The Kingdom of Heaven,' and Edited by a 'medium' calling himself 'the Son of Man.' Will the Editor be so kind as to grant us a sight of his 'Kingdom.'

The best article on the **SABBATH**, that we have seen for a long time, by **LEWIS LEACH** has just come to hand, and will appear soon.

A superior quality of note paper, for sale at this Office.

Reader, Communications, and good ones too, lay over sometimes for months, before we can possibly make room for them. For this reason one brother calls and demands "those parchments:" while another sends a paid envelope requesting us to return his article.

Now, the 'Crisis,' claiming to be the largest religious paper in America has to apologise to correspondents for want of room. And what is the 'little bit of a 'Hope' to do?

The President has called for 500,000 more men to be in the field by the 1st of September.

We think of visiting the different bands. If we do our next number will be delayed. We shall try and get Bro. Cranmer to go with us.

## To the Scattered Flock.

BRETHREN:—These are days that try men's faith. With conscription invading our ranks, and yet darker scenes before us, let me ask, What are we to do? Repudiate our principles? No, never! But, let us act out our faith. I see no other way. We have believed and preached that God's children would be gathered in the day of trouble, and sheltered under the wings of the Almighty. Do we believe it to day? Do the watchmen see the sword coming? Has God given them a message, and do they refuse to sound the alarm? If so at whose hand will blood be required?

## RECIEPTS.

E. S. Maltby, J. F. Thompson, P. Brow, J. S. Potter, W. Lasky, pd 75c. A. Lombard, Lewis Leach, B. Maudill, pd \$1.00.

## Letter from Samuel Everett.

[CONCLUDED.]

The beast with 2 horns like a lamb, and a mouth like a dragon, has no chronology given, but he does great wonders, makes an image to the 10 horned beast, and commands all the world to worship the image on pain of death. He causes all to receive a mark on their right hand, or in their foreheads. And here we come to the mysterious 'number of the beast,' 666. "Here is wisdom. Let him that hath understanding count the number of the beast." Many think this represents the Latin government at Rome. Others have applied it to the Napoleon Dynasty in France. Some to Napoleon I., and others to Napoleon III. Still others to the government of America. I have not the wisdom to count this. But, the Advent doctrine, including these prophecies, has taught me that CHURCH and STATE all over the world, are so corrupt that it becomes Christians to come out, and be separate from cooperation, and intimate association with either. I have not voted for a ruler for 21 years. And I succeeded from the Baptist Church about 20 years ago. I commenced keeping the Sabbath some 12 years ago, not only because it is commanded in the Decalogue, but because Sunday is not the Sabbath of the Lord, according to the Bible. And the warning of the 'third angel,' Rev. 14: 9, 10, 11, has supplied me with an additional motive to pursue the course I have. And I pray that all God's people may come out from all political parties, from all sectarian creeds, and overcome the world, resist the devil, and crucify the flesh, with the passions and lusts. Thus they will be in a position to watch and pray for the coming of Christ and his kingdom, and gain the victory over the beast, and his image, and his mark, and the number of his name. How glorious the hope that we will soon, by the grace of God, "stand on the sea of glass" with the victors, and "sing the song of Moses and the Lamb." Rev. 15: 2, 3. May our brother S. share with us this faith in the soon coming King, and this victory. We shall have light in due season with all the saints. The beast, his image, mark, and the number of his name, will soon be developed.

The 17th chap. opens with the last form of the beasts in the visions of John, the scarlet-colored beast carrying the Mother of Harlots, and going straight to perdition!

I have given this brief sketch of the symbolical prophecies of Daniel and John, to show Bro. S. why we are looking for the King of Kings to come soon, and set up the kingdom of God. The prophetic periods given in connection with these beasts, are 1260, 1290, 1335 prophetic days, or literal years, reaching down to the resurrection in Dan. 12th chap. And the 1260 years, Rev. chapters 11, 12, 13, measure the time of the reign of the beast, the church in the wilderness, and the witnesses prophesying in sack cloth, bringing down to the "time of the end," or the French Revolution, about 70 years ago. The beast carrying the woman reigns in the "time of the end," which, according to Daniel, is I think 75 years. To 1260 add 75, and you have 1335. The beginning of the reign of the Papacy I fix at A. D. 533. Add 533 to 1335, and you have 1868, which seems to bring us down to the end of the age.

I have given this hasty outline of what I believe to be the KING'S HIGHWAY through the prophetic word, to guide his people through the pilgrimage of this world, to the everlasting kingdom of God and his Christ. If it shall help Bro. S. or any other enquirer after the right way, to set them on the track that leads to God and his kingdom, I am happy. I feel while I am writing that we are NEARING the end. Let us keep our lamps well trimmed and burning. I am your Brother in hope.

SAMUEL EVERETT.

Iowa City, Iowa

## Bro. Hancock on the Gifts.

North Berwick, Me. May 19th 1864.

DEAR BRO. DILLE:—

\* \* The papers sent me were very gladly received, and have afforded almost unexceptionable satisfaction among those who have seen them. The most objectional thing I have seen, or heard mentioned, is the inserting in No. 10 of that article from the 'Herald of Life,' in relation to 'Visions.' No doubt visions may be produced by the causes therein assigned; but I do not think that the manner in which that article personates certain individuals, thus making a wholesale disposal of 'visions,' calculated to benefit the cause we love.

We profess to believe in all the gifts of the Spirit, and of course visions may be expected as well as any other spiritual manifestation. But if it becomes necessary to show that visions may be produced from other causes than the direct influence of the Spirit of God, let us do it in such a manner as not to condemn ourselves in the thing which we allow.

Now, the Lord has given us a rule whereby we can test the prophets, no matter whether the prophecy come through vision or not. Thus,— "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. 18: 22.

Again; we may judge of visions when brought to bear on our experience, or upon the word of God, thus, if a person in vision sees something concerning us which we know is not true, why, we know that God has not given that vision.

Again, When Jesus most plainly and decidedly says, "I say unto you swear not at all," but a testimony comes up teaching us that that expression does not touch the judicial oath: it seems to me that we have no authority for receiving the latter testimony, even though it comes through vision.

On the other hand, when a person bearing the fruits of the Spirit, as described in Gal. 5: 22, 23, is taken away in vision, and sees something concerning us, though it may be something which we may have entirely overlooked previously, yet there is a good reason for believing it to be true, we should receive such a revelation as from the Lord; examine it carefully in all its bearings as connected with us, and profit by it.

Again; should it please the Lord by this means to throw light upon the pathway of the Church in relation to any portion of his word which we have not before understood, we are to carefully examine the matter, and compare the

teaching with the general tenor of the scriptures, and if it be found to agree therewith we should, with holy, humble gratitude, acknowledge the light as from the Lord.

And, indeed, with regard to oath taking, if any testimony from Christ or the Apostles can be found showing that expression of our Savior, "Swear not at all," does not cover the judicial, as well as every other oath, I would gladly acknowledge the testimony, and confess my error. But, without it, I could not change my position, simply because we have it recorded that God swore, and allowed others in former times to do so; only so they performed unto him their oaths.

If we look into the Old Testament Scriptures, we shall find a number of things that God positively commanded to be done; which are as positively forbidden in the New. Among the things thus forbidden is oath taking. "SWEAR NOT AT ALL," says James. Now, in order for us to receive the testimony which says that that saying of Jesus DID NOT touch the judicial oath, we must have some scriptural explanation of that saying which will justify the testimony. In the absence of such explanation we cannot receive the testimony that justifies judicial oath-taking, especially with such testimony as James gives to the contrary, perfectly agreeing with our Savior's teaching "BUT ABOVE ALL things my Brethren, SWEAR NOT, neither by heaven, neither by the earth, NEITHER BY ANY OTHER OATH; but let your yea be yea, and your nay nay, lest ye enter into condemnation." So much on this point.

It is contended by some that no new revelation has been given by God to man, since that given to John on the Isle of Patmos. I freely admit that no new dispensational truths, or any thing conflicting with the written word, have been brought in since that time. But, on the other hand, I do earnestly contend according to the written word, that it is the privilege of the church to enjoy spiritual revelations in harmony with that word, and for our individual comfort, and direction in the little affairs of life, while this mortal pilgrimage shall last.

Brethren, we are admonished, in the 12th chap. of the 1st Epistle of Paul to the Corinthians, concerning the various gifts of the Spirit; what they are, and how they are distributed in the Church, as the members in one body. And let us not say to any one of them, 'I have no need of thee,' for they are given for our comfort and edification.

S. C. HANCOCK.

### DIED.

At Hartford, April 1st 1864, Bro. ASHEL H. FOSTER, aged 64 yrs. The above should have appeared some time since, but we learned none of the particulars, until we heard them from Sister Foster at the Conference. He had not the privilege of communicating with the Brethren, as he desired; but, from what we learn, we have reason to hope he has fallen asleep in Jesus, and will awake to life eternal, in the morning of the resurrection.

Peace to the ashes of the dead!  
Thine ours to calm the widow's woe,  
Pray for God's blessings on her head,  
Through her lone journey here below,  
May 'pure religion' e'er prevail,  
And be in all our actions known!  
Till we in joy and triumph hail  
The coming Savior as our own.

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