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

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The Here is designed to advocate the great truths of Eternal life unorstally and salvation through Christ: The perpenticy and immortally and salvation through Christ: The perpenticy and immortally and the salvation of the salva

NEARING HOME.

We are nearing home, we are nearing home, We'll be no longer sad; We'll be no longer sau;
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, ne flame, the rack, e'en death, could they The flame, the rack, e'en death, countries 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 riss 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 stealthy and unpergreen and glory. We see not the active for-ces that send millions of green blades upward. Suddenly nature unfolds her carpet, and, lo! it is spread beneath our feet. We see not the 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 flery 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 says the ell society. 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 Sover-As it is in nature, so it is with her Sover-eign. 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 heaevn-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 hillowy cliffs of change, when suddenly the billowy cliffs smote together, the black cold waves kissed

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.

ceived. 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, lot it is spread henceth 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 Sometimes Death springs out of his lair, "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 or spoke again. Thus in the man are aware, the are in death; and or ever men are aware, the are in death; 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 eaught 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 legred sought him found him better.

Israel sought him, found him, but knew him not. For thirty years he was in their midst, unknown and unperceived. All the preparaof change, when suddenly the billowy chits 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-

them, so he will come upon us or aware. Even now all the celestial world may, for aught we know, be astir with magnificent preparation. The cherubic cavalcade may have commenced the awful match. Swift as the unseen arrow from the well strong bow, the flaming chariots of Jehovah will bear him down the sky. His angelic escort have the speed of lightning. The watchers will discern the tokens of his approach, but the carcless will not know, the wicked shall not understand. Stealthily as the midnight thief, sudden as the thunder from the sky, the Limb will rend the heavens and burst into vision. "As if a man did flee from a lion and a bear met him; or went into the house and leaned. met him; or went into the house and leaned met him; or went into the house and leaned his head on the wall and a serpent bit him," so cometh the day of the Lord upon a haughty, gay, unthinking world. (Amos v. 19.) Oh, the terror! Oh, the wailing. Oh, the remorse! It is all over now,—the prayer—the song—the sermon—the last ray of hope—the last chance of Paradise. For the Judge,—the great white Throne,—the sentence "Depart,"—the everlasting separation.—the fiery lake. the everlasting separation,—the fiery lake,—the second death,—the blackness of dark-ness—all are here. And there is no remedy.

Afar out on the turbulent ocean men will hear, appalled the clangor the trump of doom.

Down deep in the earth's cavernous mines,
where the toiler bends o'er his task by the dim light of his little lamp, will quickly flash the blaze of that river of fire which shall roll earth-ward before the chariot of the Son of God. ward before the chariot of the Son of God.
Outon gory fields of strife, where proud armies meet to rage in tumult and to die, a sound will be heard, louder than the cannon's roar, and a summons go forth more potential than the voice of kings. All on land and sea will hear it. The roar of the archangel's trump will peal out over all the abodes of the living, and through all the homes of the dead. There is no escape. The eves that will then look and through all the homes of the dead. These is no escape. The eyes that will then look down from the clouds upon the mynads of earth, are as a flame of fire; and as they run to and fro through the gazing and affrighted race they shall be keen to separate the precious from the vile. Virtue and holiness will fear not; but the sinful and unpardoned will quail before the Tribunal of that day of Judgement. For the slain Lamb is now the King. ment. For the slain Lamb is now the King the injured and insulted Savior is now the the flurred and historical Saviet is now the didge; and the despised one of Galilee is clothed with omnipotent power, and holds in his hands the destinies of a whole world. 'Beshall see him, and they also which pierced him; and all kindreds of the earth shall wail because of Him."

By the side of that solemn day and its fear-

ed on the morning when the conqueror, guarded with God, broke ed by cherubim and panoplied with God, broke down for us the bar of sin and death, and down for us the bar of sin and death, went up to the right hand of Almighty Powers went up to the right hand of Almighty Powers with the whole universe was to be purged which the whole universe was to be purged which the whole universe was to be purged from sin, was done. All was silent, unexpected and sudden.

Thus it will be when he comes. We seek him now as did Israel, but as he came to them, so he will come upon us or ever we are aware. Even now all the celestial world may, aware. Even now all the celestial world may, aware. Even now all the celestial world may, are upon the companion of the co had never been born.

Since then it is an undisputed fact, that whenever the great day of the Lord opens up-on the world it will take men by surprise, and since our Lord Jesus Christ is set for the sin-bearer and Savior of those who do heartily repent of their sins and believe on Him, is it not the part of wisdom to hasten to make our peace with God by accepting his dear Son, and so in justification and holiness standing in constant preparation for the wonderful events that one day will come upon the earth? Is it wise or well to postpone a matter so essential to our everlasting well-being as is the securing of that divine hope that alone can lift us from the depths of human evil, into which by transgression all are fallen, into the favor and glory of the great Creator? Shall we continue in sin and suffer the season of probation to go by in careless dreaming, cheating the soul with delusive hopes of a joyful future, when the unerring word of life so faithfully warns all men that "without holiness no man shall see the Lord." Are we wont to exhibit such a reckless regard for our personal happines in any matter with which we have to do, save in this all important business of seeking for immortality and eternal life.

And why should God s love be thrust aside. And why should God's love be thrust aside, His only be otten Son and appointed sacrifice for sin, be insulted and rejected, the Holy Spirit be grieved, the church's wide, wide welcomes be treated with contempt, and the long sweet joy of the endless rest be counted as a thing of naught,—all for the sake of a few short, evil years of self-enjoyment in this poor life, which in its best estate is but a fleeting show, and at the blast of the Archangel will show, and at the blast of the Archangel will vanish like a summer's dream? Oh, for power from God, for strength from on high to break the spell that sin and Satan have cast over the minds of mankind; lest while they

with trembling and wailing shall exclaim, "The harvast is past, the summer is ended and we are not saved."

and we are not saved.

"Behold I come quickly;"—"as a snare shall it come on all;"—"Behold I come as a shall it come on all;"—"if the good man of the house had thief;"—"if the good man of the house had the house that hour the thief cometh:"" thief; ""if the good man of the house had known what hour the thief cometh;"-"no man known the day nor the hour;"-"ye know not when the time is;" in such an hour as ye think not the Son of Man c meth;" "watch the son of man c meth;" "watch together as a scroll, and the heavens shall roll together as a scroll, and the whole human family come to the terrible crisis of the ages, and illy come to the terrible crisis of the ages, and so more to meet. Beyond this lie the bars of light that will drop low to let the holy, the light that will drop low to let the holy, the light that will drop low to let the holy, the light that will drop low to let the holy, the light that will drop low to let the holy, the light that will drop low to let the holy, the green new earth, the flowers that shall not green new earth, the flowers that shall not green new earth, the flowers that shall not hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter, and the sinless, endless calm of hear of winter and provide with holiness and Divine power, erect her banners in the fear of Him who er, erect her banners in the fear of Him who er, erect her banners in the fear of Him who er, erect her banners in the fear of Him who er, erect her banners in the fear of Him who er, erect her banners in the fear of Him who er, erect her banners in the fear of Him who er, erect her banners in the fear of Him who er, erect her banners in the fear of Him who er, erect her banners in the fear of Him who er, erect her banners in the fear of Him who er, erect her ban therefore for ye know neither the day nor the prepare for the marriage of the Lamb. Harking the voice of the Bridegroom wafted down the skies from the Father's throne. "Hear ye him!" Lest coming SUDDENLY, He find you sleeping. "And what I say unto you I say unto all,—WATCH."
"Watch." Why? "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall

as a thief in the night. For when they shall say Peace and safety; then sudden destruction cometh upon THEM." "But YE brethren ARE NOT in darkness, that that day should over-take you as a thief.' 1 Thess. vi. 2-4.—D. T. T., in The Christian.

Signs of the Last Days of Gentile Reign.

BY ELD. S. DAVISON.

(Concluded.)

"And there shall be signs in the sun, and in the moon, and in the And there shall be signs in the aut, sun in the discovering and the stars; and upon the earth distress of nations, with perplexity; the sea and the waves rearing; men's hearts failing them for lear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken." Luke XXI 25, 26.

ARE THESE SIGNS TO BE DISCERNED IN OUR OWN TIMES?

All Adventist chronologists, that I know of, agree that the present age must witness the termination of the prophetic periods allotted by revelation to the great powers of the world. It is right, therefore, to look for the prophetic signs which are to immediately precede the coming of the Lord.

The dark day of 1780 and the falling meteors of 1833 were not the predicted signs: because they were unaccompanied by any perceptible shaking of the heavens; and they preceded the end of Jewish tribulation. Even the beginning of the end had not commenced when the dark day occurred. The United States of America was the first national government to give the Jews citizenship, and our Constitution was not adopted until 1789. Their citizenship in all the are counting on coming days of peace and safety, a sudden destruction overtake them from which there is no escape,—lest the Judge, who will come all too soon for mortal's phenomena as signs preceding his second countries. by the side of that solemn day and its fear-ful unfoldings, what is the pomp of this world, what are the equipages of kings, what the glittering wealth of a millionaire, the halls of prise and consternation of His enemies who Gentile dominions at his appearing and kings

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I do n they are tory of th of circum perplexit leading n facts: 1st difficult c past ages or adjuste states: bu no other place: an called hol eracy tha maintain tween the in their r quence i claims th all the co the regul the conse upon as a er: every and is ar with the own clair world, we or such in ment. Th tress and

Second! fore had tional go and thei their nat ed to th change o ment ren made, an terests of parties, the natio struggles often ve the stren perplexi from cen heaven a havene to be st large pa tificial. modern hence, g 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. li. 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 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 socalled holy alliance entered into a sort of confederacy that none eyer 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 conse quence 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 vinced-I have not a doubt but they are the from center to circumference. "The powers of Kingdom of God being near, even at the doors. heaven are shaken." Conflicts of party interest have never permitted democracies and republics to be stable or quiet long together. Again, a tificial. Banks and bonds are the resort of all modern governments in every emergency; hence, governments are really insolvent, while late the world at any other time of the day.

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doin; and in this sazie discourse he distinctly 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

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 pow-ers of sovereigns? And what are the rights of the people? To adjust these questions requires the most skillfull 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 throug 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 raging 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 thereof roaring. It was fitting that these should be the subjects of prophecy; because in our day all classes of men, profane and religious; hall 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 saures 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 date day of 1780, and the accounts of the meteoric shower of Nov. 1833. As counts 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 holder are the buds, the leaves of which will be the signs of the Kingdom of God holder are the buds, the leaves of which will be the signs of the laddown of God holder are the buds, the leaves of which will be the signs of the laddown of God holder are the buds, the leaves of which will be the signs of the laddown of God holder are larged as a large that the continued to grow and I have the same Savior to go to that land to the large that the same savior to go to that land the series of the full larged and larged the large that a large that a large that a large that large the large that large the large that large the worders to have the writings, of any one man more than another had a right to dep moon, and the stars, the sea and the waves thereof roaring. It was fitting that these should perplexities arise, and governments are shaken buds, the leaves of which will be the signs of the

> For a man to be just and respectable toward all man kind, he must first begin with himself. A man who is

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 ly 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:

Reader, you and I have the same Savior to go to that We can attain the same fullness by pursuing Paul had. 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 Nope of Isrnel.

"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 w 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 millenni-The modern view (which is quite general) is that he will come after the millennium. This view embraces the adea 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 bundred 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. 士多斯

310,000,000 Professed Christians.

We have then 310,000,000 of church members embracing all seets, to 914,000,000 that have neyer been christianized. Not one-third of the human race today are even professors of the relig-What an appalling picture of the condition of verted before he comes. 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

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 scription 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 dectrines 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 perilons 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 scriptue 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 decelvableness of unrighteousness in them that perish, because they received not the truth in the love of it, that they ion of Christ! and of the 310,000,000 that are, it might be saved." 2 Thess. ii. This power is to is highly probable that not more than one out arise just prior to the second coming of Christ, of every twenty is a true and faithful Christian. which is impossible if all the world is to be con-

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 1. The Bible also stands arrayed against the in marriage, until the day that Noah entered were eating and drinking, marrying and giving

and took them all away; so shall the coming of the Son of man be." If the world is to be $co_{\rm B}$. verted a thousand years before our Lord's com, ing, how can this testimony possibly be true; ing, 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

8. We argue in the next place that the times come. of the Gentiles of Luke xxi 24 extend to the second coming of Christ. The times of the Gen. second coming of children 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 says, And they shall 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 tile times are the signs in the sun, moon, stars, and upon the earth distress of nations with per. plexity, men's Learts failing them for fear and for 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 ex. tend 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 Gen-

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 also the him up, and set a seal upon him, that he should they a deceive the nations no more, till the thousand effort years should be fulfilled: and after that he must Howe be loosed a little season.

"And I saw thrones, and they sat upon them, and k and judgment was given unto them: and Isa an nei the souls of them that were beheaded for the of wo witness of Jesus, and for the word of God, and strong which had not worshipped the beast, neither his good, image, neither had received his mark upon their No-la foreheads, or in their hands; and they lived and the lie reigned with Christ a thousand years.

"But the rest of the dead lived not again wished same idea. It clearly teaches that the great oblinto the ark, and knew not until the flood came if if the thousand years were finished. This is the dead lived not again the last of the last of the dead lived not again the last of the dead lived not again the last of the

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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.

The rest of the dead sleep on, till the end of the millennium, when they shall be raised to receive the doon 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."

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 of worship to us. We here preached our views

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 He gave a good example of charity and libns. erality to his flock. We left the M. E. Church with the warmest of feelings and kindest re-We feel sorry for those sectarian Christians and pray that they may repent 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 i-sues 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 detend their doctrine. We here repeat the chal-

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 B. F. SNOOK. Bible believers.

Address me at Marion, Towa.

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

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 Yea, shine forth as the stars honor and glory. in the firmament above. A being whose "xile 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 Savior comes to make up his casket; a joint heir with the only begot-ten 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, sich in faith, and heir of the Kingdom," he shall wear a diadem of eternal glory. 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.

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The Royal Way of the Cross.

We may spread our couch with reset
And sieep through the summer day
But the sout that in sloh reposes
Is not in the narrow way.
If we follow the Chart that is given
We need not be at he kirgdom
Is the royal way of the cress.

To one who is reared in splendor
The cross is a heavy load,
And the feet that are soft and tender
Will sbrink from the thorny read;
But the chains of the soul must be creen,
And wealth must be as dross;
For the royal way to the kingdom
Is the royal way of the cross.

Is the royal way of the cross
We say we will walk to morrow
The path we refuse (o-da');
And still with our lutewarm sorrow
We shrink from the narrow way.
What heeded the chosen eleven
How the fortunes of life might (use,
As they followed on the kingdom
By the royal way of the cross,
—Sacred Harmonium.

The Hope of Israel, What is it?

As the little sheet that visits us semi-monthly and which we have the priviliege of using as means of correspondence and communication respecting our Faith and Hope, is called the "Hope of Israel," it would seem consistent that ne who claims the Hope of Israel to be his, or her hope, should be able at any and every time to define the Hope of Israel, as well as within, according to the advice of 1 Pet. iii, 15.

The term "Hope of Israel" is found but twice and once by Jeremiah in the 14 ch. and 8 v., where I think none will fail to see that the prophet there calls Jehovah the Hope of Israel, as the 7 and 8 vs. show. "O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many we have sinned against thee. O, the hope of Is rael, the raviour thereof in time of trouble, why shouldest thou be as a stranger in the land.' Paul speaks of the Hope of Israel in a different light, and under different circumstances.

As I suppose the title of our little sheet, some from the expression of Paul, let us try and get a rrect idea of his meaning. In Eph. iv. 4, he tells us, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." If it is one hope, then it cannot be a number of hopes, any more than a plurality of Lords, faiths, or baptisms, and truly, if we can believe the different sects of the age in which we live, we must believe in a great number of all these, Paul to the contrary notwithstanding. But some tell us that Paul

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THE HOPE OF ISRAEL,

when the writer says there is but one hope of our calling.

Let us try and learn what the hope was which he says is laid up in heaven. The common hope among professed christians belonging to most of the speek of the propert time is the transfer. among professed enrishman beautiful to most of the sects of the present time, is that the righteous will at death go to heaven to be rewarded; eous will at death go to neaven to be rewarded; But Paul did not expect the fulfillment of his hopes laid up quite so soon; hear what he says, "I have fought a good fight: I have finished nave lought a good ught: I have nnished my course: I have kept the faith; from this time onward there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appear-It is generally admitted that this epistle of Paul, 2 Timothy, was written but a short time before he suffered martyrdom; hence it would be about his last testimony respecting his future prospects and hopes. That this crown of rightsness was a subject of hope and expectation, ink is evident from Paul's testimony in Rom. viii. 24, 25, "For we are saved by hope; hour vin. 24, 29, For we are saver to hope; for what a but hope that is seen is not hope; for what a bready], why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it." That this was the case with Paul and Figure 2. was the case with Paul and his righteous crown, I think is quite plain, from the fact that he did not expect to get it till the Lord comes to give

it to him, and to all that love to see the Lord ome. But, doubtless some will be ready to ask, What has this to do with the Hope of Israel? I answer, much every way; but chiefly because the Hope of Israel can never be realized until ery time to define the Hope of Israel can hevel be the Hope of Israel can hevel be always to be ready to give a reason of the hope the Lord, the Messiah, comes back to earth and restores the kingdom again to Israel; and when he does that he will give Paul the crown he has in the whole Bible; it is once named by Paul, so patiently waited for. It seems that Paul's hope before his conversion respecting the promises of God made to the fathers was the same as afterwards, with this exception: before his conversion he did not believe that Jesus was the Messiah through whom the promises to the fathers were to meet their accomplishment or fulfillment, and was literally opposed to any one else believing what he then thought so great a de-Jusion But after his conversion he fully believed that Jesus was the Messiah, the Redeemer of Israel; that he it was who should restore the Kingdom to Israel, sit on David's throne, reigntimes called "the little Hope," was adopted ing over Israel exalted once more among, or rather above the Gentile nations, no more to be

subjugated by them.
Some think the restoration of Israel has nothing to do with Paul and the other saints' receiving their crowns of righteousness; but I think the reasoning of the apostle on the subject of the resurrection may be with propriety used in this case also. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; yeare yet in your sins. Then they also which are fallen asleep in Christ are had quite a number of different hopes, one of perished." 1 Cor. xy, 16-18. Even so with which was a hope laid up in heaven, another Paul's crown; he says it is laid up till the Lord, which was a hope laid up in neaven, another the hope of the gospel, the hope of salvation, the righteous judge, appears; and further, he hope of the resurrection, the hope of the promite based of fed and the father and the promite based of fed and the father and the promite based of fed and the father and the promite based of fed and the father and ise made of God unto the fathers, and the Hope pearing and Kingdom; hence Paul did not exof Israel. In order to understand these various pect his crown till the Lord takes his position we ought to be able to get a scriptural defini-tion of these different expressions. we ought to be able to get a scriptural denni- puage, the his appearing; hermor and he expection of these different expressions, especially him to appear without his Kingdom. E. S. S.

TRUE RELIGION.

THERE is but one true religion in all the THERE is but one true rengion in all the world. Of all the religious known to God or world. Of all the rengious known to ood or man, only one is true: all else is counterfeit, man, only one is true: an eise is counterfeit.
The religion that will fit and prepare a man for The religion that will lit and prepare a man for the Kingdom of God is the true religion. As the Kingdom of God 18 the time lengton, As the Kingdom of God would itself be a place of the Kingdom of God would usen bod place of misery to him who is unprepared for its associ. misery to him who is unprepared in its nature ations, so a religion that does not in its nature ations, so a religion that does not in its nature and tendency fit and qualify a man for the pure and rendency in and quantity and blissful society of the redeemed of God might be discredited, and branded as a false remight be discredited, and oralled to a late fa-ligion. True religion binds man back to his God. It has ever been the work of Satan to make a separation between man and his God, make a separation between of the enemy to al. ienate all who would become the dupes to his tricks from God. But the true religion of the Bible steps in, and offers to its devotees a reunion and fellowship with his Creator. But is it not true to day that this great object of true religion is overlooked by many who make a profession of chrisanity? It is to be feared that profession of chrisanity? It is to be feared that profession is looked upon by many in a selfish point of view, as though it was something we expected to add to what we already possess, in order to some personal gain or advantage. This is not the true religion of the Bible: no, no true religion is deeper than this. True religion looks beyond this; it begets in its adherents a meek and quiet spirit, which in the sight of God is of great price;" it not only teaches us the great duties and obligations resting upon us in life, but it also pierces the deep and almost impenetrable gloom of the grave, and points to the imperishable honors in reservation for the faith If all the systems of religion to day were laid before the great Detector, how many suppose ye would fill the bill? For instance: an apostle has said, "pure and undefiled religion s to visit the fatherless and the widows, and to keep yourself unspotted from the world." Ma ny of the professed people of God are day by day disobeying this injunction of the apostle How often would some poor orphan child be made to rejoice if this injunction were obeyed Go where you will in society, and how often de we hear the conversation turn upon the wants of some widowed mother! alas, not often! How many times does the heart of the widow grow sad when she sees her little ones are not care for! Wherever the true religion goes there the tear of the orphan is dried up: There the widow's heart is made to praise God and leap for

Where true religion has an influence, there the poor are made welcome at the house of God On the other hand, wherever you behold the people worshipping at the shrine of fashion where all is splendor and show, where every thing is glittering and gaudy, and where there is no room for the poor and needy; and when there is no one to bid them welcome, there the true religion of the Bible has not gone. Man seem to have no just conceptions of the gospel our blessed Sayiour. These are but spots in the divine lovefeasts of christianity; these are but clouds without rain. Some again imagin that it is only the grosser sins that religion pro scribes; they appear to think that a christist man may cherish envy and avarice in his hear

that anger and may wrankle and he is safe within suppose that stri ness, are less offer murder and robb to abhor the sigh shall we not cone will look with th who envies or h disciple of the La holy armor of the battle valiantly i get home to the l grant who seeks a in acquainting hi tions, in providir will give him a l christian, by furn ling attributes as and superscripti with God here, ments in faith, h receive him into

The Camp

DEAR BRETH Hope, I have a Christian Campthe first week in meeting. I have ing and solemn a meetings were h the Lord was in The ministers pr general thing. minor points ₩e very little of the banner over us dearing, heaven season; it was g rticularly inte old '43 brethren ance with a larg whom I shall no meetings a num Some twenty or backsliders were affecting confess There were, I

nt, the most of t They are prepar of the Lord to j speedily. We except the Sabi keep the unity peace," cultivat and patience to from us, not sho of God, till we nen in Christ. ng and watchin when Jesus shal home. Lord, m praise of thy glo Dear brethren more humble, time grows short brighter and bri

I remain you

that anger and hatred toward his fellowman may wrankle and fester in his bosom, and yet he is safe within the pale of salvation. Others he is said that strife, enmity, and uncharitableness, are less offensive in the sight of God than ness, are 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 hattie valiantly in the Lord's cause, and finally get home to the Kingdom of God. As the emiant 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 command pents 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 reneral 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 eason; 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 LETTER DEPARTMENT. 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 pres

ent, 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 nore humble, and earnest, and faithful, as the ime grows shorter, and so our faith will shine righter 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 dress ing 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 bless ed 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 Let us adorn our faith by a godly walk life. 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.

was written before him for them that thought on 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 anything 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 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-giv-J. C. DAY. er comes.

So. Ashburnham, Mass.

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 GRONCE. 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 tiil 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.

ditor of the flore does not not a name. Tespoissies in ts contained in articles written for the paper. Each wri-cid responsible for his or her views of scripture. We responsible for editorials, selections and comments; but

To the Friends of the Cause.

Ir' is my present purpose to labor in the Lord's field during the coming winter. I am now going to South-ern Iowa and Mo. and will return home Nov. 20. All who wish our labors for a time after that, and who are one-third of our time is already engage by our friends Address B. F. Snook, in Ind.

A brief Biography of Eld. Reed.

ELDER R. W. REED was born in Thedford, 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 w 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 Seventhday 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 onths, 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 conscious ness 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, 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 smothed 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."

B. F. SNOOK.

P.S. The brethren at Keithsburg and Fairfield will understand that I could not leave Bro. Reed 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 will-ing we will fill the appointments in Centerville and Missouri.

Scripture Reference: Coming of Christ.

1. Testimony of the Patriarchs. Jude 14; Job xix.

Testimony of Ps. i. 3-6; cii. 16; xcvi. 10-13; 25, 27; Numb. xxiv. 16, 17. 2.

8. Testimony of the Prophets. Isa. xxv. 9; xxvi. xcviii. 7-9. as I want to arrange the work for the winter. About 21; xxxv. 4; xl. 10; xlii 13; lxii. 11; lxvi. 15; Jer.

4. Testimony of Apostles. Paul in 1 Cor. xv. 22, 23; xii. 1; Zech xiv. 3, 4. 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; a. 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 mariness, 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

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.

A discourse was preached by the writer on the oc ca- der, and water, for all visiting Sabbath-keepers and insion from 1 Cor. xv. 22, in the Christian Church, to a quirers after the old paths of the prophets and apostles; and all such are cordily invited to come and be with SAMUEL DAVISON.

BOOK NOTICE.—The Quinter and McConnell debate on Trine immersion, the Lord's supper, and Feet-washing, is ready for sale and distribution by W. L. Winter, of Marion, Iowa, and H. S. Bosworth Cincinnati, Ohio The book contains three hundred and twenty six pages, The book contains inter-hunared and twenty six pages, 16 mo., is closely printed on good paper, and neatly and substantially bound in cloth. Price \$1.25. Sinand substantially of the court. Frice \$1.20. Single copy; by mail 15cts extra; packages of five or more copies sent free of postage or express charges. Send Address W. L. WINTER. in your orders.

P. O. Box 143, Marion, Iowa.

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

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

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