

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.

WILL MEET THEE IN HEAVEN.

I'll meet thee in heaven,
Where flowers ne'er fade,
Where hearts are ne'er riven,
Nor glooms sorrow's shade.

The sorrow which shadeth
The heart in earth's sphere—
The doubt which pervadeth
The spirit to sear,

Will vanish forever
In heaven's pure glow,
Where Beauty blooms ever,
More bright than below.

I'll meet thee in heaven,
Where roses still bloom,
Where Love, to Peace given,
Finds never a tomb.

APOSTOLIC PREACHING.

"And as ye go, preach, saying, The kingdom of heaven is at hand."
Matt. x. 7.

The preaching of the Apostles presented every doctrine in the scheme of redemption. But while this is a manifest truth, it must be admitted that some doctrines occupied a far more prominent place, and were much more frequently presented and dwelt upon than others.

The cross, or the great fundamental doctrine, the atonement, occupies a first and essential place in apostolic preaching. It is the alphabet of Christianity. We learn the alphabet of language, not merely that we may know the letters, but that by them we may ascend the scale of learning until we are charmed with the glowing bursts of genius, the overwhelming flood of eloquence, borne aloft on the soft and high-soaring wings of poesy, transported by science into the stellar regions to roam among those bright worlds, the countless and far spreading proofs of God's eternal power and Godhead. We learn the cross, not merely that we may know it, but that through faith in it we may be justified, sanctified, transformed into the divine image, enter the kingdom of God, roam amidst its more than

paradisical beauty, drink of its pure waters of the river of life, dwell amidst its divine and unfading glories, exult forever in its infinite blessedness, sit with Christ upon His throne, judge the nations, judge angels, and reign forever and ever.

The cross of Christ was not, as some suppose, the burden of apostolic preaching. They preached the cross, because without a knowledge of it, and faith in it, no man could be saved. They preached the cross as the only way to the glory to follow, namely, Christ's kingdom. But the coming of Christ and His kingdom, and the nature and order of things in that kingdom, was the great theme of apostolic preaching. And this was according to their Master's teaching and commandment; for when He sent them forth two and two, He said, "And as ye go, preach, saying, The kingdom of heaven is at hand." And when He the infinitely wise, became the preacher, His subject and argument were, "Repent, for the kingdom of heaven is at hand!" "Watch and pray, for at such an hour as ye think not, the Son of man cometh." Peter preached Christ's coming and kingdom in the temple to the Christ-rejecting and Christ-crucifying Jews. Acts iii. 19-21. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouths of all His holy prophets since the world began." Here Peter declares that the burden of what the prophets have spoken since the world began, is the coming of Christ, and the restitution of all things. Paul everywhere, and continually in his Epistles, refers to the coming and kingdom of Christ, and exhorts those to whom he wrote to be watching, and waiting and preparing for it. Hear him. 1 Cor. i. 7, 8. "Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." See also 1 Cor. ix. 5; xi. 26; Phil. iii. 20, 21; Tit. ii. 13; Heb. ix. 28; 2 Thess. ii. 1; 2 Pet. i. 16; iii. 11-14; Jude 14, 15; 1 Cor. xv. 22-23; we might multiply and continue quotations, but we must forbear.

The personal coming of the Lord Jesus Christ, to reign in glory, King of kings upon the earth, is the great central truth running through the whole Bible, and pouring its mighty flood of consolation upon the groaning creation. It is the glowing and enrapturing burden of prophecy, and also of the preaching of Christ and His Apostles. Its first whisperings were heard from the lips of the Lord God, among the trees of the garden, in these words: "The seed of the woman shall bruise the head of the serpent;" and it runs on and through

the whole Bible, growing in clearness and magnitude, leaving the last declaration from the same lips echoing in the ears of the world, as it closes the glorious tale, and the revelator returns, for a time, to the celestial mansion; "Behold, I come quickly." However much may have been said about Christ's coming in humiliation, all that compared with His coming in glory to His kingdom, with all saints, is but like the murmur of the brook, compared with the vast and far-sounding noise of the lifted up billows of the ocean.— This, the voice of prophecy far more frequently proclaims; and upon this it expends all its powers of grand and glorious description.— And of the truth of this, upon which we cannot further dwell, a cursory examination of the Scriptures will soon convince every one open to conviction.

The Apostles used the personal coming of Christ in glory to His kingdom as the grand argument to persuade to the performance of every Christian duty. Is repentance inculcated by the Apostles? The coming of the Son of man to judgment is the grand supreme argument to the performance of this duty. Acts iii. 19. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the Lord shall send Jesus Christ, who before was preached unto you." Is love to Christ, which gives heart, affection, and self to Him, and to great and glorious duty, inculcated? His coming is the argument to persuade to this dutiful obedience. 1 Cor. xvi. 22. If any man love not the Lord Jesus Christ, let him be accursed at His coming." Are men exhorted to mortify their lust, and live in holiness and godliness? It is by the coming of the Lord. Titus ii. 11-13: "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present evil world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Also Phil. iv. 5. Is glory assured and holiness inculcated? It is by the coming of the Lord. 1 John iii. 2, 3: We know that when he shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in Him, purifieth himself even as He is pure." Are works of mercy inculcated? It is by the coming of the Lord, as is clearly taught in the last parable of the twentyfifth chapter of Matthew. Are watchfulness and prayer inculcated? It is by the coming of the Lord. Rev. xvi. 15: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Are patience and longsuffering, amidst all our present troubles, inculcated? It is by the coming of the Lord. James v. 7, 8: "Be patient therefore, brethren, unto the coming of

the Lord; behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain. Be ye also patient, stablish your heart, for the coming of the Lord draweth nigh." Is ministerial fidelity inculcated? It is by the coming of the Lord. 2 Tim. iv. 1, 2: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Is consolation offered to those mourning the death of Christian friends? It is by the coming of the Lord. 1 Thess. iv. 13-15: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also, them that sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." Is consolation, amidst trials, persecutions, martyrdoms, administered? It is by the rewards to be administered at the coming of the Lord. 2 Thess. i. 7-10: "And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day." Also 2 Tim. iv. 8; 1 Pet. v. 4; 2 Tim. ii. 12.

From this brief outline, it is manifest that the great burden of apostolic preaching was the glorious coming and kingdom of Christ. And this, also, was their great argument to persuade to the performance of every duty; and the great consolation to sustain under all trials, and comfort under all sorrows. This, and nothing but this, in their inspired judgment, was adequate for these ends. And while such was preached, the churches were established in the faith, and increased in numbers daily.

The Apostles never preached death or man's mortality, to persuade to the performance of any duty. They never told their audiences that they were dying assemblies, that life was very short and uncertain, and that death was very near; nor urged these as arguments to persuade them to a life of holiness. They never cried, Repent, for you are mortal and dying. They never cried, Believe in the Lord Jesus Christ, for sickness will soon come; the dying hour will soon come; the heart-rending, final farewell to weeping friends will soon come; the unchangeable grave-clothes, the narrow coffin, the mournful procession, will

soon come; and soon you will be laid in the dark, lonely, silent grave, to be devoured by corruption and the worms. No, no; this was not their style of preaching. They never said to believers, suffering persecution, imprisonment, martyrdom for the name of Jesus, by way of consolation, You will soon die and be with the Lord Christ in paradise, where your blessedness will be perfect and eternal. They never said to those mourning the death of near relatives, of dearly beloved ones, who had died in the faith, Believe in Christ, and live to a holy and godly life, and you will soon go to a kingdom and a throne awaiting them above the skies, or that they have an eternal home in heaven above the skies. They never taught such doctrines, never uttered such sentiments. All these, grand, impressive, and powerful as they may seem, are wholly the devices of men, and utterly subversive of the doctrines and teachings of the Apostles, who learned their theology from the lips of Jesus, and spoke as they were moved by the Holy Ghost. Such doctrines were never taught in the first and purest ages of Christianity; but always the coming and kingdom of Christ on the earth. It was not till Romanism began to infuse her errors into the Church, and the Pope became the vicar of Christ on earth, that these human doctrines were preached, which, in their abounding, so obscured Gospel light, that the gloom of the dark ages followed as the consequence. They never preached man's dying and going away beyond the skies, but always Christ and his coming; and after the resurrection, their remaining with Him here and reigning on the earth. Their teaching and preaching everywhere most clearly prove this. The climax of the song of the redeemed which John heard before the throne, declares the same truth: "We shall reign on the earth." And the great voices which he heard in heaven re-echoed it, when they cried: "The kingdoms of this world are become the kingdoms of our Lord, of His Christ; and he shall reign forever and ever." * * * * *

The Apostles preached the coming of Christ to the conversion of all nations, the ushering in of the millennium, and the establishment of His kingdom on earth. They never preached a millennium previous to His coming, but always subsequent, and always coupled His appearing and kingdom, as He Himself always did. There can be no millennium till the anti-Christian powers are destroyed; and they positively declare that it is only the Lord's coming that shall destroy these. 2 Thess. ii. 8: The mystery of iniquity, that Wicked, shall work, till the Lord shall consume him with the spirit of His mouth, and destroy Him with the brightness of His coming, or appearing. But we cannot enlarge upon this which is taught alike by prophets, by Christ, by Apostles, and by the vision-seer of Patmos. Suffice it to say, on all occasions, and for all purposes, the Apostles preached the second and glorious coming of the Lord Jesus Christ.—With them it was not the cross alone; it was also the crown of life, the crown of immortality. It was not Christ hanging on the tree; it was also Christ coming in His own and His

Father's glory. It was not Christ sleeping in Joseph's tomb; it was Jesus coming in His resurrection power, and causing all that are in their graves to hear His voice and come forth. It was not His having gone to heaven that they so frequently preached, but His coming again to sit upon the throne of His father, David, and rule the nations of the earth; the kingdoms of this world having become His kingdom, their eyes were ever turned to the coming of their Lord; their heart and their affections were ever set upon it, and hence, they were forever feeling and saying, preaching by word and action: "Now are we the Sons of God, but it doth not yet appear what we shall be, but when He shall appear, we shall be like Him, for we shall see Him as He is." The Apostles preached the coming of Christ to the restitution of all things.

The Apostles preached the coming of Christ to reign here, eternally in glory.—*Prophetic Times.*

The Sign of the Son of Man in Heaven.

BY ELD. S. DAVSON.

"Then shall appear the Sign of the Son of Man in Heaven"
Matt. xxiv. 30.

THE term "Son of man" is used by the four Evangelists as the designation of our Lord no less than sixty-six times: our Lord himself assumes it as his own proper designation. "The Father (saith he) hath given him authority to execute judgment also, BECAUSE HE IS THE SON OF MAN." John v. 27. Other connections in which he assumes the same distinction show plainly that more than an ordinary signification was attached to it by him in his discourses to disciples and to the Jewish authorities, "Whom do men say that I the Son of Man am?" When Caiaphas adjured him by the living God to tell them whether he was the Christ of God or no, he answered, "Hereafter shall ye see (me) the Son of Man sitting on the right hand of power and coming in the clouds of heaven." "Then the high priest rent his clothes, saying, He hath spoken blasphemy." And to this decision the council assented. It is plain by these instances that he assumes the term, "The Son of Man," as the proper designation of the anointed of the Father, who was predicted in Eden as the seed of the woman—promised to Abraham as his seed in whom all the families of the earth should be blessed—given in covenant to King David as his son who should sit upon his throne and rule over the house of Jacob forever—the Son of Man seen in vision by Daniel as coming in the clouds of heaven with power and great glory, to wrest the dominion of the world from the hands of all earthly sovereigns, and to reign in his own person. The term therefore designates him as the Son of Man foretold by the prophets.

"THE SIGN OF THE SON OF MAN IN HEAVEN" is therefore the sign of the great Messiah coming to take possession of his Kingdom and subjugating all the dominions of the earth to his authority and reign. The "Then" with which the declaration commenced will be when "There shall be signs in the sun and moon and stars; and on the earth distress of nations in perplexity for the roaring of the sea and waves, men's

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hearts failing them for fear and for looking for those things that are coming on the world; for the powers of heaven will be shaken." B. U. ver. of Luke xxi. 25, 26. This prophecy of our Lord contemplates the state of the nations of the world at the period of his second coming. - The specification of NATIONS, MEN'S HEARTS, and the equally specific declaration of their PERPLEXITY, THEIR FEAR, and FALLING COURAGE, at the shaking of the powers of heaven, all go to show that the prophecy foretels a general convulsion of the whole social fabric of existing nations, to ultimate in the total disappointment of its leaders and agitators, and filling the world with consternation and mourning. There may be earthquakes, tornadoes, hurricanes, and simoons, and they may aggravate the disasters and sufferings of those times; but these all fall far short of creating such convulsions of nations with perplexity as the prophecy clearly announces. Cities have been buried, fleets engulfed, and large districts of well cultivated countries laid desolate, without shaking a single governmental power; and it might be even more so again, without overturning a solitary kingdom, or interrupting the administration of a single sovereignty of the nations. History records no such disastrous convulsion of the elements, and we can conceive of none in anticipation, as would fill the Savior's great prediction of the last times of Gentile dominions. Jerusalem's cup of trembling was not filled by fearful sights and great signs from heaven, but by the dissolution of all social ties and the safeguards of society; so that the passions of men of desperation were let loose one against another without any restraint, and in an inextinguishable frenzy they became like the furies of the imaginary pit.

So I apprehend it will be at the final overthrow of all Gentile governments, when the times of the Gentiles will end. The elements for this universal convulsion of the nations everywhere exist: statesmen of the highest order of intellect, and the best informed men of Europe and of America freely give it as their opinion, without any regard to prophecy, that an irrepressible conflict has begun between the ancient sovereignties of the nations and the popular voices of the laboring classes. Those nationalities over which royalties extend the terror of their names and powers are loudly clamoring for democracies of one sort or other; and notwithstanding the disasters which overwhelmed the French Republic, the unparalleled prosperity of the United States of North America daily infuses an enthusiastic assurance of the final and universal triumph of republican principles over all the royalties of the world. In addition to this, the constant, earnest, and enthusiastic preaching of all Christian sects of the present time, teaching that missionary and other human instrumentalities are God's appointed means of bringing all nations to submission to Christ, is lending a sanction to the republican tendencies of the age, and a charm to the associations of religious and republican progressionism among the nations; and unless this religious-political propagandism should be arrested by some antagonism, of which the world knows nothing at present, it cannot fail to effect vast revolutionary movements among all the accessible nations of the earth.

Whether designed or not, these movements must, as soon as they accumulate sufficient force, strike at the vital principles of political society, and provoke hostilities as extensive as the powers of the nations; and it seems highly probable that they will enlist such extensive sympathies among concurring nationalities as to overcome all opposition, without being able readily to reorganize society on a permanent basis. At this stage of the world's affairs we look for the predicted perplexity of the nations, and for the roaring of the sea and its waves; and amidst the terrible consternation of the world which will ensue from these events, will appear the sign of the Son of man in heaven.

(To be continued.)

OUR COUNTRY'S SORROW.

To suppress an evil of such magnitude as that of intemperance, is an object worthy the most vigorous efforts of every true lover of his country's prosperity. It is not too much to say, that it is a work of patriotism. The institutions of this great nation are founded on the principle that the people possess the intellectual qualifications necessary to self-government. The stability and continuance of these institutions must depend upon the morality and virtue of the people. These are the safeguards of our present, the pillars of our future greatness. It matters but little to us, what patriotism may be defined to be in countries under the jurisdiction of crowned heads; here, its first, and greatest, and noblest work, is to promote the virtue of our citizens. And whatever is demoralizing in the community, or debasing to individual character, should be hunted down, as an enemy to mankind, with greater avidity than should characterize our brave soldiery in the pursuit of a foreign foe, flying before the force of their arms. In behalf of my country's glory, I bespeak the patriot's influence to overthrow the unhallowed plots of the rumseller.

If the man who takes out a license, and opens a house for the sale of intoxicating drinks, were truly and honestly to set forth the nature and effects of his business, like any other tradesman, what a singular advertisement would he present. He would apprise the public of some solemn and frightful things. He thinks I see his sign now, graven on that callous heart, as he rolls in those barrels charged with death, saying secretly to himself, "I shall open a shop for the purpose of making drunkards, paupers, and beggars, for the sober, industrious, and respectable portion of the community to support. I shall deal in that which will excite men to riot, robbery, and blood. I shall diminish the comforts, augment the expenses, and endanger the welfare of the community. I shall prepare victims for the asylum, the poor house, and the gallows. I shall dispense the cause of more accidents, diseases, failures, and deaths, than any other that can be named. I shall aim to deprive men of their reason, wealth, peace, home, respect, life, and heaven. I shall turn over my bar that tide of death which will turn fathers into fiends, wives to widows, children to orphans, and all to mendicants. I shall corrupt the minister of religion, obstruct the progress of the gospel, defile the purity of the church, tempt, deceive, and ruin souls, and spread abroad temporal, spiritual, and eternal death." This would be a fair announcement of his design in that traffic which seeks gain at the expense of all that is good, in the life that now is, and that which is to come. But who could look such a business in the face and continue in it.

Liquor is an unhallowed traffic, and like the traffic in

human blood, should receive the same reprobation of the Christian community. Take an item in the history of Connecticut. The records of eighteen hundred and sixty-six show that her government, her courts, her schools, and all her public expenses, did not cost her so much as this one paltry article, rum, which did little or no good, and was as destructive of life as fire and brimstone. The expense of rum-selling in Massachusetts, for seven months, amounted to sixty thousand dollars. In the same time, the State constables made six thousand arrests of liquor dealers. Washington once said, "The habit of using ardent spirits, by men in office, has occasioned more injury to the public, and more disturbance to me, than war. And were I to commence my administration again, with the experience that I now have, the first question that I would ask respecting a candidate for office would be, Does he use ardent spirits?"

Look at the history of unhappy England, and you will there find written, in lines infallible, that she loses one living being per minute from a too free use of liquor. Ireland sends forth the wailing cry, that she would be a strong and powerful nation, were it not for this unhallowed traffic. There is no sin that doth so efface God's image as the sin of intemperance. It eradicates from the heart every principle which religion inspires, and poisons the very soil on which it grows. Who can estimate it? - Who can speak of it in its fullness? Who can, or who would wish to if he could, paint with a faithful hand the lonely home of the inebriate, the desolate family, the bleeding heart, the tears, the misery? Driven to the most extreme verge of destitution—nothing spared for comfort or decency—all swallowed up in this absorbing phrensy; and how fearfully does the shadow of the future fall upon the present. Did the inebriate but unlock the springs of his heart, that he has pressed down as if with iron; did he suffer memory and reflection to do their work; what a picture of his domestic life would they paint for him? The first in the series would be one of tranquillity and joy. Not a cloud in the heavens, save those tinged and made beautiful by hope; the eyes of love looking out upon him; the dependence of a trustful heart leaning upon him is all. The second scene would be changed. A tearful and deserted wife, a weeping child keeping watch till the breaking of the morn. Again, and haggard misery would creep into the picture, adding the keenness of deprivation to the sting of grief, pressing heavily upon the bowed, crushed, heartbroken spirit of that wife, mingling the draft of slighted, abused affection, with tears for bread, and the curses of disappointed brutality. Again, and there would be a grave, a lonely grave, where the faithful heart that loved him to the last, now rested from all its pangs, and the child that he had slighted now slept as cold and still as the bosom that once nourished it—a grave where even the wide and distant heavens should be more kind than he, smiling in sunshine, and weeping in rain, over those for whom he, in his mad career, never smiled or wept, but whom, on the contrary, he, in his reckless course, had hurried thus early to the tomb! Pictures like these, I say, might memory and reflection paint for the inebriate; for scenes like these occur every day in his real life.

What should be the language of him who deals in this work of death? As he looks around him and sees those whom he has made the victims of intemperance, ragged, filthy, and debased, when he hears the noon-day curses and the midnight broil, if he justly appreciates his guilt, he will raise his hands before heaven, and declare that he will make no more such.

It is a work of religion. I wish not to make any reflection, savoring of censure, upon the zeal of those laboring in so holy a cause. Yet there is no man who knows and feels this evil, but must regret that so little is done against this vice from a quarter where so much is expected. In the attacks of the pulpit upon the follies of the times, how seldom is this worst of all evils descanted upon. It is rarely mentioned, it is true, nor can it be, without censure; but seldom is it mentioned! Ministers of the gospel, here is a work for the sacred office, to which, by the Holy Spirit, you have been called. For my own part, I feel that so blighting to happiness here, and so paralyzing to hope for the boundless hereafter, is this vice, that the united influence of all the virtuous should be put forth to arrest its tide of death.—*Sabbath Recorder.*

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, OCT. 6, 1868.
B. F. SNOOK, EDITOR.

THE SECOND COMING OF CHRIST. THE MILLENNIUM.

WILL the earth be inhabited during the millennium? The great body of Christians in time past have looked forward to a time called the millennium, at which they would receive their final reward, and share in the glory of the Kingdom of God. The word millennium means a thousand years, and has reference to the thousand years reign of Christ on the earth, as set forth in Rev. xx. 1-6. We will now adduce a series of arguments that to our mind, at least, prove conclusively that the earth will be inhabited during the millennial age.

1. At the beginning of the millennium our Lord personally descends from heaven, as we have before proven. He will then bind Satan, and shut him up in the bottomless pit, where he will be confined for a thousand years, that he may not deceive the nations any more till the thousand years be fulfilled. Rev. xx. 1-4. From this, it is evident that during the imprisonment of Satan, the nations are upon the earth, and not exposed to his influence. We are aware of the dodge which some modern spiritualizers take to evade this proof. They say that at the coming of Christ the nations will all be destroyed, the righteous will be taken to heaven to remain till the end of the millennium, and the Devil will be left here upon the earth, and as there will be nobody left for him to deceive, he is therefore bound in this way. Suppose that all the farmers in the United States would kill their horses. Then, of course, there would not be a horse left for the thieves to steal. As therefore they could then steal no horse, they would all be bound, and imprisoned. This dear reader, is the logic made use of to sustain the above unscriptural dogma. They who advocate this theory, reverse the order of God's word. They say the nations will be bound, and the Devil left to roam over the earth. God says the Devil shall be bound, and the nations shall be left.

2. The scriptures clearly teach that there will be a very great and extensive destruction of nations at the second coming of Christ. The entire army of Antichrist will then be destroyed. Rev. xix. 19, 20. This army will be made up of the revived ten Kings of the Roman empire, who will be confederated together under the eighth head of the beast, who is the last Antichrist, and who will make war upon the Lamb, but will be overcome and slain upon the field of Armageddon. Rev. xvii. 9-14; xvi. 13-16. The prophet Isaiah speaks of a great gathering of nations, of which many shall be slain; (ch. lxvi. 15, 16.) But of these some shall escape destruction. v. 19. Zechariah speaks of the same. "For I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." xiv. 2, 3. But here we find a remnant again that escape destruction. v. 16.

THE HOPE OF ISRAEL.

Ezekiel describes the same battle in chapters 38 and 39: There he tells us that the entire army of Gog shall be destroyed, excepting one-sixth of Gog shall be left and remain upon part. These, then, will be left and remain upon the earth during the millennium. Our opponents quote 2nd Thess. i. 7-9 as proving that all save Christians will be destroyed at that time. "The Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord and Saviour Jesus Christ." Them that know not God, this class cannot be the heathen that never have heard nor had an opportunity to hear the gospel: for Isaiah says they shall then escape and hear for themselves. lxxvi. 19. Those therefore that are said to know not God are those that have rejected knowledge, who never acknowledge God: just as Jesus says to the same class "I never knew you;" that is I never acknowledged you. If a contrary doctrine is taught, Paul contradicts the Prophets.

3. Zechariah teaches that these nations that are left shall go up to Jerusalem from year to year to worship God, and to keep the feast of tabernacles. He also says that if any refuse to do this, he will punish them by withholding the rain. And if the Egyptians go not up, he will punish them with the plague, for it would be no punishment to withhold the rain from them, for it never rains there. xiv. 13-19. If it be objected that these are the immortal saints, we reply, God says they are the heathen. v. 18. Now we argue that if this prediction means anything it teaches that nations will live on the earth just as they do now, in their mortal state, during the millennium.

4. "And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it." Micah iv. 3, 4. This scripture teaches (1.) That in the time of Christ's reign there will be nations here upon the earth. (2.) He will rebuke strong nations afar off. Question: where can this apply? Can it apply to the new earth state? Are the saints of God who will then all be immortal, going to be equipped with military implements and need the strong rebuke of Jesus? If so, you have the "Age to come" in the eternal state, which the scriptures clearly forbid. We are therefore shut up to the necessity either of denying the testimony of the above prophecies, or admit that they refer to the millennium.

5. Our next argument will be based upon the use made of the leaves of the tree of life. John says "the leaves of the tree were for the healing of the nations." Rev. xxii. 2. Here we have the same nations brought to view as before. It is evident that these cannot be the saints who are made immortal at the second coming of Christ, for they will need no healing. These, of necessity, must be mortal nations, subject more or less to disease. The remedy for their ailments they find in the leaves of the tree of life.

These arguments prove conclusively that the earth will be inhabited during the thousand

years. We have many other testimonies that we might adduce under this head, but as they will appear under the heads of Israel's return and the increase in the Kingdom of God, we will not introduce them here. We are aware that there are objections to our views upon this subject; but we know that we have proved our point, and so must the reader acknowledge if his is honest and not warped by a creed and pet theory which he loves more dearly than Bible truth. If there are any scriptures which appear to bear against this view it is owing either to a perversion or a wrong application of them, for the Bible cannot sanction the above doctrine and the objection against it.

B. F. S.

The Past, Present, and Future.

It is true with regard to time that it is gone by. "Time is the solemn inheritance to which every man is born heir, who has a life-rent of this world; a little section cut out of eternity and given us to do our work in; an eternity before and an eternity behind; and the small stream between floating swiftly from the one into the vast bosom of the other." Could we but feel the real significance of time, how soon we should be in learning any lesson that the Father has to teach us; could we realize with what rapidity "our own little streamlet is gliding away and bearing us along with it towards that other awful world, of which all things here are but the thin shadows, down into that eternity toward which the confused wreck of all earthly things is bound."

But until these sensations get possession of our being, we cannot realize that it is worse than madness to sleep this precious time away. "Yet many of us seem to do with it through life just what the apostle did with one precious and irreplaceable hour of it in the garden of Gethsemane,—we go to sleep." "Like the marble statues in some public square, or garden, which art has so fashioned into a perennial fountain, that through the lips, or through the hands, the clear water flows in a perpetual stream, on and on forever, and the marble stands there passive and cold, making no effort to arrest the gliding water; it is so that time flies through the hands of men; swift, never pausing, till it has run itself out—and there is the man petrified into a marble sleep, not feeling what it is which is passing away forever." The Past, oh, who can tell its infinite meaning! the memory of which either makes the heart bright with its smiles, or chills it with the shadowy darkness of its wings.

If the hours, the weeks, the months, the years, gone by, have been idly wiled away—if they have slipped from us aimless and useless—if we have slept a way our time, dreaming idle dreams, erecting castles in the air, solemn indeed is the thought of what we might have been—of what we might have accomplished; but not sighs, not tears, not bitter regrets can recall lost time from undone eternity, "the boom of whose waves is distinctly audible upon the soul—a solemn, sad voice—"You have slept your time away."

"We return, we return, we return no more," Is wafted o'er ocean from shore to shore, By the fleeting hours gliding swiftly by, Leaving fresh drops in the chalice of joy, Or shading life's path with the breath of a sigh.

"We return no more, and through cave and dell,
Mournfully wanders that wild farewell."

With what pangs of deep remorse is that soul pierced which has been awakened to a sense of its irreparable loss! yet in every life, however aimless it has been, the Past has its green fertile oasis, as well as its deserts of burning sand; all is not dissatisfaction and pain; every character has some virtues, some noble purposes and aspirations. We look back upon the careless hours of childhood and the early days of youth, not with unavailing regrets, but with a calm, peaceful delight; each retrospective view affording us a pleasure unknown before.

"A sad sweet gladness, full of tears,
And thoughts that never cloy,
Of careless childhood's happier years,
Is memories tranquil joy."

It is cheering to know that although there is a Past which is gone forever, there is a Present and a Future which is still our own. How unwise is it then on our part to spend the present golden moments, rich with opportunities of redeeming misspent time, in repining over time which has passed from our grasp. Rather should we forget the steps already trod, and onward urge our way, seeking so to improve the Present and Future, that when they, too, have fled into oblivion's shade, we shall not have the same sad story to relate of time misspent, and finally of life's being a failure. But how frequently the Present seems tiresome, and we long for another day, another week, or perhaps another year to dawn upon us, anticipating far greater happiness.

"The Present is a weary scene,
And always wished away;
We live on 'to be' and 'has been,'
But never on 'to day.'"

Present privileges and sources of pleasure we do not appreciate. We seldom realize how much we are enjoying [the Present, until it is enumerated among the things of the Past; equally true is it respecting the follies and failures of the Present; the sins of today do not wound us as deeply as when after the excitement has passed away, and we look upon them in calmness, and behold them in their true coloring, with all their deformity and loathsomeness. Methinks far greater would be the enjoyment which this life would afford, if we could always consider that the Present—today—we are drinking the deepest draughts at the fountain of happiness. But like the *acacia* that always turns towards the sun, and when the brilliant orb of day has sunk from sight behind the western hills, closes its petals, and droops its modest head; just as inherent is it for man to turn his eyes away from the Present, and let imagination press onward to the Future, lighting up the weary heart with glowing hopes and expectation; but when the Future looks dark, and his eye cannot penetrate the overhanging clouds, then like this floweret which droops its head when the sun has set from sight, as if its hopes were blighted, he sinks in despondency and gloom; but like this flower which raises its wilted stem and resumes its former freshness when the glorious sun again mounts up the sky, so the hopes of man revive when the dark clouds have rolled by, and he can again behold brightness in the Future.

"A rapturous and delusive dream
Of pleasures ne'er to be,

That o'er life's troubled waters gleam,
Is hope's sweet reverie."

But to some, dark, still shadows are ever over the Future cast; they are looking for some misfortune, some unknown calamity, to befall them. "Yet the sting of pain and the edge of pleasure are blunted by long expectation." Often we sip sweetness ere the cup is dashed from our lips, or we drain the gall of fear while evil is passing by our dwellings.

It is right that we should regard the future with brighter prospects; for into what despondency and gloom would that heart sink, which is pressed down with a weight of weariness and disappointment, did it not

"Hope for a brighter, sunnier day,
When the clouds which round us gather,
All will melt and pass away."

We should not only look to that Future which ends at death; but it is of greater interest to us that we look to that Future beyond the confines of the tomb,

"Where the faded flower shall freshen—
Freshen never more to fade;
Where the shaded sky shall brighten—
Brighten never more to shade; . . .

Where the hidden wound is healed;
Where the blighted life rebooms;
Where the smitten heart the freshness
Of its buoyant life resumes."

Yes, we should ever have our eyes fixed upon that Future, which unlike that which ends at death, is not merely beheld by imagination's glowing light, which cherishes longings never to be realized, but we have thrown upon it the radiant light of the Sacred Word, assuring us of its never-ending joys, its pleasures forever more at the right hand of Him who sits upon the great white throne, "whose presence lightens all above and gives it worth." There, we are told, is no sorrow, no gloom, no darkness, no night. *There* will be no sighing for the Past, no weariness of the Present, and no dark forebodings for the Future. But the Savior's own soft hand shall wipe the tears from every weeping eye. A Father's smile shall chase away the last look of weariness and sadness, and impress upon each fair brow that expression of innocence, of peace, and holy joy, exceeding that which angels wear.

EMMA F. ALDRICH.

Marion, Iowa.

RESURRECTION OF THE UNJUST.

WILL there be a resurrection of two classes to opposite destinies? We do not hesitate to answer in the affirmative. The Scriptures, we think, are plain and emphatic upon this point, those who have done good shall come forth unto a resurrection of life, and those who have done evil unto a resurrection of damnation, done evil unto a resurrection of damnation, (John v. 28,) is the explicit testimony of him who spoke by authority. How any one who reads the Word carefully can call in question the resurrection of the unjust we do not see. But, says one, who writes us of late, "where does the Bible teach that the wicked, if raised from the dead, will die again?" Why did not our correspondent ask us where the Bible teaches that Lazarus, whom Jesus raised, ever died again? Does our correspondent think that Lazarus never died? Most assuredly he does not. He knows that Lazarus, being restored to this life, must of

necessity, being mortal, die again. Just so it will be with the unjust. They come forth to a resurrection of condemnation, hence, being reckoned unworthy of eternal life, they must of necessity die again. But upon this point we have what does not appear in the case of Lazarus, namely: plain teaching, affirming that the wicked shall experience the second death. John says he "saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works, and whosoever was not found written in the book of life was cast in the lake of fire," and this, says John, "is the second death." Rev. xx. 12-15.

If our friends, who deny the resurrection of the unjust, would hear the Spirit's words upon the subject, they would not be standing in the unenviable attitude of opposition to the truth. But almost all manner of special pleading is resorted to by them in order to do away with the plain teaching upon this point. Everything is a parable or symbol to them that affirms the resurrection of the unjust. Besides they have a wonderful supply of sympathy for the wicked dead, so that what they cannot do by the word of God, they seek to accomplish by their ideas of love and justice. They think it an outrage upon justice, that wicked men, who are amenable to the law of God, should be called into judgment, at the last day. "O," say they, "raise a man up to kill him again? Why, it is awful to think of it." By such talk as this, one would conclude that we were guilty of charging God with the work of killing men twice. Who affirms that God kills men twice? Does the Lord kill men when they die now? Most assuredly he does not. Why then talk about killing them again? If our friends can prove that God kills men now, we will admit that they have gained their point. But such is not the case. God does not single out men here and there, and murder them. When the Lord punishes men with death, that's the end of them, but this he does not until they experience the second death. Away then, with such a false issue, as the Lord's killing men twice. Lazarus, we have no doubt, died twice, but we do not believe that God killed him either time. Hence the great plea of love and justice, which our non-resurrection friends make in behalf of the wicked dead is all uncalled for; it is a great ado about nothing.

"He that overcometh," says Jesus, "shall not be hurt of the second death." But suppose we do not overcome, what follows? If they who overcome are not hurt of the second death, does it not, as a natural and logical sequence, follow that those who do not overcome, shall be hurt of the second death? It seems to us that every reflecting mind must be able to see the force of this language of the revelator's. But if there was no text in the Bible that alluded to the second death, it would still follow as a natural result, that the unjust, being restored to life, and that life being a mortal one, must of necessity come to an end. This point is too plain without further comment.—*Herald of the Kingdom.*

THE service of God should be the employment, and the praises of God the joy of every heart.

O, what a deceptive doctrine this immortal-soulism is! Leading men to think that they possess an undying nature, and causing thousands to reject the only means by which this blessing can be obtained, namely, through Jesus Christ, by faith and obedience on their part. Through the deceptive nature of this doctrine men are led to place themselves on an equality with God, think that man is his own Savior, and reject the doctrine of salvation through Christ. Their ideas of salvation are vague and undefined,—a salvation of an immortal, immaterial soul, which is just no salvation at all; while the salvation brought to light in the Bible when applied to a future state comprehends the salvation of man as a bodily, material being by a resurrection from the dead to an immortal life through Jesus Christ, on condition of faith in Him, and obedience to the word of God. Again we say to those who believe in the immortality of the soul and in the Bible, If you have any light on the question at the beginning of this article, please let us have it. Is this soul self-existent or not? If not, when and by whom was it created? and was it created immortal, or at some subsequent time? Give us a full history of it.

M. B. SMITH.

Marion, Iowa.

NAPOLEON IN REVELATION.

By Rev. S. Garratt, M. A., Incumbent of St. Mary's, Ipswich, Eng. PROPHECY leads us to expect that the Jews, or some of them, will be restored to their own land by a powerful ruler, whom they will accept as their Messiah, and in the Lord's name cast out his servants.

We see from Daniel and from Revelation that the Roman power, both imperial and ecclesiastical, is to "plant the tabernacles of his palaces between the seas in the glorious holy mountain," and there can be little doubt that the ruler of the Roman empire when that event takes place, will also be the false Messiah of the Jews. The Jews, restored, most likely by the influence of France, will look upon that event as the consummation of their hopes, and upon the instrument of it as the deliverer of their nation and the promised Christ. When the first Napoleon, in the year 1806, assembled the Jewish Sanhedrim at Paris, the language of adulation addressed to him by that body fell little short of this. And at the present time the thought is not unknown to the Jewish mind.

A remarkable proof of this is furnished by a work published in Paris by a Spanish Jew named Salvador, a Frenchman by allegiance, under the title of Rome, Paris, Jerusalem." M. Salvador considers that a new era of the world's history commenced in 1806, with the revival of the Jewish Sanhedrim at Paris, which will develop itself in what he calls a new Messianism, having Jerusalem for its centre, in which the substance of Judaism shall array itself in the dress of Romanism, adopting much of its outward ceremonial, and retaining nominally all the doctrines both of christianity and of Romanism, while robbing them of their meaning. The valley of Jehosaphat is to be covered with an immense temple, the arrangement of which he describes, not built after the pattern in Ezekiel, but constructed after the common worship of the Jews, the Mohammedan, the Greek, the Roman, and the Protestant, and international exhibition of all the religions in the world which agree in acknowledging the divine mission of Moses.

He points out the desirableness to France of the possession of the Holy Land, and regards this union of opposing faiths as the culminating point of the civilization of the age. Modern civilization is the object of his adoration. It is not easy to see whether he regards this idea abstractedly, or the French Emperor personally, as the Christ of his new Messianism, but it is evident that he is well prepared to accept either the one or the other as the fulfillment of Jewish expectations.

The phase of the Jewish mind thus exhibited is in perfect keeping with the predictions relating to the restoration of Judah in unbelief and apostasy. But we must carefully distinguish this event from the restoration of all Israel, which forms the theme of all the prophets, and of which St. Paul speaks as "life from the dead" to the world. The one event will take place before the appearing of Christ to translate the church. The other event will take place after the Lord has come with all his saints, and his feet have stood upon the Mount of Olives. The one event will end in great, though purifying affliction, the other in peace, and safety, and glory, in the millennial reign, and the eternal blessedness of regenerated earth.—*Signs of our Times.*

LETTER DEPARTMENT.

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

From Bro. Ayrhart.

BRO. SNOOK: The HOPE comes to us as a welcome visitor, and is read with care and great interest, as it unfurls the Gospel Banner of truth and light. I hope that the time is not far distant when its truth and light may burst forth upon its enemies who scoff at its pleading with them. O, friendly sinner, do not laugh, mock, deride, and trifle with the wrath of God, and think the narrow way is broad. Oh, turn to the Lord and seek salvation before it is too late! for the Spirit of God will not always strive with man; therefore turn away from sin and folly, and serve the Lord, and be ready to meet Him at His soon coming to set up His kingdom upon the New Earth in its glorified state.

The HOPE serves as a preacher here, as we are not very well supplied with preaching otherwise at present. I wish it could be published weekly; I would double my subscription willingly as its support. Your brother in the Lord,

JOHN H. AYRHART.

Keithsburg, Ill.

From Bro. Kimball.

BRO. SNOOK: I have taken the HOPE nearly two years, and must say that I like the paper much; in fact, it grows better and better; and this is the opinion of all who read it. It breathes forth the true spirit of christianity in unshaken confidence in the blessed Bible, and faith in Christ as our Advocate and Redeemer. I have given up the idea that I can save myself. Jesus is my Savior; He died for me. Bless his dear name! I intend to listen to his teachings, and build upon the Rock. I intend to love God and keep his commandments, not excepting the fourth, the seventh day Sabbath; for "all his commandments are sure: they stand fast forever and ever;" (Ps. cxi. 7, 8.) and the fourth commandment is one of them. Our brethren are strong in the faith in this region—all pressing on in the good way.

A. KIMBALL.

Hampton, Conn.

From Bro. Branch.

DEAR BRO. SNOOK: It is with pleasure that I read the HOPE OF ISRAEL, and hear of the success of your labors. I, too, feel a deep interest in the Coming and Kingdom of Jesus, and see the necessity of a speedy preparation on the part of God's people. My prayer is that the Lord will crown the labors of His servants with success. "Blessed is that servant whom his Lord when He cometh, shall find so doing." (giving meat in due season.) ERASTUS G. BRANCH. Watervliet, Mich.

From Bro. Hicks.

BRO. SNOOK: Although possessed of a strong aversion to continual puffing religious papers, yet I feel it but just at this time to say a few words in commendation of two religious papers which I am in the habit of reading. The first which I shall mention is the HOPE OF ISRAEL, which, in matter, has greatly improved of late. I would especially speak in commendation of the article "Babylonianism." It is very instructive, showing how, when, and where the mystic doctrines, which are to this day so prevalently held, not only in the Romish, but also in the various denominations of the nominal Protestant churches, originated, or begun to originate, even as far back as near the beginning of the ancient Assyrian Kingdom. The article discloses an unbroken chain of apostate doctrines link by link, from Ashtaroth of the Assyrian Empire, down to the fundamental doctrines held by the nominal churches at the present time.

I would also speak commendably of Bro. H. E. Carver's "reply" to an article in HOPE No. 6, headed "The resurrection of the wicked dead." I should think, in view of what Bro. Carver has said in his reply, in connection with what Sr. M. A. Harris has said in HOPE No. 5, and what the Bible clearly teaches on that subject, that the author of that article ought to be convinced that there is no scriptural foundation for the doctrine of no resurrection of the wicked dead. In view of the Bible doctrine of Atonement, which brings to view God's entire plan of salvation, and also the Bible doctrine of the "second death" the doctrine of a non-resurrection of the wicked appears not only unscriptural, but actually absurd. I would recommend that the advocates of that doctrine study those doctrines from the Bible before undertaking to teach that the wicked dead have no resurrection.

I would not pass without noticing the short selected article in No. 5, headed "The resurrection of the body rendered unnecessary." Such articles, though short, are to the point. In view of these and other articles, or articles in general, which have filled the columns of the HOPE of late, I can truly say that it has improved.

The other paper which I would speak of is the Review and Herald, published at Battle Creek. This, I think, will be generally acknowledged has been greatly improved very recently, which improvement consists in having its size curtailed one-half. It is to be hoped that they will now be able to fill its columns with matter interesting to its readers, and the "limit of its circulation among the poor" will not be so curtailed.

RANSOM HICKS.

Providence, R. I. Sept. 6.

THE HOPE OF ISRAEL.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, OCT. 6, 1868.

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

Bro. A. Kimball's Question Answered.

BRO. KIMBALL: I am most happy to acknowledge the receipt of your kind, encouraging, and very interesting letter. You wish to know what we think about the propriety of a person not consecrated, or set apart to the ministry, administering the rite of baptism. As there are others in the same circumstances as yourself, we give our reply in the *Hope*, that all such may know how we stand.

1. We believe that all worthy and faithful believers in Jesus Christ are licensed by our Savior to preach the gospel as far as they have ability, by word and deed, and thus let their light shine by doing good. Acts viii. 4; 1 Pet. ii. 9.

2. We think that for the sake of order, that if a minister of Christ is accessible, the baptizing should be done by him. But where such is not the case, baptism administered by any lay brother is in order, and we believe is valid *under all circumstances*.

The idea so generally prevalent that none have authority to administer the ordinances of the Lord's house but ordained ministers, we look upon as a great mistake and destitute of scriptural authority. Paul, the great Apostle, was baptized by Ananias; and who can prove that he was even so much as an Elder, to say nothing of his being ordained. The circumstances show that Ananias was a layman. Doubtless all will admit Paul's baptism to have been valid. We believe that in every congregation of the Lord, the brother who is chosen leader or elder, whether ordained or not, is scripturally authorized, both to administer baptism and the Lord's supper. We here subjoin the views of the learned Andrew Fuller.

"It appears to me that every approved teacher of God's word, whether ordained Pastor of a particular church or not, is authorized to baptize; and with respect to the Lord's supper, though I should think it disorderly for a young man who is only a probationer, and not an ordained pastor, to administer that ordinance, yet I see nothing objectionable, if when a church is destitute of a pastor, it were administered by a deacon, or aged brother. I know of no scriptural authority confining it to ministers."—*Vol. viii. p. 358. Philad. Ed.*

We hope our scattered brethren, instead of growing weary in the cause, as many have done, will buckle on the armor anew, and work for God. Live the truth in action, advocate it in word, and He will bless you, and give you souls for your hire.

Bro. Kimball, go on, speak the Lord's word, and if any person whose heart is truly converted, demands baptism, administer the rite, and God will recognize it as valid and true. May God bless you, and all his chosen ones. B. F. SNOOK.

P. S. Can you not send us a few subscribers for the *Hope*, and so help us to good.

From Austria we have an account of the close imprisonment for over two years of a young Catholic priest, by his bishop. We do not learn the cause, only that the confinement was illegal. The civil arm has interposed in his defence—a thing impossible a hundred years since.

"PRAYER-MEETING and lecture as usual on Tuesday evening. Dear brethren, I urge you all to attend these weekly meetings." Some of the "dear brethren" departed themselves in this way: Bro. A. thought it looked like rain, and concluded that his family, including ed like rain, and concluded that remain at home. On himself, of course, had better remain at home. On Wednesday evening it was raining very hard, and Bro. A. hired a carriage and took his whole family to the Academy of Music. Bro. B. thought he was too tired to go, so he stayed at home and worked st the sled he had promised to make for Billy. Sr. C. thought the pavements were too slippery. It would be very dangerous for her to venture out. I saw her next morning going down street to get her old bonnet "done up." She had an old pair of stockings drawn over her shoes. Sr. D. thought there wouldn't be more than a dozen at prayer-meeting. She doesn't like these little meetings, so she didn't go. If she had gone there would have been thirteen. I met her next evening at a social gathering where there were just ten folks. She said she had spent a "delightful" evening. Three-fourths of the members stayed at home. God was at the prayer-meeting. The pastor was there, and God blessed them. The persons who stayed at home were each represented by a vacant chair. God didn't bless empty pews.—*Ex.*

For a long time we have not had such favorable news from any of the foreign mission-fields as we have lately from Madagascar. The boldest hope of the missionaries is exceeded. The new Queen and the Government have publicly renounced idolatry. The Queen sends her household to attend the ministry of one of the Protestant missionaries, and the eldest son of the Prime Minister is a candidate for Church-fellowship. In many places the church edifices are not spacious enough to hold the crowds eager to hear the preaching of the gospel. There is now reason to hope that the whole of the important island of Madagascar, which has a population of five millions, will be soon won over to Christianity.—*Methodist.*

Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell, and set up the kingdom of heaven upon earth.—*John Wesley.*

Appointments.

MONTHLY MEETINGS in Mich. appointed by the Conference of June 5th, 1868.

Oct. 24th, at Waverly.
Nov. 21st, at Alamo.
JAMES WATKINS.

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. M. B. Smith, iv-1. E. G. Branch, iv-1. J. W. Shaul, iii-23. John H. Ayrhart, iv-1. Augusta Thompson, iv-1. W. Aldrich, iv-1.
- T. L. Halloway, \$4.50, iv-17. S. S. Davis, \$1.00, iii-17. H. & O. Cushman, \$5.00, iii-5.
- W. J. Wilson, \$3.00, (1 yr.) iv-1.

Donations to the Publishing Association.

W. J. Wilson, \$1.71.

The best way to be kept from all iniquity is to be diligently employed in learning and doing the whole will of God.

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