

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Linn County, Iowa, Tuesday, July 10, 1866.

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THE HOPE OF ISRAEL.

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THY KINGDOM COME.

Great King of kings, why dost thou stay,
Why tarriest thou upon thy way,
Why lingers the expected day?
Thy kingdom come!

Sin has prevail'd on earth too long;
Ages of evil, pain and wrong
Have marr'd the meditated song;—
Thy kingdom come!

Life in its fullness is with thee,
Life in its holy liberty;—
From death and chains this world set free;
Thy kingdom come!

Unloved, unworshipped, slighted now,
When shall each knee before thee bow,
Of things above and things below?—
Thy kingdom come!

Earth still is waiting for the day
When old things shall have pass'd away,
And all be clad in new array,—
Thy kingdom come!

O'er us the tempest rages still,
The lightning ravages at will,
The war trump echoes loud and shrill:—
Thy kingdom come!

O King of glory, King of peace,
Bid all these storms and tumults cease,
Bring in thy reign of righteousness;—
Thy kingdom come!

—Quarterly Journal of Prophecy.

THE LAW OF GOD.

BY B. F. SNOOK.

TESTIMONY OF PAUL CONTINUED.

But, says the objector, Christ is the end of the law, and hence we need not to obey it. Paul says, "Christ is the end of the law, for righteousness, to every one that believeth." Rom. x, 4.

I would ask, is he the end of the law in a sense that gives us liberty to worship other gods, to swear, to steal, or commit adultery? No. Then the law is yet binding, notwithstanding Christ is the end of it. He is the design or end of the law which is obedience; he obeyed it perfectly, and the virtues of his obedience are given to the believer who accepts by faith the sacrifice of Christ, and God pardons or justifies him for what Jesus has done for him. But he is not the end of the law to the sinner, for he will not repent and believe in him.

Again: It is said the law must be abolished, for Paul says, "We are not under the law, but under grace." Rom. vi, 14. Query! Is the christian from under the law and under grace in a sense that authorizes him to sin by doing the things which the law forbids? Paul says, "God forbid." But who is under grace? The christian, not the sinner. He is justified by grace, and therefore is under grace. Query! What is the sinner under? If the law is abolished, he is not under any law whatever. Then he is under no condemnation, for where no law is, there is no sin, and consequently, no guilt. Then, I would ask, what is he required to be baptized for? Evidently for the remission of the sin of not having been baptized before! But suppose he never was required to be baptized before? Then it could not be for that sin. Then for the remission of what sin is it that he is required to be baptized? Here the no-law doctrine runs aground, and its absurdity is fully manifested. It is evident that the sinner is under the law, and is condemned by it, for to be under the law is just the opposite to being under grace, and therefore means, to be condemned by the law.

PETER'S TESTIMONY.

II. The testimony of Peter is very clear and conclusive upon this subject. He says, "If any man speak, let him speak as the oracles of God." I. Pet. iv, 11. Whether we speak in word or deed the oracles of God should govern us. But what are we to understand by the term oracles? The following Scripture shows that the term is used to signify the ten commandments: Stephen said, "This is he that was in the church in the wilderness, with the angel which spake to him in the Mount Sinai, and with our fathers who received the lively oracles to give unto us." Acts vii, 38. This Scripture assures us that the lively oracles were received at Mount Sinai. But what were these oracles? They were something for us christians, and must of necessity be either the moral or ceremonial law. However, they could not be the latter, for Christ abolished it, and therefore it must be the moral law of ten commandments. Another question of importance might be asked at this point: Who received the oracles at the Mount to give us? Stephen testifies that he that was in the church in the wilderness, he that was with the angel

which spake to him in the Mount Sinai, he that is that Prophet like unto Moses, which was our Lord Jesus Christ, is the one who received the lively oracles to give to us. To him the fathers would not submit but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, make us gods to go before us. vs 38-40. This settles the matter forever that the ten commandments, the law which forbids idolatry, are the lively oracles. As our Lord received them at the Mount to give to us did he do it? Did he give them to us? Or, did he abolish them? He evidently gave them to us as we have most clearly proven in his testimony upon this subject.

Again: We observe that the oracles were all alive, they were lively oracles in Stephen's time, and hence they were not killed, nor abolished. The testimony of Peter is that we must speak as, or, according to the oracles of God. I would ask, does that man obey Peter who says the law is abolished? Does that man speak according to the oracles who violates the Sabbath and teaches others to do so? Does he hearken to that Moses whom we are commanded to hear in all things?

THE TESTIMONY OF THE APOSTLE JOHN.

III. 1. John testifies that it is sin to disregard the law of God. "Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law." I. John, iii, 4. But if it had been abolished, then truly it could not be sin to disregard it. Hence, he recognized the obligation of the law and respected it as the rule by which man should order all his acts.

2. He taught that love to God consisted in obeying the law. "For this is the love of God that we keep his commandments, and his commandments are not grievous." C. v, 3. This is another proof that the law was binding in John's time and that he showed respect to the great Author of his commission by vindicating its claims upon his fellow men.

THE TESTIMONY OF JAMES.

IV. 1. James testifies the whole of the law of ten commandments is binding, and that it is a rule of life to the man of God. "If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well.—But if ye have respect unto persons, ye commit sin and are convinced of the law as transgressors: For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." For he that said, do not commit adultery, said, also, do not kill. "Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James ii, 8-11. According to this very plain Scripture, the law of God was not abolished at the death of Christ on the cross, but was binding in all its force in A. D., 60, when James wrote his epistle. Also, it was then a rule of action, for he that disobeyed

one commandment was a transgressor of the law and guilty of the whole. But how could he be guilty of the whole, unless the whole was binding? Could he be guilty of the whole if a part had been abolished? As the rule of James is true that though you do not kill, yet if you commit adultery, you are a transgressor of the law, is it not equally true that though you do not commit adultery, yet if you worship other God's, or take Jehovah's name in vain, or do not remember the sabbath day to keep it holy, but work in it at your secular labor, contrary to him when he said, "The Seventh day is the sabbath of the Lord thy God in it thou shalt not do any work," and that too in the very same law in which he forbid these other sins, that you are a transgressor of the law and are guilty of the whole!

2. He also testifies that this law, is the law of liberty by which we are to be judged. "So speak ye, and so do as they that shall be judged by the law of liberty." vs. 12. By this law our actions are determined to be right or wrong, and in the day of final reckoning we must give an account of every sin.

(Continued.)

THE NATURE AND PERPETUITY OF SPIRITUAL GIFTS, OR, "OBJECTIONS ANSWERED" REVIEWED.

"These varied operations of the spirit of God, were designed to continue in the church to the end, because they are not limited."—Uriah Smith.

"Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. * * * Now there are diversities of gifts, but the same spirit, and there are differences of administrations but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the workings of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues! But all these worketh that one and the self same Spirit, dividing unto every man severally as he will." I. Cor. xii, 1-11.

Here the Apostle speaks of nine special gifts. But let us notice the order observed in these various operations of the Spirit. Verse 28: "First Apostles." Are these perpetual? No. "Secondarily Prophets." Are these perpetual? Let Paul answer:—xiii, chap. 8, v.—"Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Let the reader bear in mind that the Apostle, in these two chapters, is speaking of the gifts of the Spirit, and in the verse last quoted, Paul mentions three special gifts that are not to be perpetuated. What are to remain? Hear him again in the last verse: "And now abideth Faith, Hope and Charity, these three but the greatest of these is Charity." Then here are three special gifts that were to be perpetuated.

The prophecy of Joel, so often quoted by Vision S. D. Adventists, proves nothing in favor of Modern Spirit manifestations, but only that they should be developed in the Gospel Age, and was fulfilled on the day of Pentecost, according to Peter's testimony, and these Spirit manifestations were designed to attend the first Gospel message and then to cease, according to Paul's testimony before quoted. At the wonderful outpouring of the Spirit on the day of Pentecost, the multitude were greatly astonished and "marvelled, saying one to another, Behold, are not all these Galileans which speak? and how hear we every man in his own tongue, wherein we were born?" "Others mocking said, these men are full of new wine. But Peter lifted up his voice and said, These are not drunken, as ye suppose, but this is that which was spoken by the prophet Joel." Here the prophecy met, its literal fulfillment, and has nothing to do with E. G. White's Visions away down from 1844 to 1866

Says Bro Smith:—"Every test which can be brought to bear upon such manifestations, proves these (Mrs White's Visions) genuine—they agree with the word of God, and with themselves."—Review, No 2, Vol 28.

Let us apply a few tests, and then let the reader judge:

"For seven days these animals, were coming into the ark. * * * An angel closes that massive outer door. Seven days were the family of Noah in the ark before the rain began to descend."—S. Gifts, Vol 3, Page 68.

Bible:—"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. * * * In the self same day entered Noah, Shem, Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark: They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, and every bird of every sort." Gen. vii, 11-14.

E. G. White:—"But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God, and caused confusion everywhere. * * * Since the flood there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and certain races of men."—Spiritual Gifts, Vol 3, Pages 64 and 75.

Bible:—"God hath made of one blood all nations of men for to dwell on all the earth." Acts xvii, 26.

E. G. White:—"God never designed the swine to be eaten under any circumstances."—Spiritual Gifts Vol 4, Page 124.

Bible:—"Every moving thing that liveth shall be meat for you." Gen. ix, 3.

I might go on comparing Vision with Scripture, in numerous instances, but space will not admit. We will now see how they agree with themselves:—

"I told him that the Lord had shown me in vision that mesmerism was from the Devil."

Experience and Views, Page 6. "Mesmerism is good in its place."—Testimony, No 7, Page 56.

[NOTE:—From the Devil, and yet good in its place! "Give honor to whom honor is due." From the Devil and yet good?" Anciently it was said, "Woe unto them that call evil good and good evil.—Ed]

"At the close of the one thousand years, Jesus and the Angels and all the redeemed saints with him leaves the Holy City, and while he is descending to the earth with them the wicked dead are raised."—Experience and Views, P 31.

"At the end of the 1000 years Jesus left the City, and a train of the Angelic host followed him. The saints also went with him. Jesus descended upon a mighty mountain, which as soon as his feet touched it, parted asunder, and became a mighty plain. Then we looked up and saw the great and beautiful City. * * * And it came down and settled in the mighty plain. * * * Then Jesus left the City with all the redeemed saints. * * * Then Jesus in fearful majesty called forth the wicked dead."—Spiritual Gifts, Vol 1, Page 213-214.

Dear reader, can you see any harmony?

"To the law and the testimony; if they speak not according to this word it is because there is no light in them." Isaiah viii, 20.

(Continued.)

Trichina Spiralis in Iowa.

A FULL AND SCIENTIFIC STATEMENT OF THE LATE CASES BY DR. HARR.

THEIR HISTORY, DEVELOPMENT, AND TREATMENT.

To the Editor of the Dubuque Herald:

The development of a new disease of marked fatality, and one found to come from our everyday domestic modes of life, is just cause of public concern, not to say alarm.

Trichiniasis or pork disease, is eminently such a disease, and the public anxiety as to it justifies most careful inquiry and the results of the best directed efforts concerning it.

With these convictions I have just visited the locality of the recent fatal cases, that from the physicians in charge of the patients, and by uniting our investigations, a just treatment or effectual prevention might be determined.

At Marion, Linn county, and vicinity, fifteen well marked cases have occurred. Five of these have died, three or four remain ill, and the remainder are convalescent.

The first cases were in Maine Township, twelve miles northeast of Marion. It is a settlement of New England farmers. Three girls and three boys, of the ages 16, 14, 14, 11, 9 and 9 years, children of M. C. Jordan, Wentworth Jordan, Benj. F. Jordan, and widow Daggett, on their way from Sabbath school, April 22d, stopping at a house, took a lunch of sandwiches in which raw smoked ham was used. Two days after all but

one of them were attacked with diarrhoea, developing into all the symptoms of trichiniasis. Effective cathartics were given at once, which doubtless expelled the greater portion of the worms before they had time to multiply fatally. One, a girl of 16 years, exhibited the symptoms in reversed order, lameness of the muscles on the second and the diarrhoea on the third day.—She was more severely ill than the others, had inflammation of the lungs, and when seen, June 19th, was hardly able to walk, had also a cough and a hoarseness of voice. No cathartic was given to her at first, as to the others. A boy of eleven years old is the only other case of the six not nearly well. He is thought to be beyond danger, however, unless overtaken by relapse.

Soon after the attack, these cases came under the care of Dr. Ristine, of Marion, who, after careful observation through several weeks, recognized the true source of the sickness, though not until other persons in the town showed symptoms of the same disease. Portions of the meat from the hog, from which the ham used in the sandwiches was made, were put under the microscope and found swarming with myriads of trichinae, which, although apparently dead, once in the stomach would become living and prolific worms. The corresponding ham, as also the one first mentioned, after being cooked, were eaten harmlessly by seven other members of the family and by visitors. This animal was selected for its healthy appearance from a herd which had been affected with the hog cholera, was fattened for family use and killed in January last.

The cases in Marion were nine in number, members of one family of that town. They were Mr Bemis, aged 72, his wife, 57, their two sons, Whitier and Henry, aged 20 and 23, their daughter, Mrs. Lansing, with her four small children. These all became ill about May 1st, after having eaten freely at several times of raw smoked ham from four to ten days previously. Mr. Lansing ate as freely from the same ham well cooked, and showed no symptoms of the disease. The severity of the cases was thought to be in direct proportion to the amount of raw meat eaten by each person.

Five of these nine cases proved fatal, one a little boy, June 1st, Henry B. on the 2d, another child on the 8th, Mr. Bemis on the 15th, and Mrs. B. on the 17th. Examinations after death on two of the bodies, showed the parasites in the muscles, estimated by others and myself at about 200,000 per cubic inch. Some were also found in the lungs and spleen.

On going for samples of meat from the same hog out of which the infested ham had been taken, the farmer reported that he had just fed the last of it to a sow who devoured her own young, having been told flesh of her own kind would destroy that propensity. The remedy proved quite effectual, inasmuch as she died in a few days, as was stated, of hog cholera. Samples of flesh from this animal, now in my posses-

sion, show an abundant infusion of the trichinae.

The symptoms of this disease as shown in these cases, were diarrhoea on the second day, pain, soreness and debility of the muscles of the limbs on the third day, with swelling of the face, followed on the fourth and fifth days by swelling of the hands, then of the feet and legs, with fever of a low grade, quick pulse, turred tongue and sleeplessness. The muscular soreness and pain with fever, thirst, tenderness of the abdomen and profuse sweating, continued as the main symptoms until death, in the second or third week; or convalescence, slowly established in from four to eight weeks. Two of the fatal cases had serious pneumonic complications. The diarrhoea persisted in some who recovered. The only distinct variation observed between these and the symptoms described by other observers, is the shortness of the interval between the eating of the meat and the commencement of the diarrhoea. Some place the time from five to eight days. Continued observation can alone determine which is correct, or, whether the period of incubation varies thus widely in different cases.

HISTORY OF THE DISEASE.

Trichina spiralis, (literally a hair worm, coiled) was discovered by Prof. Owen, of England, in subjects brought to the dissecting rooms. This was in 1835, and though often observed afterwards, was not regarded as a source of disease, until in 1860 Prof. Zenker of Dresden found trichinae in great numbers in the muscles of a girl who died under symptoms now recognized as those of trichiniasis. Since then the cases observed have been numerous, especially in Germany. In 1863 at Helstadt, Prussia, 103 persons were simultaneously attacked and nearly all died, after eating of raw sausages at a festival. In the latter part 1865 at Haderslaben, among only 2,000 inhabitants, nearly 400 cases occurred with fearful mortality. In 1864 several members of a family in New York city died after eating raw smoked ham, which was found to be swarming with trichinae. In Detroit a German lady is reported recently to have died from this disease, which her physicians claim resulted from raw pork eaten in Germany before emigrating to this country!

Trichina spiralis have been found also in the muscles of eels, cats, dogs, badgers, hedge-hogs, moles and earth worms. It has been abundantly proved that by feeding animals on trichinous flesh, sickness and death result to them, and a new brood of parasites inhabiting mainly the fiber of the voluntary muscles, ready when eaten in turn to repeat the fatal process as before.

DESCRIPTION.

The trichinae are about 1-30 of an inch long and 1 709 of an inch in diameter. In the flesh of those who have recently died from them, they are found in coils of various shapes, free among the fibres of the muscles; but in pork specimens they are contained in a membranous sack, oval in form, which some writers state become in time calcareous like an eggshell. In the stomach this

shell or sack is removed by the gastric fluids, the liberated worm enters at once upon the propagation of its young.

The hog cholera is supposed by some to be the same disease. The physicians at Marion are now carrying on a series of experiments to test the question. The public will doubtless be made acquainted with their conclusions. They have secured plentiful supplies with which to make the experiments.

This disease may be positively made out during life by removing a minute portion of a muscle by a trivial operation, and examining it under the microscope.

THE TREATMENT

to be of any avail must be employed early in the disease and before the young broods have completed their migration to the general system. After the use of prompt active purgatives to expel the worms as speedily as possible, the usual treatment of typhoid fever is all that can be relied upon at present with any hope of success. When once the parasites have become encysted, which is supposed to occur in from six to eight weeks, no fears need be entertained of farther annoyance from their presence in the flesh.

PERSONAL ACKNOWLEDGEMENTS

are due from me to Drs. Ristine, Bardwell, Smith Holmes, Owens and Wilson, for the information imparted of their cases, for generous and bountiful hospitality, and kind attentions during my inquiries and research as to this alarming ailment.

I may also be permitted to testify that these gentlemen have devoted much time and deserve great credit for detecting, treating and investigating this new and important disease. We hope the medical journals throughout the country will soon be enriched with their reports of the cases which have passed under their notice. Special acknowledgements are due also to the bereaved Mrs. Lansing, and to the Messrs. Jordans and families, for the information imparted, and for their friendly hospitalities.

ASA HOBBS, M. D.

Dubuque, Iowa, June 23d, 1866.

The kindness of a friend, the gifts of a benefactor, or the forgiveness of the offended, are long cherished by the grateful heart. It would be base ingratitude to forget. Jesus is the Benefactor of the Church. What he has done for his people, no human mind can fully conceive, no tongue can tell. But he "loved the Church and gave himself for it." Should he then be forgotten? His character, his love, his deeds ought to be considered constantly. It would be black ingratitude for one ransomed by the shedding of his blood, to forget Christ, his Substitute, his Ransomer. Hence: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostles and High Priest of our profession, Jesus Christ."—Heb. iii, 1. No one on earth, or in heaven, deserves consideration more than he.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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TUESDAY, - - - - JULY 10, 1866.

W. H. BRINKERHOFF, Editor.

VISIT TO LAPORTE CITY IOWA.

At the close of our former communication we stated that we expected to preach again on the 20th. We did so to a large congregation and with good freedom. At this meeting we gave our reasons for our present rejection of the visions, and gave an exhibit of the manner in which visions have been suppressed, that do not teach what is deemed to be the truth.

A strong effort was made by the opposition to destroy our character; and it was asserted by an individual that was present at this meeting, and who lives near our own home (Marion) that our character was rather low, and that we associated with a low class of people. This man has rather a peculiar estimate of some of our best citizens not only in the church, but out of it. This however only fell with crushing weight upon its author, when the facts became known of his own standing in Marion and vicinity.

Query! Are untruths better calculated to obtain the end desired? If so the object will soon be accomplished. We attended all of the sermons given by these Ministers with the exception of one on the Christain's Hope, and listened attentively; but felt sorry so few attended their meetings, and that there was so much sleepiness manifested in the congregation, and that too, by those who ought to have listened to all that was said. Brethren you should ALL wake up. We still endeavored to obtain a public investigation of Rev. 13th chapter, but met with a "successful failure." During these meetings the public was enlightened in reference to the reason why some of the former visions do not now appear in print. Reader, can you guess what it was? Simply, that they referred to individual cases, and being fulfilled there was no necessity of reprinting them.

To show the fallacy of the above statement, yes, its utter want of truth, we need only refer to a few cases under question. In "Word to Little Flock," P. 14, (this book has been denounced by some as a forgery, but the Bros. Bordeaux, at the house of Bro. O. Phillips, near Laporte City, in the presence of quite a number of individuals, acknowledged the genuineness of it.) Mrs. White says: "Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and got their eyes off

the mark and lost sight of Jesus, and fell off the path down in the dark wicked world below. It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected." Now, how much of the above is suppressed? "It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected. Does this refer to personal cases? For the sake of argument, grant it. Hence, it needs not to be published again. But what about the first part of this paragraph? It is just as personal, and refers to the same thing as that which is suppressed. Reader, you can readily see that the above reason is incorrect, but the true one is, that this part of the visions was error instead of truth, and of course must be spirited out of the way.

Again: What is there that relates to individual cases in the following, in "Word to Little Flock," Pg. 19: "I saw all that 'would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands,' could not buy or sell. I saw that the number (666) of the Image Beast was made up; and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his Image." This is all left out, I suppose, according to the above, for the same reason. Well, how personal is it? Rev., 13th chapter, verse 17, shows it to extend to a multitude of people. Has it been fulfilled, and thus need not be printed. Bro. S., the Editor of the Review, does not pretend to know what the number is, and of course must wait till light comes. Consistency is a jewel. Had they taught truth they would be as visable to-day as those that are now in circulation.

We did not obtain the privilege to speak again while these ministers were here, as they filled up the time to keep us out as per statement of themselves. On Sunday, the 24th we listened to a sermon on the two horned beast, applying it to this country. Never did the hidden deformity of error appear as plain as their exposition of that question. The Declaration of Independence was misquoted, history badly abused, and Gibbon represented as saying things he never said; railroads, steamboats, telegraphs, etc., made to take part in deceiving mankind; our present translation altered, and that the number belonged to the first beast, and also to the two horned beast; and to cap the climax that notwithstanding our government is favorable to sabbath keepers, and that God has men at the head of the government, who will favor us, yet when the work is finished or probation ended, then the wicked would be let loose the Image set up, and the name and number inflicted. Wonderful! what will be the condition of the people at that time.

The Lord says, "He that is unjust let him be unjust still: * * and he that is holy let him be holy still. Their condition then is irrevocably fixed. How inconsistent then, to have this applied down in that time, and the warning given to the people when it is impossible for them to alter their condition.

On the 25th, we reviewed the above sermon, and although there was a show and blind man's concert in the place, yet a large congregation assembled at the meeting house, who listened attentively for two hours, while we examined the views of these ministers on the above question, and gave what we consider a correct exposition of the same. Query! Why were some absent who had attended the meetings thus far, and who had heretofore expressed an anxiety to hear both sides investigated? Was there a mandate issued commanding the faithful to stay away?

At the close of this meeting our friends kindly aided us with their means for which they have our thanks. Our brethren are firm in the truth.

On the 26th Dr Rich carried us in his carriage up to Waterloo. We have friends here who are anxious to hear us on the questions at issue between us and our former brethren. On the 27th, we were compelled to leave for home, as Bro. Snook had started on a tour in Southern Iowa.

May the blessing of the Lord attend his ministry, and many be made to rejoice in hope of life. We obtained several subscribers for the "Hope," and are once more at our post, thankful to our Heavenly Father for the sweet and comforting influence of his Holy Spirit.

COMMUNICATION FROM BRO. KRAMER.

MARION, July 4, 1866.

Dear Brethren and Sisters: I am happy in having the privilege of addressing you again through the columns of our precious little paper which has been taking a short sleep, and I am glad that it was not unto death. We have not heard from very many of you since. Now, as the Hope has waked up again, (you will perceive that it has grown a good deal since it commenced to take its rest,) I hope all our pens, our minds, our hands and our purses will wake up with it.

A good many changes have taken place already, since we corresponded with each other, through the Hope. Some of our dear friends have fallen asleep, some have moved to different parts of the country, and, perhaps, some have strayed off, but I hope that none have "returned to the weak and beggarly elements of the world."

In the meantime, many have been added to our numbers; some too of understanding, experience and worth. Our hearts have often rejoiced when seeing those whom we loved, and for whom we have often prayed, who, through the misty darkness, have been eagerly following the eccentric movements of a jack-o-lantern instead of the Morning star, until they were led far out of the way, now return, gird on the ar-

mor, and take up their line of march in the right way, and like Bunyan's Christian, move forward with sword in hand.

Although many dark clouds have arisen, the horizon was never more clear. Though there has been some lightning and thunder, which caused the timid hearts and feeble knees to tremble, yet they but burned up much poisonous vapor and left a pure atmosphere for us to breathe in. All things considered, we have reason to bless God and take courage.

We never had a larger field open for doing good than now. Turn your eyes which way you may, and you will see work to be done.— They are calling, not only from Macedonia, but also from Jericho and the borders of Babylon, "Come over and help us." Brethren and sisters, we have reason to rejoice that God has placed us in his vineyard, though there be much work to do. We have reason to rejoice that God has given us some talents to improve, though they be but few. Methinks that I hear some poor Brother say, "I don't know that I have any talents to improve. If I was rich, like Bro A, then you might talk with me about improving my talents, or if I could preach like Bro. B, or write like Bro. C, then would I make many a poor sinner's heart to leap for joy." The foot should not say, because I am not the hand I am of no use, nor the ear because I am not the eye, I am of no use. But each one has an important work in his place that no other can do for him or her. The smallest trust that the Lord made was one talent, and the servant was required to improve that. Every brother and sister has at least one talent to improve. Do you want to know what that is? It is that by which you can do good; and you have as many talents as you have ways and means of doing good.

Let us bear in mind that the talents are not ours, but only entrusted to us to improve and occupy till the Lord comes. Be careful how you treasure it up for yourselves! Did you ever think how we can all preach and publish papers? He who runs machinery, is said to manufacture; we can all run the machine that preaches and prints, by furnishing the necessary means.

I have often thought that if every christian would only work *one-fourth* as much for God, as himself, there would soon be a rich harvest of souls.

What a sad thing it would be, if in the general judgment, some poor lost sinner would address you thus: "Sir, if you had only told me that Christ died for sinners! or, that he was soon coming, I would have repented, but now I am lost! I didn't think you thought he was coming when I saw how you were grasping after the world; how your preachers had to leave their ministry to labor for the support of their families, and their papers go begging when you had the means in your possession to sustain them."

Brethren and sisters, I don't know whether you all feel as I do, (I hope you feel better.) I feel that we have a great responsibility resting upon us; let us be up and doing. I wish we was filled with the religion of the Lord Jesus, that it might run clear down into our pocket-books. I feel that I love all who love the Sav-

ior, though we may differ on some doctrinal points, or the interpretation of some prophecy. If I have not charity enough to recognize the image of Christ wherever I find it, I have not enough to secure my passport into the Kingdom of God. M. N. KRAMER.

THE VISIONS—OBJECTION ANSWERS EXAMINED.

It is not my design at present, to enter upon a thorough examination of the articles now appearing in the Review on this subject. I wish however, to call attention to a few points in the article of June 19th.

The writer says "It is proper here to remark that very much is afloat, purporting to be the testimony of the visions, for which they are not responsible". If the design here, was to cast a shade of suspicion and discredit on the little book or Elders Snook and Brinkerhoff, the effort is a failure, from the fact, that no floating rumors have been published in that book, which contains but little else than extracts from the published works of S. D. Adventists, and those extracts by being now brought under examination, and attempts made to harmonize them by the Editor of the Review, and sanctioned by the ministers at the recent Conference, is a virtual endorsement of the genuineness of these extracts.

The genuineness of these extracts being thus established and acknowledged, the field is fairly open before us, to investigate as to the doctrines taught in those visions. Referring to the shut door doctrine, the writer asks, What then is meant by the shut door? and answers "opponents of the visions say that it means the close of probation, and the end of salvation for sinners.

Their objection then runs thus: There have been genuine conversions since 1844; but the visions teach that the door of mercy was then closed," to which the writer replies, "that they say nothing about any door of mercy." This I consider a disingenuous evasion of the point at issue; a sliding round and ignoring not only the facts in the case, but the very language of the visions themselves.

He proceeds to say "Those who endeavor to show that the visions teach as above, bring in first the testimony of men, some of whom, may perhaps have entertained the strong view above presented." This is another effort, disingenuously made, to blind the minds of the readers of the Review. Does not the writer know that "the strong view," as he terms it, was the faith of the body in its earliest days? This point is clearly susceptible of demonstration, not only upon the testimony of "some men," but upon the testimonies of authentic publications, as well as upon that of Sister White herself, for it was admitted to me in the presence of Elders White and Loughborough, Sister White and my wife, that at the time of her first vision, and for several months afterwards, she was a believer in the shut door doctrine. And, having been a believer in the same doctrine at the same time, I can testify that the main idea embraced in the shut door doctrine, was that probation for the world, or sinners, was ended. This fact will not be denied by either one of the persons above

named, and it was for the purpose of removing the impression made on my mind by this fact, that induced Bro. White to make the admission he did, and which has in part been published in the little book. I could not help connecting her professedly inspired declaration, that "it was just as impossible for blacksliden Adventists ever to regain the path and go to the city, as it was for the wicked world whom God had rejected," with the fact that at that time she herself, in common with one class of Adventists believed that the time of probation was ended.

But he says, "If it could be shown that men have believed and taught the shut door in its extremest sense, so much the better for the visions, if it should finally appear that they have not so taught." Permit me to modify the above to suit the case as follows: If it could be shown that Sister White believed in and taught the shut door in its extremist sense, at the time of her first vision, so much the better for the visions if it should finally appear that they have not so taught. We readily admit the correctness of the principle laid down, and in its application and illustration we call attention to the following considerations:

First: She was confessedly a believer in the shut door view at the time of her first vision. Did that vision correct her erroneous views? It did not, for she entertained that view at least for "several months afterwards," according to Bro. White's statement to me, and it was the faith of the body for a much longer period, according to their publications. Now, in view of these facts we ask the reader to lay aside all preconceived opinions and prejudices and take that vision as first published, and examine it carefully to ascertain whether its tendency was to correct that erroneous view or to confirm the class of people who had embraced it. If its tendency was to correct that error, why was not the result accomplished by the vision, for it is an established fact, that that error was still entertained by Sister White, for several months, and by the body much longer, and even then it was only removed by the stern logic of events. Instead of its tendency to correct that error, it must have had the opposite tendency, for Sister White and the body must have understood it as teaching the end of probation, else, as honest people, they could not have held on to that view.

These considerations, in connection with the fact that the portion of that vision that tended to confirm that error has been stricken out of the republished work, demonstrates that the language of the vision itself taught that extreme view. Consider the language itself: "I saw that it was just as impossible," &c. The word impossible, as it stands in the connection, forever shuts the door of salvation against the classes specified.

We now proceed to notice his remarks on the ten virgins. After relating the incidents mentioned in the parable, he says: "We must then have a shut door this side the Advent;" and asks, "what can be signified by it?" He then proceeds to state the position of S. D. Adventists in reference to the ministration of Jesus Christ in the heavenly sanctuary, and tries to draw a parallel between the parable and the

change of ministration on the tenth day of the seventh month from the holy to the most holy place, which change, he states, occurred in 1844.

Let us now return to the parable and see what it teaches:

First. The going forth of the virgins indicates a movement among the professed disciples of our Lord in expectation of his second coming. This has been accomplished at various times and in different countries since the dark ages of papal rule gave place to the light of the great reformation, but especially within the last twenty-five years. In the parable there is a slumbering and sleeping in consequence of a delay in the approach of the bridegroom, clearly indicative of the apparent delay of our Lord until the present time. This delay and consequent slumbering and sleeping, is broken up by a cry at midnight indicative of some mighty event or movement that will effectually arouse all those indicated by the virgins. When this is effected a portion of those aroused will discover that they are not prepared for the Lord's coming, just as a portion of the virgins found their lights were going out. As the foolish virgins recognized the others as prepared for the coming of the bridegroom by having provided themselves with oil, just so the unprepared professed disciples of Jesus, at this point of time, become conscious of their lack, and also of the prepared condition of the true followers of Christ, and, as the foolish virgins applied to the wise for a portion of their oil, so these unprepared will apply to those who are ready at that time for help in that awful crisis. As the wise in the parable could render no aid to the foolish, so the people of God at that time can only advise, those in want to apply to the only source from whence help can come. As the foolish virgins went to buy oil, so these will apply for aid, but as it was too late for them, so it will be too late for these. As the bridegroom came while they went to buy, so at this interval the Lord will come and those who are ready will go in with him and the door will be shut.

Permit me now to call the attention of those who apply this much of the parable all in the past, to the following facts:

1st. That part of the parable, from the cry at midnight to the shutting of the door, has not been fulfilled in the past movement of the Advent people. I speak understandingly on this subject, for I was connected with this movement at one of its principal centres from 1842 until 1856, and nothing transpired during that time to give a clear illustration to one single item of that parable between the points indicated above.

2d. There is no intimation in the parable of a state of probation after the door is shut, but on the other hand it seems to teach very clearly, that from and after the midnight cry, it is too late to prepare for the Lord's glorious appearing.

In conclusion on this point, we would say that we are inclined to the opinion that the midnight cry of this parable, the sign of the Son of Man of Matt. 24th, and the change of ministration from the holy to the most holy place, are contemporaneous events, and mark the end of

probation, but as we do not claim infallibility, or to speak by direct inspiration of God, we do not make our views of the future a condition of christian fellowship. H. E. CARVER.

AN EXPOSITION OF REVELATIONS XIII.

BY H. E. CARVER.

[Continued from page 23.]

another mark, whereby the beast was peculiarly distinguished, was (ver. 3) "one of his heads as it were wounded to death." It will appear hereafter, that this head was the sixth head for "five were fallen" (xvii. 10) before St. John's time; and the sixth head was that of the Cæsars or emperors, there having been before kings, and consuls, and dictators, and decemvirs, and military tribunes with consular authority. The sixth head was "as it were wounded to death," when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus; or rather, as the government of the Gothic kings was much the same as that of the emperors with only a change of the name, this head was more effectually wounded to death, when Rome was reduced to a poor dukedom, and made tributary to the exarchate of Ravenna; and Sigonius, who hath written the best of these times and of these affairs, includes the history of the Gothic kings in his history of the Western empire. But not only one of his heads was as it were wounded to death but "his deadly wound was healed."

If it was the sixth head which was wounded that would could not be healed, by the rising of the seventh head, as interpreters commonly conceive; the same head which was wounded, must be healed, and this was effected by the Pope and people of Rome revolting from the exarch of Ravenna, and proclaiming Charles the Great Augustus and emperor of the Romans. Here the wounded imperial head was healed again, and hath subsisted ever since. At this time partly through the pope, and partly through the emperor, supporting and strengthening each other, the Roman name again became formidable: "and all the world wondered after the beast, and (ver. 5) they worshipped the dragon which gave power unto the beast, and they worshipped the beast saying, Who is like unto the beast? Who is able to make war with him?" No kingdom or empire was like that of the beast, it had not a parallel upon earth and it was in vain for any to resist or oppose it, it prevailed and triumphed over all; and all the world in submitting thus to the religion of the beast, did in effect submit again to the religion of the dragon, it being the old idolatry with only new names."

There is an apparent difficulty in this representing christian Rome, when five of its heads were heathen, and had passed away before the christian dispensation, but it is dispelled by the following considerations. The dreadful and terrible fourth beast of Dan. (7th, chapter), having seven heads and ten horns, is a symbol of the entire Roman empire from its rise, till the end of all Gentile or earthly rule; and the Revelator's symbols of the dragon of Rev. 12, and the

blasphemous beast of chapters 13, and 17; also the two horned beast and image, and the drunken harlot, as well as the man of sin of II. Thess. 2-3, all apply, and have their accomplishment in some particular feature or phase of Daniel's fourth great monarchy.

Thus the Dragon represents Rome as a great idolatrous government or empire, existing in John's day, and for many years afterwards when it changed professedly from heathenism to christianity, the authorities and people accepting the Gospel in lieu of their old heathen idolatries, but at the same time the church had become corrupted by the "mystery of iniquity" already ready in the church in Paul's day, that the change was more apparent than real, and the declension from pure gospel truth and holiness, proceeded until the full development of the apostasy, which culminated in the Man of Sin of Paul, the Two horned Beast of Rev. 13, and the "Harlot" of Rev. 17. Thus the distinction that exists between the dragon, the Leopard beast of chapter 13, and the Scarlet colored beast of chapter 17, consists, not in three separate, distinct, and universal empires, each having a clearly defined set of heads and horns, as that would not agree with Daniel's fourth beast or kingdom; but mainly in a transition from heathenism to professed christianity.

Having as we think made this point sufficiently clear, we will now proceed to draw some prophetic parallels, and see if we cannot get from the scriptures, a pretty clear idea of what the two horned beast is. By carefully comparing his character with that of the "false prophet" of chapter xix, it will be readily seen that they are one and the same, and only designated by different names. They are both wicked wonder working deceivers of men. They are both connected with the blasphemous beast. Turn now to I Thess. ii 7, 10, and we find a description of the same character; a wicked wonder working deceiver of men, which all protestant writers agree in applying to the Roman Hierarchy. Here are three prophetic delineations, agreeing to admiration in their main features, and all applying with such minute exactness to that hierarchy that it would be difficult to produce a more accurate likeness, even if its moral character could be daguerreotyped.

[Continued.]

THE GOODNESS OF GOD.

The goodness of God is one of the most glorious subjects, upon which the mind of man can dwell. God the Most High being, who dwelleth in holiness and purity, has condescended to descend in mercy to our poor fallen race, who deserve nothing but the visitations of wrath, and has given us to hope in his goodness and mercy, that we may one day be brought to share in those beauties and glories which were originally designed for mankind.

The goodness of God is seen in all his works "And God saw every thing he had made, and behold it was very good." They were not only good in themselves, but the goodness of God is shown to mankind, in creating the natural world

for his use and benefit; and God is still good to his creatures in permitting them to enjoy so many of the good things of life, while all things are in his hands, and mankind so far from him. God's goodness is also seen in the system of government he has instituted, by which to govern his people.

Every precept of that law is just, holy, and good; and the keeping of it tends to increase the happiness of those who obey it. But poor weak mortal man gave heed to the tempter's voice, disobeyed his God, and fell from his favor; thereby deserving the full reward of such a course, the fulness of the penalty, death. But, behold the goodness of God in that "he so loved the world as to give his Son to die for sinful man, a sacrifice for sin, that man the condemned criminal might find pardon and live. What a condescension on the part of the Son of God, to give up his glory which he had with the Father, to come down to this earth to take upon himself the nature of man, and to suffer in his stead, and to become the Savior of a lost and ruined world: and on the part of God, to accept a substitute instead of guilty man: to accept the offer of his Son, to give him up to suffering and to death, and all to redeem mankind from the curse, eternal death.

O, matchless kindness! O, wondrous love! Who would not love so kind a Benefactor? Who would not adore him and be reconciled to an offended God through our gracious Redeemer. But notwithstanding his mercies and goodness are so great toward mankind, the majority of the world refuse allegiance to their Divine Sovereign, and follow after those ways which are right in their own eyes. The Lord is good to the wicked too, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and he is continually calling after them, saying, "Why will ye die." Mercy's free. And to those who fear him, his goodness is more especially shown. The Psalmist says, "O, how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them who trust in thee, before the sons of men." "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Yes, God is good; his goodness shines,
In all his works around:
All nature's works declare him good,
With goodness they abound.

O, that men would praise the Lord,
For all his wondrous works;
For he is wise and great and good,
His word declares him love.

J. B.

Be thankful for the Gospel,
Receive and believe it.
Pray for an increase of faith.
Study the greatness of Divine love.

THOUGHTS ON MATT. XIX, 16-23.

Some have thought that the reason why the young man who came to Jesus and asked what he should do that he might have eternal life, was required to sell his goods and distribute to the poor, was because he had obtained his goods by fraud or unlawful means. Again, it has been urged that if the commandments which the Saviour enjoined upon the young man, are obligatory now, or are a condition of eternal life, then the command to go and sell his goods and give to the poor, is also obligatory upon all who would become followers of Jesus.

We believe that both of these positions are incorrect. To the first position we reply, that if the young man had obtained his possessions by fraud, the Savior evidently would have told him to go and restore to those from whom he had thus obtained money or goods, as this would be the only means of meeting the demands of justice. To go and sell his possessions and give to the poor, indiscriminately, would not be restoring to those whom he had thus wronged. The reason why the Savior told the young man to go and sell his possessions, was because he knew that he was making them an object of supreme affection, and was not using his property to the glory of God and the good of his fellow men, and he wished to test him, and from the circumstance impart instruction to his disciples in regard to the danger of riches. Consequently he says in verse 23, "that a rich man shall hardly enter into the kingdom of heaven," implying that although it was possible, yet it was quite improbable. The Kingdom of God will, evidently, contain but few, comparatively speaking, who have been rich in this life, consequently we hear James saying, (chap. ii, 5), "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him."

It is impossible for a man to be a christian and not love God supremely, and his neighbor as himself. If a rich man is really a christian, it will be his delight to use his riches in a manner that will glorify God and benefit his fellow man. This the young man was not doing, but was breaking the tenth commandment, which, the Apostle says, is idolatry.

We conclude, therefore, that the command to sell all his possessions was not a general command, obligatory upon all who become followers of Christ, but was confined to the case of the young man spoken of in this chapter. There is, however, a principle involved in this command that is obligatory upon all who would become followers of Christ, and that is, that we consecrate our property as well as our persons to the service of God, to be used as our judgment, enlightened by the word of God, may dictate under the circumstances in which we are placed in life. The instruction to the young man to keep the com-

mandments, which included all the ten, has a general application, and they (the ten commandments) are as much a condition of eternal life, as they were then.

We see also, in the case of the young man, that it is not necessary to obtain property by fraud in order to constitute a man covetous; but if any man love the world, the love of the Father is not in him. M. B. SMITH.

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.

[This department is designed for letters and such communications, from those who love the Lord, take Jesus as their Saviour, His word for their guide, and are keeping the commandments of God. Brethren, speak one to another.]

FROM BRO. REMINGTON.

BRO. BRINKERHOFF: I want to let you know that I am still striving to walk that good road that leads from this land of sorrow and strife to that brighter and better land, where peace, and love, and joy will meet the pilgrim's anxious gaze. O, my dear brethren, you that I have just met in conference, where we tasted a little of the good world to come, if I never meet you again on the shores of time, I want to meet you where parting is no more. It rejoiced my heart to hear the many determinations to go to the Kingdom. Brethren, strive on till you gain the victory. Pray for us, that we continue faithful. Yours, striving to overcome, J. M. REMINGTON.

FROM BRO. AND SISTER STULTS.

BRO. BRINKERHOFF: We have received three numbers of the Hope, and happy too, that it has again been revived. We took it when it was published in Michigan. Our prayer is that the blessing of the Lord may rest upon it that it may be guided unto all truth, that it may ever declare the whole counsel of God, whether men will hear or forbear. We are glad, dear brother that you and some others had the independence to stand up for the truth, and we hope all the honest in heart will come out and stand like beacon lights for the whole truth. The truth is what will make us free. In regard to the visions of E. G. White, we never could believe they were from God. We often tried to feel right about them, and tried to reconcile them with the word, but never could. We have been judged, condemned and rejected by those that we expected better things from on account of it. But, dear brother, we can say none of these things move us. We still have our faces Zionward, knowing that the Lord will reward them that diligently seek him. The truth is what we are seeking for. Yours, in hope of eternal life, GEORGE & JANE STULTS.

Port Atkinson, Wisconsin, July 7, '66.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JULY 10, '66.

LOCAL ITEMS.

OUR friends will please observe that we cannot use Eastern State Bank Notes, as they are not current with us. In making remittances PLEASE send "National Currency," "Greenbacks," or "Scrip."

IN WRITING, state distinctly Post-office County and state. We are receiving communications in which the writers do not state where they live, and if the post-mark on the envelop is indistinct, we are unable to comply with directions.

WE invite the attention of the reader to Br Hamilton's examination of the answers to the objections to the Visions, as given by U Smith of Battle Creek Michigan.

READ Br. Carver's examination of the Shut Door vision, and the parable of the ten virgins of Matt 25th chapter. We fully endorse the sentiments therein contained.

OUR reason for inserting two articles in this issue on the visions is that Br. Carver's contains matter of a personal nature, while Br. Hamilton is bringing out other points equally as important.

WE are delayed in getting out this issue, owing to two considerations: 1st, Our foreman has been absent a few days, and, 2d, we have been moving our office into the room over our meeting house, which has detained us somewhat. Hope we may have your forbearance.

SABBATH June 30th, we enjoyed the privilege of meeting with the brethren at Marion. We love the society of the saints of God. We spoke on the subject of the Second coming of Christ from Hebrews 9, 28. If Jesus is soon coming ought we not strive earnestly, to be ready for that event.

WE now have plenty of room in our new office, where we shall be happy to see any of our friends on business, or hear from them by letter. Let the friends of the cause rally to the standard of truth, and every one not only take a copy of the paper but get your neighbors to subscribe for it. Send it to your friends whom you think might be benefitted by the paper. We must let our light shine and for the sum of one dollar and fifty cents you may be the humble instrument in the hand of God of doing much good.

THROUGH the kindness of Dr. Ristine, of this City, we were furnished a copy of a paper containing the history, treatment, and development of Trichina Spiralis in Iowa, which we publish in this issue, believing it will be of interest to our readers.

This is apparently a new disease, and one that is becoming prevalent throughout this country.

It is certainly a terrible disease, and we would again suggest the propriety of abstaining from the use of swines flesh, as an article of diet, as a sure preventive of this disease.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Will Bro. Russell, of Jackson, Mich., furnish us the particulars and evidence of the visions in reference to the gates of the New Jerusalem being set with pearls.

Bro. Ball: Sent your papers as you directed.

Bro. Goble: We were not disgusted with our visit to Michigan. Hope to have the privilege of seeing you all again and tell you of the good things concerning the kingdom. Let us hear from you often. Send us the pieces belonging to our press that we left.

Eld. H. S. Case: The letter containing the money sent to pay on the HOPE, from your place did not specify to whom we should receipt it. Please send specifications.

Bros. J. Long and James L. Syp: The money you sent for our use we have placed as a donation to the paper.

Bro. Hamilton: We cannot tell when we can come to Wisconsin, but will embrace the earliest opportunity to do so, as we are anxious to become acquainted with the brethren there.—Continue to send your articles, and let us hear from you often.

RECEIPTS.

FOR THE HOPE OF ISRAEL.

[NOTE.—Immediate notice should be given if money sent for the paper is not in due time acknowledged.]

\$1.50 EACH.—Waity A McEvony, James Long, James L Syp, Dr Bardwell & Co., I N Kramer, Polly Cooper, Judge Welch, Adam Lutz, M B Smith, Jacob Pressler, S A Kennedy, Harmon Jenkins, John Glover, W P Merrifield, J McIntosh, Benj Bowman. John Furgeson, Geo W Burnham, H W More.

\$1.00 EACH.—A Prescott, Hatty Spears, J L Remington.

\$0.75 EACH.—N A Hitchcock, U Smith, A G Long, Henry Marsh, H B Irish, Charles Pitts.

Hannah Finney, \$2.00, S C Hancock, \$3.00, (2 copies,) Geo Hoover, 50c, Geo Thompson, \$1.75.

SHARES IN THE PUB. ASSOCIATION.

A Aldrich, \$25.00; M N Kramer, \$10.00; V M Gray, \$10.00; Wilson Aldrich, \$5.00; Emma Aldrich, \$5.00; Phebe Aldrich, \$5.00; E P Goff, \$5.00; C S Goff, \$5.00; W J Wilson, \$5.00; M B Smith, \$5.00; Mrs M Kramer, \$2.50.

DONATIONS.

J L Syp, \$3.50; James Long, \$2.00; S Monroe, \$3.50; S E Armstrong, \$2.00.

BOOKS SENT BY MAIL.

J V Himes, \$1.00; Gilbert Stewart, 50c; R Caviness, 10c; G W Burnham, 10c; Jas L Boyd, 10c; John Cole, 10c; Luther Tiffany, \$1.25; R M Leighton, 10c.

Now I have found the ground wherein.
Sure my soul's anchor may remain!
The wounds of Jesus for my sin,
The Lamb of God, for sinners slain!
On him alone my soul shall stay,
When heaven and earth shall pass away.

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This is an excellent work, with carefully prepared statistics of the condition of the world in the time in which we live.

VISIONS OF E. G. WHITE NOT OF GOD: By B. F. Snook and W. H. Brinkerhoff. Price, 10 cents.

Being an examination of the contradictions, errors and the work that has been done in suppressing some of said visions.