

THE HOPE OF ISRAEL.

HARTFORD, VAN BUREN Co. Mich., Monday, August 10th. 1863.

No. 1.

From the World's Crisis,
safe in Thee.

REPLACK.

When the billows rise and fall,
When our hearts are troubled,
When our lives are troubled,
Keep us through the trying ordeal,
Rock of Ages, safe in Thee.

Weak I am, but thou art able all my sorrow to assuage,
Thou canst cleanse the blotted sin-drops from life's dark and chequered page;
When I err through folly wandering, thy blest precepts may I see,
Leading me in wisdom's pathway, Rock of Ages, safe in Thee.

Our course is dark, and trembling we despair in mazes dark,
And forget that there is succor for the weak in mercy's ark;
But when, Peter like, we're sinking in the surges of the sea,
Take us by the hand and lead us, Rock of Ages, safe in Thee.

Earth's decaying, moss-grown tombstones all the graves and mounds
Lain hoar,
Nations rise, but soon they perish, gone like breakers on the shore;
Beauty fades and riches perish, all is fleeting that I see,—
Fix me on a sure foundation, Rock of Ages, safe in Thee.

Last day perils thicken round us, lust pollutes the worldling's heart,
Ah! the moral air is murky, all of earth is fear and dark;
But beyond earth's deep pollution realms of purity I see,—
May we find rest forever, Rock of Ages, rest in Thee.

Letter from Iowa

BLD. H. S. DILLE,

Dear Brother:—Your letter to Bro. V. M. Gray, July 3d, is received, and he handed it to me to write you a reply, he intending to write you next week.

The account you give of the churches of God in Michigan, looking for the appearing of the Lord; is to us very grateful information. We have often felt like Elijah when he made complaint against Israel, saying, "I, even I only am left, and they seek my life to take it away." We hope it may prove now as then, that the Lord hath reserved unto himself seven thousand in Israel; names that have not bowed the knee unto Baal, and every mouth which hath not kissed his image.

It is very encouraging to us to find, that unknown to each other, there are now found to be bands of brethren and sisters, and many individuals, isolated from each other, in several different States, who have believed the same things, taken the same position, set out to seek the same objects, by the same means; and so far as now appears filled with the same spirit, and having the same hope of inheriting the Kingdom of God; looking for it as nigh at hand. Surely we shall see the hand of the Lord in this matter. He who saw His servant, the prophet, under the juniper tree, and had compassion upon him in his affliction of spirit, hath looked upon His afflicted people of these last days, and provided consolation for them in the wilderness. These things give us hope that he is about to gather the "Many to be purified, and made white and tried," (as spoken of, Daniel 12: 10.) into elder bonds.

The churches of God in Wisconsin, looking for the appearing of the Lord, and the same class of churches in Iowa and some of the same faith in Illinois, have taken their stand upon the word of God contained in the prophets of Jehovah, and the apostles of Christ, Jesus Christ himself being the chief corner stone; admitting no other

authority for their faith, practice and discipline; yet are we waiting for the latter rain, spoken of by Joel 2: 23. If, as Peter said on the day of pentecost, that which was seen in the apostles was a fulfilling of the prophecy of Joel, surely it was but the former rain; and the latter rain is yet to come, attended with wonders in the heavens and in the earth and in the remnant whom the Lord shall call.

We are glad you are about to issue a paper for an advocate and correspondence of those who hold the hope of Israel, and we purpose to seek its prosperity. We think however, that it would be for our mutual profit and the advancement of the cause to hold a general conference at some point easy of access to all the parties interested, either in September or October; and we take the liberty to suggest that you solicit correspondents upon that subject in your first issue, and after the matter is before you, decide upon time and place at the meeting of your next conference, Aug. 21, and then notify the churches, and faithful brethren of your decision, with an invitation to attend. In that way we hope you would be able to obtain much co-operation, and the brethren much confidence in each other.

Your's to serve in the truth,

SAMUEL DAVISON.

My Experience.

I feel it my duty to inform the readers of the Hope of Israel, how I came to occupy the position that I now do, as a professed teacher of the Bible. About 34 years ago, I first made a profession of the religion of Christ. For one year I stood aloof from any creed, seeking for the true people of God. I then thought I had found them. I was baptized into the Christian Church, and remained with them until 1842 when I became an Adventist. All know we met with a sad disappointment in 1844. Our Lord did not come as we expected, and we were left without a star to light our pathway, for some time. At last God removed his hand and light broke in upon our minds, and we discovered that our disappointment was in perfect harmony with the teachings of the prophets.

About ten years ago a Seventh Day Adventist minister, by the name of Bates, came to our town, and advocated the whole Law, the gifts of the Spirit and many other glorious truths. The gifts belonging to the Church, I had believed in for over twenty years. Hence I felt to rejoice, supposing I had found the people I had been so long looking for. He told me that the gifts were realized among them, that they had the gift of prophecy and the gift of healing the sick. But as long as I was with them I never knew of any being healed. I have known them to try but they always failed. In this I was disappointed. I also found that the spirit of prophecy, with them, was confined wholly to a woman. By this time I became suspicious that I had got on board the wrong ship. I then commenced giving her visions a thorough investigation. I found they con-

tradict themselves, and that they also contradict the Bible. My doubts concerning the visions I made known to the brethren. At once they gave me the cold shoulder, and I was held at bay. Not knowing any people I could unite with I remained with them for years, hoping they would get sick of the visions of E. G. White, and that we could yet walk together in unity of spirit. But instead of rejecting them, as I hoped they would, they only drew the reins the tighter. At last I made up my mind I would not belong to a church that was ruled by a woman any longer. From that time the Bible has been my creed, with Christ at the head of the Church. I started alone, with my Bible in my hand. God has blessed my labors beyond my utmost expectations. We have some eight ministers, and some hundreds of members, in the State of Michigan. God has manifested His power among us in a wonderful manner. The eyes of the blind have been opened; the deaf have been made to hear; and almost every disease incident to the climate, has been cured through faith, to the number of about one hundred cases. We still feel determined never to lay down the two-edged sword, until the victory is gained, and we are called to exchange the armor for the crown.

GILBERT CRANMER, Eld.

Comstock, Kalamazoo Co. Mich.

OUR SAFETY.—With God as our God, we are safe and happy everywhere. A gentleman crossing a dreary moor came upon a cottage, and entered into conversation with its inmate, who was standing at his garden gate. When about to leave he said: "Are you not afraid to live in this lonely place?" "Oh no!" said he; "for faith closes the door at night and mercy opens it in the morning."

IMPURE RELIGION AND TOTALY DEFILED BEFORE GOD AND THE FATHER IS THIS TO TURN THE FATHERLESS AND WIDOWS OUT DOORS IN THEIR AFFLICTION, AND TO KEEP HIMSELF SPOTTED WITH THE WORLD.

Babylon Church Gazette.

One hundred dollars a Sunday is about the expenses of a fashionable church in Boston. In New York the expense is not far from five times as much.

MAN'S INHERITANCE—A LORDSHIP.

The following is from "Typology of Scripture," by Rev. Patrick Fairbairn, of Salton, Scotland, on the original inheritance of man: "Man's original inheritance was a lordship or dominion, stretching over the whole earth. . . . When he fell, he fell from his dominion, as well as from purity; the inheritance departed from him. . . . What can the redemption of the inheritance be but the rescuing of this earth from the manifold ills which through the instrumentality of Satan have come to lodge in its bosom,—purging its elements of all mischief and disorder,—changing it, from being the vale of tears and charnel-house of death, into a paradise of life and blessing,—restoring to man, himself then redeemed and fitted for the honor, the sceptre of a real dominion over all its fullness,—in a word, rendering it in character and design what it was on creation's morn, when the sons of God shouted for joy."

THE HOPE OF ISRAEL.

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ENOS EASTON, Resident Editor. GILBERT CRANMER, JOHN REED, Corresponding Editors.

Introductory.

Reader—the first number of the Hope of Israel is now before you. The author of its title was the apostle Paul. And as we start out with a Bible title, you will of course expect that it will be a Bible paper; and as you will naturally inquire what course we intend to pursue, and what principles we intend to advocate, we wish to inform you in as few words as possible.

In conducting the Hope, the great head of the Church shall be our example. As when he was reviled he reviled not again, so we shall neither revile those who oppose us, nor suffer any others to do so in our columns. We shall stand firmly by what the Bible reveals to be the truth, turning neither to the right nor the left, for friend or foe. We shall also heed Paul's admonition to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

As principles we shall maintain: 1st. "That the Bible, and the Bible, alone" contains the whole moral law; and that its precepts are sufficient to govern God's people in every age, and that we cannot know sin, but by the law; and furthermore that the law by which sin is known is the law of "Ten Commandments."

2d. "That sin entered the world and death by sin;" and that "the Dead know not anything," death signifies neither more nor less than a total extinction of being.

3d. "That Sin is a transgression of the law," and that we cannot know sin, but by the law; and furthermore that the law by which sin is known is the law of "Ten Commandments."

4th. "That man having sinned, and sentence of death having been passed upon him, he can have no hope of eternal life except through Christ; and that too, by a resurrection from the dead. This, Paul says, was his hope; for this he endured all trials, all his afflictions and sore persecutions; and for this he finally laid down his life."

5th. We shall contend that this was the hope of the twelve tribes of Israel, of the Fathers, and of the Apostles, and all the primitive Church.

6th. "That God is about to set up His Kingdom in the Earth;" "That Christ as King will sit upon the throne of his father David. That the twelve apostles will sit upon twelve thrones judging the twelve tribes of Israel."

7th. "That the reward of the righteous, as well as of the wicked will be in the Earth."

8th. "That the faithful saints, with all Abraham's innumerable seed, will sit down with Abraham, Isaac and Jacob in the Kingdom of God, on the new earth, which will be the final abode of the righteous."

9th. "That God will dwell in the New Jerusalem; that paradise will be restored; or rather that the earth will be restored to more than its Eden glory and beauty."

10th. "That there man will have a right to the tree of life, from which he was driven on account of transgression. That there, there will be no death, neither sorrow nor crying, neither shall there be any more pain."

These are in part, the principles we shall advocate; contending also that all the gifts and blessings that once belonged to the Church of Christ, belong to the same church in all ages. And in the maintenance of these, and other kindred principles, we solicit the hearty co-operation of all God's dear children.

ENOS EASTON, Editor.

IS IT LITERAL LANGUAGE?

In the Book of God we have much language that is symbolic; much that is parabolic, and prophetic. But we often meet with the literal, intermixed with the other style of language, throughout the entire Book.

Now we will turn to Rev. 18: 4, "And I heard another voice from heaven, saying, 'Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'" Now we ask is this voice from heaven, literal?

If so, at what point of time may we expect to hear that voice that shall call God's people out of Babylon?

We think that this voice is literal, from the following facts:

First.—John in the preceding chapter has a view of "Babylon the Great the Mother of harlots," and is carried past all the seven heads of the beast, or the seven forms of the Roman government until the rise of "the eighth, that is of the seventh, and goeth into perdition." (17: 11.) Still farther, he is shown down to the time when, "these shall make war with the Lamb." We shall see when this is to take place, by turning to the 19th chapter and 19th verse. Here John is shown the time. He first sees heaven opened, and a white horse comes forth, and upon him sits one who "hath on his vesture and on his thigh a name written. KING OF KINGS AND LORD OF LORDS."

After having been shown the coming of the "King of Kings," he is shown at this point the beast and the kings and their armies gathered together to "make war against him that sat on horse, and against his army." Now it is evident that this takes place after the call of God's people to come out, for, at the 9th verse; John is commanded to write, "Blessed are they which are called to the marriage supper of the Lamb."

Now we are to understand the 18th chapter to commence with symbolic language. John says he saw "another angel come down from heaven, having great power, and the earth was lightened up with his glory." He it is that makes the last announcement to the world of the fallen state of Babylon, after describing her condition and her sins, and then declares, "I heard a voice from heaven, saying, 'Come out of her my people.'" Now we take this voice to be the same voice as recorded by Matthew, 3: 17. "And lo a voice from heaven, saying, 'This is my beloved Son in whom I am well pleased.'" Again, Matt. 17: 5, "And while he yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, 'This is my beloved Son in whom I am well pleased, hear ye him. Again, John 12: 28, 29, Jesus says, 'Father, glorify thy name.'" Then came there a voice from heaven saying, "I have both glorified it, and will glorify it, again."

Now we understand that and will infer the third angel's message, 14: 9, will be a literal voice that God's children stand, although the wise and no doubt some of them. But Jesus says, "My Father and I they know me, and I and they shall never again be separated."

Now we look forward to these things will be fulfilled. And they we know who are God's children, and who are God is preparing His people to come out, and they must necessarily be a preparatory state. We believe the people of God are in this state. Dear Brethren, are we preparing as we ought to hear that voice? Are we all prepared for the great separation that must soon take place?

We think it important that God's children, scattered abroad, understand what is to take place just in the future: "for a little while and he that shall come, will come and will not tarry."

JOHN REED.

August 24, SIMON LUTHER, son of Sister Amanda Kemp, aged 5 months. Was while watching with his father's last moments, that the following lines were written:

Going to sleep, dear precious one! Thine earthly race is almost run; No more to grieve, will you weep. For you are going now to sleep. A few short months you tarried here, To twine 'round mother's heart so dear. Affection's silken chords divine, That bound her life, sweet one, to thine. They are breaking—thou art going. Tears of grief for thee are flowing. But was not you in Christ will rest. Only awake supremely blest. With another Father Lord's returning. In the resurrection morning!

BLACKBERRY WINE.

Gather when ripe, on a dry day. Put into a vessel with the head out, and a funnel fitted near the bottom; pour on them boiling water to cover them. Mash the berries with your hands, and let them or for days. Then draw off the liquid into another vessel, and put in three or four gallons of liquid and four pounds of sugar; mix well, and put into a cask to ferment for eight or ten days, and throwing off any remaining lees, keeping the cask well filled, particularly at the commencement. When the fermentation has ceased, bring it tight after six to twelve months it may be drawn off and bottled.

Mr. Conkright, aged 103 years, recently walked to this village, seven miles, with the intention of walking to Keeler, some eight miles farther. This he probably would have done, had he not been so fortunate as to get a chance to ride.

Br. V. M. Gray, Marion, Iowa, says, "The prospect with us brightens." He also makes certain suggestions we shall act upon with pleasure.

Br. Reed reports good meetings, and conditions in Otsego.

The brethren West suggest that a general conference be called in this State, either in September or October. Brethren what say you?

The Conference.

The CHURCH OF CHRIST will meet, the Lord willing, in Conference, in Hill House, FAY BINS' neighborhood in CASCO, Allegan Co., on FRIDAY, AUGUST 1st. The meeting will continue over Sabbath and Sunday.

Synopsis of a Discourse.

Delivered by Eld. GILBERT CRANMER at the Conference in Bangor, Sabbath, June 13th, 1863. The Elder commenced reading at the 5th verse of the 1st chapter of Revelations, and remarked: "The judgments of God in past ages have been many and heavy. But here, in these last days, we are to see judgment without mercy."

There are not literal angels. God has never chosen angels to carry a general proclamation to his church or to the world. But he has chosen mortals to preach to mortals. The angels communicated with the prophets, and with Jesus, and they communicated the teachings of angels to the children of men.

An angel in revelation always signifies a message. An angel flying represents a swift message. This angel, (Rev. 14: 6) is seen flying through the heavens that now are. (2d Peter, 3d: 7.) The Mormons claim that they started with this message in 1830. But no prophecy of Scripture was ever fulfilled more than once. And when a prophecy is fulfilled it must be done to the very letter. If the messenger has not told all the prophecy declares he should say, then of course the prophecy remains unfulfilled. This message if it ever has gone out, has been with almost lightning speed. One old gentleman once remarked that God's messengers were to be united, and the world converted by lightning.

I claim that this prophecy was fulfilled by William Miller and his co-adjutors. It is claimed by many that Miller was a false prophet. This however is untrue. He never claimed to be a prophet. He believed that certain days mentioned by Daniel would be fulfilled in 1843 or 1844.

There is also another theory, claiming that all that Miller taught was true, because he had the everlasting gospel. The gospel is simply good news of the appearing and kingdom of Jesus. This was to be preached to "every nation, kindred, tongue and people." (Rev. 14: 6.) It was then to be a swift message and to all people. Ten power presses were kept running day and night. Papers were scattered broad-cast, and sent to every missionary station on the Globe. Messengers started in every civilized nation, and met each other in regions the most remote. In distant isles of the sea, new converts from among the heathen, believed from merely reading the word without any other teaching that Jesus would appear the second time in 1844.

Miller however proclaimed one untruth. He taught that the judgement would sit in 1844. That the day of judgement was one day of 24 hours; and that the righteous and wicked were to be judged together. And there are those still, who claim that the judgement upon the righteous commenced on the 10th day of the 7th month 1844. They claim two days of judgement. This is not true, as there is but one day of judgement spoken of in the Bible. That day of judgement will continue one thousand years. "And I saw thrones and they sat upon them, and judgement was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and

reigned with Christ a thousand years. Rev. 20: 4. "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

There is no day appointed in which to judge the righteous. "Some men's sins go on till judgement before hand." A righteous Abel sent his sins to judgement; so did Daniel his and they with all who died in faith are ready to be raised immortal beings.

The saints are to sit in judgement upon wicked men and angels. But father Miller did not understand this. The judgement did not sit in 1844.

Men may fulfil prophecy and yet neither teach truth or do the will of God. There is a item of the first angels message that remains unfulfilled. God concealed from Miller and his co-adjutors the fact that two more angels were yet to send.

SECOND ANGEL'S MESSAGE.—"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Luther and Wesley both claimed to fulfil this prophecy. The Christians, the Campbellites, the Mormons and the Adventists, each claim for themselves the same thing. But people do not seem to give heed to it. The Seventh-day Adventists too claim that they have given this. But their converts are mostly from the world. But this proclamation is "Come out of her MY people." It is alone to the people of God and not to the world at all. Where has this been fulfilled? I answer no where. This message never has gone forth. God has not yet handed it down to man. When He does, God's people will hear, and they that hear, will heed it. The Dragon will also see and recognize the Church of Christ, for the Church will then have the spirit of prophecy. The remnant has not been seen yet for the church is not yet out of Babylon. Some move to fast, some to slow. But let us move only when the cloud moves. Let God develop his own plans and work in his own way. To say that this message has gone forth is to say there are no Christians in the churches. But God is about to organize His Church by his Spirit.

THIRD ANGEL.—All the third angel says is this: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The messages follow each other in consecutive order. There is here no call to the world. No call to come out of Babylon. Those who claim to fulfil this, preach to the world and to sinners. But this message is to those who stand waiting for the Lord. It is a warning to them alone. If victorious they will stand upon the sea of glass, having the harps of God and sing the song of Moses and the Lamb. Rev. 15th: 2, 3.

Here is the patience of the saints. 12 What

brings patience? Ans. "Tribulation worketh patience." It is not here. We are not yet in the "patient waiting time." Then we will have the faith of Jesus.

There are many who claim to be commandment keepers. But to observe the Sabbath is not to keep the whole Law. Covetousness prevails and covetousness is idolatry. All come short of keeping the whole Law. We must come upon the primitive platform and receive the seal of the living God. The remnant is yet to be brought out. God works by means. Let us be among those who shall have a hand in the work.

We next behold the white cloud, 14, and upon the cloud one like the Son of man. Next the harvest is brought to view. This harvest is the end of the world. Matt. 13: 40. "Another angel comes out of the temple crying with a loud voice" etc. The Church crying to Jesus to thrust in the sickle for the harvest of the earth is ripe. Then the clusters of the vine are gathered and cast into the wide press of the wrath of Almighty God.

The following extract from a letter, written by a mother to her daughter in California, at a time when she had another daughter beyond the Rebel lines in Missouri, we have carried with us in our wanderings many months, and now with pleasure make public through the Hope.

We are in constant trouble about Orrilla, and cannot go after her safely in this war, as Missouri is swarming with rebels. What sorrow and trouble lies before us God only knows. Man's wisdom is too limited to judge. Fearful judgements from heaven will be brought on a nation clad in such wickedness as America is. The cries of the oppressed have reached high Heaven and call for God's vengeance on this people. Men may strive the best they can to erect permanent governments, founded upon earthly wisdom and power; sooner or later they fall, like all that is stamped with mortality. The strong passions of a godless world clash like the rattle of armor in scenes of mortal strife. Business leaps and tosses itself; and its votaries have their motto:—"Run over or be run over."

Politicians and statesmen steer their crazy barks amidst boiling waves and foam covered rocks. Ambition leaps skyward, to fall finally, as satan fell, like lightning from heaven. The wicked have no rest; Earth rings with the clang of arms; Heaven reddens with the blaze of war. Weeping and wailing, pestilence and death follow in their train. And amidst all this tumult, heralded by lightning, driven by steam, and hurried by Satan, the world rushes madly onward; and man presses to the last great conflict, "the battle of that great day of God Almighty!"

But there is hope for those who have purified themselves by obeying the truth, and are looking for "a new heaven and a new earth wherein dwelleth righteousness." Oh! for faith to soar above, to him who has said that "Righteousness shall cover the earth, as waters cover the sea." And his "kingdom is an everlasting kingdom." Shall I and my loved ones have a share in that country where there are joys and pleasures forevermore. God grant we may, in the petition of, Your unworthy mother,

S. H. TUTTLE

Galesburgh, Mich.

For the Hope of Israel.
PREPARE TO MEET THY GOD.

How often have we heard this warning sound- ed from the desk, both long and loud to sinners, yes; or in other words prepare to die; for death is on your track, and will soon overtake you. But what say the Scriptures? Turn ye, turn ye, for why will ye die "O house of Israel." Here they seem to be admonished to prepare to live; and sure if we are prepared to live; if we fall asleep in death, we are prepared to live again.

But though we as a people are not looking to the grave, yet we are living in the most important period the world ever knew, yes, for we are living in the day of God's preparation. In the day when he is preparing to take vengeance on those that know not God; and also to reward His children.

But the question arises, is the preparation to be made, all to be made on the part of God Him- self? Methinks the children of God have a great work to do, that they may be prepared to receive their reward. In all God's dealings with the children of men He has given them warning that they might prepare themselves for the events, and while He was preparing to destroy the world by a flood, Noah, a preacher of righteousness, was preparing an ark for the saving of his house, and although he showed his faith by his works, in doing to the very letter all that God command- ed him; yet he ceased not to warn sinners to re- pentance. At last the ark was completed, Noah's work was done, and the Lord said unto him,— "Come thou and all thy house into the ark, for yet seven days and I will cause it to rain upon the earth; and he went in and the door was shut. Surely this must have been a solemn day to him, when he thought of the vast numbers, that in a few short days would be destroyed. But as it was in the days of Noah so shall it be in the days of the coming of the Son of man. Yes, my breth- eren, but a little while from this, it will be said, "Behold the Bridegroom cometh, go ye out to meet him." Bretheren, are we preparing for that time! We read that those who were ready went in to the marriage and the door was shut. Oh what a solemn thought! when we look about us and see the many "weights" that we must lay aside, and the sins we have yet to overcome; and then realize that but a short time from this, and the doors of Salvation will be closed forever! It seems almost as if we were expecting to go in to the wedding with all our filthy garments on.

Suppose we had the honor to be invited to at- tend the wedding of a king's son, with the prom- ise of a rich feast and also a costly present if we came arrayed in a certain kind of raiment. Would any pains be spared to prepare our gar- ments? Would we not immediately set about ob- taining the articles we needed? And then would any pains be spared to prepare just such kinds of raiment as the king desired? And is there one of us that would be willing to enter into the pres- ence of his majesty with one stain upon our clothing? Ah! methinks the greatest care would be taken to cleanse our garments, and again and again, as one article after another was put on, would we gaze upon our forms in a mirror, that if possible we might please the king. But Oh! how much greater honor to be invited to the marriage of the Lamb, and also to sit down with him at meat; and last of all to reap a crown of everlasting life in the Kingdom of God!

Oh my bretheren do we consider how much it has cost to purchase that crown? Are we seek- ing as faithfully for glory, honor and immortality, as we are for the honors of this world? Are we like good old Noah, preparing an ark for the saving of our house? or are we satisfying ourselves to sleep and slumber, so that when the virgins arise and trim their lamps, that we shall be among those who have it to say, "the harvest is past, the

summer is ended and my soul is not saved!"
SOPHIA E. BRANCH,
Hartford, Mich.

NAPOLEON III AND HIS SCHEMES.

EXTRACTS FROM A SERMON BY REV. E. PURDON, ENG.

Forty-seven years ago, after the battle of Wat- erloo, a shout of triumph was raised by universal Europe—by the world. Napoleon was put down, and universal tyranny was set up in his place. Thirty tyrants were pleasanter than one. No wonder if the world rejoiced! And we our- selves contracted a debt of £700,000,000 to bring about this horrible result. "How are the mighty fallen?" We passed a decree, like that of the Medes and Persians,—no member of the Roman family shall ever sit upon the throne of France. We gloried in our wars, and even in our national debt, because they had excluded a Napoleon from the French throne forever. Orators and histo- rians were never weary of the theme. But pride shall have a fall! * * *

Napoleon has risen again; and the scene of 1802 is more wonderful than the scenes of the old Napoleonic day. * * * Our wars, our public debt, our frenzy of hostility, have ended in the recognition of a new Napoleon in every way more formidable than the first.

Say what we will, there is but one name in the world,—and that name is "Napoleon." It was so in 1802, and it is equally so now.

We see one man with an immense army, which in a month can be raised to two millions of disci- plined men. We see him possessed of a fleet the most powerful in the world, with one exception. Not satisfied with this, he exhausts every resource of genius and science to bring these terrible ma- chines still nearer to perfection. His army is trained to a point never reached before by any host, either ancient or modern. His troops are taught to climb, to leap, to swim. They are taught that bayonet exercise which was formerly thought impossible. They are assembled in vast encampments, and maneuvered on the scale of armies on the field of battle. They are kept un- der canvass on lofty hills, even in the midst of winter; and they endure all without a murmur, for the Emperor comes down to their encamp- ment and says, "You must endure these hardships for my sake, for my troops must be capable of ev- erything." They bear it all, for his sake, and they become hard as iron, and more efficient than the Roman legions. His navy, strong as it is, is to be made sevenfold stronger by the addition of the iron fleet. The iron fleet is the Emperor's own invention, and so vast is its power that it is said that one iron frigate is a match for six of un- armed timber.

In this same year we witness still stranger things than these. We see one man, thus all- armed and all-accomplished, completing the cir- cumvallation of the globe. While he is perfecting his armaments, he is equally perfecting his lines. Beginning at Rome and Paris—the centers of em- pire—he is drawing a cordon around the world. France, Savoy, the Alps, Rome, Italy, Corsica, Sicily, Tunis, Greece, Ionia, Syria, Egypt. He crosses the Isthmus and enters the Red Sea. Abyssinia, Madagascar, Bourbon, Cochin, Cam- bodia, China follow next. He then plunges in- to the Southern ocean, and grasps New Caledonia and Tahiti. He crosses right through the Southern ocean, and ascends in latitude to Gui- ana, the French West Indies, Mexico, and the United States. He then traverses the Atlantic, and arrives at home, after the completion of a circle of 25,000 miles. He then throws out his connecting lines and draws in Spain and Moroc- co on the south, Denmark, Sweden, and Holland on the north. He traverses the zones of the earth, from the south temperate zone to the Ar- ctic Circle. Along this vast circumference every spot that we have named is subject to his influ- ence,—some by strict alliance, some by fear, some as provinces of his empire, and ALL by IN-

TEREST. He calls to his aid the master passions of the human breast, ambition and revenge; and holds out to each its object until his own objects have been gained. In this immense circle each point is so arranged as to surpass the other. He disposes his alliances with military precision and by strategic rules. Every power has been seized upon commands so arranged. Savoy commands Italy; Egypt the highway of the East; his American forces command our own American possessions; Spain commands the Straits; Denmark the Baltic. New Caledonia is an outwork against Australia. Observe the military skill of these arrangements; there is nothing insulated, nothing left unsupported. And at each of these points he has a military or naval force, either his own or his al- ly's, ready at a signal to co-operate with the next.

Are these things merely accidental? Are they a childish display of power? They are parts of one vast scheme, the object of which is universal empire. Should he think fit to attack England, or Austria, or Prussia, or Turkey, or even to invade India, in every case he has pro- vided himself with allies in the immediate vicin- ity of the country to be attacked. In one case the United States; in another Italy; in a third, Russia, Persia, and India; beyond the Ganges. By this admirable provision he will never be alone, go where he will. And yet he has also arranged that no one of his allies shall be able to overshadow him, nor will any one at any given point be stronger than himself. He has their co-operation, while he precludes their combina- tion, and makes all subservient to his interests, while they appear to be contending for their own. The aggregate strength of his allies is greater than that of France, yet France is strong- er than any one of them at any determined point; so that he carries out with nations the military principles of the first Napoleon when dealing with armies.

Alexander, Caesar, and the first Napoleon were men of limited views. Their circle of em- pire fell far within the circle of the globe. Al- exander wept for new worlds to conquer, but he never approached to the circumvallation even of the world on which he lived. Their ambition and their powers were limited by a Divine de- cree, because their destiny was not that of uni- versal empire. But there is one man who is destined for universal empire,—a man whom raw beginners fancy to be identical with the Pope, but whom all but raw beginners know to be the supplanter of the Pope.

Every nation in Europe is occupied at home, —Russia with her serfs, Austria with Venitia and Hungary, Prussia with the Germanic ques- tion, England with her public debt and cruel taxation. France alone is free to act; for her army and fleet are all but completed, and her people have still ninety million pounds sterling, which they offered to the Emperor in 1859, and which they would offer again to-morrow at the first hint of war with England. France alone is free to act, and she alone is prepared at every point. The Napoleonic race is master of the age.

The Korven is rising from the bottom of the deep. The Midgaard Serpent has embraced the world in his enormous folds. The stormy visions of the North are passing from imagina- tion to reality. One powerful mind encompass- es the globe. One will plays with the will of all mankind, as a giant with a dwarf. The world is invested like a beleaguered city. It is bound by a chain whose links are empires. The last link of that chain is held by one in- cretuble man. He waits his time. He prepares his opportunity. When the fit hour has come, he gath- ers up the links. In moving one he moves them all. He fixes the last link to his throne—com- presses it with relentless hand—and the world becomes his slave.—Proph. Times.

Count that day lost whose low descending sun,
Views from thy hand, no worthy action done.

THE HOPE OF ISRAEL.

Vol. I.

HARTFORD, VAN BUREN Co. Mich., Monday, August 24th. 1863.

No. 2.

Original.
THE LATER DAY PILGRIM.

I am a stranger and pilgrim below
But rejoicing in Christ to Zion I'll go,
Through trials and dangers, I'll lean on his arm,
And call on the Father to shield me from harm,
Though Anti-Christ rises, and millions are slain,
Because they will not acknowledge the enemy's name,
I'll not take his mark, nor his image adore,
I'll be with the ransomed reach Canaan's bright shore,
In twelve times twelve thousand, on Zion I'll stand,
A song in my mouth, and a harp in my hand.

To forth all spirits, gather in battle array,
The kings of the earth to their last battle day;
But the saints of our God, by the Bible will stand,
Keeping God's holy Law in every land,
The Devil's first lie they will not believe,
But life through King Jesus alone will receive,
Immortality seeking we journey along
Till we with the ransomed sing victory's song,
O'er the grave triumphant, o'er sin, death and pain
When we with King Jesus eternal shall reign.

Who is Elijah the Prophet?

We have long and earnest discourses, trying to prove that the personage spoken of in Malachi, 4: 5, belonged to past generations; and that consequently we must not look for its fulfilment in the future; as God never suffers His prophecies to be fulfilled twice. But hold a moment! Let us see the evidence of its fulfilment. Well, says our opponent, "Just turn to Matt. 11: 14. Jesus is speaking of John the Baptist, and he says, 'If ye will receive it this is Elias which was to come.'" Now if Jesus says John the Baptist was the person spoken of by Malachi, (4: 5,) which he says is Elijah the prophet, then the evidence is conclusive, and we would look no farther. But let us look at Matt. 11: 14, once more. It appears that John, after he was cast into prison, having had time to reflect on all that had past, still it seems his faith wavers. And he sends two of his disciples, saying, "Go and ask Jesus, 'Art thou he that should come or do we look for another?'" Jesus sends John a list of his works, evidence on which he could rely. "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." When John's disciples had gone, Jesus began to instruct the multitude concerning John. He asks them three questions. "What went ye out for to see? A reed shaken with the wind?" Again, "What went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing, are in king's houses. But what went ye out to see? A prophet? This was what they had went out to see on the banks of Jordan. Jesus declares they had not only gone out to see a prophet, but that John was much "more than a prophet. For this is he of whom it is written, 'Behold I will send my messenger before thy face, which shall prepare thy way before thee:' referring to Malachi, 3: 1. Now as the first advent of Christ was a matter of pointed prophecy, so of the messenger, sent before his first advent, "the voice of one crying in the wilderness, 'Prepare ye the way of the Lord.'" But was John the Baptist Elias? The angel told Zacharias, speaking of John, "He shall go before him (God) in the spirit and power of Elias," (Luke 1: 17.) to perform his work that he came

to do, as fore-runner of Christ. It was the same Spirit that Elias had to guide him in his work. It was the same power too, by which Elias wrought; consequently the spirit and power of Elias, and the spirit and power John came in, were the same. But that John was not Elias, we will now prove. But before examining the testimony, let us look at St. John's Gospel, 21: 24. "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true." Now turn back to the first chapter, and commence at the 19th, verse, and you will there find John's testimony of himself, as recorded by this true witness; the beloved disciple, St. John. Well what is the record? The Jews sent priests and Levites, from Jerusalem to John the Baptist, to ask him "Who art thou?" We ask John Baptist to-day, the same question. John Baptist, "Who art thou?"

Hark, hear John as he declares saying, "I am not the Christ." (verse 20.) Well, it is not contended by any that John Baptist was Christ. But there are very many who contend he is Elias. Let us ask him again, "What then?" "Art thou Elias?" "And he saith I am not." "Art thou that prophet?" "And he answered, No." Here John positively declares he is not Elias, "neither that prophet." But will John tell us who he is? Yes, and that too just as Christ did to the people, in the 11th of Matt. "And he said, 'I am the voice of one crying in the wilderness, Prepare ye the way of the Lord.'"

John then, is the fore-runner of the first advent of Christ. He came "in the spirit and power of Elias, or Elijah, to prepare the way of the Lord.

John had a work to do, and that work was to be done, just prior to the commencement of Christ's work, at the first advent. Now we understand Malachi, 4: 5, to mean just what he says. Just before "the great and dreadful day of the Lord shall come;" when all the wicked shall become "stubble," and they be "burned up;" just before the second advent of Christ; God "will send Elijah the prophet, to prepare the way for the coming of the Lord.

And I make no doubt when the time comes, as soon it will, we shall be willing to make the application of Rev. 19: 1, in the future, and not in the past. We feel confident that this messenger that comes "down from heaven," and "the earth is lighted up with his glory" during whose message a voice from heaven calls God's people out of Babylon is yet to come. This messenger we think will be in fulfilment of Malachi 4: 5, it will be Elijah the prophet.

JOHN REED.

Power in Prayer.

Our blessed master knew there was power in prayer. At one time a father brought his son, who was possessed with a deaf and dumb devil, to the disciples of Jesus; but they could not cast the evil spirit out. Mark 9: 14. Yet we find that to these same disciples he had only a short time previous, given power over unclean spirits. Mark 6: 7. And when they asked their

master why it was that they had failed in this particular instance, he replied: "THIS KIND can come forth by nothing, but by PRAYER and fasting." And we find that he himself, in every hour of trouble went to his Father in heaven. And often the man of sorrows spent whole nights in prayer. For the strong temptations that assailed him at the commencement of his ministry, he prepared himself by forty days spent in fasting and prayer. At the grave of Lazarus, he thanks the Father that his prayer had been heard. And if Jesus needed divine assistance to enable him to overcome, and to accomplish his mighty works; if he I say, who had the "SPIRIT WITHOUT MEASURE," needed to call night and day for divine assistance, how much more such poor creatures as you and I! When we are tempted, should we not fly like him to the "wilderness and there tell our Father our troubles and ask him to help us to overcome. Are we borne down with grief, should we not imitate the man of Gethsemane, and pray until we can say with him "Nevertheless not my will, but thine, be done!" Or if we are disappointed when we know we call for what Jesus has authorized us to pray for in his name, should we not remember the parable of the importunate widow; and, also the words of our master, "that men ought always to pray and not to faint?" And also, that Elias, "a man subject to like passions as we are," and who prayed EARNESTLY that it might not rain: and it rained not on the earth by the space of three years and six months;" and who also prayed again and the heaven gave rain, and the earth brought forth her fruit;" continued in prayer until his servant had gone seven times to see whether the Lord had answered his petition. Yes Brethren, there is no less power in prayer to-day, than there was in the days of Elijah or Jesus. All that is lacking is on our part. Who among us have had our heads wet with the dews of midnight, while we sought the Lord in prayer? And who of us have wrestled like Jacob, or agonized like Jesus, and said "I WILL NOT let thee go, except thou bless me."

O! Brethren let us first be sure we have the doctrine of the Bible. Let us next live the life that the Bible requires us to live. Then let us pray as often, and as earnestly as did those who are mentioned as examples for us to follow; and as sure as the God of Elijah and the Father of Jesus, reigns on the throne of Heaven, just so sure can we ask what we will, IN THE NAME of JESUS, and it will be granted unto us. D.

MR. PANTON HAM,—of Bristol, Eng., in writing on the immortality of the soul says: "Let it be registered as the genuine geneology, that Pagan Plato was its father, and the profligate Pope Leo its foster father. Born and bred by Pagan philosophy, the protege of Popery, this notion of the soul's immortality has become a pet dogma of popular Protestantism, which with a strange forgetfulness of its low lineage, openly declares it to be the honorable offering of a true orthodoxy."

THE HOPE OF ISRAEL.

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H. S. DILLE & ENOS EASTON, Editors.
GILBERT CRANMER, JOHN REED,
Corresponding Editors.

A GENERAL CONFERENCE.

Is appointed, to be held in ALAMO, at a place known as LIBERTY CORNERS, 7 miles west of KALAMAZOO, in Kalamazoo Co., in this State, to commence

ON FRIDAY, SEPTEMBER 25th, and continue Three Days. A GENERAL ATTENDANCE OF all who "love the appearing of our LORD JESUS CHRIST," is affectionately, and earnestly, solicited. Among the preaching Brethren, we hope to see Eld. WATERMAN PHELPS, Eld. E. S. SHEFFIELD, Eld. SAMUEL DAVISON, Eld. E. W. SHORTRIDGE, and others from Wisconsin, Illinois, and Iowa.

Brethren from Alamo, should be at the M. C. R. Depot, in Kalamazoo, with their teams, on Thursday.

IN MY PLACE.

At the Conference held at Bangor in June last, I was chosen editor of this paper. The next Conference in Casco has ordered me to fill the station to which I was appointed. I am therefore responsible for what has already been; and all that may hereafter be published in our columns; except such articles as are credited to others. Father, help me faithfully and patiently, to discharge the duties that devolve upon me. Brethren remember me in your petitions at the throne of Grace.

H. S. DILLE.

We were absent at the Conference five days. Our printer made up the form for the outside of the paper, and was out of work. Then old Mr. Ague came to bleach him out for winter, and to pay his bill, he has been obliged to shake an hour every day for the old fellow's amusement. That is why we are a week behind with this number.

Eld. S. WALLEY, HARMON and DILLE, hope to be with the Brethren in Bangor, Sabbath, Sept., 6th.

The Conference in Casco.

The Conference called, on the 21st, inst., was one of the most glorious meetings of God's people, in these later days. The meetings were held in the woods, and the humble souls assembled beneath those proud hemlocks, can testify that God, by the divine influence of His Spirit, was with us, to own His cause and to bless our labors.

The preaching brethren present were Eld. GILBERT CRANMER, of Galesburgh, Eld. JOHN FABINS, of Casco; Eld. JOHN REED, of Otsego; Eld. W. B. DAVIS, of Lynn, Mass.; Eld. NEWTON WALLEY, and Eld. HARMON, of South Haven; Eld. H. S. DILLE, of Hartford; JOSEPH DAVISON, of Pine Grove.

The first discourse, on Sabbath eve, was by Br. CRANMER. It was one of the most able of the old soldier's efforts in his Master's cause. His subject was the 'Two Laws,' or the 'Royal Law' and the 'Law of Carnal Ordinances,' in which he proved, beyond successful contradiction,

that the 'Law of God,' as spoken in His own voice, in hearing of the 'thousands of Israel,' and written by His own finger, and the 'Law of Moses,' were always separate and distinct. That while one was a law of types and shadows, pointing forward to Christ, and was done away, 'being nailed to his cross,' the other is, and ever will be in force while God, its Author exists. Several we know were convinced of this truth; and some who had not hitherto kept holy 'the Sabbath of our Lord,' acknowledged they had long been in darkness, and had just been brought to light on this important subject.

The Discourse on Sabbath morning was by Br. REED. His text was Habakkuk 2:2, 3. He was aided in his remarks by the use of a beautiful and highly instructive chart, drawn by himself, and painted by Br. W. H. HONDSOM, of Otsego. The sermon was remarkably interesting to every student of prophecy. We would be glad to publish a synopsis of it, but we would need the symbols, in order to do justice to it. Br. R. intends to take the field in earnest, the coming winter.

We had, in the evening, an excellent discourse by Br. HARMON. His arguments concerning man's past, present, and future condition, were solid, pointed, rational and convincing, to every candid and reflecting mind.

First day morning we had a business meeting. Subscriptions came in freely for the 'Hope.' Brethren who had subscribed for shares in the Office, came forward and met their obligations like Christians. All hearts were made glad, by good news from Iowa and Wisconsin, where we find we have many brethren and sisters of like precious faith. After deciding upon the time and place of holding the General Conference, the hour for preaching having arrived, our business meeting came to a close.

At 9 o'clock we listened to one of Br. W. B. DAVIS' best efforts. Text:—Psalms 8: 4. 'What is man, that thou art mindful of him? or the son of man, that thou visitest him?' He took the ground that the Bible is our only true source of information. That man was created from the dust, in the image of God; that he was man, before he breathed; and that the 'breath of life' is nothing more than the vital air. That man is subject to death, and that he is dependent upon a resurrection from the grave, through Christ, for eternal life. A better comment on this sermon, than any that we can make was made at the time by Br. FABINS. Said he, 'Some have found fault with me, because I am rough, and always use the plainest words to convey my meaning. But I think you have found a man to day, full as much given to that style of preaching as myself. It has been my business for years, to labor in these woods, and to dig the rough stones from the quarry; but to day our brother from the East, has taken those same rough stones and laid them into a wall, so high that no man can jump over it; so close that none can crawl through it; and so strong that all the Devils artillery can't batter it down.'

The closing discourse, in the evening, was by Br. WALLEY. When we say that this was one of the happiest and best efforts of his ministerial career, those who have heard Br. Wallen in joyous seasons, long since past and gone, will know that he was 'full of the Holy Ghost; and

that all true hearts were made to rejoice under the sound of his voice. We shall try to give a sketch of this sermon in our next.

Our social meetings were extremely interesting, and showed that vital piety, and faith in the promises of God, were never more fully known and appreciated by our brethren and sisters, than now. Never did we attend a more solemnly interesting meeting, than the communion season, on First-day eve. May God grant us as good a meeting, with our brethren East, West North and South, on the 25th day of September, as another foretaste of the heavenly meeting of the immortal company, in the Kingdom of our God!

Incidents at the Conference.

INFANT BAPTISM.—Last Winter we held a series of meetings, in the south part of Casco, in Allegan Co. Among those who then set out for the Kingdom, was Sr. Martha Stuller, now only 11 years of age. She has proved ever since, true to her trust; and at the Conference, before meeting on Sabbath morning, she sent us word that she wanted to 'put on Christ.' We found she had a clear understanding of the Scriptures upon this subject; and in the afternoon of the same day, we had the pleasure of burying her, and one other precious soul, with our blessed Lord in baptism. All said they never saw a person exhibit more faith, than did she as she walked down into the liquid grave. Probably this comes a little nearer 'infant baptism,' than anything of the kind that has ever taken place among Advent people. Jesus says, "Whoso shall offend one of these LITTLE ONES that BELIEVE ON ME, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depths of the sea!"

THAT CARPET.—Father Fabins, speaking of the final doom of the wicked, said 'they are to be made into carpeting for the New Earth.' "I would like to have you prove that," shouted a man in the crowd.

"And I will" was the reply. "Turn to Malachi, chap. 4: 3, 'AND YE SHALL TREAD DOWN THE WICKED: for they shall be ASHES UNDER THE SOLES OF YOUR FEET in the day I shall do this, saith the LORD OF HOSTS.'" No attempt was made to impeach the testimony of the witness.

HAND-TO-HAND FIGHT WITH THE DEVIL.—While Br. Wallen was preaching, on First-day evening, two young ladies were seized with convulsions. One of them said that the eyes of certain Spiritualists present, were fixed upon her just previous to the attack, and that she had no power to resist the influence, which she felt was getting control of her.

The step-father of the other, said he could explain the mystery in her case; and that in doing so, he should 'tell the truth, and shame the Devil.' His wife, the girl's mother, was absent from home, on a visit to the eastern part of this State and returned far as Kalamazoo, where she expected him to meet her; while he at the same time expecting a letter from her. This girl became alarmed, and went to consult the 'spirits,' and find out if possible what had become of her mother. A stranger 'spirit' told her that her mother had been dead some three weeks, having been killed by the cars. Next the mother herself desired to 'communicate.' The stranger was requested to stand aside, and give the lady

a chance to converse with her daughter. She then confirmed what had already been told, and said that her daughter would see something that would convince her. On the way home the girl did see a 'spirit' cross the road before her, with a sun-bonnet on her head! She screamed, "My God! there is mother!" But, strange to tell! a short time after, the lady returned, alive and well!

The girl however, from that time has been subject to fits. And, said her father, "I notice that when she is going into one, her 'eyes cross,' just like those of THE BATTERY from which the influence first came."

God that night, heard and answered prayer, and contrary to the boast of mediums present, the 'devils were cast out.' Such scenes are but a fore-taste of the great conflict, that is yet to take place, between 'the two kingdoms.'

ANOTHER SPIRIT.—While Eld. Fabins was baptizing, on First-day, a bottle of 'alcohol' was publicly circulated by some Casco 'rowdies' on the opposite bank of the stream.

It is with the utmost pleasure that we can testify however, that such characters do not represent a majority of the citizens of Casco, who have ever treated us with Christian courtesy. All others we freely forgive, and pray God to do the same. While life lasts, we shall remember with pleasure the many happy seasons we have enjoyed with the 'warm hearted and true' soldiers of the cross, in Casco. God bless you Brethren!

NAPOLEON III.

This man has risen from being a common street drunkard in New York city, to the throne of France; and is to day, the most powerful and the most crafty monarch in the world.

He was born April 24th, 1808. He is son of Louis, brother of Napoleon I, and king of Holland. His mother was Hortense, daughter of Josephine, wife of Napoleon.

Louis is a believer, as was also his uncle, in the "star of destiny;" and has ever believed that he had a high mission to fill in connection with the French government; and when in poverty often asked to borrow money, promising to pay when he should become Emperor of France. He is to day, the richest reigning monarch on earth. So marvelous indeed, has been his accumulation of gold, that many have believed that he had acquired the art of manufacturing it from copper, arsenic and other cheap materials.

He has from first to last, followed in the footsteps of Napoleon the Great, only he has more caution, than the first Napoleon ever possessed. Napoleon I, and Napoleon III, both arose to supreme power by dispersing the representatives of the people by military force. In both instances this took place on the 2d day of December, the day on which the memorable battle of Austerlitz was fought. Both were elected rulers of France for ten years, then chosen emperors. Both commanded the armies of Italy. Both set out to take the command on the 6th day of May. The families of both consisted of a wife and one son. Napoleon I, was imprisoned six years on St. Helena. Napoleon III, was imprisoned six years in the fortress of Ham. The difference in this respect was that Napoleon I, was imprisoned after his 'star' had set; Napoleon III, before his had risen.

Every movement of his since he began to reign has been crowned with success. Every plan works according to his design. Russia and Austria the two nations that, with the exception of England, contributed most to overthrow Napoleon I, have both been humbled under the hand of Napoleon III. England after joining with other nations in passing a decree that no member of the Bonaparte family should ever again sit upon the throne of France, has been proud of her alliance with the nephew of the monarch that she imprisoned on the lonely Isle of St. Helena. Proud England's noble Queen, has bowed the knee to the Emperor of France.

Our own continent has felt his power and Mexico is his. His troops by thousands are being landed on her shores. The Mexican Republic is no more. Maximilian, of Austria is offered the throne, and will probably accept it. If not Louis himself will sway the sceptre. What his next movement will be God only knows; but we firmly believe that his career will end, only when "the spirits of devils working miracles," that control him, and other monarchs and presidents of earth, shall have gathered the nations together, and Christ and Anti-Christ meet in the battle of that great day of God Almighty. D.

Letter from Sister Wason.

Otsego, Aug., 20th, 1863.

I would like to say a few words to the dear Brethren and Sisters through the 'Hope.' I like the name of our paper, for there is a great deal of meaning conveyed in these few words, "The Hope of Israel." What is the hope of Israel? Abraham had the land of Canaan given to him; but he has never come in possession of it yet. No, not as much as even to set his foot upon. Act. 7: 5. He died in faith, not having received the promise, but looking for it afar off, (at the resurrection,) and confessed himself a stranger and pilgrim on the earth. The hope of all christians, in all ages was that they should inherit the earth. Job believed that he should rise again. Job, 19: 25: 26. "I know that my redeemer liveth and that he shall stand at the latter day, upon the earth. And though after my skin worms destroy this body yet in my flesh shall I see God." Yes, Job expected to rise in a tangible substantial body. Not as spirit; an ethereal being to fly away beyond the realms of time and space; but he expected his inheritance "on the earth." "The meek shall inherit the earth," says Jesus. We are expecting the soon coming of our King; that he will set his glorious kingdom up, and that he will reign in righteousness over the earth. Oh, dear Brethren and Sisters, is not this hope worth everything? Yes and the language of my heart is, without this hope I would be of all the most miserable.

Oh, glorious day! Oh, blessed hope! My soul leaps forward at the thought When in that happy, happy land, We'll take the accents by the hand, And love and union hail our King, Where death and sorrow will have an end.

VICTORIA WASON.

FIRE.—Two houses in Bangor, one belonging to Daniel Desbro, and the other to Sylvester Reynolds, were burned, with all their contents, while the families were absent at a picnic, Thursday August 20th. It was the work of some fiendish incendiary, as yet unknown.

—Lawrence, Kansas, was burned by Quantrel's Guerrillas, Aug. 20th., and \$2,000,000 worth of property destroyed.

Our Hymn Book being small, many of our brethren have suggested that a few choice hymns be published for the use of the Church, in the 'Hope.' We shall therefore publish one in each number, giving also the names of those making the selection. The series will be headed

Songs of Zion.

No. 1. SELECTED BY SR., ELIZABETH STULLER.

MORN OF ZION'S GLORY.

1. Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?
Pilgrim, yes! arise, look round thee;
Light is breaking in the skies:
Gird thy bridal robes around thee,
Morning dawns, arise! arise!

2. Watchman, see, the light is beaming,
Brighter still upon thy way;
Signs thro' all the earth are gleaming,
Omens of the coming day;
When the Jubal trumpet sounding,
Shall awake from earth and sea
All the saints of God, now sleeping,
Clad in immortality.

3. Watchman, hail, the day is ascending
Of the grand, Sabbath year;
All with voices loud proclaiming
That the kingdom now is near:
Pilgrim, yes, I see just yonder,
Canaan's glorious heights arise;
Salem, too, appears in grandeur,
Towering 'neath its sun-lit skies.

4. Watchman, in the golden city,
Seated on his jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace from zone to zone:
There on sun-lit hills and mountains,
Golden beams serenely glow;
Purling streams and crystal fountains,
On whose banks sweet flowrets blow.

5. Watchman, see, the land is nearing,
With its vernal fruits and flowers,
Oh, just yonder! O, how cheering!
Bloom forever Eden's bowers!
Hark! the choral strains are ringing,
Wafted on the balmy air,
See the millions, hear them singing,
Soon the pilgrim will be there.

—The trade in black-berries has been lively in our village this season. H. Tamblin has bought 204 bushels, besides shipping seven barrels of 'pure juice.' Others are quite extensively engaged in the manufacture of wine. The trade is still as brisk as ever.

—It is said that in some Chinese cities the idol-makers live all in the same streets, and that on a board at the end of them is written, "The god-maker's street." We have heard that it is not unusual, also, to see written over an idol-shop these words: "Gods neatly made and repaired."—Sel.

—ELD'S CRANMER and DAVIS, are holding meetings in Otsego.

—Our thanks are due T. R. Harrison, Editor of the Paw Paw True Northerner, for recent personal favors; also for a favorable notice of the Hope.

—ELD. JAMES WATKINS and Eld. NEWTON WALLEY, are both preparing to devote their whole time in their blessed Master's service.

—The Fedrals gained 27 victories in July.

Synopsis of a Sermon.

BY ELD. W. B. DAVIS.

The subject we have chosen is one of vital interest to two classes of people. The subject is the wages of the righteous, and of the wicked. If one class are to reap ETERNAL LIFE for well doing and the other DEATH for evil doing, they ought to know it.

TEXT:—Romans 6: 23. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Our text without comment proves what the reward of the one and the punishment of the other is. The doctrine of eternal torments, or conscious existence in misery, is generally believed. The following are some of the passages brought forward in objection to our text:

Matt. 25: 46. "And these shall go away into everlasting punishment." The original reading is "These shall be pruned up, or cut off." The parable of the "Rich man and Lazarus" is also used by objectors. It is generally believed that the rich man was in misery at the moment he died. We read however, that he died and was buried. Then he desires certain favors. He wants Lazarus to dip his finger in water and come and cool his tongue. If the theory is true that the wicked go into misery, has the spirit fingers, eyes, etc. The text to suit the common view ought to read "and in hell he lifted up his spiritual eyes, being in spiritual torments," etc. and again "Father Abraham have mercy on me, and send spiritual Lazarus, that he may dip his spiritual finger in spiritual water and spiritually cool my spiritual tongue for I am spiritually tormented in this spiritual flame." This parable applies to the Jews and Gentiles. Spirits have not fingers, hands, etc. Jesus says "A spirit hath not flesh and bones as ye see me have." The Bible meaning of Abraham's bosom is "the earth," which was promised to Abraham and his seed. Where is paradise to be? On the earth.

One popular minister in picturing hell and the miseries of the damned, said it was a lake filled with fire and brimstone, and everything that was offensive or painful. And then he pictured Jesus on the shore. The doomed sinner was wailing in torments, in his sight. For one thousand years he was sinking down, down, in the burning lava, and then as he arose to the surface he cried out in keen anguish of his soul, how long, O! Lord how long! And the answer of Jesus is eternally! eternally!! eternally!!! This doctrine is the tradition of men and devils, having its origin in the Roman Catholic Church. To prove that there is no such place, we have only to prove there is no room for it. The kingdom of Jesus is to extend from "one end of the earth to the other," and "under the whole heavens."

The word hell is translated from SHEOL and HADES. They in the original always mean the GRAVE or state of the dead.

Now with regard to the wicked David says, "For such as are blessed of him shall inherit the earth but they that be cursed of him SHALL BE CUT OFF." And again, But the wicked SHALL PERISH, and the enemies of the Lord shall be as the fat of lambs; they shall CONSUME; into smoke shall they CONSUME AWAY." And yet again, "For

yet a little while and the wicked SHALL NOT BE: yea thou shalt diligently consider his place, and it shall not be."

And Malachi testifies "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall BURN THEM UP SAITH THE LORD OF HOSTS, that it shall LEAVE THEM NEITHER ROOT NOR BRANCH." And once more, "And ye shall tread down the wicked: for THEY SHALL BE ASHES under the soles of your feet in the day that I shall do this saith the Lord of hosts."

John the Baptist testifies, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will BURN UP the chaff with unquenchable fire."

And Jesus says in his parable of the "Wheat and the Tares," "Let both grow together until the harvest: and in the time of the harvest I say to the reapers, "Gather ye together first the tares, and bind them in bundles to BURN THEM: but gather the wheat into my barn." And once more, in explaining his meaning, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels; as therefore the tares are gathered and burned in the fire so shall it be in the end of the world." And the Revelator sees the nations gathered to battle and when they compassed the camp of the saints, and the beloved city, "fire came down from God out of heaven and DEVoured THEM."

This does not look much like eternal torments. I am an annihilationist. But only few know the meaning of the word. To annihilate is to destroy the form of a thing. A house reduced to ashes, is annihilated. Its existence as a house, is gone. To annihilate man, will be to reduce him to ashes, like the 'chaff,' the 'stubble,' or the 'tares.'

"The wages of sin is death." All die in Adam. But the sinner dies the SECOND DEATH, after the resurrection.

For all will be raised; but every man in his own order "Christ the first fruits;" then the saints; then the wicked. Some teach no resurrection of the wicked. But the word declares there shall be a resurrection "both of the just and the unjust." But every man in his own order." The original reads, but every man in own troop, or company.

Now you see the wages the devil pays is DEATH, or to burn to 'ashes.' If the old rotten system of the immortality of the soul were true then man must exist eternally in happiness or misery. But this is contrary to God's eternal truth. The chapter our text is taken from; and the whole Bible from Genesis to Revelations, teach the same thing on this subject, "Behold I set before you life and death." "Choose ye this day whom ye will serve."

Who could be happy in the belief that their beloved friends were in endless torment? But we know those who have recently fallen on the battle field, with all who have died in ages past rest in quiet, peaceful sleep. All will receive "a just recompense of reward." How long the wicked will be dying the second death, we cannot tell. But the end is eternal death. Terrible the

thought, that we must stand before the Judge, and that when sentence is passed, the wicked will exist no more forever. They die when the earth is burned. See 2d Peter 3: 7. Perdition, means destruction.

In view of these things does it not behoove us to live godly? How shall we feel if we stand before the judge of all the earth and there hear the dreadful word "Depart;" not to eternal torments, but to eternal "Death."

Many make a mistake by not knowing the definition of words, 'everlasting' is not eternal. Everlasting, ends where eternal begins. "Unquenchable," a fire that cannot be put out. But when it consumes all there is to burn it will go out of itself. But if eternal torments can't be found in passages where these words occur, where can the doctrine be found, I answer in "tradition." It is from the Devil. He is an old gray headed minister. He has been preaching for 6,000 years. His text has always been, "THOU SHALT NOT SURELY DIE." He was the first to preach the immortality of the soul, and it has gone with him and his troop ever since. It is supported by the rich of our nation, and the world. On this is based the doctrine of endless misery. But we are to seek for immortality. See Rom. 2: 7. Why seek for it if we already possess it?

Death is directly the opposite of life. If we would shun the second death, we must leave the ranks of the enemy.

"The gift of God is eternal life through Jesus Christ our Lord." So my text declares. What is this life? I answer, a literal and eternal existence, in God's kingdom. Is it a gift of God? Yes. We cannot earn a right to the Kingdom. It is God's gift after we have done all we can. This is all to be enjoyed in another world; or the new earth. Here we have mourning, sickness, sorrow, pain and death. But there all these things are gone forever. Jesus says, Behold I come quickly, and we will not receive eternal life until he comes. Oh, how I long for his appearing for I want eternal life, in the Eden of Love and beauty. All who will may live there. He that believeth and is baptized shall be saved. God has no pleasure in the death of the wicked. Turn ye, turn ye for why will ye die O, house of Israel.

—The Law of Ten Commandments, spoken by God on Mount Sinai, may be considered the Constitution of His Church in all ages, and contains the highest moral precepts known on Earth. When we assert this, Infidels, Spiritualists, and even professed Christians answer, "We admit it but who can live up to them?" Their light, we admit, is like the light of the Sun. God is the author of both. And these ten moral precepts as far exceed all constitutions, laws, and creeds of men, as the light of the Sun exceeds the light of a kerosene lamp. Then let us walk in the sunlight of God's eternal truth, until these skeptical objectors shall be able to give us something better.

DR. Mc CULLOCH SAYS THERE IS NO WORD IN THE HEBREW LANGUAGE that signifies either soul or spirit in the technical sense in which we use the terms, as implying something distinct from the body. Credibility of the Scriptures vol. 2: 44: 8.

THE HOPE OF ISRAEL.

Vol. I.

HARTFORD, VAN BUREN Co. Mich., Monday, September 14th. 1863.

No. 3.

For the Hope of Israel.

The Bible Testimony,

ON THE STATE OF THE WORLD, AT THE
SECOND COMING OF CHRIST.

At the present time there prevails, wide spread over the earth, a belief that the world will become converted, prior to the second advent of our Savior. But by an examination of the Bible, we find it a doctrine of modern growth, not to be found in the Word of God, but contrary to it. For the Bible expressly declares, speaking of events connected with that day, "They," the inhabitants of the earth, "have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa., 24: 5, 6. With this agrees Rev. 14: 15, 19. Here the angel coming out of the temple, "cried with a loud voice, to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe. Here, if we believe the teachings of the various denominations of the present day, we should conclude, that the world had become so nearly assimilated to the likeness of Christ, that he took them to himself. But by taking the Bible testimony on the subject, we find that the 'ripeness' here spoken of, is of a different nature; for in verse 19, we find, that when the angel had gathered the vine of the earth, he cast it into the great wine-press of the wrath of God." And Jesus says, Matt. 24: 30, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn." Surely stronger language could not have fallen from the Savior's lips, to prove the lost condition of mankind at the time of his second advent.

Christ also likens condition of the world at this period, to the days of Noah, when, altho' Noah had, for 120 years, forewarned them of the flood, they believed him not. "So shall the coming of the Son of man be." With this agrees 1st Thess. 5: 2, 3. "For yourselves know that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." But this does not refer to God's children, for Paul says, verse 4, "But ye brethren, are not in darkness, that that day should overtake you as a thief." And why not? Because Christ had given them 'signs,' whereby they they might know it was approaching, and near, 'even at the doors'; and then says, "This generation shall not pass, till all these things be fulfilled: and then confirms the declaration with these words, 'Heaven and earth shall pass away.' It is evident that the generation here referred to, is the one that sees those 'signs.' Language like it occurs in Psalm, 95: 10.

How striking the comparison of Noah's days to these days! We may present scripture testimony, to show clearly by the signs that Jesus has given, that his coming is nigh at hand. But

our words seem as 'idle tales,' and they believe them not; or, as Peter says, "Saying, 'Where is the promise of his coming?' From the question itself, it is evident that some must be telling of his coming. And as these questioners are called 'scoffers,' it is evident that they are opposed to the truth. Now with these facts before us, the unbelief of mankind, is no evidence to the contrary, but is the fulfilling of the scripture prophecies, for so it must be in 'THE LAST DAYS.'

SYLVESTER YOUNG.

Waterveleet, Mich.

From the World's Crisis.

SENDING PREACHERS.

How shall they preach except they be sent? And yet many undertake to preach who give but little evidence of being sent of God. Indeed members of some churches have said that they believed the devil sent them more teachers than God. This is a hard saying. Possibly those who said it had a bitter spirit. Well, let that all pass, and look at facts.

If God sent men to preach, or to "teach all nations, baptizing them"; who sends the man the next Sunday to preach that "baptizing" is null and void, and that God himself is the only one who can effectually baptize?

If God sends a man to preach "Jesus and the resurrection"; who sends the man after him to preach that there will not be a "resurrection of the dead"?

If God sends a man to say, "Repent and believe the gospel"; who sends the man that follows him to say, "It is no matter what you believe, if you only are sincere"?

If God sends a man to preach "righteousness, temperance, and a judgment to come," till wicked men, like Felix, tremble; who sends the man to tell Felix that there is no "judgment to come," or that, if there is he will never know it; that death is an eternal sleep, or, if it is not, that all the wicked will have eternal salvation?

If God sends a man to preach love, peace, and truth, and to build up churches in faith and unity; who sends the man who whispers slanders, and sows discord and division among them?

If God sends the man who goes into "the regions beyond," and preaches the gospel and leads men to Christ; who sends the man who follows him, gets the flock all in a quarrel, and leaves them torn, scattered, and ready to perish?

If God sends a man to "set in order the things that are wanting and ordain elders in every city"; who sends the man who fights the work while it is being done, and tries to destroy it after it is done? If God sends men to preach the "judgment to come at hand; who sends the men that cry peace and safety?"

If God sends good men, who sends bad men? If God sends the laborious man, who sends the lazy man? If God sends the peaceable men, who sends the fighters? If God sends the generous men, who sends the covetous men? If God sends men who mind their own business, who sends men that are busy bodies in other men's matters? If God sends "steadfast and unmoveable" men, who sends the men that are "ever learning and never able to come to a knowledge of the truth"? If God sends men that keep the faith, who sends the men that depart from the faith?

If God sends Nehemiah to build, who sends Sanballat to hinder him, and Gashmu to lie about him? If God sends Philip, who sends Simon Magus? If God sends Paul and Barnabas, who sends Elymas the Sorcerer? If God sends Silas and Timothy, who sends Hymeneus and Alexan-

der? If God sends Paul to sacrifice and suffer, who sends Demas to have a good time? If God sends his angels to minister to the heirs of salvation, who sends unclean spirits to beguile the children of perdition?

If God sends men to preach "Resist the devil, and he will flee from you," who sends others to preach that there is no devil to be resisted? If God sends men to give light, who sends those who spread darkness? If God sends men to preach truth, who sends others to publish error? If God sends men to build his house, who sends men to tear it down and steal the timbers and stones? If God sends men to feed his flock, who sends hirelings to fleece them and wolves to devour them? If God has a church, is it divided against itself? and if it is how long will it stand?

Is it the duty of the church to swallow every notion and follow every hobby brought by those who profess to be sent of God? or is it rather their duty to try "them that say they are apostles and are not," and find them liars? Is the church the pillar and ground of the truth, to hold forth the faithful word? or is she a mere weathercock, to be blown about by every wind of doctrine?

July 3d, 1863.

H. L. H.

And the Hope of Israel adds, If God has sent men to preach that 'by the law is the knowledge of sin,' 'for sin is the transgression of the law,' who sends those who teach that the law is done away?

TO THE READERS OF THE 'HOPE'

Brethren, when I reflect on the times we live in, and behold the fulfilment of God's word, and "men's hearts failing them, for fear of the things that are shortly coming on the earth;" I am led to exclaim with Peter, "The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

How thankful we should be that God has made known to us, his plan of redemption; and that it is offered to us without money and without price.

Seeing then Brethren, that God has been so merciful to us: to reveal himself and his laws to us; let us try with all diligence; to make our peace, calling and election sure; and be as men waiting for the appearing of our Lord, that when he comes he will bring our reward with him. Though we may have many conflicts to pass through, and many trials to endure; we have also many precious promises to rest our hopes upon; and may we also be prepared to exclaim, as Paul did, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all all them also that love his appearing."

Then Brethren, may it be our happy lot, to be among that number who shall love 'the appearing of our Lord;' and among those who shall have part in the "first resurrection;" over such God hath said 'the second death shall have no power'.

E. EASTON.

LET BROTHERLY LOVE CONTINUE.—PAUL.

THE HOPE OF ISRAEL.

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H. S. DILLE & ENOS EASTON, Editors.
GILBERT CRANMER, JOHN REED,
Corresponding Editors.

We shall not be able to get out another number until several days after the conference. We shall then be on hand with help sufficient to issue it regularly, and we hope WEEKLY. Meanwhile we hope to hear from all the brethren WEST who want the paper.

THE DAYS WE LIVE IN.

We once made it our business to preach that man is a progressive being. We believe so yet. But we do not believe that the world of mankind, are 'progressing' for the better; but that 'wicked men, and seducers,' are waxing worse and worse 'receiving, and being deceived.'

Our blood is chilled within us, as we read the history of Pagan and Papal persecutions; but the cross, in the days of Jesus, was no worse than cruel tortures invented by 'wicked men and devils,' at the present day. On our own continent, and in fact on territory America claims as her own, within the last few weeks, men have been nailed to trees and crucified, being made to feel at the same time, tortures by a slow fire. Others were nailed to planks, and those planks set up against a building, and the building set on fire, and they thus left to perish.

Quakers were hung on account of their religious principles, in the early history of America. But within the present year, at the South, they have been 'unmercifully whipped,' and half starved, for refusing to bear arms. One of them was led out to be shot; but lifting his hands toward heaven, he prayed, as did Jesus on Calvary's cross, 'Father, forgive them, for they know not what they do.' The soldiers were ordered to fire upon him; but dropping their muskets, they declared they could not kill such a man. The officer in command then knocked him down, and tried to trample him to death with his horse. But horses are not 'progressive' like men, and this one refused even to step over the body of the prostrate Quaker.

'Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, stripe for stripe,' express the leading principles, of a majority of the children of men. Even ministers, have seized the deadly gun, and prayed God to have mercy on the souls they were endeavouring to kill. Five innocent and inoffensive Indians, in California are murdered; the Indians in retaliation, kill two white children; when the Whites assemble in council, and pass a resolution that all Indians found in the neighborhood, after 30 days, shall be put to death! Lawrence, Kansas, is sacked, pillaged, and burned by guerillas; many of its citizens are murdered in cold blood; and in retaliation, the perpetrators of these deeds are hunted, and shot down like wolves, on the prairies. Gen. Gilmore notifies Gen. Beauregard, that Fort Sumpter must surrender, or he will shell Charleston; and the 'Richmond Enquirer' suggests that they fill the city with 'Yankee prisoners, and then let him shell away.'

And yet there are men, claiming to be 'philosophers,' who teach that 'whatever is, is right;'

and once when we asked one of them, 'What do you think of this present, civil war?' replied, 'We have thousands of poor, shiftless, lazy vagabonds, who are of no use to themselves, or to any body else, and they need to be put out of the way.'

Verily, we live in the 'last days,' in the time when the Apostle says, 'perilous times shall come.' [Read 2d Timothy, 3d Chap., 1st to 14.]

But this sad state of affairs exists not only upon our own Continent, but the whole world is as wicked as in the days of Noah; and men's hearts are failing them, for fear of the things that are shortly coming on the earth. In conclusion we quote the following from the 'Crisis,' entitled

The Rising Storm.

The political clouds hanging over our wicked planet look more and more threatening and alarming. The most clear sighted statesmen of the world are now well convinced that there is no chance to avert the coming storm. They are looking at its approach as men view a hurricane just before it bursts upon them to scatter confusion and ruin in all directions. All sorts of schemes have been devised to amend the governments and social relations of the world, but each effort has proved only a more signal failure, until most are discouraged and all greatly perplexed to know what shift to make next. The following from a Paris correspondent of the New York Journal of Commerce, under date of July 31st, 1863, shows how men feel on the other continent:

'There has scarcely, perhaps been a moment within the present century, when the history of the world reached a crisis so important as that which now presents itself to our observation. The thrilling tidings which each mail now brings us from your side of the Atlantic will be re-echoed back again by intelligence only a degree less startling, and in return for the prodigious issues of a war whose operations grow only more and more stupendous as they seem verging to their close, we send you their mutterings of a storm which threatens ere long to wrap the old world in its turn in the same fiery ordeal through which the new has just been passing. So terrible and universal at this moment are all these "wars and rumors of wars," this "distress of nations and perplexity," this "failing of the heart for fear," that one might almost be forgiven for supposing that the end of everything was really at hand, and that the universe itself was about to disappear amidst this general and fearful crashing of all its elements.'

From Sister Cranmer.

I want to say a few words through the 'Hope.' The hope of the 'true Israel of God' is like an anchor to the soul, both sure and steadfast. It reaches to that within the veil, where our fore-runner has gone. It cheers my heart, to hear from my dear brethren and sisters in all parts of the world, that they are building on the right foundation, Bible truth, and that alone.

The Bible has stood through all ages, and it will stand, and the gates of hell shall not prevail against it. God will have a clean universe, and he will have a clean people too. 'They have got to be purified, made white, and tried.' It is my determination to live and walk circumspectly before God and the world, that I may have a right to the 'tree of life,' and may enter through the pearly gates, into the beloved city. I ask your prayers, that I may overcome, and sit down with you in God's kingdom. HARRIET F. CRANMER.

Comstock, September 5th, 1863.

Several choice communications on hand.

Letters From the West.

Cedar Rapids, Linn Co., Iowa, Aug. 23d '63.
EDITOR OF THE HOPE OF ISRAEL.

DEAR SIR,—The first No. of the 'Hope' reached me thro' mail, about 8 days after date.

Its "Principles," in the main, I approve. Its determination to "Preach the word" is truly commendable, and deserving the support and aid of all lovers of God and Truth.

There is an indication, shown in the first No. of the Hope, that either you or I very widely misapprehend the "word" in regard to some Christian duties.

The "Blackberry Wine," you copy a recipe for making, we presume you endorse, as a good creature of God. At least I have reason to know that it is so endorsed by some, perhaps many leading S. D. Adventists.

Now I understand the liquor thus compounded and "barged tight," or "drawn off and bottled," to be the same thing that caused the "priest and prophet" to "err in vision and stumble in judgment," and made all tables full of vomit and filthiness," etc. Isa. 28: 7, 8.

Those who do not reject the fermented wine, generally assume that Christ used such a liquor, when he said, 'DRINK YE ALL OF IT.' HE taught us to pray 'OUR FATHER *** LEAD US NOT INTO TEMPTATION;' and to assume that he commended to his followers the drink that "swallowed up the priest and prophet of Isaiah's day, and still leads inevitably to the same disgusting exhibitions of 'vomit and filthiness,' alluded to by the Lord's Prophet; is, in my view, greatly to belie his moral character.

I think we have no right at this day to plead 'ignorance' as an extenuation of sin, in this connection. If our fathers are entitled to the protection of that cloak, let them profit by its shelter. But, under the increase of knowledge and LIGHT which our LATE day glares upon us, I think we shall not be able to hide our little fingers under it.

But this subject is as broad as the morality of Jesus Christ, and as MOMENTOUS as broad; and if the 'Hope of Israel' allows the parties holding opposite opinions in regard to it to interchange views, and settle its scriptural status, thro' the medium of its columns; and on the basis of equal rights; I certainly shall do what I can to sustain the paper. Therefore please send me one or two papers more, that I may become informed whether you entertain or reject the subject above contemplated: that is, whether you will countenance its being sifted by the light of Scripture, and man's experience. Yours for Bible Truth.

E. P. GOFF.

REMARKS.—Once, one half pint of BLACKBERRY WINE, presented by a lady when I was severely sick did me more good than all medicines besides. And when I learn from G. D.'S BOOK, that Jesus commended the good Samaritan, who poured 'oil and wine' into the wounds of the poor Jew, who fell among thieves; and that good old Brother Paul, too, recommended his 'son Timothy' to take a little wine for his stomach's sake and for his often 'infirmities'; I am forced to conclude that if God's people are permitted to use medicines at all, they are certainly allowed to use wine for that purpose. Little, if any, pure wine ever crosses the Atlantic. Poisonous imitations are extensively manufactured in Europe and America. Even the celebrated Catawba wines, of Ohio, are said to be often made of marriatic acid and rain water.

Now there is a very great call for wines, for the sick and wounded, in the hospitals. Blackberries in abundance are found in Michigan. Men, known to be honorable, are making pure wine from them. That is why we published the recipe. AS A BEVERAGE, we do not know that any body needs anything stronger than COLD WATER.

H. S. DILLE.

For the Hope.

Brother Easton,

You say that you start with a Bible title; and we will of course expect that it will be a Bible paper.

The question then naturally arises, What is the Bible? If this is to be the base, or ground-work of the paper, it is first necessary to settle this point. We would say then negatively, that it is not the creature of imagination. It is not any fancied work, of human origin. It is not the tradition of the Fathers. It was not inspired by the unholly ambition of any political, or ecclesiastical aspirant. But it is 'the word of God, which liveth and abideth forever.' It is God's will to man, given by himself personally; and by his prophets; and by his Son Jesus Christ, and his apostles, who spake as they were moved upon by the Holy Ghost. It is the Book in which God has revealed himself, and given a perfect rule of life, to the fallen sons of Adam; for he has declared by the holy Apostle that it 'is given by inspiration of God; and is profitable for instruction in righteousness,' &c., 'that the man of God may be perfect, thoroughly furnished unto all good works.' It reveals the God that made heaven and earth, the sea, and all that in them is. It reveals man's origin, fall, and the plan of salvation, or redemption through a crucified Redeemer. It is emphatically the 'Book of books.' O! that we understood it better! O! that we could cherish and love it more! Let us cultivate a love for its holy instructions, that its sanctifying power may be felt, and manifested in all our lives; for it is the power of God unto salvation, to every one that believeth.

And a paper based upon such truths as are incorporated in this holy volume, and whose object is to disseminate, and reflect its light, in the moral darkness of the time in which we live; 'when iniquity abounds, and the love of many waxeth cold;' is of vital importance to the remnant Church, and I hope will be received as a 'pearl of great price,' by all the lovers of truth.

Marion, Iowa.

V. M. GRAY.

The Birth of the Spirit.

I wish to express a few thoughts through the 'Hope of Israel,' with regard to the 'new birth,' or the 'Birth of the Spirit.' I am aware that upon this subject, there exists a great diversity of opinions, at the present day.

There is no subject taught in the sacred Scriptures, fraught with greater interest than the one before us; for, said Jesus to Nicodemus, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' John, 3: 5.

Some take the position that the 'new birth' is water baptism. But the 6th verse explains the two births. "For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Hence the first birth, is the birth of the flesh. The birth of the flesh Nicodemus well understood. But the 'birth of the Spirit,' was a mystery to him. This subject so involved in mystery, we are about to investigate, in the light of the sacred Scriptures.

First, Christ is said to be the 'FIRST BORN of every creature.' Col. 1: 15. Now we would ask, was Christ the first one ever baptized in

water? Most assuredly not, for Paul tells us that 600,000 'were baptized unto Moses, in the sea and in the cloud.' And again, John had been baptizing six months before Christ came and demanded baptism at his hand.

Again, according to the theology of the day, the new birth is considered to be a change of heart, or conversion. If this idea be correct, there never was a man who was converted, or met with a 'change' of heart, until Christ came in the flesh; for he was the 'first born of every creature.' But to the law and to the testimony: if they speak not according to this word, it is because there is no light in them? Isa. 8: 20. Paul has told us in what sense, Christ was the first born of every creature. Col. 1: 19, 'He is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence.' Again, Paul says, 1st. Cor. 15: 23, 'That Christ THE FIRST-FRUITS; afterward they that are Christ's at his coming.' And again, Acts, 26: 23, 'That Christ should suffer, and that he and that he should be the first that should rise from the dead.' Again Rev. 1: 5, 'And from Jesus Christ, who is the faithful witness, and the first begotten from the dead.'

Now we will see if the Old Testament will be in harmony with the New, on this subject.

Psal. 89: 27, 28, Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also I will make to endure forever, and his throne as the days of heaven.' This Scripture agrees perfectly with Paul to Colossians, 1: 18, that the firstborn 'Son of God, 'should in all things have the pre-eminence.' Yet E. G. White, in one of her 'visions,' called 'The Great Controversy,' says, on page 43, that Moses had a resurrection 1400 years before Christ. Enough of that fable for the present.

In the above remarks, we have seen how Christ became the firstborn Son of God. Now we will see if the rest of the family are to be born after the same manner.

First, I take the position that Christ is to take the place the first Adam might have occupied, as the 'Everlasting Father of all the redeemed family. Go with me to Isaiah, 9: 6, 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' Now the question arises, How, and when does he become 'the everlasting Father.'? Go with me to Isaiah, 22: 21, 'And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a FATHER to the inhabitants of Jerusalem, and to the house of Judah.'

From the above scripture, we have learned who is to be our 'everlasting Father.' Next we ask, Who is to be our mother? Go with me to Gal. 4: 26, 'But Jerusalem which is above is free, and the MOTHER of us all.'

Now go with me to Rev. 10: 7, and we will have our father and mother married. 'Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.' Rev. 21: 9, 10. And

there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.'

Now turn to Isaiah, 66: 6, 7, 8, and you will see when the whole family is to be born. 'A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.'

We learn from the scripture, just quoted that before the general resurrection of the saints, 'the woman brought forth a man child,' that shall rule all nations with a rod of iron.' See Rev. 19: 15, 'And at the general resurrection of the saints, the earth will be made to give up the dead, and all the family be born 'at once,' or as Paul has it, 'shall be changed, in a moment in the twinkling of an eye.'

In conclusion, I would say to the scattered flock of God, may that Spirit that brought Jesus forth from the grave, dwell richly in all our hearts, that 'our vile bodies' may be quickened like his, at the sound of the last trump.

GILBERT CRANMER.

Comstock, Mich.

Songs of Zion. No 2.

SELECTED BY ELDER ERASTUS G. BRANCH.

We are bound for the land of the pure and the holy,
For that city that soon shall descend from above;
Ye wanderers from God, in the broad road of folly,
O! say will you go to the Eden of Love.

CHORUS

Will you go, will you go, will you go, will you go,
O! say, will you go to the Eden of Love.

In that blessed land neither sorrow nor sighing,
Can breathe in the fields where the glorified rove;

Ye heart burdened ones, who in misery languish
O! say will you go to the Eden of Love.

No fraud nor deceit, nor the hand of oppression
Can injure the dwellers in city or grove,
No wickedness there, not a shade of transgression
O! say will you go to the Eden of Love.

No poverty there, no the saints are all wealthy,
The heirs of God's kingdom his bounty shall prove,

No sickness can reach them, that country is healthy,
O! say will you go to the Eden of Love.

And yet guilty sinner we will not forsake thee,
We hold yet a moment as onward we move,

Then come to the Lord, in his arms he will take thee,
And bear thee along, to the Eden of Love.

Letter from Eld. PHELPS in our next.

Sketch of a Sermon.

Delivered at the Conference in Casco, Aug. 23d,

BY ELD. NEWTON WALLEN,

TEXT:—Rev. 12:17. "And the dragon was wroth with the woman, and went to make war with the temenant of her seed, which keep the commandments of God, and have the tesimony of Jesus."

A woman in prophecy is always a symbol of a church. This woman represents the true Church, which was set in order by its great Head, more than 1800 years ago. He sent out his apostles, saying: "Go ye into all the world, and preach the gospel to every creature. He that BELIEVETH and is BAPTIZED shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." God wrought with them for the very reason that they moved out in 'perfect obedience' to his instructions.

The Church however, finally wandered away from God, and fled into the wilderness, there to remain 1260 years. But the church, being built on 'the Rock Christ Jesus,' 'the gates of hell' never have, and never will prevail against it. Death never can overthrow it while Christ has power to unlock the tomb.

There is but one Church; one TRUE 'Israel of God.' "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." No change ever has, or ever can be made in the 'one' Church.—The grace of God is sufficient; and Christ has promised to be with HIS CHURCH until the end of the world. Not with Paul or Peter alone; but the whole church is a unit. The word of God to His church is also a unit; and if any man change the order of HIS church, he will be held accountable to God; and will have to answer for his crime at the day of judgement.

In order to avail ourselves of the gifts, and the blessings of salvation, we must come upon the apostolic platform; ready to make any sacrifice. "There is no man" says Jesus, "that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting." Don't let us be afraid to take God at his word. We must move out in primitive order; adding to "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." "But he that lacketh these things is blind." But when we lack, it is because we do not walk by the pattern given.

The apostles rejoiced that the devils were subject to them; but Jesus bids them rather rejoice that their names are written in heaven. The same Comforter that was with them, he has promised shall be with his people 'always even to the end of the world.' And Peter says, "Repent, and be baptized every one of you in the name of

Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." What was promised? The Holy Ghost, or the Spirit of Truth. And we read that 'the letter killeth but the SPIRIT giveth life. Its blessed light shines across the pages of God's Book. Without that any man attempting to explain it, gets lost in his own darkness. We claim to be God's church. If we are we have a right to all the gifts and blessings promised to his church.

What scenes of persecution did the primitive church have to endure! before she entered the wilderness. But we, like them, are commanded to have the 'patience of the saints,' which comes by 'tribulation.' But there is only one way to get it. Those who climb up any other way, than by 'THE way, THE truth, and THE life,' are 'thieves and robbers.' And if I, or 'an angel from heaven' preach any other gospel, let him be accursed. We now however hear anything and everything but the gospel. But those who preach anything else, are certainly thieves and robbers. But I am thankful for 'present truth;' the soon COMING OF CHRIST, and the RESURRECTION OF THE DEAD.

I believe the Revelator, in the chapter from which my text is taken, saw the Advent people coming out of the wilderness. We are not clear out yet however; for our language, is yet a little mixed with that of Babylon. We do not altogether agree among ourselves. But the language of Canaan is beginning to be better understood.

The church is free in God; but not free in sin; not free to run a zig-zag course. We want to 'preach Christ, and him crucified;' and be ourselves, also crucified to the world. God is raising up the remenant. But all are not Israel, that are of Israel; neither are all Christians that profess to be. I take that right home myself. Don't let us give away all the truth to-night, and keep none of it for ourselves. We want to get into a position to receive truth; then help to save others. The gospel plan is so fixed, that in trying to save others, we save ourselves.

O! what is like the gospel. Men have been preaching it over 1800 years and the theme is not exhausted yet. Men, too, have tried to change it; but God has had his hand over it. It is the same to-night that it ever was. The way-marks are so plain that none need get out of the way. God in the wilderness has preserved a little seed until now. The dragon power too, is in the world, as it was in the days of Jesus. We have the same power to overcome; but if victorious we shall stand upon 'the sea of glass' and sing the song of Moses and the Lamb. We may have to pass through 'great tribulation.' If we are the remenant; the 'repairers of the breach;' like causes producing like effects, we must suffer as our ancient brethren did. The dragon power put Jesus to death; but we too can bear even as much as did he, if we possess the same spirit that our master did; He, on the cross, could pray for his enemies, saying, 'Father forgive them for they know not what they do.' Do we to-night, love OUR enemies? Jesus died for HIS! He died for these poor Spiritualists, and all that do in spite to the Spirit of grace; that they might

have salvation,

The contest ever has been between the 'spirits of devils, and 'the Spirit of the Living God.' Satan has claimed many victories over the woman; but the day of God is soon coming, and then it will be known who has the victory.

We thank God, that his Spirit is moving on the hearts of men, and calling them out to do his work. The different Advent bands, East and West, are in raptures in view of the soon coming of Christ. All of them have the same 'hope of reward' 'at the RESURRECTION OF THE JUST.'

God is calling his humble servants, and preparing them to carry that message that shall 'light up the world.' Persecution must then of course begin, because we come out from the world and will not be like those who are 'of the world.' The gates and bars of men however, are nothing against God's power. But I say, down with ALL gates and bars between Advent brethren.

Follow me as I follow Christ. Christ's ministers should be ensamples to the flock. We claim to understand what others do not, of prophecy. If we have greater light, let us cast off all works of iniquity. Wake up from sleep! Be filled with the Spirit! Be ready; be willing, to suffer for Christ's sake.

Soon the door of probation will be closed. But Spiritualists, and others who deny God's Book, won't believe it. But every knee must bow and every tongue must confess. In that hour they will call to the rocks and mountains, saying, 'Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand.' The saints of God WILL STAND; for Christ comes at that time, for the poor "REMNANT" which KEEP THE COMMANDMENTS OF GOD and have the TESTIMONY OF JESUS CHRIST."

FATE OF THE APOSTLES.

MATTHEW is supposed to have suffered martyrdom, or was slain with a sword at a city of Ethiopia.

MARK was dragged through the streets of Alexandria, in Egypt, until he expired.

LUKE was hanged on an olive tree in Greece.

JOHN was put into a cauldron of boiling oil, at Rome, and escaped death. He afterwards died a natural death at Ephesus in Asia.

PETER was crucified with his head downward at his own request, thinking himself unworthy to die in the same posture as his Master.

JAMES THE GREAT was beheaded at Jerusalem.

JAMES THE LESS was thrown from a pinnacle of the temple, and beaten to death with a fuller's club.

PHILIP was hanged on a pillar at Hieropolis, a city of Phrygia.

BARTHOLOMEW was flayed alive by command of a barbarous king.

ANDREW was bound to a cross, whence he preached to the people until he expired.

THOMAS was killed with a dirk at Coromandel in the East Indies.

SIMON THE ZEALOT, was crucified in Persia.

MATTHIAS was stoned and then beheaded.

BARNABUS was stoned by the Jews at Salamis.

PAUL was beheaded at Rome by Nero.

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 ELD. 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 through their columns more or less has been manifested the smiting spirit. See Matt. 24: 46. Party seems to be the object. To build up a sect, and 'wake us a

For the Hope.

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 them 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 matter 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 shall lay hands on the sick, and they shall recover.' (See fourth page.)"

THE HOPE OF ISRAEL.

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Corresponding Editors.

"HYMNS FOR THE CHURCH OF CHRIST," containing 105 choice hymns; and a "CONCORDANCE TO SUBJECTS" 32 additional pages, for sale at this Office. Price 45 cts. Sent by mail postage paid, on receipt of the money.

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 "HOPE" will hereafter be published REGULARLY. Send on the NAMES, and the DMS.

We learn from the "Crisis," that Eld. J. V. HIMES has been so afflicted 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.

It has able contributors in all parts of the country, and circulates over 5000 copies. Terms, \$2.00 a year, or \$1.00 for six months. Address, MILES GRANT, Boston, Mass. Subscriptions received at this Office.

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. WATERMAN 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 benediction of the 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 event, 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 under every 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 of 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

Joshua dividing the land is six years; 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 Manasseh, 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

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 conversation 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."

CHRISTIAN PERFECTION.

From the Crisis, 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, he is faithful and just to forgive us 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.

WHERE IS OUR COUNTRY?

From the Crisis, 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 destroys can enter there. All the politicians, demagogues and officeseekers in creation, cannot disturb for a moment the peace of our father-land. All the 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 cut 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 woe
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. 24: 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 to gather 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 is called let 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 mark, that we in right be found, But few were saved in Noah's Ark, And many millions drowned."

THE HOPE OF ISRAEL.

Vol. I.

HARTFORD, VANBUREN Co. Mich., First-day, November 15th. 1863.

No. 5.

Original.
TO Bro. & Sr. SEEVERS.

Death came, and with his keenest darts
Five times has pierced your bleeding hearts,
Five times within the present year
Has called for those you held most dear;
His banner now in triumph waves,
Over five little silent graves!
The Winter storm o'er them may blow,
Naught of its terrors do they know;
They'll sweetly sleep 'neath angel care,
'Till Christ their mansion shall prepare.
Remember what little Johnny said,
While you all watched his dying bed—
"Father, I am not going to die,
But I in peaceful sleep shall lie;
I trust in Christ, and if you do,
He will bring you safely through."
To mother, in the hour of prayer,
While loving ones were kneeling there—
"Have faith in Jesus, as I do,
And you surely will go happy too."
If John had faith, in his dying hour,
Can you not trust a Savior's power?
While life shall last, O! serve him well!
'Till you redemption's story tell,
Where none will ever say—FAREWELL. D.

The Midnight Cry.

BY JAMES WATKINS.

(concluded)

Reader, turn if you please to the words of the Apostle, and there you will find that the abomination or 'man of sin,' did stand in the temple or 'holy place.' II. Thess. 2: 3, 4, "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or worshiped: so that he as God sitteth in the temple of God, shewing himself that he is God." Reader, if you dispute this being the Papal Church, please tell us what it is, and you shall be thanked very kindly for it.

Now the question arises, When was this abomination first set up, or stood in the 'holy place'?

We understand that the Papal dominion was taken away, or in other words, her civil power in 1798. All historians agree that the French army under General Berthier, entered Rome on the 10th day of February, 1798, and took the Pope and his Cardinals prisoners, declared Rome a republic, and planted the tree of Liberty.

Now in order to find out when the abomination was set up, we must find the length of the reign of Papal Rome. Let us turn to Dan. 7: 25, "And he shall speak great swelling words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." I understand this to apply to the Papal power from the fact this little horn arose after Rome had been divided into ten kingdoms, between the years

356, and 485. This 'little horn' arose after the 'ten horns.' There has no power of this description arisen since the ten kings except the Papacy.

Did not the little horn make war with the saints? Turn if you please, to vs. 21, "I beheld and the same horn made war with the saints, and prevailed against them." Papal Rome certainly did make war with the saints. That tyrannical power put hundreds, thousands, and millions, of saints to death by the sword, and by every instrument of torture that wicked men and devils could invent.

Again, he was to "think to change times." How did God reckon time? "Evening and morning." How is time reckoned now by the people? From midnight to midnight. Who is the author of this change? Papal Rome.

Next, he was to 'think to change times and laws.' What laws? The 'Ten Commandments.' He took the first Commandment and put it in the place of the second, and so on, until he came to the tenth; and then he took the tenth, and divided it into two, to make up the number. (See Catholic Catechism.) He also removed the Sabbath, and put in Sunday. This is enough to convince any person that this was the Papacy.

Now he was to continue for 'a time times and dividing of time.' See Rev. 12: 14. 'And to the woman' or church, 'was given the two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times and a half a time, from the face of the serpent.' Here we have the same manner of reckoning, that Daniel has given of the 'little horn.' Now turn if you please to the 6th vs. 'And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.' Now then I understand this to be years. In symbolic prophecy one day stands for one year. Turn if you please, to Gen. 29: 18. 'And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.' 26th & 27th vs, 'And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfill her 'week,' and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her 'week:' and he gave him Rachel his daughter to wife also." Again, Num. 14: 33. "And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, 'each day for a year,' shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Also, Ezk. 4: 4, 6. Turn to your Bible, and read it for yourself.

Now then, we see that a day stands for a year. Then 'one thousand two hundred and threescore days,' are years. Then in 1798 the dominion of the Papacy was taken away. Then from 1798 take twelve hundred and sixty,

and it leaves five hundred thirty eight

Then in the year 538 the abomination was set up, or stood in the 'holy place.' Daniel says '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, or years. The abomination, we see readily, was set up in

538
To this add
1290
and we see that the 'thousand two hundred and ninety' years, reaches to

1828
The question is asked, What transpired then? I know of nothing that we can apply this to, but the time that William Miller was preaching the end of the world.

Daniel says, 12: 12, 13, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." At the end of 1835 years, Daniel was to stand in the resurrection. We see that the 1835 years began at the same time that the one thousand two hundred and sixty did, that is in 538. We will add to five hundred thirty eight,

538
thirteen hundred thirty five,
1835
and it will reach to
Eighteen hundred seventy three. 1873
This is to be the end of the world, or in other words, when Jesus will come the second time.

Reader, this just leaves ten years to the end of the world! The wheels of time are rolling swiftly around. Soon the things of this world will be a history of the past. God's children redeemed from the earth of sin and sorrow, pain and death, will be gathered into God's kingdom forever!

Seeing that we have come to the end of the world, where is the end of the 'midnight cry.' Seeing that the end of the world is in 1873, the midnight cry will end in the year 1869. Now let us see if we can prove it.

Turn to Rev. 11: 3, 4. Here we see that the 'two witnesses' are called the 'two olive trees.' These two witnesses are the Old and New Testament. From 7th to 11th vs., we see that the two witnesses are slain, and they lay dead 'three days and a half,' or 3½ years. Take 3½ from 10 years leaves 6½ years, which reach to 1869. Then in 1869 the 'wise virgins' enter into the marriage. This is the time the Revelator alludes to, when he says, 'He that is unjust, let him be unjust still, he that is righteous let him be righteous still.' Dear reader if you are not converted at that time, you never can be converted. O! what a solemn thought! Awake and look around you, and see where you stand. Prepare to meet thy God, and enjoy His eternal kingdom, where troubles will cease, and sorrow will vanish away, and God's children will forever be one. Amen.

THE PUBLIC DEBT. A Washington correspondent says that, on the 1st of September, 1863, the public debt was one billion two hundred and twenty-eight million, eight hundred and thirty-two thousand, seven hundred and seventy-one dollars, eleven cents.

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GILBERT CRANMER, JOHN REED,
Corresponding Editors.

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for 45 cents.

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Eld. NIEL A. PERRY writes that he is preaching all the time. P. O. address, Coloma, Waushara Co., Wisconsin.

Can the brethren forward what is due on subscription, without material inconvenience to themselves? We need it to pay board, and buy paper.

'Ages of Revelation' Nos 3 & 4 are received; also an article from Bro. V. M. Gray.

Bro. JAMES GREENMAN has borrowed money, expecting to have what was subscribed to pay for our press, to pay it. The money is due and he should have it. Will Eld. S. G. Baker be kind enough to collect what is due from the band at Brandawine Corners, and forward the same immediately.

The poetry published in our last, entitled the 'Midnight Cry,' being in manuscript, we supposed to be original; but it is only an old hymn, slightly changed, and should have been placed among the selected 'Songs of Zion.'

We take the following item from a letter just received by Bro. Chandler Kelly, and dated Monterey, Nov. 8th.—"Well, the draft has finally gone off. In this town it has fallen on four of the Advent brethren. We are trying to raise money to buy them off; but in the draft in January, money went buy us off."

We regret to learn from another letter that Sylsbury Rumery, a wealthy and influential citizen, has lately withdrawn from the S. D. Advent Church, and become a Spiritualist. Has he departed from THE faith? In giving heed to seducing spirits, and doctrine of devils.

DRAFTED.—The draft for the second time, has laid its heavy and relentless hand upon the little Church of Christ in Hartford. Bro. ELI WILSEY has lain for months in bondage for refusing to fight with carnal weapons. And now the lot has fallen upon ERASTUS G. BRANCH, our Ruling Elder. Never did loving children more truly mourn on receiving the news of the death of an affectionate parent, than did the children of God on receiving this intelligence. Bro. B. however, having been in the 'regular service' of the Lord Jesus Christ, for many years, is too good a soldier to be dismayed by such tidings or to desert his colors. With right good will he sings,

"Carnal weapons we're commanded
In our warfare not to take;
And we will obey the mandate
For our glorious leader's sake.
He will however neither run, nor resist the

laws of the country in which he is a 'pilgrim and a stranger.' In all places and under all circumstances we should obey the injunction of our Savior, "Resist not evil," and either "overcome evil with good," or unresistingly lay down our lives, as Jesus did his, rather than yield one iota of our heaven born, and God given principles.

I will ransom them from the power of the grave; I will redeem them from death. Hosea, xiii: 14.

It has been stated, truthfully, that the prophets, when conversing with us, have dwelt briefly on one subject, and then turned to another. We will find this authenticated by the prophet Isaiah, 28: 10, "For precept upon precept, precept upon precept; line upon line, line upon line; here a little; and there a little.

We desire to be brief in our comments on the text we have chosen, therefore we will try and follow Paul's plan, and that is to 'preach the word' only.

1 We propose to notice the manner in which this scripture is generally used. It is truly applied to the resurrection of the dead. The prophet seems to have had a glimpse of the resurrection; and it is commonly taught that it applies to the resurrection of the body only. And to prove that position, they prove that man has a spirit, and assert that that spirit is immortal; therefore death is a separation of body and spirit, and the 'body returns to dust,' and 'the spirit to God who gave it,' and there stays until the body is 'ransomed from the power of the grave,' the spirit reunites with the body. And their proof of this is I. Tim. 6: 16. He says in the former verse, 'he shall shew, who is the blessed, and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto;' &c. They stop here, and tell us that God created the angels immortal, and that the spirits of men are also immortal.

They refer also to Matt. 14: 26, "And when the disciples saw him walking on the sea, they were troubled, saying, 'It is a spirit.'" We cannot conceive that he conveys any idea in this scripture, that the spirit is immortal. But we will notice this hereafter.

Luke 8: 55, is used to prove the return; and the immortality of the spirit.

Luke 24: 37. This scripture is used to prove the immortality of the spirit. But we fail to notice any reference there, to an 'immortal' spirit. It is truly of great importance for us to know whether the spirit of man is immortal or not. And if it is I think, that God has told us so, somewhere in his Word, for he says, Amos 3: 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Now has he made an immortal spirit, and not once told us of it?

Philip, 1: 23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." These words of the Apostle, are used to prove the two-fold nature of man, and that one part is mortal, while the other is immortal, and is the life of the mortal here; therefore separation of the two, causes death. Now if this is the fact, why has not God told us so? If God has told the truth in Amos 3: 7, we shall find it somewhere in his Word.

Now we will search it, and see if we can find out what man is and where his spirit comes from. And to do this we will commence at Gen. 2: 7. There God informs us that he created man of the 'dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' It is evident from this language, that the breath that God gave Adam, was not his life, for he says it was 'the breath of life.' Therefore, according to Amos 3: 7, we must look somewhere else, to find what the life of man is. We will go to Gen. 5: 4. There God informs us what the life of man is. He also informs us in Lev. 17: 10, 11, 12, 13 & 14; and tells us 'the LIFE which is IN THE BLOOD,' he has given us on the altar, to make an atonement for our souls. Here we learn why God is so careful of blood. It was because he calculated by the 'blood,' or life, of Jesus Christ, which was shed on the cross, to redeem man. Therefore the 'spirit' cannot be our life.

Now we will notice I. Tim. 1: 6, 10. Here none will dispute that the Apostle speaks of the Father 'alone,' as having immortality, 'dwelling in the light.' Here we understand the Apostle to mean that no man can attain to immortality, save through Christ, for we read that 'eternal life,' or immortality, 'is the gift of God, through Jesus Christ.' This is the reason why we are exhorted by Paul, Rom. 2: 7, to 'seek for immortality, eternal life.' Also we are told, II. Tim. 1: 10, that 'life and immortality,' is brought to light, through the gospel." Paul has told us that we shall receive life through the gospel.

Now, according to Amos 3: 7, we must search, and see what the 'gospel' is. And to do that, we will turn to I. Cor. 15: 1, 4. Here Paul tells us that the gospel is the death and resurrection of Jesus Christ. Now if we are to receive eternal life through this gospel, when shall we receive that life? Paul to the Colossians, 3: 3, 4. Paul here tells us that Christ is our life, and when he shall appear, THEN shall we appear with him in glory. If Christ is our life, why should we be so anxious to get it before the time appointed? which Paul declares to be at the coming of our Lord.

I quote Amos 3: 7, because God there says he has revealed his secrets. E. EASTON.
To be Continued.

COMMUNICATIONS.

Fairfield, Iowa, Sept. 1863.

Dear Brother DILLE,
I have received two numbers of the 'Hope of Israel,' and it seems to us 'meat in due season.' It is very encouraging to hear that God still has some children who are going to contend for the 'faith once delivered to the saints,' and not follow the ' cunningly devised fables' of men. May God help you and your co-workers to use the 'sword of the Spirit' successfully, and not deceitfully. That God's blessings may rest upon you, and that your little paper may be the means of guiding those honest souls through the perils of the last days, and establish them on God's Word, is my prayer; for we believe God's word is truth. And may God have mercy on those who are going about, 'speaking great swelling words because of man's admiration.'

We started with the people called 'Seventh-day Adventists,' on the Bible, and the Bible a-

lone; and when they began to introduce something else, we could not go with them. We are still trying to stand on 'the Bible and the Bible alone.' And may God ever help us to stand there. When Jesus comes I believe he will have a people standing on the Bible platform. * * *

O, how we want Brother Cranmer or Brother Reed, or some other able brother to visit us, for Satan has already commenced throwing his shells among us. But we stand on God's Word, and we feel when his shells come in contact with that, they have no power to harm us. * * *

Your Brother in hope of eternal life
LEWIS W. MURPHY.

Cedar Rapids, Linn Co. Iowa. Oct. 12 1863.
BROTHER DILLE.

Not having received No. 3 of the Hope, and only having a mere glance at a copy that reached Bro. Isaac Kramer, perhaps it would be as well to omit all analysis of the 'Blackberry wine' question, for the present; as also your 'remarks' in relation to my criticisms of the wine; as published in No. 3. Perhaps other 'remarks,' and reviews of my objections to such a wine, will appear in due time, and (when given in a spirit of candor, truth seeking,) the more the better. Yet, as we can speak to each other only at long intervals, it might save 'time,' and a waste of words, to allow me to make a few additional suggestions at this point—to wit,—

Two kinds, or qualities of wine are recognized in scripture.—First. All the wine that in any place is 'approved' of God; that is spoken of as a blessing; that is countenanced or commended by good men:

Second.—The 'wine of the condemned,' such as was used by heathen idolators; the 'mock-er,' such as 'swallowed up the priest and prophet,' of Isa. 28: 7. Such as deceives the unwise; procures 'wounds without cause;' 'biteth like a serpent, and stingeth like an adder,' and removes its devotee from safety, as the man is exposed who 'lieth down in the midst of the sea,' Prov. 23: 34, and against which the wise man gives a very appropriate warning, 'LOOK NOT UPON' it; that seduces to drunkenness, and shuts the kingdom of heaven against the seduced. And again, ALCOHOL is the essential principle of all wines, and other liquors, which renders them seductive and dangerous in the light of scriptural warnings, and denunciations. Alcohol is a poison, and cannot be used by the animal organism, except as an enemy, in efforts to expel it. Alcohol is only produced by the destruction of a valuable and nutritious principle of fruits, grains, &c. (the starchy and saccharine principles.) And remove this poison, (alcohol) from these liquors, blackberry wine not excepted, they would not be drunk could not be sold, and of course not manufactured. This is premised of 'fermented' or distilled liquors only. The vinous fermentation is a decomposing process.

Of the 'medical' aspect of your 'remarks,' it is at present sufficient to say, IF alcohol IS needed as a medicine, (a very dangerous admission indeed,) the article can be furnished 'pure,' and 'much cheaper' from grains, than from blackberries and from sugar. And if the fruit alone is needed as a medicine IT can be preserved far more perfectly, and at less expense, than by the wine recipe, of the 'Country Gentleman.'

Yours for the Truth, E. P. GORR.

The Ages of Revelation. No 2

The "seven times of Israel's Afflictions."

2520 YEARS.
Levit. 26: 19, 28.

When Jehovah had made a covenant with the people of Israel and had constituted them, "a peculiar treasure, above all people of the earth," and made them a kingdom of priests, and a holy nation; he set before them every consideration, which could be supposed to influence the mind, to induce them to keep diligently the commandments, the statutes, and the judgements of the Lord. They were promised genial seasons, fruitful vineyards, fertile fields, full harvests, a flowing vintage, fullness of bread, quietness and peace in the land, multiplicity of families; happy homes, with safety and peace therein; and above all the tabernacle of God among them, and Jehovah himself their God working among them. These great and precious promises, are recorded in Lev. 26: 3 to 13. After which follow in the same chapter, a series of warnings against disobedience to God's commandments, and especially against apostasy from the national covenant, and a falling away to the customs of the nations of the earth; accompanied by a series of threatenings that contain all the calamities to which human life is incident, to come upon them in case they persisted in their rebellion against Jehovah. Among these calamities was that of losing national independence. "They that hate you shall reign over you." Lev. 26: 18. This calamity, attended with all their other afflictions, it is said shall continue "SEVEN TIMES," a period now well known to contain 360 days, and each day to be put for a year; just as Jehovah made the forty days searching the land by the spies, significant of the 40 years sojourn in the wilderness. See Num. 14: 34.

This number then stands thus, 360 x 7—2520 years of afflictions under the reign of those that hate them. This threatening is repeated three times, with aggravated afflictions, so that there is fourfold warnings, and an implication of fourfold calamities under so many governments of their enemies: the four great monarchies of the earth, as seen in Nebuchadnazar's vision of the metallic image of the kingdoms; and in Daniel's vision of the four great ravening beasts, which tread down all the earth. It is remarkable too, that after prophecies break this 2520 days into 2300 days, and again into 1260, and afterwards into 654 and 606, making 1260, the 1260 being just half the 2520.

We have then only to find when this period of Israel's afflictions under the reign of them that hate them began and all the other times and their FULLNESS OF TIMES, or in the words of the Apostle of Christ, "THE FULLNESS OF THE GENTILES," will follow with mathematical certainty; but besides this, the clue to all these 'times' is given by divine revelation, and subsequent prophecies. In addition to Israel's transgression of the commandments of Jehovah, they rejected his holy covenant by desiring a king to reign over them, like unto the nations around them; yet God bore with them until kings and people wholly forsook his holy commandments, and then God gave them up into the hands of the heathen; and the heathen have reigned over them from that day to this.

they have never been free from the yoke of heathen nations since that time. With the ten tribes this happened in the ninth year of Hoshea, the king of the ten tribes, 390 years after the commencement of Saff's reign. See II. Kings 17th & 18th chaps. With the Kingdom of Judah it began in the reign of Manasseh, 40 years afterward. To mark this period, the Lord gave Ezekiel special directions to lament their iniquities. See Ezk. 4th chap. The same thing is confirmed by the testimony of Jehovah, by his prophets as recorded in II. Kings 21: 10, 15. This latter period commenced in the year 654 before Anno Domini, and of course terminates in 1866. There is however an hiatus between the birth of Christ and A. D. of six years, and an uncertainty of six years in the time of Joshua dividing the land: the time may therefore extend to A. D. 1872. Beyond that we can see no possible way of extending the time for Israel's redemption from among the nations. This then is the time for the everlasting King to begin his reign. S. D. Norris, Ill.

AVOID BAD COMPANY.—The following little fable contains a deal of wisdom; and editors, clergymen—indeed, all classes in society, will do well to remember it, and govern themselves accordingly:

A skunk once challenged a lion to single combat. The lion promptly declined the honor of such a meeting.

"How," said the skunk, "are you afraid?"
"Very much so," quoth the lion, "for you would only gain fame by having the honor to fight a lion, while every one who met me for a month to come would know that I had been in company with a skunk."

Songs of Zion. No 4.

SELECTED BY BRO. I. S. HOGBOOM.

Air—"EMER OF LOVE."

I long here have wandered, a pilgrim and stranger;
Alone from the world have endeavored to keep;
All free from its error, pollution, and danger,
Till I should be changed, or in Jesus should sleep.
Its joys and its sorrows, its pain and its pleasure,
Its poverty's vale or its envied treasure,
I count all as nothing compared with the measure
Of glory that's promised when Christ shall appear.
By foes I'm despised, and by friends am forsaken;
My hope is deferred and sick is my heart.
Though oft disappointed and sometimes mistaken,
Yet from my dear Jesus I never will depart.
The day of probation is rapidly fleeting;
All hail, happy morning of that glorious meeting!
My soul in sweet transports exults in repeating,
I'll meet all the saints when old time is no more!
Come, all my dear-brethren who pant for salvation,
With warm hand and hand, you in friendship I greet;
And though now we sigh with a groaning creation,
In realms of bright glory we hope soon to meet.
With saints and with angels we there shall admire
Our glorious Redeemer, and never more tire!
The thought of that bliss doth my soul now inspire
O, glory, O, glory, my heart now is there!

DIED

In Hartford, of diphtheria, Friday, Nov. 13th,
EMRUS, son of Mrs. Almira Taylor, aged 3 yrs
and 11 mo's.

The widow mourns as sweet a child
As e'er on a loving mother smiled,
For Death's cold hand, his form did chill,
And bade his prattling tongue be still.
With folded hands across his breast,
In slumber sweet doth Emrus rest.
But soon he'll rise to life anew,
And God's fair Earth redeems'd will view,
Where sorrow's tear ne'er dims the eye,
And saints of God can never die.

From Br. Sheffield.

For the Hope.

With the permission of the Editors, I wish to say a few words respecting the 'Hope of Israel.' First, the paper bearing that name, I was glad to receive; but still more glad to read in the second issue, a resolution 'neither to revile those who oppose us, or suffer others to do so through the columns of the paper.' To this I can and will add AMEN. Go on, Dear Brethren, in the good way you have begun, and if I am at present unable to reach you with my hand, my heart is with you, and I hope if not before, to shake glad hands with you in the Paradise of God, lost by the first, but restored by the second Adam. Well may it be styled 'The great restitution!'

A great many papers have been started with just as honest intentions as induced the publication of the 'Hope.' But alas! after a little while, when their circulation became enlarged, and their influence felt, how few remembered the admonition of the Great Teacher, in the greatest sermon that ever was preached, viz: "Judge not, that ye be not judged." And again the great Apostle to the Gentiles asks the question, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." But their admonitions, in the zeal that is produced by over-confidence in our own views, to the condemnation of all others, is entirely lost sight of or forgotten; and all charity for those differing in opinions from the party or persons publishing the paper is too liable to be lost entirely: and then according to Paul's rule, it becomes 'as sounding brass or a tinkling cymbal.' Human nature is the same that it was in the days of Christ; when he was on the earth. We are so liable to partake of the same spirit that prevailed over the disciples, when they told the Lord they saw one casting out devils in his name, and forbade him because he followed not them. The Lord rebuked them sharply, and my hope and prayer is that if any of us become possessed of this spirit, we may be rebuked from the same source, in such a manner that we may understand our duty, and learn wisdom, knowing that God has promised to judge the world in righteousness, by a person far better qualified for the undertaking than any of us poor mortals. I have known some good brethren who have become so discouraged because of this principle of condemning all who did not endorse all that is published by the paper which they took, as the nearest exponent of their views, that they have for the time discarded all papers, because they seemed to lead those connected therewith into sectarianism in the end. But in my opinion, this evil is not first produced by the paper, but the paper being used as the mouth-piece of those publishing, and others speaking through it, they begin to consider themselves the only people fully approbated of God. They at the same time look upon all others as subjects, to a greater or less degree, of condemnation. Then of course, these sentiments flow through the paper. And it appears to me quite a plain and self-evident fact, that this principle of self-exaltation and self-righteousness, to the condemnation of all others, is a prominent and leading feature of the Church of Rome. And all divisions and sub-divisions

of her Protestant offsprings have faithfully, at least in this respect, carried out the teachings of the, so called mother Church.

I have undergone discouragements for some few years past, in consequence of what appears to me a desire of man to exercise judgement over man in religious matters; and altho' we are told 'it is a small matter to be judged of man's judgement,' it is sometimes quite difficult to thoroughly believe it to our own satisfaction. Yet notwithstanding these discouragements, ever since I believed these precious truths, 13 years ago, of the soon coming Savior, to reward his servants, I have rejoiced in HOPE of the GLORY OF GOD, WHEN all flesh shall see it together.

Go on then dear Brethren, and carry out the principles of charity you have avowed and I will try with all my might to walk with you, and tho' for aught I know we may entertain quite different views on some points, yet if we possess the spirit of Him who we desire to have as our Master, then we shall feel that we are brethren and have one master, even Christ; and can endure each others company while differing in opinions, even as the disciples did with Thomas, altho' he would not receive their testimony concerning the resurrection of Christ. May we all remember 'if we have not the spirit of Christ we are none of his.' Amen.

Leicester, Wis. Oct. '63. E. S. SHEFFIELD.

Two petrified men have been found near Castlemaine, Australia. They were in a sitting posture—veins, muscles, finger-nails, &c., all perfect. One had a stone axe by his side.

Two Quaker Conscripts, sent to the 22d Mass Regiment, are subjects of a court-martial, for refusing to perform military—duty?

"Recent statistics," says a Paris paper, "show that in one of the lunatic asylums of the department of the Rhone one third of the patients owe their infirmity of mind to Spirit-uualism."

THE JEWS.—The spirit of change has at last obtained a hold upon that hitherto immutable race, the Jews, and the ritual and views of the Jewish church are undergoing modification—at least, such is the report of the Madison (Ohio) JOURNAL, in its account of the dedication of a Jewish synagogue in that city. The officiating priest, Dr. Falk, said the congregation had adopted the reformed ritual and modern phase of Judaism, which does not look for the advent of a personal Messiah, or the literal restoration of the Jews to Palestine. The prophecies concerning these subjects are regarded by the reformed church as figurative, and only to be fulfilled in some mystical sense. The prayers for the coming of the Messiah and for the restoration are now omitted in their ritual, and the ritual itself has been greatly shortened, while men and children sit together in the congregation the same as in christian churches.—BOSTON JOURNAL.

Thus the way seems to be preparing for them to receive the Spiritual coming of Christ as taught by demons and Spiritualists. This will open the way for Napoleon III. to be their leader, or Messiah, as he has already proposed to them.—[World's Crisis.]

5 Congregationalist, 1 Free Will Baptist', & 2 Calvinistic Baptist ministers have been elected to the Vermont Legislature.

"Render to Cesar the things that are Cesar's." We can do so. Tribute belongs to Cesar. But the soldiers of God Almighty's army don't.

From the World's Crisis. THE SIGHT, HEARING AND SPEECH OF GHOSTS.

The opinion is prevalent that hell is away down somewhere, a great way below the earth, while heaven is located as far above the earth. This locates hell and heaven twice as far apart as we now are from either place. Yet these same theologians refer us to the case of the rich man and Lazarus, to prove the disembodied existence of ghost-men in hell and heaven. If disembodied spirit-men are here brought to view as having gone to hell and heaven, and if hell and heaven are really such an immense distance apart, what keen eyesight that rich spirit-man must have had to have seen a spirit-Lazarus millions of miles away; and what refined hearing also in these two localities, to have understood the conversation of each other millions of miles apart! Or what powerful spirit-lungs to speak in tones a million times louder than the deafening roar of the largest cannon, in order to be heard that vast distance. Wonder if it would be pleasant standing near them, even in heaven, when they speak? Wonder if it would not make "confusion worse confounded" to have them all speak at once? And more than all, if they spake so loud as to be heard from hell to heaven, I wonder why we who live midway between hell and heaven never heard the terrific blast from spirit-lungs? Is it good logic to assert that a cannon report can be heard ten miles, and deny that it can be heard half way? Our hearing is good enough to recognize the buzz of the feeblest insect, and who shall say that we are too deaf to hear a voice that can be plainly heard millions of miles beyond us? Will the excuse be made that material ears are not capable of hearing the voices of immaterial lungs? But it will not be contended that SPIRIT-MEN are composed of more refined spirit-substance than the ANGLES are, especially as it is so generally claimed that the departed good BECOME ANGLES at death, and the departed bad become devils; and it is an authenticated fact that material ears have often heard the voice of angels; then why may they not hear the voice of disembodied spirit-men, if they are really speaking in such trumpet tones?

Those who insist that a disembodied Lazarus, and a disembodied rich man, and a disembodied Abraham, are intended, and really conversed together, are solemnly obligated to present a genuine solution of this mystery— one predicated, not upon supposition or conjecture, but upon invulnerable and discernible facts. Let us know how it is, that while the cries of the damned are hourly wafted by us, and conveyed far enough beyond us to salute the ears of the dwellers in heaven, we fail to hear the first sound. But should this position be changed, so as to make hell nearer heaven than to the earth, then they should henceforth talk about GOING UP TO HELL, instead of going down to hell. Would it not be better to seek the truth, and learn that HADES, instead of GEHENNA, is the hell here mentioned, not a place of punishment for dead men?

W. SHELDON.

The following anecdote we copy from an editorial in the 'Crisis.'—

Prof. Siddons, who was acquainted with Louis Napoleon in England, some time before he became Emperor, relates the following anecdote of him. Mr Siddons was walking with him one day in London, when Napoleon remarked, how sad it was that it should be his destiny to lay in ruins so great a city. When asked what he meant? he replied it was his destiny to have the throne of France, and then invade England, for the purpose of avenging Waterloo. Some years afterwards, Mr. Siddons was in Paris, and was invited to dine with the Emperor. At the table, Napoleon said:—

"You remember our conversation—you see the first half of my prediction is fulfilled, and the other will soon meet its accomplishment."

—BLESSED ARE THE PEACE MAKERS. JESUS.

THE HOPE OF ISRAEL.

Vol. I.

HARTFORD, VANBUREN Co. Mich., Fifth-day, December 10th, 1863.

No. 6.

The Ages of Revelation. No 3.

2300 DAYS OF TEMPLE DESOLATION. Dan. 8: 14

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto 2300 days; then shall the sanctuary be cleansed."

The vision, of this eighth chapter, is concerning the desolation of the second temple, and the oppressions of God's people, to follow the times of Daniel. The first is spoken of under the emblem of a ram. The second, of a he goat. The ram signifies the kings of Media and Persia; the rough goat, the kings of Grecia. In the latter time of their Kingdom, the supreme authority is to be given to a power which should 'practice and prosper, and destroy the mighty and holy people,' 'stand up against the Prince of princes,' and finally perish by divine visitation. This is generally believed to mean the Roman power, in its last forms of government.

The question is, how long shall these wonders last; in another form, it is, 'How long shall these oppressions of God's people, and these desolations of the temple of God, endure? And the answer is, "Unto two thousand three hundred days, then shall the sanctuary be cleansed." And we may add, the Lord return to dwell in Jerusalem. See Zeck. 1: 16. "I am returned to Jerusalem with mercies, and my house shall be built in it."

The desolators are designated, first by symbols, and then by names known to Daniel at that day. The final destroyers only by national characteristics, which could only be known after they appeared; these, as history shows have appeared in the Romans: a power which had not risen in Daniel's day. The question simplified is this: "How long shall the gentiles tread down the place of Jehovah's dwelling among men, and oppress the people of God's choice?"

The 2300 days, given in sanctuary phraseology, 'evening and morning,' are prophetic days, a day for a year; as Ezekiel 4: 6. It is also an integral part of the 2520 days of Israel's afflictions, as foretold by Moses, Levit. 26: 19, 28, and as it is 220 less than that number, so it begins 220 years later, and stands in history as follows, viz.

From the subjection of the Kingdom of Judah to the King of Babylon, Captain General of the assyrian armies, in the days of Manasseh, to the captivity under Nebuchadnezzar 67
The duration of the captivity 70
From Cyrus' decree to Nehemiah's commission, 83

434 before Anno Domini, we all know, the time at which Manasseh was taken prisoner. From 2300 Take away 434

304 there remains 1866, A. D. for the

time of its fulfillment. There is however in this case, as in the case of the 2520 days, an uncertain period of six years, making it possible that the time may extend to 1872.

Our opinion is, that this uncertainty is left by divine appointment, to try the faith of believers waiting for the Kingdom of God; and a blind to the skeptical, 'that seeing they might not understand.'

All rejectors of Israel's return to the land of promise, and the restoration of Jerusalem, the rebuilding of the temple, and the dwelling of Messiah in Mount Zion, must necessarily mistake these prophecies, and to escape difficulties, are led to fanciful interpretations, which they seek to confirm, some by Astronomical calculations; some by Spiritual visions; really visions of their own hearts: these are practises akin to those of the astrologers and soothsayers of ancient times, and must inevitably lead to other errors and final disappointment. To Israel belong the covenants and the promises. Rom. 6: 4. And the Gentiles become partakers by adoption. Eph. 1: 5, and 2: 11, 22. Our hope therefore IS THE "HOPE OF ISRAEL," while we look for 'that blessed hope,' 'the glorious appearing of the Great God, and our Savior Jesus Christ.'

According to prophetic numbers,—this may be in three years; it may extend nine from the present time. I can see no way to extend it beyond that. Is this too wonderful for your faith, oh, reader? Hear what the Lord saith by Isaiah:

"Who ever heard such things; Doth the ground bear in one day? As Zion travaileth * in child-birth, and beareth her sons?"

Archbishop Parker's version of Isa. 66: 8. S. D.

* In prophecy, things future are often spoken of in the present tense.

THE CREATION OF MAN.

If man has an immortal soul, it would be reasonable to look for some information concerning it in the account given of his creation. We could not think that the most important part of man—that without which man would not be man—should be left entirely out of that account. Then let us read the record.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii, 7.

Perhaps there is no argument more relied on to prove the immortality of the soul (for the Bible nowhere asserts it), than that which is drawn from its immateriality. It is held that that which is, properly speaking, the man, is immaterial, that is, composed of nothing, and that that which is immaterial cannot die therefore man is immortal. Where did they get this so valuable information? From what source did they learn that immateriality could not die? Not from the Bible, for it says nothing about it. Do you say, Reason teaches it? How did human reason discover that that which is immaterial can live, but cannot die? that God has created beings material and immaterial, that

he can destroy one class, but cannot destroy the other, because it is immaterial?

But if the real man, the soul, is immaterial, only dwelling in a material house, the author of the text above quoted made a great mistake; for he says, God formed man of the dust of the ground. And he further declares that the man thus formed of dust, when the breath of life was added, became (not an immaterial and immortal, but) a living soul. If the man proper is immaterial, this is a very improper account of him; for it not only neglects to tell us that he was immaterial, but, on the contrary, states the material of which he was formed. And instead of telling us that an immaterial soul was put into this dust, it declares that the man thus formed of dust, became a living soul when life was given. The soul was the man, and the man was the soul; and the man was formed of the dust.

God knows the end from the beginning. And the reason he inspired Moses to write this account of the formation of man, was, doubtless, that he foresaw that men would be deceived with this doctrine of immateriality, and flattered with the idea of his natural immortality, and thus be prepared for the seduction of the Devil, and led on, through spiritualism, to reject the word of God and the hope of the gospel—immortality through Christ. The inspired account of man's creation puts an everlasting veto on this doctrine of immateriality, with those who believe, with full assurance, the word of the Lord. O, that men would believe! It would save them from being puffed up with the idea that they are naturally immortal, warn them of the awful whirlpool of spiritualism which threatens to engulf them, and make them willing to accept of immortality through Jesus Christ, the only name given under heaven whereby they can be saved.

R. F. COTTRILL

AN INDEX OF THE TIMES.

THERE was a sight to be seen in broad daylight a few days ago, in front of the Presidential mansion, which gave those who witnessed it a shocking idea of the onward strides which the vice of intemperance has made in "good society" during the last few years.

A woman clad in the richest and most fashionable garments, with diamonds flashing from her slender fingers in the slant Western sunshine sat upon the stone balustrade, unable to proceed on her homeward walk, without betraying herself. At last she rose and started on, swaying to and fro, and yet soon rested again, utterly unable to proceed. The carriage of a foreign minister passed by—the poor woman was noticed—and it turned, stopped, took in the lady, and carried her to her luxurious home. For the lady is wealthy and occupies a high social position, but she was drunk in the streets of Washington! Drunkenness prevails almost everywhere, in camp and court. It is that vice above all others, that cripples the army. The poor soldier drinks, gets drunk, and is disgracefully punished for it.

The officer does the same thing, and is not even reprimanded. It would astound some of the sober, devout people of the free States, to learn how many young men, officers in the army, have already been ruined by strong drink. The War Department is making every effort to prevent intoxicating liquors from going to the common soldiers. One half the brigadier-generals now on pay know far better how to swallow prodigious quantities of whisky than to manage a brigade of troops upon the field of battle. It is time that good men everywhere spoke out upon this subject.

—Washington Correspondent of N. Y. Independent, 11. 7

THE HOPE OF ISRAEL.

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H. S. DILLI & ENOS EASTON, Editors.
GEOBERT GRANMER, JOHN REED,
Corresponding Editors.

The **HYMN BOOK** can be had at this Office for 45 cents.

By a letter from Eld. R. V. Lyon, published in the *Standard*, we learn that Eld. JOSEPH MARSH had not changed his views on the "Health" as recently reported. After stating that he was with him only 18 days before his death, and that he never saw him "when his mind was clearer and stronger on the great plan of redemption," &c. he adds, "It must be obvious to all that the Christian Church had modified their views and feelings, instead of Eld. M.'s."

We learn from the *Crisis* that the "ADVENT CHRISTIAN CONFERENCE in Northern Indiana and Southern Michigan," will be held in WONSVILLE, in this State, Wednesday, January 13th, and continue two days. Eld. Himes of Boston, and other good speakers are to be there. Let Jehovah's loyal subjects, who are endeavoring to "keep the commandments of God," and attain "the faith of Jesus," try and be there too. Brethren go up to the feast!

The "MILLENIAL HARBINGER & Bible Expositor," of Nov. 1868, is an admirable. It contains 20 neatly printed pages, and is published weekly at the low price of \$2 a year. The following is a brief statement of the principles which it advocates:

"The MILLENIAL HARBINGER and BIBLE EXPOSITOR is devoted to the exposition of all Bible truth; but chiefly the doctrine of the personal coming of Jesus, the Anointed One, in Milennial glory—his visible reign over the nations of the Earth, assisted by his saints, who are the "kings and priests" of the coming age;—also, man's complete mortality; his unconsciousness in death; a literal resurrection, and the "everlasting destruction of the finally impenitent. The HARBINGER is also designed to point out the way for Gentiles to inherit 'the Kingdom of God.'"

Address THOMAS G. NEWMAN, Editor and Proprietor, SENeca Falls, N. Y.

We have good news from the Church at Waverly and Bloomingdale. They are now happily re-organized, with brilliant prospects for the future. The newly appointed Elders are Br. JOHN L. STANTON, of Waverly and Br. J. M. REMINGTON, of Lake Mills. Br. HIRAM GOBLE continues to hold the office of Deacon. Better men could not have been chosen to fill these offices, and we feel that the Lord will cherish the new church as a vine which he himself has planted.

A CHANGE.

An unexpected demand for Job Work has compelled us to change the date of this number of the "Hope." The work helps to meet demands against the Office; therefore, we hope the brethren will pardon this delay.

Our regular publication days will hereafter be on the 10th and 24th of each month. By God's help, it shall be published regularly. We have given ourselves, and the paper into his hands, and ask neither discharge or furlough this side of the Kingdom. We feel like giving up ALL and CONQUERING SELV for JESUS sake. His cease demands ALL our affections, and ALL our labors. He, himself has said, "He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Reader do you, do I, realize what it is to bear the cross? We have heard many when they arose to speak of the goodness of God; say "I would much rather keep my seat, and hear my brethren and sisters speak than to speak myself; but we are commanded to TAKE UP OUR CROSS, and I feel I have a duty to do, and that none can do it for me." Poor soul! did

he like JESUS, in view of an ignominious and cruel death, bear the cross up Calvary's rugged mount, 'till he fell fainting beneath the load; or could he say with Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus;" or did he, like some of the Quakers of our own day, have to lay down his life for the principles of peace, taught by the Captain of our salvation; then could he talk about bearing the cross. But speaking of what we most love is not a cross; neither is a prayer meeting the place for God's soldiers to call for a furlough!

Perhaps this article would have looked better, had we made two of it. But we commenced setting type without copy, and the "change" was greater than we thought when we began.

The whole "change" then, seems to be this. The *Horiz* is to be a better paper, and the editor, by the assisting grace of God, a better man. Brethren pray for us!

N. B. Since the above was in type a Conference of the Elders has been appointed, and a line sent to one in every band, requesting them to meet with the share-holders of this Office to consult together on business of importance. We are advised to delay the next number, until after the meeting, which takes place Friday Evening Dec. 18th, at Bangor.

In meantime we have GOOD NEWS, for all who are looking for JESUS! The Lord is about to set his hand "to recover the REMNANT!" He is about to give us the LATTER RAIN! Soon the watchmen "will see eye to eye, and lift up their voices as the voice of one man." None of God's ministers will then preach one day, a doctrine they will have to repudiate the next.

Already the time for idle speculation is past! God's Book is true. Brethren, in the NAME of JESUS we appeal to you now to preach only its plainest teachings, the LAW of GOD, and the GOSPEL of HIS dear SON! Quarrel not among yourselves' neither with those who oppose you. Pray God to fit you for what he has in store for his children. Pray for us, we repeat it again, that we may be kept, and purified, ready to hail with joy the most glorious day that ever dawned upon the shores of time; and may God help us to act our part in those heaven-planned scenes, which HE himself is about to exhibit to the view of a sin cursed, and Devil serving world!

Behold a day, a dreadful day!
Shall like an oven burn,
When God will all the wicked slay,
And them to ashes turn.
But before that day shall come,
He will Elijah send;
His Spirit in his Church be known,
And all these signs attend.
They then with many tongues shall speak,
And all the sick shall heal,
And by the Spirit's aid they'll preach,
And all receive the 'SEAL.'
That Sacred LAW JEHOVAH spoke,
Shall dwell in every breast,
No precept of the TEN be broke,
By those whom God gives rest.
Behold, thy servants waiting, Lord,
To hear ELLIAH'S voice!
Send him according to thy Word,
And bid thy saints rejoice!

COMMUNICATIONS.

Marion, Iowa, Oct. 16th 1868.

Dear Brother DILLI:—Since there is so much skepticism in the minds of even those who are looking for the pouring out of God's Spirit, and much more those that deny the operation of the Spirit of God since the time of the Apostles; I thought I would give a synopsis of the evidences upon which I found my faith in spiritual gifts.

Jesus, in commissioning his Apostles, told them to go "into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; &c. Mark xvi: 15, 17.

Now if the same obligation remains to preach the gospel, and the same promise remains to them that believe and are baptized, then certainly the 'signs' to those that believe and are baptized, must follow; for it is to them, that the promise is made, and not to the Apostles. He don't say, Go preach, and these signs shall follow you; but, those that are to be saved, by the instrumentality of preaching, are the ones that this promise is made to.

Again, the Apostle Paul, in I. Cor. xii: 1, says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." In the 4th verse he tells us that "there are diversities of gifts, but the same Spirit." 6th "And there are diversities of operation, but the same God." 7th, "But the manifestation of the Spirit is given to every man, to profit withal." "To every man," undoubtedly has reference to those who believe and are baptized, as in the commission to the Apostles, 8th vs. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge, &c. by the same Spirit.' Is the word of wisdom, and knowledge removed from Christ's visible body, the Church? 9th, "To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit. Are those done away? Certainly not, for the Apostle James tells us in v. 15, that "the prayer of faith shall save the sick, and the Lord shall raise him (the sick) up," &c. 10th, vs. "To another, the working miracles; to another, prophecy; to another discerning of spirits; to another, divers kinds of tongues." Orthodox claims that a part, or all of the above manifestations, have been in the Church since the days of the Apostles, as can be clearly proved, by their own declarations.

Again, in Paul's letter to the Ephesians, iv. 11, "And he gave some, apostles; and some prophets; and some evangelists; and some pastors; and teachers." What were these given for? Let Paul answer, in 12th verse, "For the perfecting of the saints." Are the saints perfect? No. Then these are yet necessary. "For the work of the ministry." Has the ministry closed? If so when? and what's the use of farther effort? We conclude not. "For the edifying of the body of Christ." Does the body (the Church,) of Christ, no longer need edifying? The Apostle says they are for this purpose "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Have we arrived at this state of perfection? Have we all

come to the unity of the faith? If so how shall we account for some 600 different confessions of faith that now exist in the world?

I. Cor. xii, 28, "And God hath set some in the church, first apostles; secondarily prophets; thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues." "God hath set them." There can be no doubt about this language. Then they must remain in the Church until God removes them from it, and I am unable to find when, and where he has done this. Consequently I am bound to believe they will continue in the Church until that which is perfect is come, and we shall see Jesus face to face.

"Is any sick among you, let him call for the elders of the church." James v. 14. But why, James, call for the elders, since all these things have been done away? says the "Man of Sin."

But thanks be to God, who giveth us the victory through our Lord Jesus Christ, these things are not all done away. And as they are to remain in the Church, I exhort my brethren to 'covet earnestly the best gifts.' V. M. GRAY.

In the language of David, we can truly say, "That's God's eternal truth." Ebrton

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11: 28.

DEAR READER,—Are you heavy laden? Do you feel your sins weighing heavily upon you? Then turn to the Lord while he may be found, and he will give you rest. Do not grieve the Spirit, by saying "Go thy way for this time, and at a more convenient season, I will call for thee." You may never have another opportunity to make your peace with God. He may withdraw his Spirit from you and leave you to your own destruction. For he has said in his Word, "My Spirit shall not always strive with man." But NOW is the accepted time, now is the day of salvation. Then forsake your sins by righteousness, and your iniquities by turning to the Lord.

Christ is now your Mediator, and is now interceding in your behalf. But soon he is to leave the mediatorial seat! Then there will be no more salvation for sinners. Then the door of salvation be closed forever! O, dreadful thought! Then it will be said, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Is it possible, that any of you who read these lines, will have it to say in that day, "The harvest is past, the summer is ended, and my soul is not saved!" Will you be among those who will call for rocks and mountains to fall on them and hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb"? Or, will you be among those who love his appearing, and can say "Lo, this is our God, we have waited for him." May God help you to accept of offered mercy, have your robes washed, your lamps filled with oil, trimmed and burning. Then, when Christ shall come, he will bring your reward with him, which is eternal life in the New Earth, and new joys evermore!

—The question is frequently asked us by letter and otherwise, "Where is Eld. Davis?" Report says he went to Illinois, but where we don't know.

Thoughts on 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."

This declaration of the angel, is in harmony with the promise of God, by the prophet, Isa. 9: 6, 7. It is also in harmony with the oath of God. Acts, 2: 30, Ps. 132: 11. Now, these are sufficient to prove that Jesus Christ, in his own person, must some day have the throne of David. And it is equally sure that he did not receive that throne at his first advent, for he was then in the hands of his enemies, and under the power of death; and was crucified and slain, and must be raised from the dead, to have the promise of the angel to Mary fulfilled. So Peter understood it. See Acts 2: 22, to 32. It is also equally sure, that he did not receive the throne of David at his resurrection; for he next ascended to his Father; not to be a king on David's throne, but to be a Prince and a Savior. Acts 1: 6, 9; & 5: 30, 31. Now, a prince is not a king, but is heir to a kingdom.

Now, we enquire, When will the promise of the angel be fulfilled to Christ, and he take possession of the throne of David? But one answer can be given. That is, At the second advent of Christ, which is in the future, for Christ must remain where he is, at the right hand of his Father until his foes are made his foot stool. That is until he receives from his Father the authority to rule all nations. Ps. 110: 1; Heb. 10: 12, 13; Rev. 15: 5. And in Dan. 2: 44, It is the Kingdom of God which is to break in pieces and consume all the kingdoms of this world, until there is not a vestige of the governments of this world left; or, as in Dan. 7: 27, all dominions shall serve and obey Jesus Christ.

Now the saints of God are in expectation of the kingdom, and many, like the disciples of old, are anxious to know when the 'kingdom of God shall appear. Well, one thing is certain, and we can rely upon it; that is,—the sounding of the seventh angel will bring Jesus Christ from heaven, and usher in the kingdom of God, when he will commence his reign on David's throne. See Rev. 11 15. "And the seventh angel sounded and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying we give thee thanks, O, Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned." The above testimony shows that Jesus Christ has commenced his reign. Then comes the anger of the nations. See 18th verse. "And the nations were angry, and thy wrath is come." Why are the nations angry? Answer, Because David's throne is once more established, and the rightful heir has claimed his kingdom, Read the 2d Psalm. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take

counsel together, against the Lord and against his Anointed, saying, Let us break their bands assunder, and cast away their cords from us." Then, as in Rev. 11: 18, "God's wrath is come." See Ps. 2: 4, 5. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion." Now from the above testimony, no man can fail to see that the nations are angry; because there is a king set upon God's holy hill of Zion. Read the whole of the 2d Psalm and you will see that then is the time Jesus Christ is to rule all nations 'with a rod of iron,' and dash them in pieces like a potter's vessel. Now turn to Rev. 11 12. "Then is the time of the dead that they should be judged, and the reward of the saints.

Now, it is impossible that saints can have a reward, until Jesus Christ reigns on David's throne from the following scriptures. Rom. 8: 17. "If children, then heirs; heirs of God and joint heirs with Christ." II. Tim. 2: 12. "If we suffer, we shall also reign with him." Also, Rev. 3: 21, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Also, Rev. 2: 26, 27. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." From the above testimony, we see the saints are to participate with Christ in the government the world, and subduing the nations of earth; or, as in Dan. 2: 44, the kingdom of God is to do it; and in Rev. 20: 4, "they lived and reigned with Christ a thousand years."

W. PHELPS.

A letter from Eld. S. Davison, and intended to have been read before the conference at Liberty Corners is just received. It was dated Sept. 25th, but post-marked, Norris Nov. 17th

So then because thou art lukewarm, I will spue thee out of my mouth. Rev. 3: 16.

Lukewarm souls, the foe grows stronger,
See what hosts your camp surround,
Arm to battle; lag no longer,
Hark! the silver trumpets sound.
Wake, ye sleepers! wake, what mean you?
Sin besets you round about,
Up and search, the world's within you,
Slay, or chase the traitor out.
What enchants you, sloth or pleasure?
Pluck right eyes, with right hands part!
Ask your conscience, where's saviour treasure?
For be certain there's your heart.
Give the fawning foe no credit;
See the bloody flag unfurl'd;
That base heart, the truth hath said it,
Loves not God, that loves the world.
God and mammon! O be wiser
Serve them both! it cannot be;
Ease in warfare, saint and miser,
These can never well agree.
Shun the shame of basely falling,
Cumber'd captives clogg'd with clay
Prove your faith: make sure your calling,
Wield the sword, and win the day!
Onward press towards perfection,
Watch and pray, and all things prove;
Seek to know your own election,
Set your heart on things above,
Shun backsliding, scorn dissembling,
Lo! salvation's near in view;
Work it out with fear and trembling;
'Tis your God that works in you.

Ages of Revelation. No 4.

THE SANCTUARY CLEANSED.

"When shall the sanctuary be cleansed?"

Dan. 8: 14.

The word sanctuary, literally signifies a holy place. It was applied originally, to the Most Holy Place, in the tabernacle which Moses built for the worship of God in the wilderness, because by divine command it was especially sanctified for the ark of the covenant, and the dwelling of the Shechina; (a supernatural flame, that represented the divine presence.) All the tabernacle was holy, but the peculiar place called the 'most holy place, or sometimes called "the holy of holies." Exod. 26: 33, 34.

The same arrangements and distinctions were made in the temple of Solomon, when the ark of the covenant was removed from the tabernacle, and placed in the 'holy of holies' in the temple. Kings. 8: 6.

The whole temple was sometimes, by way of accomodation, called the sanctuary, because in it he was said to dwell, as Ps. 73 17. In this case, the whole takes its denomination from its most sacred part.

Moses called the land of Canaan a sanctuary of God. "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary O Lord, which thy hands have established. The Lord shall reign forever and ever." Exod. 15: 17, 18 Here Moses speaks as a prophet, and foretells the glorious reign of Messiah in the Holy Land, or it could not be forever and ever. God by chosing this land, made it the sanctified, or holy land. The Psalmist Acelp had a similar view of the subject, as may be seen by reading Ps. 78, where you may note verses 54, 68, and 69.

But Jehovah is a holy God and will not dwell with transgressors; the very place where transgression is committed is polluted in his sight! Hence it is said, "And God looked upon the earth, and behold IT was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, "The end of all flesh is come before me: for the earth is filled with violence through them; and behold I will destroy them with the earth." Gen. 6: 11 13. So also, Isa. 24: 5. "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant, therefore hath the curse devoured the earth, and they that dwell therein are desolate." So God gave this as a reason for giving the Jews and all Israel up into the hands of their enemies, for he warned them of it by Moses, saying, "Defile not yourselves in any of these things: for in all these things the nations are defiled, which I cast out before you; and the land is defiled therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes, and my judgements, and shall not commit any of these abominations, neither any of your nation, nor any stranger that sojourneth among you: that the land spew not you out also as it spewed out the nations that were before you." Lev. 18: 24, 28.

From this, and other holy scriptures, we see that God made it a condition of their possessing

the land, and of his dwelling among them, that they should keep it clean from transgression and crime. But they regarded not his comandments, and gave themselves and their land over to transgression, wherefore he gave them up to captivity, and their land to the heathen; and assigned this as the reason for so doing, for just before they went into captivity to Babylon he said by Jeremiah, "I have brought you into a plentiful country to eat the fruit thereof, and the goodness thereof: but when ye entered, ye despised my land, and made my heritage an abomination.

The priest said not, Where is the Lord? and they that handled the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit; wherefore I will plead with you saith the Lord, and with your children's children will I plead." Jer. 2: 7, 9.

Thus from scripture it is plain that the reason why the temple of Jerusalem is destroyed, the holy place defiled, and the whole land a desolation, is because the people of Israel so defiled them by their sins that they became an abomination to Jehovah, and he will no more return to dwell there untill the land, the people, and the holy place shall be cleansed from these polutions. The prophecy of Daniel we believe promises these things, at the end of twenty three hundred years of dessolations, commencing with the polluting and dessolating the second temple; which was done by Eliashib the high priest allying himself in marriage with Tobiah, an Ammorite prince; and by giving him rooms in the temple, and control over the revenues thereof, until the Levites and the singers, and most of the people, abandoned the temple and its services.

See Nehemiah 13: 9; 8.

It is a popular but mischevious mistake to suppose that the mere restoration of the Jews to Jerusalem and the land of Palestine, will complete this work. The land of Palestine has to be delivered from the dominion of the Turk and the Arab; the city of Jerusalem is to be cleansed of the Mahomedan crescent, the Papal cross, the Greek crossier, and the Protestant bishops, gown and band. The Musselman, the Greek, the Armenian, the Russian, the Italian, the French and the English, must all vacate it, and let God's chosen people enter in and purify it from all Gentile profanation.

"Son of man say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation." Ezk. 22: 24

Before that day there is to be a battle of Gog, who is to find a place of graves there, "And seven months shall the house of Israel be burying of them, that they may cleanse the land," Ezk. 39: 12.

Israel themselves will be judged and purified, before they can possess that sanctified land. When God brought their fathers out of Egypt, it was at the end of a prophetic time, four hundred and thirty years of affliction among strangers. Yet forty years after they were brought out of Egypt they wandered in the wilderness, because they were unsanctified and unbelieving; and only two men who were twenty years old and upward when they came out of Egypt entered into the land of Canaan! Now MARK what God says of this and the future gathering of Israel. "I live, saith the Lord God, surely

with a mighty hand, and a stretched out arm, and with fury poured out, will I rule over you, and I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered, with a mighty hand and a stretched out arm, and with fury poured out, and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I plead with your fathers in the wilderness of Egypt, so will I plead with you saith the Lord." Ezek. 20: 33, 34.

From these and other similar prophecies, it is obvious that the gathering of Israel and the cleansing of the land are coetaneous events; and we conclude that the cleansing of the sanctuary is to be recieved in its larger acceptation, and comprehends the sanctifying of the holy place, the chosen people, and the sacred land in which God has dwelt, and where he has promised to dwell again.

But it will be with convulsions of nations, destruction of armies, and affliction of the chosen people greater than the afflictions of ancient Israel in the wilderness of Egypt!

The 2300 days have a period of termination, but the event they bring may occupy years for its accomplishment. The end to be accomplished is the return of the divine presence, and the establishment of the Messiah's throne in Mount Zion.

Read Zech. 1: 16, 17; & chap. 2: 10, 11, 12, 13; & also Ezk. 43: 7.

NEW YORK.—WE are told that there are in New York 100,000 German infidels; 350,000 persons who don't go to church; 13,000 families without Bibles; 60,000 children who never attend school; 15,000 vagrants and homeless children who graduate thieves and vagabonds; 6,000 sailors in port all the time; a floating population of 5,000; all sorts of bad books in circulation and in any quantity; 99,232 arrested by the police last year, three-fourths of which were traceable to drunkenness; 6,000 places where liquors sold; nine theaters, having an average attendance of 15,000 persons and taking in \$8,000 per night; 25,000 abandoned women keeping up their end of the so-called "social evil" (for one to every six young men in the city); 2,500 brothels; arrests in 1862 equalling one in every nine, and commitments to prison one in every twenty-two of the entire citizenship; the cost of crime, pauperism, and moral obliquity more than \$3,000,000 this year; half a million of people living in tenment houses; 25,000 persons living under ground.

NAPOLION'S MOVEMENTS.

It is clearly evident that Napoleon is laying his plans to make America one of his tributaries. It will be observed that he keeps possession of all countries where he once gains power, and then prepares to secure the next beyond. He is truly on the rising tide. The Napoleonic sun is ascending. He is rapidly approaching a point where it may be said of him, as of Nebuchadnezzar, that he rules "whosoever the children of men dwell."

A letter from Nicaragua says,—The French occupation in Mexico is exciting considerable interest, and a large party are in favor of having the same influence extended in this direction, for two especial reasons. First, to secure forever the power of the latin race in this country, and therefore put an end to every thing like Anglo-Saxon influence and progress; second, to secure the establishment of a stronger and more stable government."