

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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The Hope 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 restitution, and other kindred Bible truths.

NEARING HOME.

We are nearing home, we are nearing home,
We'll be no longer sad;
Dry up your tears, ye weeping ones,
Let every heart be glad:
For Jesus said, "I'll come again,
And to my heavenly home,
That they may ever be with me,
I'll take each waiting one."

To be with Jesus, oh, how blest!
On his dear face to gaze;
To touch his hand or kiss his feet,
And ever sing his praise;
Those hands and feet are pierced and torn
By cruel, bloody men;
That brow that wore a thorny crown,
Will wear a diadem.

We'll see those holy shining ones
Who in God's presence stand;
Those messengers of peace and love
That guard the pilgrim band;
And all the holy men of old,
Recorded in God's word,
And the beloved apostles, too,
Companions of our Lord.

We'll meet the hosts of faithful ones,
Who counted all things gain,
The flame, the rack, e'en death, could they
The martyr's crown obtain.
We need their spirit now to bear
The trials of our day,
Their faith and steadfastness, to meet
The perils of the way.

And meet the saints of every age,
Who shame and suffering bore:
Oh, what a glorious band will meet
On that unfading shore.
Yes, soon we'll meet our dearest ones,
Free from death's cruel chain,
And with them rise to meet the Lord,
And never part again.

What though the world with all its charms
Would lure us from the road?
We heed not—we are drawing near
The city of our God.
Oh, who that loves the Lord would not
Rejoice to have him come?
Oh to thy waiting, longing bride,
Come back, thou glorious one,

—World's Crisis.

COMING SUDDENLY.

THE acts of nature and of nature's God are often sudden, silent, and unseen. The flowers put forth their beauty stealthily and unperceived. Night closes on the bud, morning opens on the blossom. The dew falls in the dark, noiseless and invisible; only the rising sun reveals its presence and glitter. The stars come out unobtrusively, and no eye but His sees their first twinkle in the eve, or their last bright ray when they fade in the morn. Nature works all unseen in her immense laboratory, and when winter is past, or even we are aware, she has put on her summer robe of green and glory. We see not the active forces that send millions of green blades upward. Suddenly nature unfolds her carpet, and, lo! it is spread beneath our feet. We see not the secret elements that muster for the lightning's flash or the thunder's bolt, till of a sudden they blaze and crash upon us from the cloud. We saw the gathering cloud, but the fiery gleam and the reverberating roar came when we little dreamed. The earthquake's shock often has no forewarning; before men know it the ground trembles under their tread or yawns to swallow them up. We may witness the results of the operations of the mystic and terrible forces that lie unseen around us, in the earth, in the air, or in the blue face of the heavens, and which are joyous to some while sorrow to others, but none save the all-seeing Creator knows or sees the hidden process that brings the wondrous issue.

As it is in nature, so it is with her Sovereign. The doomed cities of the plain knew not till the storm of fire of a sudden fell and swept them all away. There was no pompous heave-wide signal seen before hand; the fire-storm came not with observation. So too the hosts of Pharaoh saw no danger ahead or sign of change, when suddenly the billowy cliffs smote together, the black cold waves kissed them to sleep, and they sank like lead in the mighty waters. The proud monarch who had been often reproved, but had hardened his neck, was suddenly destroyed. Remedy there was none. The angel of the pestilence who had smitten the first-born, did his awful work silently and unperceived of men. The first warning the nation had of his terrible presence, was a wail of death that went up from the land. The process was stealthy, the result sudden, and known in every hut, and in all the courts of the palace. The angel that smote the mailed warriors of Sennacherib, was doubtless never seen by a single guard in the vast army. Perhaps he seized upon the unseen agencies of destruction contained within the atmosphere, and, armed with fearful power, drove a death-blast on the midnight breeze, over the sleeping multitude, and they never woke again. The morning sun reveal-

ed the silent slaughter. "They have blown the trumpet, even to make all ready; but none goeth to the battle; for my wrath is upon all the multitude thereof".

Sometimes Death springs out of his lair, and cuts down his victims in an instant. Our eyes see not the invisible sword of the vengeful messenger that quickly descends to smite and cleave, and crush into the ground. Ananias and Sapphira little dreamed that death would come so soon. Herod was on his throne, and the crowd bent to pay him divine honors, when "immediately the angel of the Lord smote him." The bolt fell sudden as the lightning. Years ago an actor on the stage had just uttered in the play the words, "There is another and a better world," when he gasped for breath, his eyes closed, and the curtain of death fell on his acting, in a moment and forever. "Life is short," said a friend to his companion on parting with him not many months ago at the platform of the rail-car. The train started, he took one step, and the next minute was a mangled corpse. A clergyman not many years since went into his pulpit on New Year's morning to address his Sunday-audience. He opened his services in usual health. He read the solemn text, "This year thou shalt die," said a few words, paused, tottered, and fell. The work of the servant of God was done. He never breathed or spoke again. Thus in the midst of life we are in death; and or ever men are aware, the sands are run and there is no remedy. "For man also knoweth not his time; as the fishes are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." (Eccl. ix. 12.)

At his first appearing on the earth, our Lord came "suddenly to his temple." All Israel sought him, found him, but knew him not. For thirty years he was in their midst, unknown and unperceived. All the preparations for his revealing were unrecognized; suddenly he walked forth among men, claiming sonship from the omnipotent God; and just as suddenly he came into the royal city, his temple, and his kingdom. Then when his chosen had visions of kingly power and grandeur on earth, he "like as in a dream" quickly disappeared from the abodes of the living, and went down among the silent dead, and when Satan and his world powers fondly supposed the royal victim secure in the tomb forever, suddenly he burst its barriers, and throwing aside the thick folds of Hades, emerged, silent and unseen of men, from the sepulchral prison. No outward parade ushered into the world again God's first-begotten. Heaven was alive with gladness and the angels all astir. But to man's eye there was no pomp or trappings of royalty manifest-

dom; and in this same discourse he distinctly specifies the condition of nations as a sign of his coming near at hand. "Distress of nations with perplexity." "When ye see these things come to pass, then know that the Kingdom of God is near, even at the doors." When the Kingdom of God comes, "it breaks in pieces and consumes all these kingdoms." Dan. ii. 44. Our Lord gives the signs which precede its accomplishment: royalty overshadowed and aristocratical orders of men falling, amidst the distress and perplexity of the nations that have long held the dominion of the world.

THAT THESE SIGNS ARE NOW DISCERNABLE IS CERTAIN.

I do not think they are accomplished, but they are in progress. Never before, in the history of the world, was there such a combination of circumstances to cause distress of nations with perplexity, as in the present condition of the leading nations of the earth. Let us note a few facts: 1st. Never before were there so many and difficult claims of nations to adjust as now. In past ages one grand sovereignty decided the fate or adjusted the claims of minor kingdoms and states; but since the fall of the Roman Empire, no other sovereignty has been able to take its place: and since the French Revolution, the so-called holy alliance entered into a sort of confederacy that none ever shall; they stand pledged to maintain what is called the balance of power between themselves, and adjust each other's rights in their relations to other nations. The consequence is a greater complication of national claims than ever existed before. And further, all the contracting powers have infringed upon the regulations to which they have agreed; and the consequence is, that confederacy is looked upon as a rope of sand: it holds nothing together: every one, therefore, is jealous of the other, and is arming its whole available population with the design of asserting and maintaining its own claims. Never before, in the history of the world, were there such armies, such armaments, or such instruments of war as at the present moment. These things necessarily oppress and distress and perplex the nations.

Secondly, the masses of the people never before had so much personal interest in their national governments as now. Formerly kings and their nobles were the only capitalists in their nations: the people and the lands belonged to them; then revolutions brought only a change of masters—the principles of the government remaining the same; now revolutions are made, and governments administered in the interests of the people; but being divided into parties, the ruling party seeks to monopolize all the national powers to its own interests; hence, struggles for power are constant and fierce, and often very damaging to all concerned; and as the strength of parties accumulates, fears and perplexities arise, and governments are shaken from center to circumference. "The powers of heaven are shaken." Conflicts of party interest have never permitted democracies and republics to be stable or quiet long together. Again, a large part of the vast wealth of the world is artificial. Banks and bonds are the resort of all modern governments in every emergency; hence, governments are really insolvent, while

the leading people are rich; but a vast portion of these riches have no solid foundation: they rest upon government promises; and while governments are unstable, and their policy fluctuating, fears and perplexities pervade the public mind.

Thirdly. Every man being a politician, in proportion as offices are elective, agitation and change are inevitable. The spirit of the age, and the institutions of the times in which we live, necessitate the diffusion of knowledge, and the extension of the elective franchise to all classes of civilized men; and we would no more dare to attempt to restrain these things than we would attempt to bind the thunderbolt! But no statesman or political philosopher can, nor does, shut his eyes to the inevitable result of these things upon the old governments of the world. Every statesman of these United States believes the certain fall of every throne of Europe; and the two governing questions in the Kingdoms of Europe today are, What are the legitimate powers of sovereigns? And what are the rights of the people? To adjust these questions requires the most skillful statesmanship. The voice of the people wrings concession after concession from what were once absolute monarchies; and there is not a sovereign in his kingdom but trembles on his throne at the insatiable demeanor of the people. The privileged orders are objects of envy and hate to the toiling masses; and every convulsion of the people, like the raving of the sea and the roaring of its waves, threatens to engulf the whole fabric of society.

Here then is the darkening of the sun, and the moon, and the stars, the sea and the waves thereof roaring. It was fitting that these should be the subjects of prophecy; because in our day all classes of men, profane and religious, hail these signs of the times as the harbinger of human progress, and the sure presages of an entire and happy renovation of society; whereas prophecy assures us that they will result in the final extinction of all human self-organized governments, and give way to the Kingdom of God ruling over all. Then the worshippers of the beast, and of the dragon, and of the false prophet, and whosoever receives their mark, or their name, or the number of their name, must perish forever. That there are frequent tumults in our times, that all the Papal powers of Europe are shaken, that there is distress of nations with perplexity, and men's hearts failing them with fear, and for looking after those things that are coming upon the earth, and that there is a general expectation of the total breaking up of old established dominions, is as plain and undeniable as the history of the dark day of 1780, and the accounts of the meteoric shower of Nov. 1833. As to their relation to prophecy, every one must judge for himself; for my part, I am well convinced—I have not a doubt but they are the buds, the leaves of which will be the signs of the Kingdom of God being near, even at the doors.

For a man to be just and respectable toward all mankind, he must first begin with himself. A man who is not able to make a bow to his own conscience every morning, is hardly in a condition to respectfully salute the world at any other time of the day.

CHARACTER.

Our Creator has given us existence here for a wise and noble purpose, namely: to develop a character of holiness; to be real witnesses of the power of Christ on earth to forgive sins; to shine as beacon-lights in this dark world all along the ascending path to the city of our God.

But how few are striving to answer the object of their creation by humble submission to all the will of God, careful to maintain good works, prompted by living faith, kept alive by instant and earnest prayer. In short, how few among the multitude that are crying Lord, Lord, are really forming characters of holiness by obeying the commandments of God, and the testimony of his dear Son. There is no other standard by which we can test the genuineness of our christian character in these days of peril, but the high and holy one presented in the Word of God.

The lives of truly good men may be studied with profit. But there is only one being whom we can safely follow in all things, among all that have ever lived on this earth. My sheep hear my voice and follow me, says Jesus. There is safety in striving to walk in the footprints of our Savior. Says Peter, "Christ also suffered for us, leaving prints of his foot behind him, that we might follow in his steps." (Wakefield's trans., 1 Pet. ii. 21.)

Here we have a perfect character, one that is altogether lovely. And if you and I, dear reader, would attain to all the fullness of this lovely being, we must advance steadily onward, meekly bearing the cross and despising the shame; and if we patiently endure unto the end, the promise is ours, "Fear not, little flock: it is your Father's good pleasure to give you the kingdom."

The following from the pen of Hannah Moore, on the character of the apostle Paul, shows clearly the necessity of progression in the Christian warfare:

"If ever progressive sanctification was exhibited in the life, as well as the writings, of any one man more than another, it was in this heroic champion of Divine truth. If ever one man more than another had a right to depend on his own safe state, it was the Divinely illuminated saint, Paul. Yet did he spend his after-life in self-satisfaction and indolent security? Did he ever cease to watch, or pray, or labor? Did he ever cease to press the duty of prayer on his most established converts? Were his exertions ever abridged? His self-denial ever diminished? Did he rest satisfied with present, though supernatural attainments? Did he remember the things which were behind? Did he live upon the good he had already done, or the grace he had already received? Did he count himself to have attained? Did he stop in the race set before him? Did not he press forward? Did not his endeavors grow with his attainments? Did not his humility and sense of dependence outstrip both? If he feared being a cast-away after the unutterable things he had seen and heard, and after the wonders he had achieved, shall the best man on earth be contented to remain as he is? If it were attempted, the most sanguine men on earth would find it to be impossible: nothing either in nature or in grace continueth in one stay. He who does not advance, is already gone back. This glorious, because humble apostle, went on in progressive sanctification. He continued to grow and to pray, till he at length attained to the measure of the fullness of Christ."

Reader, you and I have the same Savior to go to that Paul had. We can attain the same fullness by pursuing a similar course, as far as God has given us ability. Let us then give all diligence to add to our faith all the Christian graces, and be found without spot when the Life-giver comes.—Geo. Wright, Jr., in *Voice of the West*.

We are not worthy of loving truth when we can love anything more than that.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, SEPT. 22, 1868.
B. F. SNOOK, EDITOR.

THE SECOND COMING OF CHRIST.
IT WILL BE PREMILLENNIAL.

THAT our Lord Jesus Christ will come again literally and personally, we have proven, as we believe, to the satisfaction of all lovers of truth. We will now consider another very important question in close connection with this subject: Is his coming to take place pre or post millennial? The modern view (which is quite general) is that he will come after the millennium. This view embraces the idea that the millennium consists in the world's conversion and a spiritual reign of Christ on the earth during one thousand years before his personal coming. Indeed, some of the advocates of this doctrine hold that the millennium will be three hundred and sixty five thousand years, and that Christ will not come till the end of that time. We will now show from the scriptures that this view cannot possibly be harmonized with truth, and therefore should be rejected as a dangerous delusion. The main and leading idea of this theory is the world's conversion; to this end are the various efforts of the sects of this faith directed. All their missionary operations are characterized by this one object, the world's conversion. Agreeably with this hypothesis there should be a very great progress by this time towards accomplishing the great end. The gospel has been preached now for over eighteen hundred years; What is the result? Are all nations converted to God, or on the eve of such conversion? Let the following facts from statistics show.

The latest statistics show that the world now numbers about 1,225,000,000 human beings. Of this vast number
650,000,000 are Brahminical Pagans in Asia.
150,000,000 are Mahometans in Asia and Africa.
100,000,000 are savage Pagans.
14,000,000 Jews, of Judah dispersed.

914,000,000 Unconverted.
In Christendom there are
170,000,000 Roman Catholics.
60,000,000 of the Greek Church.
80,000,000 Protestants throughout the whole world.

310,000,000 Professed Christians.
We have then 310,000,000 of church members embracing all sects, to 914,000,000 that have never been christianized. Not one-third of the human race today are even professors of the religion of Christ! and of the 310,000,000 that are, it is highly probable that not more than one out of every twenty is a true and faithful Christian. What an appalling picture of the condition of the world do these startling facts present! Facts and the downward progress of the world stand arrayed against this modern fable. The longer time lasts, and the longer the advocates of this view labor, the farther the world wanders from God.

1. The Bible also stands arrayed against the same idea. It clearly teaches that the great ob-

ject of the gospel is to gather out of the Gentiles a people for the name of God. Acts xv. 14.

2. Our Lord teaches that the whole world will never be converted. He shows clearly that at the end of the gospel age the tares and wheat, the good and bad, will be dwelling together in the world's great harvest field, and that in the harvest, the end of the age, the tares will be gathered and burned, and that the righteous will be saved. Matt. xiii. 30-41.

3. Agreeably with the popular theory, the scriptures should represent the world as growing better and better until the whole world submits to the ways of right. A contrary or opposite description is given. Paul says, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. iv. 1, 2. This clearly describes a great departure from the faith in the very time when every body should be coming strongly into the faith if this theory be true.

4. Latter days are spoken of as very perilous. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii. 1-5 This scripture corroborates the one above, and shows conclusively that the last days will be characterized with little or no faith, and by the absence of the christian virtues on the part of the great mass of professors of religion.

5. The same inspired writer teaches that so far from the world getting better, that evil men and seducers shall wax worse and worse; (ch. iii. 13) and also that in the latter times the world will be so far apostatized from God that "they will not endure sound doctrine, but will turn away their ears from the truth unto fables." 2 Tim. iv. 1-4.

6. The last days will be, beyond all doubt, characterized by the greatest apostasy ever known in the history of the world. The Man of Sin is to be developed with all his gigantic proportions of iniquitous men. He is emphatically "the MAN of Sin, the son of perdition, who opposeth and exalteth himself above all that is called God, so that he, as God, sitteth in the temple of God, showing himself that he is God." He it is that "will work with all power and signs and lying wonders, and deceivableness of unrighteousness in them that perish, because they received not the truth in the love of it, that they might be saved." 2 Thess. ii. This power is to arise just prior to the second coming of Christ, which is impossible if all the world is to be converted before he comes.

7. Another conclusive argument in our favor is based upon the testimony of Jesus in Matt. xxiv. 37-39. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came

and took them all away; so shall the coming of the Son of man be." If the world is to be converted a thousand years before our Lord's coming, how can this testimony possibly be true? The world was not converted in Noah's day, neither will it be when the Son of man shall come.

8. We argue in the next place that the times of the Gentiles of Luke xxi 24 extend to the second coming of Christ. The times of the Gentiles evidently mean the seven times of Lev. xxvi 18, during which Israel shall be scattered and dispersed among the nations, for Christ says, "And 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." Connecting with the close of Gen. the times are the signs in the sun, moon, stars, and upon the earth distress of nations with perplexity, men's hearts failing them for fear and looking after those things which are coming on the earth, "And then shall they see the Son of Man coming in the clouds of heaven with power and great glory." Will Gentile times extend through the thousand years? If so, the world will not even then be converted, and so the popular theory is wrong. But the times of the Gentiles extend to the coming of Christ, and hence, cannot go beyond the christian dispensation, which runs parallel to the times of the Gentiles.

9. Having now proven that the times of the Gentiles reaches to the coming of Christ, and that that takes place at the close of the Christian age, we will next demonstrate that he must come before the millennium.

1. Peter's testimony is irresistible on this point: "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. We here learn, first, that Christ must be retained in heaven till the times or years of restitution or restoration; and second, then Christ comes to introduce the age of restoration or millennium.

2. We conclude the arguments upon this point with the testimony of John, in Rev. xx, 1-5:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

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We observe,

1. That at the end of the christian dispensation and at the beginning of the millennium, Christ will descend from heaven and bind and imprison Satan for one thousand years.

2. He will then raise the righteous dead, as is further shown in 1 Thess. iv 16, which declares that the dead in Christ will arise at the sound of the last trump, which will sound when our blessed Lord comes the second time.

3. This is the first resurrection, and all that have part in it are blessed and holy, and will reign with Christ a thousand years.

4. The rest of the dead sleep on, till the end of the millennium, when they shall be raised to receive the doom appointed them for their sins, which is destruction. When Jesus therefore comes, he will find the world sadly degenerate, the wicked becoming worse and worse, and as they were in the days of Noah. He will also find the Man of Sin fully matured into the great anti-christ, that will make war with him.—Rev. xix 14-19. He will also find the tares and wheat growing together. Then he will execute vengeance upon all anti-christian powers, and destroy them forever. But his own waiting saints he will gather to himself, and save along with the righteous dead who will at the same time be raised and immortalized. "Blessed and holy is he that hath part in the first resurrection."

B. F. S.

MEETINGS IN CADIZ, IND.

WE began meetings in Cadiz, Aug. 13th, and gave seven lectures, embracing the Signs of the times, Kingdom of God, and Sabbath questions. Circumstances were very much against us, The Christians of the village refused us their house of worship, giving as the reason for so doing that they had consulted together and decided that it was not best to let us have it. We of course submitted to our lot, and wondered that a people who had plead for free speech, free investigation, and the Bible alone, and who have *whined*, and complained more than any body else about meeting houses having the lockjaw, should so suddenly conclude that

"Bolts and locks
Are orthodox,"

and that their meeting house should have such a violent attack of the lockjaw. This matter is, however, easily enough understood when we take into account the circumstances. About one year ago P. T. Russell gave a course of lectures against us there, and they know that we intended to show up his course in its own dark colors; also there are some wealthy outsiders for whom they are fishing, and they were fearful that our effort might hinder their success with them.

However, we were glad to meet with some good old-fashioned Methodists, whose spirit of charity and kindness we would commend to their sectarian neighbors, who very freely opened their house of worship to us. We here preached our views strong, without restraint. The attendance was good, and increased to the close. We gave the No-lawites meat in due season, and showed up the licentiousness of the doctrine of the abolition of the law. The way, we trust, is now open for us to do good in Cadiz. The people were astonished to see the dishonest measures resorted to

by Russell and Co. to destroy the Sabbath of the Lord, as I read from his book his *misquotations* of the word of God, and his perversions of scriptures, to carry his point. All saw then why *their* meetinghouse should have so dangerous an attack of the lockjaw.

I must here speak of Bro. Harrison, the circuit minister of the M. E. Church, whose christian kindness we shall ever remember. He heard us once on the Sabbath, and once on the Kingdom question. You would not see him sneaking around, and advising his brethren to lock us out of his church: No, he knows how it feels to be locked out himself, and sympathized with us. He gave a good example of charity and liberality to his flock. We left the M. E. Church with the warmest of feelings and kindest regards. We feel sorry for those sectarian *Christians* and pray that they may repeat and return to their first love. However, we have our fears, and could not take them in under a *six months probation*. We challenged them for a discussion on the issues between us, and still hope they may accept the challenge rather than back out. We propose returning to Ind. this winter, when we will meet the ablest man they can get to defend their doctrine. We here repeat the challenge.

To the Elders of the Christian Church, Cadiz, Ind.

GENTLEMEN: I hereby repeat my challenge to you, and invite you to select the best debater you have in your ranks to meet me in public debate at Cadiz on the following propositions:

1. The Kingdom of God spoken of in Dan. ii, 44 was set up on the first Pentecost after the resurrection of Christ. I deny. Will you affirm?
2. The ten commandments, embracing the seventh-day-Sabbath, are of universal and perpetual obligation upon man. I affirm. Will you deny?
3. The first day of the week should be kept by man as a day of rest and religious worship sacred to God. I deny. Will you affirm?
4. Man is mortal, and unconsciously sleeps in death, without reward or punishment till the resurrection of the just and the unjust. I affirm. Will you deny?

I hereby call upon you to affirm before the public what you teach on these subjects. I am anxious to do the same. Select your man, and write me; and as soon as preliminaries are settled, I will give due and timely notice in the columns of our paper. I am yours in favor of free institutions, and free meeting houses for all Bible believers.

B. F. SNOOK.

Address me at Marion, Iowa.

MEETINGS NEAR VINTON, IOWA.

WE began meetings near Vinton, the 11th inst., and held over Sabbath and Sunday. We had a very good and growing attendance and interest. A company of three loads of our christian friends of Marion accompanied us, and with their prayers and timely exhortations aided materially in helping along with the meetings. Father Everett and Bro. Kramer were also with us, and aided in preaching the word. Sunday one was baptized. The interest to hear and the prospect for good, we think, is cheering and encouraging. We all left this meeting cheered and refreshed in the Lord, hoping to meet again in the heavenly country. B. F. S.

WHAT IS A CHRISTIAN?

AN adopted child into the family of God, having the seal of divinity stamped upon it, being the temple of the Holy Spirit. He will, in the future, reign as a king, and be crowned with honor and glory. Yea, shine forth as the stars in the firmament above. A being whose "yule body shall be changed and fashioned like unto His glorious body."

What is a christian? An embodiment of the love, mercy, goodness, and wisdom of Jehoyah; a depository for the sacred truths of God's word; a character through which the precepts of the God of heaven may send forth emanations of light; a jewel, when the Saviour comes to make up his casket; a joint heir with the only begotten Son of God, and destined for an inheritance in the Kingdom of God, compared with which earth's glittering wealth becomes vanity.

Who so wealthy as he? "Though poor in this world, *rich in faith*, and heir of the Kingdom." he shall wear a diadem of eternal glory. Then why should he not shun and despise the gilded baubles which vain men covet in this world, and which kings and the mighty of this world bestow? He possesses a more dignified rank than any earthly potentate can give; he holds a *patent* for a more splendid nobility than any which kings can create. He is a younger brother in the family of God, and shall share with the angels in the dignities bestowed by the King of kings.

A Christian is the highest style of man.

"How shall the name of saint be prized,
Though now neglected and despised,
When truth shall witness to the Lord,
That none but 'Saints shall judge the world!'"

W. H. BRINKERHOFF.

The Work of God in Ireland.

WE are in receipt of a very good letter from Sister Martin, in Ireland. She is firm in the faith, keeping the commandments of God and faith of Jesus, and taking the Bible as her *exclusive* rule of faith. Sister Martin is also working to spread the truth. She reports one convert. That is very encouraging, dear Sister. That is more than good old Noah's success in one hundred and twenty years. Scatter the tracts and papers, and let the light shine, and soon, we trust, God will be glorified in Old Ireland in a people keeping all His commandments. We were also happy to receive from Sister Martin a donation of one pound sterling (£1) to aid us in the good work of God. May God pour down upon this Sister much of his holy Spirit, and make her to be a light in a dark land, and finally give her a home among the blest in the world to come.

B. F. S.

Lost wealth may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by penitence and virtue; but who ever again looked upon his vanished hours—recalled his slighted years, stamped them with wisdom, or effaced from heaven's record the fearful blot of wasted time?

Never speak without thought.

that anger and hatred toward his fellowman may wrangle and fester in his bosom, and yet he is safe within the pale of salvation. Others suppose that strife, enmity, and uncharitableness, are less offensive in the sight of God than murder and robbery. We have all been taught to abhor the sight of the thief and the assassin. Shall we not conclude therefore that a just God will look with the same displeasure upon him who envies or hates his brother? Let every disciple of the Lord, then, be armed with the holy armor of the Lord, that he may be able to battle valiantly in the Lord's cause, and finally get home to the Kingdom of God. As the emigrant who seeks a foreign land will spare no pains in acquainting himself with its laws and regulations, in providing himself with such friends as will give him a happy reception there; so the christian, by furnishing himself with such sterling attributes as are stamped with the image and superscription of Christ, by fellowship with God here, and by keeping his commandments in faith, hope, and love, friends who will receive him into eternal mansions. S. S. P.

The Camp-meeting at De Kalb, Ills.

DEAR BRETHREN: Since I last wrote in the HOPE, I have attended the Western Advent Christian Camp-meeting, held at De Kalb, Ills., the first week in Sept. It was a great and good meeting. I have not attended so deeply interesting and solemn a meeting for years. The prayer meetings were heavenly seasons. The Spirit of the Lord was in and with his people in power. The ministers preached the "truth in love," as a general thing. Though different views on some minor points were brought out, yet there was very little of the spirit of discord. The Savior's banner over us was love—melting, uniting, endearing, heavenly love. It was a Pentecostal season; it was good to be there. To me it was particularly interesting to meet a number of the old '43 brethren; and I formed a short acquaintance with a large number of younger brethren, whom I shall not soon forget. At the prayer meetings a number came forward for prayers. Some twenty or more were baptized. Several backsliders were restored, attended with some affecting confessions.

There were, I think, about 46 ministers present, the most of them laboring in the Great West. They are preparing and looking for the coming of the Lord to judgment, from this time onward speedily. We are with them heart and soul, except the Sabbath, and we will endeavor "to keep the unity of the spirit in the bonds of peace," cultivating a spirit of love, forbearance, and patience towards our brethren who differ from us, not shunning to declare all the counsel of God, till we all come to the stature of perfect men in Christ. May we all be faithful, preparing and watching for the long-prayed-for day when Jesus shall come to gather all his people home. Lord, may I be with them there, to the praise of thy glorious grace in Christ Jesus, amen. Dear brethren and sisters, let us be more and more humble, and earnest, and faithful, as the time grows shorter, and so our faith will shine brighter and brighter unto the perfect day.

I remain your brother in love,
SAMUEL EVERETT.

DRESSING.

DEAR SISTERS: We feel it a duty resting upon us to occupy a small space in the HOPE upon the subject of dressing. We should ever be found as willing to reform on our mode of dressing as we are our faith and practice. Let us dress neatly but plainly, not after every unnecessary fashion of this sinful world which adds nothing to our comfort or beauty. If we are dressed in costlier apparel than our brother, or our sister, or our neighbor, let us not pass them by with stiff necks and lofty looks, feeling that it is a disgrace for us to speak to them, for by such conduct we injure their feelings and happiness; but let each of us esteem our brother or our sister better than ourselves to be. Let us therefore bestow acts of kindness upon our blessed Lord by bestowing it upon his disciples, for he has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Again it is written, "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works;" for we read in the scriptures of truth that God has "chosen the poor of this world, rich in faith, heirs of the kingdom," which he has promised to those that love him.

Dear sisters, let us have that inward adorning of a meek and quiet spirit which fadeth not away; therefore let us labor earnestly to attain those riches and inheritance in the Lord's Kingdom, which is far surpassing any in this mortal life. Let us adorn our faith by a godly walk and a chaste conversation. Let us ever be found faithful to our high calling, having our lamps trimmed and burning brightly, that when our blessed Master comes, we may be numbered with the wise virgins, fully prepared to enter in to the marriage supper of the Lamb. Amen.

Your sister in hope of eternal life, L. A. R.

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. DAY.

BRO. SNOOK: I am much interested in hearing from the dear saints through the HOPE, and have often wondered why Brn. Phelps, Case, Poole, and others, did not write, and let us hear from them. Come, Brn., I feel that it is time to bestir ourselves and come to the rescue, and not let any selfish consideration deter us from laboring for the good of the cause. How glad Satan would be to make us believe that because we did not all see just alike, and that everything did not go just to please us, we had better withhold our contributions from "the little HOPE," and thus let the interest of the paper die out. Now my dear brethren in Christ, let us defeat the enemy once, and send in our mite, both to sustain the paper, and to fill its columns, and thus cheer the heart of our beloved Editor, while he is laboring and toiling to cheer our hearts.

O how glad I should be to see our paper sent out weekly; but not unless it can be sustained; and this I am almost ashamed to say, for I am satisfied that it could easily be sustained if we all were as interested as we ought to be. I acknowledge that I have not manifested as much interest as I ought to have done. I hope God and my brethren will forgive me, and I will try and do better. And where is our beloved Bro. Hancock? I have not heard any thing from him through the paper for a long time. Come, my dear brethren, one and all, what we do must be done quickly; the Lord is at hand. And can he say "thou hast been faithful over a few things, I will make thee ruler over many?" O cheering thought! O blessed anticipation! O blessed Jesus, grant this may be the case with us all. But if it is so, we must be faithful, for our precious Savior can never say that we have been faithful when we have been slothful.

And now my dear brethren, be entreated by a poor unworthy Bro. to send in your contributions in the fear and love of Christ, and with an eye single to his glory, and I am satisfied that the peace of God will fill our hearts and minds through Jesus Christ our Lord.

Thy brother in hope of life when the Life-giver comes,
So. Ashburnham, Mass. J. C. DAY.

From Bro. Cronce.

MY DEAR BRETHREN: I feel to tender my heartfelt thanks to you for the kind favor you have conferred upon me in sending me your paper, THE HOPE OF ISRAEL. It has always been gladly received, not only by myself, but by my family; and I do ask the Lord to reward you for it. I have a strong love for the brethren who publish the paper. I would say that we have our last appointment for meeting that we expect to make, on the 26th of Sept.; but our Father has made an appointment on the 27th, which is the 10th day of the 7th month. We expect to meet together on the appointment our Father has made. We say to our Father's children come and be with us. SAMUEL CRONCE. Mechanicsburg, Ills.

Obituaries.

DIED, in Otsego, Mich., August 20th, Bro. Robert Wason, aged 75 years. His afflictions were great, for upwards of twenty years he suffered from a severe cough and asthma. Although his mind sympathized in a measure with a diseased body and the infirmities of age, yet it was his delight to peruse God's word, and find consolation in his promises. His only hope was in the resurrection, and his favorite quotation was, "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." Job xix. 26, 27. The grave has become his house, where he will wait till he shall hear the voice of the Son of God, and come forth.

He sleeps among the blest
Secure from pain and care;
Short be his sleep, and sweet his rest,
Till Jesus shall appear.

M. A. HARRIS.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, SEPT. 22, 1868.

The Editor of the *Hope* does not hold himself responsible for the sentiments contained in the 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.

To the Friends of the Cause.

It is my present purpose to labor in the Lord's field during the coming winter. I am now going to Southern Iowa and Mo. and will return home Nov. 20. All who wish our labors for a time after that, and who are willing to sustain us in the work, will address us soon, as I want to arrange the work for the winter. About one-third of our time is already engaged by our friends in Ind. Address B. F. Snook, Marion, Iowa

A brief Biography of Eld. Reed.

ELDER R. W. REED was born in Thetford, Vt. Aug. 30th. 1803. He departed this life Sept. 18th. 1868, aged 65 years and 19 days. He became a Christian at the age of 17 years, among the F. W. Baptists, and was Pastor of their church in Boston from A. D. 1839 to 1843. He was eminently successful in his ministry, and was much blessed of God. During the time of his pastorate over the Baptist church in Boston, in one winter he immersed more than one hundred converts. He entered the ministry near the age of thirty years, in which he has served for about 35 years. He embraced the doctrine of the second coming of Christ some thirty years ago, and has been with us keeping the Seventh-day Sabbath for 6 years. He has been a man of irreproachable character, and of the purest and highest christian motives during his christian life, and beloved and respected by all who knew him. His illness lasted four months, during which he suffered much; but he bore his sufferings with great patience, and reposed all his confidence in the God he had served for many long years. A few hours before his decease his consciousness returned, and power of utterance was given him to speak a few words to his companion and two daughters who were present. His last audible testimony to them was, "Trust in God." But he is now dead, and sleeps in blessed hope of a part in the resurrection of the just. In him we have lost a faithful brother; his wife, our sister, has lost a good husband, her companion from early life to the autumn of her age; his children have lost a kind and loving father.

"He has passed death's chilling billows,
And gone to rest;
Jesus smoothed his dying pillows,
His slumbers blest,
Sleep, dear brother, kind and tender,
To friendship true;
While with feeling hearts we render
This tribute due.

When the morn of glory breaking,
Shall light the tomb,
Beautiful will be thy waking,
In fadeless bloom;
Where no wintry winds are blowing,
No burial train,
Crowned with gems celestial glowing,
We'll meet again."

A discourse was preached by the writer on the occasion from 1 Cor. xv. 22, in the Christian Church, to a large and deeply interested congregation.

B. F. Snook.

THE HOPE OF ISRAEL.

P. S. The brethren at Keithsburg and Fairfield will understand that I could not leave Bro. Reed while he was dying. I was detained to attend his funeral. Hence, we failed to meet our appointments. These good brethren will not think hard of us for not coming under the above circumstances. The Lord willing we will fill the appointments in Centerville and Missouri.

B. F. S.

Scripture Reference: Coming of Christ.

- Jude 14; Job xix. 25, 27; Numb. xxiv. 16, 17.
1. Testimony of the Patriarchs. Jude 14; Job xix. 25, 27; Numb. xxiv. 16, 17.
 2. Testimony of Ps. i. 3-6; cii. 16; xcvi. 10-13; xxviii. 7-9.
 3. Testimony of the Prophets. Isa. xxv. 9; xxvi. 21; xxxv. 4; xl. 10; xlii. 13; lxii. 11; lxvi. 15; Jer. xxiii. 5, 6; Ezek. xxi. 25-27; Dan. vii. 13, 14; Dan. xii. 1; Zech. xiv. 3, 4.
 4. Testimony of Apostles. Paul in 1 Cor. xv. 22, 23; Phil. iii. 20; 1 Thess. i. 9, 10; ii. 19; iii. 13; iv. 16, 18. 2 Thess. i. 7-10; ii. 1-8; iii. 1-5; 2 Tim. iv. 1; Titus ii. 13, 14; Heb. ix. 27, 28; x. 37. Peter in Acts iii. 19, 20; 1 Pet. i. 13, 14; v. 4; 2 Pet. i. 16; iii. 14. James v. 7-9. Jude 14. John in 1 John ii. 28; iii. 2. Rev. i. 7; vi. 16, 17; xix. 11-16.
 5. Christ will come personally. Acts i. 9-11; 1 Thess. iv. 16, 17; Heb. ix. 28. He will come visibly. 1 John iii. 2; Matt. xxiv. 30. He will come gloriously. Matt. xxv. 31; Mark viii. 38; Luke ix. 26. He will come with all his angels. Matt. xiii. 39; xxv. 31. He will come to raise the righteous dead. 1 Thess. iv. 13-16. He will come to judge the world. Acts xix. 31; 2 Tim. iv. 1-8; Matt. xxv. 31, 46. He will come to save his people. Heb. ix. 27, 28; Isa. xxv. 6-9. He will come to destroy the wicked. 2 Thess. i. 8, 9; ii. 8; Isa. xi. 14. He will come to restore all things. Acts iii. 21-23. He will come to reign forever and ever. Rev. v. 10; xxi. 5; Matt. xxv. 34; 2 Tim. iv. 1.

—In the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

Appointments.

NOTICE OF SPECIAL MEETINGS FOR LABOR IN THE LORD'S VINEYARD.

Elders B. F. Snook and E. W. Shortridge are expected to hold a series of meetings for proclaiming and discussing the general truths of divine revelations, in Centerville, Appanoose Co., Iowa. The principal subjects will be, The nature and destiny of man; The claims of God's unchangeable Law; The true Sabbath perpetual, and unchangeable; The Kingdom of God, and the glory of Messiah's reign on earth, as it is to be in its own time.

These meetings will commence on the evening of September 26, at our own house, to continue two weeks, week days in the Court house, first days of the week in our own grove.

The friends here have food, lodging, straw, provender, and water, for all visiting Sabbath-keepers and inquirers after the old paths of the prophets and apostles; and all such are cordially invited to come and be with us.

SAMUEL DAVISON.

Book Notice.—The Quinter and McConnell debate on Trine immersion, the Lord's supper, and Fest-washing, is ready for sale and distribution by W. L. Winter, of Marion, Iowa, and H. S. Bosworth Cincinnati, Ohio of Marion, Iowa, and twenty six pages, and substantially bound in cloth. Price \$1.25. Single copy by mail 15cts extra; packages of five or more copies sent free of postage or express charges. Send in your orders. Address W. L. WINTER. P. O. Box 143, Marion, Iowa.

BUSINESS DEPARTMENT.

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.

\$1.50 EACH. Eld. S. Davison for E. N. Fuller, Knoxville, Iowa, iii-20. David Tickner, iv-1. Henry Hathaway, iv-2. C. E. Hahn, iii-18. John W. McGuire, iii-23. Jacob Young, iv-1.

\$.75 EACH. F. M. Brunner, iii-21. Wm Meredith, iii-23.

Eld. S. Davison, Centerville, Iowa, \$3.50, iv-1. Wm Romine, \$2.00 iv-7. E. P. Goff, \$1.00, iv-1. (\$2.00 per year.)

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 70 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.

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DEATH NOT LIFE, or the DESTRUCTION of the WICKED ESTABLISHED, and endless misery disproved by a collection and explanation of all passages on future punishment. To which is added a Review of Dr. E. Beecher's Conflict of Ages and John Foster's Letter. By Jacob Blain. Price, 25 cents.

VISIONS OF E. G. WHITE NOT OF GOD. An examination of their contradictions, untruths, and the deception wrought by suppressing portions of them. By B. F. Snook and W. H. Brinkerhoff. Price, 10 cents.

THE VISIONS EXPOSED, or a Review of Uriah Smith's Answers to the objections against the Visions of E. G. White: including an examination of the teachings of the Prophets of the Seventh-Day Adventists, as compared with the Bible. By Thomas Hamilton. Price, 12 cents.