

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 538

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 1335 years, Daniel was to stand in the resurrection. We see that the 1335 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, 1335
 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.

THE HOPE OF ISRAEL.

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

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

Eld. JAMES WATKINS is now ready to devote his whole time to preaching the word. Those desiring his services can address him at Bangor, Mich.

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 Brandwine 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, xii: 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 inform 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, 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 starch and saccharine principles.) And remove this poison, (alcohol) from those 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 DE-COMPOSING 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.

For the Hope.

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 Nebuchadnezzar'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, 890 years after the commencement of Saul'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, 16. 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—"EDEN OF LOVE."

I long here have wandered, a pilgrim and stranger;
Alone from the world have endeavoured 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 ne'er 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 heart 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 Hartfod, of diptheria, 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 redeem'd will view,
Where sorrow's tear ne'er dims the eye,
And saints of God can never die. D.

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, 18 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-ualism."

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.

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 spoke 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."

—BLESSSED ARE THE PEACE MAKERS. JESUS.