

THE HOPE OF ISRAEL.

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

Present Series.

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THE HOPE OF ISRAEL

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This work is designed to advocate the great truths of Eternal life, immortality and salvation through Christ: The perpetuity and immutability of the Law of God: Personal holiness: The second personal coming of Christ to judge the world: The restoration of Israel: The reign of Christ on David's throne on the earth in the times of restitutions and other kindred Bible truths.

CHRIST'S COMING.

CHRIST is coming! soon he's coming,
From his glorious home on high.
Soon the sound of Gabriel's trumpet
Will be heard through earth and sky.

Christ is coming! yes, he's coming,
Countless angels will attend,
While Christ the Lord, the King of glory,
Will from Heaven to earth descend.

He's coming! yes, he's coming—
Then the sleeping saints shall rise,
Who in their graves have long been resting;
Shall meet the Savior in the skies.

When he comes to earth in glory—
When he reigns upon his throne,
Those who for his name have suffered—
He will not refuse to own.

But the wicked! oh, the wicked,
What a dreadful doom is theirs,
When the harvest comes, and angels
Separate the wheat from tares!

When they hear that awful sentence,
Depart from me, I know you not—
O, what misery and anguish,
And wretchedness will be their lot!

When fire will from heaven descend,
And all the wicked host consume,
And the earth from sin be cleansed,
And be restored to Eden bloom—

Oh then 't will be a happy land,
When with Jesus Christ our king,
We will join the angelic band,
And his praises ever sing.

Speed swiftly, time, and haste the day,
For this mortal longs to be
Numbered with saints in bright array,
Clothed in immortality.

MRS. M. WHISLER.

Marion Iowa.

SANCTIFICATION.

"WITHOUT holiness, no man shall see the Lord." But how can that which is corrupt and sinful become pure and holy? Sin cannot sanctify itself; Corruption cannot purify itself. When God withdraws the aid of His Spirit, then he who is unholly must re-

main so forever. Then, if God wills it, nothing but the unwillingness of the creature can prevent its accomplishment.

"Sanctification is the act of making holy; setting apart to a holy and religious use; or the act of grace by which the affections of man are purified or alienated from sin and the world, and exalted to a supreme love of God."

Holiness is no one moral excellence, but a harmonious development of all good affections and sentiments. Hence the injunction, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." God never imposes unnecessary duties. Hence, no matter how much a person may be developed in any of the graces here enumerated, unless he is fully developed in all of them, he is yet imperfect.

In one point of view, there is a close connection between conversion and sanctification. Conversion is the implanting of the element of Divine life in the dead soul of the sinner—the loathing of sin where it was loved and cherished before. But in another sense, conversion is but the starting point in the process of sanctification, which is to go on till every vestige of carnality and sympathy with ungodliness shall be purged from the heart. An impure stream can never be cleansed so long as it is fed by an impure fountain. But as soon as the fountain is cleansed, the cleansing process commences in the stream; and no matter how foul the stream may be at first, if the fountain that feeds it be kept pure, the stream will eventually become like it.

The process of sanctification is varied according to men's dispositions and circumstances. Sometimes the gentle influence of the Spirit draws the soul onwards and upwards by its attractive and enlightening power; and sometimes by the fires of affliction. Gold is of no practical value while it remains in its original state. It must pass under the hammer, and through the furnace, till the impurities connected with it are all purged away; and though each operation diminishes its bulk, it proportionally increases its worth. And when reduced to its smallest possible dimensions, it is then raised to its highest possible value. Thus the Lord purges his people to increase their purity and preciousness. He says, "I will refine them as silver is refined, and will try them as gold is tried." The smaller they become, earthwise, in heart, the more precious in his sight.

Man cannot be sanctified while carnal, because the carnal heart cannot be holy, nor set apart to a holy use, any more than sin can. The first step in the process not having been taken, the second is impossible.

That sanctification is a progressive work, is evident from Scripture. Paul says, "We all

beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord." The glory of the Lord is his holiness. The process of transformation into his image is represented as progressing from one degree to another, by keeping the perfect holiness of God continually before the mind. As the body is made up of the food that nourishes it, so the spirit is made holy or unholly as is the fountain from which it is fed. The parable of the leaven most beautifully describes the starting point and progress of this work. The leaven represents the animating and transforming principle of grace implanted in the heart in conversion. The moment it is deposited in the meal, the work begins. Particle after particle, as they come in contact with it, are transformed into the same element, and themselves become a leavening power, till every particle is reached and changed. So grace operates upon every power and passion of man, making each faculty a centerpoint of radiation. During all this process, the warfare between the flesh and the spirit goes on, till all the affections and powers become completely subjected to the mind of the spirit.

Whatever opposes right, must be wrong; and therefore, as long as there are any inclinations about us opposed to God's will, the work of sanctification is not complete. Consequently a faith which will allow a deviation from any express will of God, is in harmony with some carnal desire or appetite, and hence not of God. A saving faith is necessarily a sanctifying faith; and a sanctifying faith comes from God; and nothing that comes from God can oppose, or even be indifferent towards, any thing else that comes from him. God is never divided against himself. A saving faith, then, must be intimate as well as general, and embrace each *part* and *little* of truth, as well as general principles; for every truth is in perfect harmony with every other truth, because God is *in* them all; and rejecting truth is rejecting him, and shows that the heart is still carnal, opposed to God, and in love with sin, and in fellowship with its author. A heart sanctified through the truth, will loath sin as by natural instinct, and there will be no inclination to compromise truth for its sake.

Again, sanctification signifies set apart to a holy use. Under the law, the tabernacle and its vessels were thus set apart, so that it would have been a damning sin to have used one of those vessels for a common worldly purpose. The Christian is thus set apart at conversion. "The Lord hath set apart him that is godly for himself," to be his possession and representative. Every professed disciple stands out before the world as voluntarily committed to this special use, sworn before the court of heaven, in presence of God, angels and men, to be wholly and forever giv-

The Bible the best of Classics.

There is a classic, the best the world has ever seen, the noblest that has ever honored and dignified the language of mortals. If we look into its antiquity, we discover a title to our veneration, unrivaled in the history of literature. If we have respect to its evidences, they are found in the testimony of miracle and prophecy; in the ministry of man, of nature, and of angels, yea, even of "God, manifest in the flesh," of "God blessed forever."

If we consider its authenticity, no other pages have survived the lapse of time, that can be compared with it. If we examine its authority, for it speaks as never man spake, we discover that it came from heaven, in vision and prophecy, under the sanction of Him, who is Creator of all things, and the giver of every good and perfect gift.

If we reflect on its truths, they are lovely and spotless, sublime and holy, as God himself, unchangeable as his nature, durable as his righteous dominion, and versatile as the moral condition of mankind. If we regard the value of its treasures, we must estimate them, not like the relics of classic antiquity, by the perishable glory and beauty, virtue and happiness, of this world, but by the enduring perfection and supreme felicity of an eternal kingdom.

If we inquire who are the men that have recorded its truths, vindicated its rights, and illustrated the excellence of its scheme, from the depth of ages and from the living world, from the populous continent and the isles of the sea, comes forth the answer: the patriarch and the prophet, the evangelist and the martyr.

If we look abroad through the world of men, the victims of folly and vice, the prey of cruelty, of injustice, and inquire what are its benefits, even in this temporal state, the great and the humble, the rich and the poor, the powerful and the weak, the learned and the ignorant, as with one voice, that humility and resignation, purity, order and peace, faith, hope, and charity, are its blessings upon earth.

And, if raising our eyes from time to eternity, from the world of mortals to the world of immortal glory, from the visible creation, marvelous, beautiful, and glorious as it is, to the invisible creation of angels and seraphs, from the footstool of God, to the throne of God himself, we ask, what are the blessings which flow from this single volume, let the question be answered by the pen of the evangelist, the harp of the prophet, and the records of the book of life.

Such is the best of classics the world has ever admired; such, the noblest that man has ever adopted as a guide.—*Grimké*.

Which is the Greater Difficulty?

It is a little remarkable that in the modern efforts in the school of "Liberalists," to exalt God as manifested in nature, and to deify him as proclaimed in the Bible, that they should not see that almost every moral objection they bring against God as represented in the Bible, lies with much greater weight against God as manifested in nature. Indeed it is much more difficult to reconcile the goodness of God with the manifestations he has made of himself in nature, than to reconcile his goodness with the Bible.

According to our estimate of goodness, all law should discriminate between deeds done by infants and irresponsible persons, and those done by reasoning adults. That human law would be deemed quite monstrous that made no distinction between an act done through the thoughtlessness of a babe, and that same act done by a thinking adult. And were the Bible to represent God as making no distinction between the acts of these two parties, punishing each alike, there might be some apparent cause for finding fault with it. But God as man-

ifested in nature makes no distinction between the acts of a thoughtless babe, and those of a thinking man. The man who knowingly violates a physical law is, we think, punished justly; but an ignorant babe that thrusts its hand into the flame of a candle, thinking to grasp an innocent plaything, is as inflexibly and severely punished as if it had fully known the law it was violating. This is God as manifested in nature.

Again; it is deemed noble and just that under some circumstances man should forgive an offender. It would be deemed wrong in that man who made no distinction between one who having done wrong gloried in his sin, and one who having done wrong earnestly repented of that wrong. To show no more mercy to a repentant sinner than to an unrepentant one, would be deemed hard and unjust; and yet God as manifested in nature shows no discrimination between the repentant and unrepentant sinner. He who sins against the laws of nature, even though he were to repent weeping tears of blood in his sorrow for his deed, all this would not avail to secure the least mitigation of the penalty. Is it more difficult to justify God as set forth in the Bible, than as thus manifested in nature?

Again: Human law does not propose to make the innocent child suffer the penalty justly visited upon the guilty parents. But God as manifested in nature often does cause the innocent child to suffer equally in the penalty which is due only to the parent; as for instance where the parent by violating the laws of health causes a disease in his own person which he transmits to his offspring. Is it any less difficult to harmonize this with the goodness of God than any thing said in the Bible of God?

And once more: A careful gardener takes pains to remove the weeds, but leaves the good plants. But God as manifested in nature, plucks the good and bad away from this life almost indiscriminately. What more common than to see the good man stricken down by God in the operations of nature, whilst the bad are allowed to remain, to blight all around then as with a moral pestilence. Is this less easy to explain than what is asserted of God in the Bible? The fact is, that in quite every instance where the Liberalist brings an objection against God as taught in the Bible, an almost exact counterpart may be found against God as manifested in nature.

Thus it is objected, that the Bible teaches that God sent a deluge upon the earth that destroyed the guilty and innocent alike. Does not God in nature do precisely the same thing? In 1277 the God of nature visited Holland with a flood which swept into eternity the inhabitants, both old and young, of forty villages. Ten years later another deluge swallowed up 80,000 of the inhabitants of that land, whilst in the 15th century 100,000 persons of all ages perished there in like manner. If God in nature should do this thing in Holland, is it a thing incredible that he should have done likewise in Central Asia, as recorded in the Bible?

It is likewise objected against the Bible that it represents God as destroying the cities of the plain with fire, in which guilty and innocent perished alike. But has not God done precisely the same thing in nature? In A. D. 79, God in nature overwhelmed with fire and ashes two cities in Southern Italy, by which a great multitude of all ages were destroyed. Is it then quite unreasonable that this same God should have done the same thing to two cities in the valley of Palestine? Whatever explanation then may be given which reconciles God's dealings in nature with his goodness, will answer equally well to explain and harmonize God with what is said of him in the Bible. These free-thinkers are all agreed that God as revealed in nature is a good God; with how little reason then can they find fault with God as set forth in the Bible! And yet indeed the fact is that the manifestations of God in nature, are almost infinitely harder to reconcile with his goodness, than what is said of him in the Bible. So far then from the Bible being harder to understand than the book of nature; the truth is, the Bible opens its lips to justify God when nature stands dumb.—*Pittsburg Christian Advocate*.

TOBACCO AND LONGEVITY.

The following reply of that sworn enemy of tobacco and rum, George Trask, to a little squib which had been

sent him by a number of friends, is so good and just that we gladly give it a place. Here is the squib:

"Brother Trask of Fitchburg will be surprised to learn that Dillah Ladd, of Connecticut, who is in her 108th year, has smoked a pipe daily for sixty years."

Brother Trask's reply.

"We like these little thrusts; they keep a great reform in agitation, and without agitation we shall achieve nothing. Aunt Dillah—the Lord bless her!—is surely a wonder, but the world has been blessed with here and there one equally remarkable for old age and smoke."

"About fifteen years ago, we gave a lecture on the South Shore, in which we aimed to show that, as the common use of tobacco diminished appetite, blood, muscle, health and strength, it must inevitably abridge life; and if so, the habit amounted to suicide in the constructive sense; hence it was a violation of the sixth commandment, and hence a sin. As we closed, a clergyman rose and observed: 'I believe thousands of tobacco-users are poisoned to death, and are chargeable with cutting short their lives. But I have a difficult case to solve, and I wish the lecturer to solve it. I knew a man within ten miles of this place, who smoked his pipe till the day of his death, and he lived to be 104 years of age!'

"We confess we were puzzled; the question was to the point, and the audience laughed at our expense. At last we hit upon the Socratic style of argument, and interrogations helped us out of a dilemma, where grave argument had been of no avail. 'Sir,' we inquired, 'are you sure the old man lived and smoked till he was a hundred and four?' 'Yes,' he replied. 'How did he look?' 'He looked like an Egyptian mummy.' 'Had he moral sensibility?' 'Oh! no; he appeared to have no sense of God or religion, whatever.' 'Did he manifest any public spirit; did he like good schools, good roads, good order, and the like?' 'Oh! no; no more than a mud-turtle.' 'Had he a family?' 'Yes, a large one, and a mean one—too large.' 'Did he love his family?' 'No, I think not.' 'Did he hate his family?' 'No, I think not.' 'All in a word—did he love any body, or hate any body, dead or alive in this world, or in any world?' 'No, I think not.' 'Well, well, brother, the conclusion of the whole matter is simply this—the old man was dead fifty years ago, only you did not bury him!'

"Aunt Dillah is not a solitary case of embalmment in tobacco smoke. It is not the business of rum and tobacco to murder every victim instantaneously. We have seen many a brandy-drinker preserved in Cogniac till three-score and ten; and we have seen many an old smoker who had a name to live, but who should have been labeled, 'Dead, but not buried.'—*National Temperance Advocate*.

MAN IN DEATH.

PAUL once stood upon an island, allegorically representing truth, and shook a viper from his hand. While standing upon such a foundation, no error could hurt him. Our modern Pauls stand upon a continent of error could hurt him. How shall they free themselves from the viper, Spiritualism, that has fastened upon them? Yea, they stand upon the very corner-stone and foundation upon which it is built, viz., that the soul is immortal, and has conscious existence separate from the body. Hence the danger; if Spiritualism falls, their own structure will come tumbling about their heads. Once get the Bible idea of no future life out of Christ, and without the resurrection, fully established, and where is Spiritualism? At a spiritual circle in the city of Washington, in 1853, the following question was asked: "What good can result from these manifestations?" "It is to draw mankind together in harmony, and convince skeptics of the immortality of the soul." So said John C. Calhoun. The same question being put to what purported to be the spirit of W. E. Channing, the same answer was returned as before.

Now tell me candid reader, is not this the foundation on which they are built and by which they have succeeded? And yet these sticklers for man's natural immortality deny the divine authenticity of most of the Bible. And why? Because, forsooth, it does not teach the doctrine they wish, but instead, bases all hopes of a future life upon Christ and the resurrection.—*Sel.*

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, NOV. 17, 1868.
B. F. SNOOK, EDITOR.

THE SECOND COMING OF CHRIST. Its Relation to the Kingdom of God.

No. 3.

3. *The Subjects of the Kingdom.* This part of our subject is one of no inconsiderable importance. Who are to be the subjects of the reign of our blessed Savior is a question that cannot fail to interest every lover of truth. This question can also be as easily determined as any other in the Bible. The prophets have all spoken upon it, and their testimony is easily understood when received in its literal import. The teaching of Christ and the apostles is also plain upon this point.

We will now affirm that the children of Israel scattered abroad will be restored to their own land, converted to Christ, and will be the subjects of his kingdom. We are aware that we have taken controverted grounds, but truth is all we want, and it must prevail. We are satisfied that every man who reads the word of God, and does not handle it deceitfully, must concede that we are right. We now invite your careful consideration of the following arguments.

1. Their rejection is but for a limited time. Those who reject the doctrine of the return of the Jews say they are rejected forever, and that there is no promise of their future restoration. We will now prove that they err, not knowing the Scriptures. Our Savior, when weeping over Jerusalem and lamenting her deplorable calamities, said, "Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 38, 39. Luke also says, "They shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." xxi. 24. The apostle Paul bears a similar testimony. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fulness of the Gentiles be come in." Rom. xii. 25. We have here three distinct testimonies showing that Israel is only rejected for a limited time, till the times of the Gentiles be fulfilled—till they shall say, "Blessed is he that cometh in the name of the Lord." To say that this applies to Israel of the faith and not of the flesh, would be a most wicked perversion of the Lord's word, and would involve the absurd idea that Israel of the faith is now blinded and rejected of God till the times of the Gentiles be fulfilled. But Israel of the faith is not rejected of God, but is ever accepted of him, and hence the above must apply to the literal Israel.

2. He that scattered Israel will gather him again. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and

THE HOPE OF ISRAEL.

keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he; therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their souls shall be as a watered garden; and they shall not sorrow any more at all." Jer. xxxi. 10-12. This is a promise that never can be fulfilled short of the restoration of literal Israel. The promise is to ILLUSTRATE that was scattered Israel. To apply it to a spiritual Israel that never scattered is no Christian dares to do. Nor will it do to evade the force of the promise to say that it was fulfilled when the restoration from the Babylonian captivity took place; for they sorrowed many times after that, and suffered severe and terrible calamities. The promise applies to a time beyond which they shall not sorrow any more at all, which irrefutably proves its application to the future.

3. God will build up Israel again and not pluck him up any more, "For I will set mine eyes upon them for good, and I will bring them to this land, and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them a heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall return to me with their whole heart." Jer. xxxiv. 6, 7. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix. 14, 15. This important declaration of the purposes of God concerning Israel embraces the following items: 1. They shall be restored to their own land. 2. They shall dwell there, be built up, and planted again. 3. They shall not henceforth be pulled down, nor plucked up. 4. They shall no more be pulled out of the land which God hath given them. 5. They shall then return to God with a whole heart, and he will be their God. To say that this applies to the spiritual Israel would be to say that God says one thing, and means an opposite. Is the spiritual Israel now dispersed on account of his unbelief? Is he now plucked up and pulled down? Is he now resting under a judicial blindness? If not, these promises have no reference to him. If we can apply these promises (made to literal Israel,) to a spiritual Israel, and do no violence to the word of God, then may we with the same propriety say that all the promises to the righteous in reference to their final salvation apply to sinners, and argue that therefore all sinners will be finally saved. Nor will it be correct to say these promises were fulfilled on the return of the Jews from Babylon; for after that, they were plucked up and pulled down.

4. God will do better by Israel than at the beginning. "And I will multiply upon you man and beast; and they shall increase and bring forth fruit: and I will settle you after your

old estates, and will do better unto you than at your beginning; and ye shall know that I am the Lord." Ez. xxxvi. 11. Did God do better to Israel after he returned from Babylon than before? He did not: and besides, many of them never returned. If God is going to fulfill this to a spiritual Israel, and settle them after their old estates, please tell us what those estates were? Is it not more reasonable that this applies to the restoration of Israel to that land in which he once was settled, and from which he is now banished.

5. They shall no more hence be divided into two nations or kingdoms. "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they have been brought, and I will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms, as they were in the days of their being brought out of the land of Egypt, because they served two lords: but they shall be one people, because they shall be joined to me, and shall be my people, and I will be their God, and they shall dwell in their own land, which I have sworn to give unto their fathers." Ez. xxxvii. 21, 22. Here does any more at all? Ez. xxxvii. 21, 22. Here is another promise so plain that none need misunderstand it, unless blinded by theories and a determination to spiritualize and mystify the word. It applies to a time beyond which Israel shall never be divided into two kingdoms, and shall never be divided into two nations, when he shall be one nation, and one kingdom. Hence it cannot have been fulfilled in the past. It cannot apply to spiritual Israel, made up of believing Gentiles, for they have never as yet been a kingdom. Furthermore, spiritual Israel is now cleansed from sin. But the Israel to whom this promise applies is now contaminated with sin, and will be cleansed after his restoration. "Neither shall they defile themselves any more with their idols, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and I will cleanse them: so shall they be my people, and I will be their God." 23. These scriptures unequivocally prove the restoration of the Jewish nation to their own land—to the land that God gave to Abraham and his seed for an everlasting possession. It is a historical fact that this people have been dispersed to the four quarters of the globe for more than eighteen hundred years. They are yet captives in a strange land where they wander as peddlers and traders without having any permanent and settled abode. His past and present condition has been clearly foretold by the Lord. Lev. xxvi.; Deut. xxviii. The same prophetic word assures us that this same people shall return to their own land, and that then they shall say "Blessed is he that cometh in the name of the Lord;" and that "David my servant shall be king over them;" and they shall all have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them." Ez. xxxvii. 24. In our next we will show that the prophets have clearly foretold that Israel will yet receive the spirit of supplication, and that he will be converted to Christ. May God hasten the time when Israel's hills shall ring with the echoes of the glad song of "Blessed is he that cometh in the name of the Lord."

B. F. S.

It is as great a mercy to be preserved in health as it is to be delivered from sickness.

DISCUSSION AT between Elder B.

DEAR HOPE: I
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DISCUSSION AT CENTERVILLE, IOWA, between Elder B. F. Shook, and E. Manford, of Chicago.

DEAR HOPE: In my former article I gave you a brief synopsis of Mr. Manford's first address, and Bro. Snook's reply. I will now give you a sketch of Mr. M.'s rejoinder, and Bro. Snook's answer.

Mr. M. was evidently quite astounded at the positions and arguments presented by Bro. Snook, and when he arose to reply, he commenced by saying that he once read a book entitled "A short method with Deists," and he was going to take a short method with his friend's arguments; because if he could show that the second coming of our Lord is in the past, that would most effectually refute the positions he had taken, and to this he should first devote himself. He quoted Matt. x. 23: "Ye shall not have gone over the cities of Israel till the Son of man be come," and labored to show that this referred to his second coming, and that that coming was spiritual, and not personal. He also quoted Matt. xvi. 27, 28, laying particular stress upon the latter part of the 28th verse—"There be some standing here which shall not taste death till they see the Son of man coming in his kingdom." Also Matt. xxiv. 34: "This generation shall not pass till all these things be fulfilled;" and John xxi. 22, "If I will that he tarry till I come," &c., and then endeavored to show that John was to live to see his second coming and kingdom which was to take place before that generation had passed away. From James v. 9—"Behold the judge standeth before the door"—he tried to show that the apostles understood these things in the same light in which he presented them. He claimed that Christ's coming to judgment would be a third coming, and quoted 1 Cor. xv. 22-26 as referring to his raising all men from a spiritual death, and reigning spiritually till he had overcome all enemies, the last of which would be death; and that the rising from the dead—"every man in his own order"—referred to different times of resurrection rather than to different classes. These were the principal points he strove to establish.

Bro. Snook answered him in the evening, basing his remarks upon 2 Pet. iii. 3, 4:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

He showed that when Christ comes the second time, it will be a personal coming: (Acts i. 11.) his Kingdom will be set up, (2 Tim. iv. 1.) and sinners will be destroyed. (1 Thess. i. 6-10.) He then turned his attention to giving such a construction to the texts quoted by Mr. M. as would harmonize with the balance of the Scriptures, which Mr. M.'s would not do. This he did most effectually by reading the connections of those texts and calling up the circumstances connected therewith. In Matt. x. 23, Christ only assured his apostles that they should not get through preaching the gospel of the near approach of the Kingdom of Heaven in the cities of Israel before he would be there also. Matt. xvi. 27, 28 speaks of a vision of Christ's future glory and majesty, which was to be seen by certain disciples. (See Matt. xvii. 9, and 2 Pet. i. 16-18.) In John xxi. 22 Christ does not tell that certain disciple that he shall tarry, or live till he comes, but in answer to Peter's question, "What shall this man do?" he says, "If I will that he tarry till I come, what is that to thee? Follow thou me;"

or, to express it in more modern language, "If I desire him to wait till I come again, what is that to you? you do as I tell you." "This generation," in Matt. xxiv. 34, he said refers to the generation in which the things just before related by the learned Dr. Cumming, of England, and others. That those words do not refer to the generation then living is very clear, because a generation is reckoned at only thirty years and at most thirty-three years; and the destruction of Jerusalem—which is usually assumed by Universalists to be the time of Christ's second coming—did not take place till A. D. 70, or thirty-seven years after the death of Christ. Again: The book of revelation was not written till twenty six years later still—that is, A. D. 96—and the coming of our Lord was yet in the future. See Rev. i. 4, 7; and as to the identity of this coming one, see also the 18th verse.

These points, so abundantly sustained by positive scriptural assertions, covered all the ground taken by Mr. M., and, it will be seen, perfectly annihilated all his positions; but Bro. Snook then went on and discussed the following points:

1. The second coming of Christ is a personal event, and is yet future.

For 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: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job xix. 25-27.

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts i. 11.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. 1 Thess. iv. 16.

Unto them that look for him shall he appear the second time without sin unto salvation. Heb. ix. 28.

Behold he cometh with clouds; and every eye shall see him. Rev. i. 7.

2. He cannot leave heaven till the times of restoration.

And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 20, 21.

3. A great falling away must precede his coming.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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 that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, for they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness. 2 Thess. ii. 1-12.

4. He will come near the end of Gentile times.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall

they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Luke xxi. 28-32.

5. He will come immediately after the tribulation of those days.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; when his 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. Matt. xxiv. 29-33.

6. When he comes he will raise the righteous dead.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 Thess. iv. 16.

7. When he comes the saints shall all be gathered unto him.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering unto him. 2 Thess. ii. 1.

8. When he comes his saints will receive a crown of glory.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. v. 4.

9. When he comes the saints will enter with him into glory.

When Christ, who is our life shall appear, then shall ye also appear with him in glory. Col. iii. 4.

10. Then the saints will enter their father's house of many mansions.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, I will come again, and I receive you unto myself; that where I am, there ye may be also, John xiv. 1-3.

11. When he comes again, all that look for him will be saved.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. ix. 28.

12. When he comes again, he will judge the quick and the dead.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. 2 Tim. iv. 1.

13. He will then sit upon the throne of his glory, &c.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Matt. xxv. 31.

There was a large audience present at all these addresses, especially in the evenings, and the unanimous verdict of all who heard them—so far as I could learn—was that the positions of Bro. Snook were impregnable, and that Universalism had received a severe set-back in this community; and a deep interest had been awakened in the doctrines of Christ's coming and Kingdom. Yours in hope thereof,

ALPHEUS DAVISON.

THE BIBLE.

Where seek for consolation when the heart
Throbs on with anguish, and we dread to bear
Life's burden?—when our brightest hopes depart,
And love is wrecked on oceans of despair?
Faith pours its spirit forth in simple prayer,
And builds Hope's temple on the word of God,
Which hath survived the wreck of worlds that were,
And will exist when earth's no longer trod—
When all its denizens are buried 'neath the sod.

Even as a living fountain which reflects
The drinker's image, and his thirst allays,
Its living lore the path to Peace directs,
And yields that food for which each spirit prays:
Thence Truth darts forth her pure eternal rays;
Thence Mercy breathes forgiveness on the soul
Which sin abandons, and its rule obeys,
And strives through virtue to attain the goal,
Where sin's contending storms no longer thought con-
trol.

Therein life's mystery is brought to light,
The birth of sin—the fountain of all woe;
Therein we learn to gaze through sorrows night
Up to that sphere whence blessings ever flow.
Sages have labored for its overthrow
For centuries, yet ever vainly striven;
'Tis still the refuge of all hearts below,
When wrong by sorrow or by treason riven—
The rock whereon we build our hopes of peace and
heaven. R.

The Hope of Israel: What is It?

(Continued.)

If Paul does not receive his crown till the Lord appears as judge, neither will others; for his testimony is, "We shall all be caught up together to meet the Lord in the air;" and we cannot meet the Lord unless he comes, and he will never come unless he comes as judge, and he will never come as judge unless he comes to reign, and he will never come to reign unless he has a kingdom to reign over, and he will never have a kingdom to reign over unless he has the Kingdom of Israel, and then extend his reign over the gentile or heathen nations; for the promise to Mary, by the messenger of Jehovah, before his birth, was, "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 forever; and of his kingdom there shall be no end." The testimony of Isa. (chap. ix. 6, 7) is also of the same import; and as everything recorded concerning Jesus is according to former scriptures, this must be also; thus Jesus, when speaking about his throne, as in Rev. iii. 21, doubtless has reference to the one promised to him by the Father, recorded in the Scriptures. Also when speaking of his kingdom it is doubtless the kingdom promised, which is the Kingdom of Israel with the dominion of the whole earth; hence, we see that Jesus promised his disciples when Peter asked what should be their reward for their self-denial on his account: "Ye that have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Thus we can see that he expected to have the Kingdom of Israel when he occupies the throne of his glory, or he would never have promised to confer this honor and power upon his twelve disciples at that time; and that this is the time that Paul also expected to receive his crown I think no bible student will deny. So then the Hope of Is-

rael, and the Hope of immortality or eternal life, are inseparably connected together; because immortality and eternal life, according to the testimony of the sacred writers, are to be enjoyed by none of the posterity of Adam but those admitted into the Kingdom of God; and the Hope of Israel will only be realized by the establishment of God's everlasting Kingdom.

The disciples called it restoring the kingdom again to Israel; for after receiving instruction from Jesus for forty days, during which time he spake to them of things pertaining to the Kingdom of God, the first question they asked him, and the only one on record on the memorable occasion of his ascension, was "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. We see that the disciples, after receiving the instruction from Jesus relative to the Kingdom of God, were as sanguine in these expectations relative to the restoration of the kingdom to Israel as they had been from the time that they became his followers. After the crucifixion we find two of his followers expressing their grievous disappointment because the Messiah, in whom they had trusted was crucified, and Israel was not redeemed; saying, "But we trusted that it had been he which should have redeemed Israel." A little further back we see them demonstrating their faith in him as the King of Israel when he rode in triumph to Jerusalem; for we find them shouting "Hosanna to the son of David; blessed is he that cometh in the name of the Lord." A little back of this we find the two sons of Zebedee requesting the privilege of sitting, one on his right hand, the other on his left, in his kingdom; and one of the Evangelists, instead of the kingdom says "in the glory;" hence, when he occupies the throne of his glory, he will be king in his kingdom. One step further back we find him promising his disciples that "When the Son of man shall sit on the throne of his glory" ye also shall sit upon twelve thrones judging Israel's twelve tribes."

Soon after Jesus began his ministry, "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." But Nathanael, like many others, did not at this time understand all the scriptures concerning Jesus, hence it would seem that his prejudice arose at once, and prompted the question, "Can any good thing come out of Nazareth?" When Philip, full of confidence that he was not mistaken in regard to this personage, said, "Come and see," Nathanael, it appears took him at his word, for Jesus soon began to speak relative to his character, and that in his presence; and he appears to have wondered how Jesus obtained this knowledge concerning him which prompted him to ask Jesus the question, "Whence knowest thou me?" The answer of Jesus concerning him convinced him that Philip's conclusions were correct; hence he returns answer, saying "Behold, thou art the Son of God; thou art the king of Israel." Here, then, we may, and ought to learn this fact, that as soon as Nathanael was convinced that Jesus was the Messiah, he did not need to be told that Jesus was to be Israel's King.

A little prior to this, Andrew had become convinced of the Messiahship of Jesus, when he at

once goes to hunt up his brother Simeon, and when found, tells him "we have found the Messiah."

We now pass to his childhood. There we find the testimony of good old Simeon. Hear his testimony; "Lord now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all the people. A light to lighten the Gentiles and the glory of the people Israel." We are informed by the same historian that he was "just and devout, and waiting for the consolation of Israel, and the Holy Ghost was upon him." The angel told the shepherds not to fear: "For behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." A short time before this, a prediction was made to Mary in the few following words. "Fear not to Mary in the few following words. "Fear not to Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord Jehovah shall give unto him the throne of his father David: and he shall reign over the house of Israel forever; and of his Kingdom there shall be no end." Perhaps some may think this is repeating this prediction to Mary too often, and laying too much stress upon it. But we think that a correct understanding of these promises is quite necessary to a correct knowledge of the faith of the apostles and prophets, also of the early christians for we believe they all understood these things in the same light. We see by taking a retrospective view of the position held by the apostles back to their first call to discipleship by the Messiah, that their whole expectation from the beginning of their ministry to the close of their lives was, that Jesus was to reign king over Israel. This we think is evident from the testimony we have adduced respecting the petition of Zebedee's two sons; the shoutings of the disciples when Jesus rode in triumph into Jerusalem, the mournful story of the two disciples on their way to Emmaus, and the query of the disciples on the Mount of Olives just prior to the ascension. But the commonly received opinion of the so-called orthodox world is, that the disciples up to this time had been laboring under a great mistake relative to the nature and location of the kingdom of which Jesus was to be King, and that at the time the Holy Spirit descended on the day of Pentecost their minds were entirely revolutionized on this subject. But we believe this to be a great mistake; for instead of their concluding that up to this time they had been laboring under a mistake relative to the Kingdom of Jesus, their minds were very much confounded in their former views respecting the kingdom, excepting the time for its establishment. This we think is abundantly shown by their own testimony from this time onward to the end of their lives; which we will endeavor to show in our next; the hope of this kingdom being also the Hope of Israel.

(To be continued.)

E. S. S.

THERE is a threefold death in the slanderer's tongue: it kills him who slanders, him who is slandered, and him who receives the slander.

BRETHREN James says ourselves "27. Then I constitute a defies our be great da the politica way receiv cease, for way (i. e.) count myst appears to test with a per account gain a vote ference in tending pa in the be enough rig when Chr righteousness instruction, i in any ear stroyed. \$ xix, 15. v —when th come the k then will c til that t ship" with strange th excess of r evil of dig to govern long as we we must b in the evil deed must we would er can we in it ("or I John ii. way that it." Wh to, and ho with pati that the ' prepared "narrow ourselves spirit tha through t that woul love the y Again, world, he that thou enemies, are the L let us "be his migh that ye n the Devi on the b the gosp the helm Spirit w armor o not touch

A SPOT TO BE SHUNNED.

BRETHREN OF THE HOPE: Our brother James says it is a part of pure religion to keep ourselves "unspotted from the world." Jas. i. 27. Then it is our duty to learn what it takes to constitute a "spot," or what kind of fellowship defiles our religion. At present there seems to be great danger of our getting intoxicated with the political excitement in the land, and in this way receive a "spot" which would be hard to erase, for this reason: I have chosen a safer way (i. e.) while I am "in the world" to not account myself as "of the world." Jno. xv. 19. It appears to me that Satan is working in this contest with all his powers; just read the newspaper account of the evils practiced in order to gain a vote. I do not say that there is no difference in the depth of transgression in the contending parties, but there is not goodness enough in the better one to leave the lump—not enough righteousness to save it from destruction when Christ comes. As there was not enough righteousness to save the antediluvians from destruction, so there will not be enough goodness in any earthly power to keep it from being destroyed. See 2 Pet. ii. 5, 6; Rev. xvi. 14; and xix, 15. When these things have been fulfilled—when the kingdoms of this world have become the kingdoms of our Lord and his Christ, then will come our time to assist in ruling; until that time we are safer to have "no fellowship" with the world. Yet they will "think it strange that we run not with them to the same excess of rioting." Though we should not speak evil of dignities, nor make ourselves obnoxious to governments, and should be in subjection as long as we are not required to disobey God, yet we must be a separate people in order to stand in the evil day. " whatsoever we do in word or deed must be done in the name of the Lord," if we would be without spot and blameless. Neither can we love the world nor the things that are in it ("or of it") and love God at the same time. 1 John ii. 25. Then it is a close "and narrow way that leads to life and few there be that find it." What dangers we are daily exposed to, and how watchful we must be to run our race with patience, and keep clear of the "spots" that the "prince of this world" has so artfully prepared in order to entice souls to quit the "narrow path!" How difficult it is to attach ourselves to any party, and not partake of the spirit that propels it! We can drive a camel through the eye of a needle with the same labor that would be required for a party zealot to not love the world.

Again, if we are setting our affections on this world, how can we pray "Thy kingdom come," that thou mayest "reign in the midst of thine enemies," while the persons we claim as friends are the Lord's enemies? Finally, my brethren, let us "be strong in the Lord, and the power of his might." "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil," being girt about with truth, having on the breastplate of righteousness, shod with the gospel of peace, wearing the shield of faith, the helmet of salvation, and the sword of the Spirit which is the Word of God. With this armor on all the fiery darts of the wicked cannot touch us. With this armor bright, no spot of

the world can stain us, while the Lord in the kingdom will finally reward us.

Sharpville, Ind.

W. COVERT.

CHARITY.

CHARITY represents love and is the harbinger of good to all who exercise it. Not alone to the receiver, but to the giver.

Charity is from the Lord, and represents that which in the hearts of men, is loving one another and doing good for the sake of the Master.

Without charity no sympathy would exist in the human race.

Society without it would be selfish and brutal. Each living for self without thought of one another

Charity toward all is a kind and good rule to follow in life, looking for the good and noble, not the evil deeds of men.

Charity is exemplified by our Savior in sacrificing himself for the sins of this world, i. e., He had charity and love for his people.

Charity is the watchword of love, reclaiming the intemperate and fallen from the curse that has control of them.

St. Paul says "Follow after charity," and with this divine command sounding in our ears let us ever follow the angel of charity, loving and helping our fellow beings in the battle of life. Living not as selfishness would direct, but as the Lord commands.—*Temperance Journal and Home Visitor.*

LETTER DEPARTMENT.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that thought upon his name.—MAL. III, 16.

From Bro. Ayrhart.

DEAR BRETHREN AND SISTERS: Let your lamps be burning, that they may shine in splendor upon a world of sin and iniquity, while Satan is tempting you on every side. Do not be deceived by his cry, which is, "Ye shall not surely die;" but this is not true, as the wages of sin is death, but the gift of God is eternal life. Therefore let us watch and pray, and keep an eye single to the soon coming of our blessed Redeemer. O, happy day! O, glorious thought, that we may meet our loved ones who sleep in Jesus. Blessed name! they, at his appearing, will recognize his voice and come forth from their dusty beds, triumphant over death and the grave, and dwell with Christ the Lord on the New Earth forevermore. What a blessed hope is it when we reflect upon the precious promise which Jesus has given,—If we confess his name and do his will, then shall we reap life everlasting, with the saints, immortal. When we look upon all this in its cheering character, the cares and trials of this life are all forgotten. Then let us be found doing the will of God in all our power. Let us walk in the footsteps of Jesus and keep all the commandments of God; let us not go astray after the world, nor follow the traditions of men; let us make our calling and election sure; let us go to the house of the Lord to worship the Most High God. Don't stay at home harboring the idea that your

clothes are not good enough, or that you don't like the preacher, or somebody else. Go and preach, pray, exhort, and sing, and be ready for the soon coming of our Lord and Savior Jesus Christ, who will come with the sound of the archangel-trump to gather home all the sleeping saints and ransomed living into his everlasting kingdom in the earth made new. O, let us be ready to meet him. The time is not long to endure, so work while it is light, for the night cometh when no man worketh.

Your brother in the true faith of Jesus,

JOHN H. AYRHART.

Keithsburg, Ill.

We take the liberty of publishing the following from a private letter; as it is interesting and encouraging to us, we presume it will be to our readers, and we therefore give it to them.—ED., *pro. tem.*

B. F. SNOOK: DEAR SIR: I received not long since from some person unknown, a July number of THE HOPE OF ISRAEL, which increased my desire to extend my acquaintance with the Advent people. I am taking the *Review*, and by that means I have learned something of the belief, labors, and success of a religious people who excite my admiration and enlist my sympathy. For many years I have greatly desired to see a people who represent the principles and imitate the example of the primitive church; for in this world of sin, and in this age of moral degeneracy, nothing could be more cheering to me than to know that light and truth are dispelling the darkness and exposing the errors which almost universally prevail.

The name Christian which attaches to the numerous churches is no more a true representation of Christ's religion than a claim to Abraham's lineage proves the Pharisee to be a true worshipper of God. It is radical reform that the world needs, more than religious theories and ostentatious parade,—keeping the commandments of God and not the traditions of men,—humility and not pride.

One of the errors into which many have fallen is a belief that success in an enterprise is an evidence of its propriety. In all of the enterprises in which men have been successful, this secret of that success is to be known in the laws of human agency. The prevalence of religion or irreligion, true faith or infidelity, moral reform or iniquity, have always been the result of earnest, persevering effort. The success of the Seventh-day Adventists is attributable to this cause. They have an efficient organization, and they labor with a zeal worthy of the cause they represent. I learn by the HOPE OF ISRAEL that there are other Adventists who keep the Sabbath, and who differ somewhat from the Seventh-day Adventists, and who are not bound to regard the visions of Mrs. White as of divine authenticity. I have formerly looked upon that source of revelation with much doubt; since reading Mrs. White's books my doubts have been confirmed, and I cannot help feeling sad that such an interesting people, who place so much importance in such doubtful relations, will ultimately experience the chagrin of disappointment.

Your friend in search of truth.

PATIENCE surpasses learning.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, NOV. 17, 1868.

The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

This article on page 89, "Sanctification," though lengthy, will commend itself to the intelligence and reflective minds of its readers. Read it.

TO OUR DELINQUENTS AGAIN — After the next issue of the Hope, No. 13, the middle of the volume, we will drop from our subscription list the names of those who have not paid from the beginning of the second volume, and who will then be one year and a half in arrears. This is a very unpleasant part of our business, for we love to see our subscription list increase, which it has done quite materially of late. We do not design to cut off any one who wants the Hope, and if you still want it, and cannot pay for it now, let us know, and we will continue sending it; we want the Hope to do good. Brethren, consider our situation and come to our relief, if possible. You need not be afraid to send money by mail, if plainly directed.

To Every Friend of the Cause.

DEAR BRETHREN: There is now a debt of six hundred dollars against our office. Our good Bro. Aldrich offers to pay \$150 of this, provided you will pay the rest. We now make call to the good brethren of Iowa, Mo., Ind., Wis., Mich., and elsewhere, to volunteer in this good work, and be one of 45 to pay this debt, which will only be 10 dollars each. Our paper will then be free and independent, for it is now about self-sustaining, and is growing in interest, and our list of subscribers fast increasing. Come, then, to the help of God's cause, and remember that for every dollar thus spent you will receive in the end a big interest. We are all poor, still we must sacrifice for God and his cause. B. F. SNOOK.

Each one of this list will pledge to pay ten dollars when the requisite number is made up.

B. F. Snook,	\$10.00
M. N. Kramer,	\$10.00

VISIT TO LA PORTE CITY, IOWA.

It was our privilege on sixth-day, Monday, Nov. 6, to start in company with Bro. and Sr. Wilson of Lisbon, and Brn. Aldrich and Brinkerhoff of our own church, to attend the meeting at La Porte City, some over forty miles N. W. of our place. It was hoped that there would be quite a full delegation from our church at that meeting, but sickness and other unavoidable hindrance prevented. As we passed the residence of Bro. Goff we were made sad to learn that Sr. Goff, who is highly esteemed by all the brethren and sisters, was suddenly stricken down with severe sickness the evening previous. How solemnly impressive to the thinking mind is the uncertainty of life with all its joys and cares. Only a few weeks ago we followed to the grave our beloved Bro. Reed, who only a few months previously had come among us in the vigor of life and health, but so soon to pass away; and now at the present time our sister's life vibrates as it were, in an even balance, uncertain

how the case may turn. How comforting to the Christian mind is the assurance that amid all our cares, trials, and afflictions, and even while our lives are passing through death's dreary vale we compassing through death's dreary vale, and stantly enjoy the watch-care, sympathy, and love of that "man of sorrows" who even poured out his own soul unto death that we might have eternal life. Yes, brethren, let us live in obedience to the holy will of God, and trust in Jesus, and all will be well, whether it be in life or in death. After a pleasant ride through the groves and over the prairies of this part of Iowa, and without the occurrence of any remarkable incidents, we arrived an hour before the Sabbath at Bro. O. A. Phillips', two miles from La Porte City, where we were cordially received and cared for.

Although wearied somewhat with our long ride, we attended the meeting that evening, and were edified with a good stirring discourse from Bro. Brinkerhoff. On Sabbath morning, at 9 o'clock, we met for prayer and social meeting, and it was one, as all who were present can testify. We were made to rejoice at witnessing the promptness of those who have recently made a start in the service of God in participating in the exercises, giving in their testimony on the Lord's side, and singing as though they were not afraid of their voices being heard. The scene carried us back in imagination to our own youthful christian experience, when about thirty-five years ago our whole being was fully and unreservedly enlisted in the service of the Lord. May God bless the young converts, and at last bring them to Mt. Zion. One thing that added much to the interest of the meetings was the singing. The brn. and sisters of La Porte mostly have good voices, and they used them in singing the songs of Zion, and were much aided by Bro. Glover of Waterloo.

At 11 o'clock we listened again to a good practical discourse by Bro. Brinkerhoff, and also in the afternoon, and one in the evening on the nature of man in reply to a public assertion of a minister a short time previous that our brethren do not believe that man has any soul. The meetings were not largely attended by those who do not believe with us, but this is not strange, for we hold an unpopular faith; but taken altogether, it was a pleasant, and we trust a profitable season for all who were there. The public meetings could not be continued over first day, because the brethren have no meeting-house of their own, and are dependent on others. There was a commodious chapel built by the brethren some years ago at La Porte City before the division caused by the visions. When that division occurred our brethren wished to hold the house between the two parties and arrange meetings so that the house would accommodate both; and when our vision brethren would not agree to that and insisted on selling, our brethren proposed to buy it, but this was refused, and they having the majority, succeeded in selling it to the Presbyterians, who kindly granted us the use of it for our late meetings. H. E. C.

It is rarely that men who run for luck catch it. Luck isn't got by the run of chance, but by the slow and steady step of work alike of the head and hand. Luck is foresight pushed into the best practical and most productive place. People in doubt should try it on.

Appointments.

The church of God will hold a two days meeting in their Chapel in Marion, beginning Sabbath, 10 o'clock, A.M., Nov. 28, and holding over First-day. The brethren from La Porte City and Vinton are invited, as well as all other lovers of truth. Especially Brn. C. M. Holland, E. B. Carpenter, and M. A. Dalbey. Elders Brinkerhoff and Snook are expected. Come brethren, praying for the good Spirit of the Lord to be with us, and may we be cheered and encouraged to press on towards the Kingdom of God. B. F. SNOOK.

The Lord willing, I will hold meeting at Hartford, Michigan, Sabbath, Dec. 5th. Can Bro. Wallen meet me there? I shall be happy to meet the brethren at Hartford once more. SAMUEL EVERETT.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

AMOS CLARK: Your remittance of last July was not received.

RECEIPTS For The Hope of Israel.

Annexed to each receipt in the following list is the Volume and Number of the Hope of Israel to which the money received pays. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

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Books and Tracts For Sale at this Office.

The TWO-HORNED BEAST of Rev. xiii: 11-18. THE symbol as applied to the United States government disproved, and identified as the Papacy, or Roman Catholic Hierarchy. By W. H. Brinkerhoff. 80 pages. Price 20 cents, Post-paid.

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii: 1-8. What does it Symbolize? By W. H. Brinkerhoff. Price, Post-paid 7 cts. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 11-18, to the United States.

THE MINISTRATION OF CHRIST: WAS IT Changed in 1844? By D. W. Hull. Price, 5c.

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