

# Advent and Sabbath Advocate.

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

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## The Advent and Sabbath Advocate,

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THE ADVOCATE is devoted to the promulga-  
tion of the doctrines of The Second Advent of  
Christ, The Signs of the Times, The duty of man-  
kind to observe the Bible Sabbath (the seventh  
day of the week,) together with the other Com-  
mandments of God, The Nature of Man, his Un-  
conscious state in Death, The End of the Wicked,  
The Earth restored to its original glory and condi-  
tion as the future inheritance and abode of the  
Redeemed and the Kingdom of God, The Atonement  
and Redemption by Jesus Christ, The  
Prophecies, The Christian Life, and kindred Bi-  
ble subjects.

## A Refuge in Jesus.

MRS. SUSAN W. HORNE.

When the dark waves of trouble surround me,  
To Jesus my Lord I will go;  
He has promised that if we will trust him,  
His mercies and love we shall know.

And when I am most sorely tempted,  
On Jesus my Lord I will call;  
He has promised to be with his children,  
And lead them that they may not fall.

When afflicted and almost discouraged,  
To Jesus my Lord I'll repair;  
His promises are a sure refuge,  
The suffering can find comfort there.

Then brethren, be not desponding,  
But hold up your heads by the way;  
For Jesus has promised to keep us,  
If we continue to watch and to pray.

Then let us be faithful, dear brethren,  
And keep the commands of our God;  
We will find that he always is precious,  
As long as we trust in his word.

Then let us move onward, dear brethren;  
If we only have faith in his word,  
We can take hold by prayer of the promise,  
Till Jesus shall give the reward.

Independence, Kansas.

## The Last Seven Plagues.

SAMUEL DAVISON.

"And I saw another sign in heaven, great and  
marvelous; seven angels having seven plagues,  
which are the last, because in them is filled up  
the wrath of God."—Rev. 15: 1.

The reason why these seven plagues are called  
the last, is, they are the last series of seven by  
which God has appointed to judge and destroy the  
national powers of the Gentiles, which, in these  
last days, are corrupting the earth. See Rev. 11:  
18, margin. This proceeding of the God of the  
whole earth is not for punishment only, but also  
for victory over Immanuel's foes, and a prepara-  
tory measure for giving him the dominion of the  
earth under the whole heaven. It will bring the  
fulfillment of the second Psalm, and also of the  
seventh chapter of Daniel, the last three verses in  
particular. The book of the Revelations of Jesus  
Christ was given to show unto his servants the  
things which in the appointments of God were to  
come upon the earth ere the Kingdom of heaven  
should be established. The Messiah had appeared

and proclaimed the kingdom of heaven at hand;  
and God had attested his mission by mighty signs  
and wonders, and so made it apparent that the  
promised son of David, the everlasting heir of his  
throne, was there to claim his kingdom. "He  
came unto his own but his own received him not."  
As the congregation of Israel in the wilderness of  
Paran, on the borders of the promised land, hark-  
ened to the unbelieving spies and despised the  
good land and so were turned back into the wild-  
erness until all the men of that generation were  
dead, so when Jews and Gentiles rejected God's  
anointed Son, the kingdom of heaven was taken  
from them until all those national powers should  
be killed which had rejected the promise of God;  
and so shall be taken out of the way by the just  
judgments of the Almighty.

The denunciations of Jesus upon Jerusalem and  
Judaea had already come to pass when this book of  
the Revelations of Jesus Christ was given to John,  
and the warning is now given that the judgment  
which had begun at the house of God would be  
extended to all nations that obey not the gospel of  
our Lord Jesus Christ.

These judgments are first presented in a little  
book sealed with seven seals, or a seven-fold roll,  
each of which contained a distinct scene of judg-  
ment against the Empire of Rome, which then  
usurped the dominion of the world. The opening  
of this series begins with the fourth chapter, in  
which, with the fifth, all the paraphernalia of a  
judgment becoming the glory of God and his son  
Jesus Christ are represented as taking place in  
heaven; but the powers judged are on the earth.

The first seal opens with thunder; and behold,  
a white horse, and his rider had a bow and a  
crown, and he went forth conquering and to con-  
quer; a warning to all that the Caesars then  
reigning would maintain the sovereignty of the  
world. It was Rome's symbol of a conqueror pre-  
sented in the form of a prophecy of the character  
of those times; it lasted 150 years. The second  
seal opens with a red horse, his rider had power  
to take peace from the earth, and represented a  
period of internal strife for the imperial power, in  
which military parties destroyed each other and  
filled the empire with intrigue and violence. The  
third seal showed a black horse and his rider with  
a pair of balances in his hand, an emblem of the  
scarcity and famine that resulted from the inter-  
nal dissensions which interrupted and paralyzed  
the national industries. The fourth was a pale  
horse, and his rider's name was death, and hell,  
or the grave, opened after him. Pestilence, fam-  
ine, violence, and the wild beasts of the earth, be-  
came the allies of death, so that it was thought by  
some that half the population of the empire per-  
ished. See Eusebius, book 9, chapt. 8. The fifth  
seal opens a martyr's scene. The pagan party in  
the empire attributed their calamities to the anger  
of their gods, and stirred up a persecution against  
Christians with the avowed design of extirpating  
them. This added greatly to the public calamities.  
The sixth seal opens with an earthquake. Con-  
stantine, with his British and Gallic legions,  
conquered and took possession of the empire,  
adopted the Christian party, and established what  
was called "the Holy Catholic Church." This led  
to corruptions, strifes, intrigues, and a general de-  
moralization of Christian people, until God, in  
righteous anger, took away from them the power

which they had acquired. This called for the an-  
ger of God which gives commission to seven an-  
gels or messengers of his wrath. The seventh  
seal opens with a silence in heaven about the space  
of half of hour. While Constantine lived and  
held the undisputed dominion of the empire there  
was peace and security to the churches; this was  
about fifteen years from the death of Licinius in  
A. D. 322 to his own death in 337. After that the  
scene changes, and there is seen seven angels  
standing before God, and there was given to them  
seven trumpets. And another angel with a golden  
censer full of prayers of saints, which he present-  
ed upon the golden altar which was before the  
throne of God. These were the prayers of the  
true servants of God, lamenting the general cor-  
ruptions of the times; in answer to them the cen-  
sers was filled with fire off the altar, and the angel  
cast it upon the earth: the result was thunderings  
and lightnings, and an earthquake. The so called  
holy Catholic Church and the Christian empire of  
Constantine were overthrown by just judgments  
of God upon the whole empire. This was the  
mission of the seven angels with seven trumpets:

"The first angel sounded and there followed hail  
and fire, mingled with blood, and they were cast  
upon the earth, and the third part\* of trees and all  
green grass was burnt up." The previous pros-  
perity was wholly reversed by public calamities.  
This scene is believed to belong to the early part  
of the fifth century, when a vast army of barba-  
rians invaded all the continental parts of the  
empire and seemed to take delight in destroying  
all that was elegant and refined belonging to the  
cultivated Romans, men of fortune and eminence  
in Church and State. This fell mostly upon France  
and the provinces along the lower Rhine. "The  
second angel sounded, and as it were a great  
mountain burning with fire was cast into the sea;  
and a third part of the sea became blood, and a  
third of the living creatures which were in the  
sea died, and a third part of the ships was de-  
stroyed." This scene is believed to belong to the  
second great invasion of the Roman Empire by  
various barbarian people who invaded and deso-  
lated the maritime parts of the Empire under  
Alaric, and othes, his allies, and imports the over-  
throw and subversion of the provincial govern-  
ments in the peninsulas and islands belonging  
thereto, and in the northern African provinces.

"And the third angel sounded, and there fell a  
great star from heaven, burning as it were a lamp,  
and it fell upon the third part of the rivers, and  
upon the fountains of waters. And the name of  
the star is wormwood; and a third part of the wa-  
ters became wormwood, and many men died of  
the waters, because they were made bitter." This  
great star is believed to have been Attila, a king  
of the Huns, who from 441 to 450 repeatedly invad-  
ed the mountainous parts of the Empire, where  
the rivers and fountains of waters rise. Affecting to  
be sent a scourge from God he not only slew many  
of the inhabitants, but also imposed such burdens  
upon them that lived that life became a burden  
under which many sunk into premature graves.  
"The fourth angel sounded and the third part of  
the sun was smitten, and the third part of the  
moon, and the third part of the stars, so as that  
the third part of them was darkened, and the

\*The empire naturally divided by the Mediter-  
ranean Sea and the Hellespont into three parts.

## Appointments.

THE Michigan Conference will hold its next  
quarterly session in the Stickney School-house,  
Township of Watervliet, Berrien Co.,  
beginning Friday eve, at 6 o'clock and contin-  
ing over Sabbath and First-day.

We hope to see a general gathering of those  
who are interested in the great work of spread-  
ing the gospel truth. Those coming by rail will  
arrive at Hartford, on the Chicago and Mich.  
Shore R. R. from whence they will be con-  
ducted to the place of worship.

R. C. HORTON, Conf. Clerk.

## Received on Subscription for Advocate.

John Davis \$1.75 11-3. M J Mullett \$1.75 11-3.  
Perine 20cts (postage). Eld V Hull \$1.00.  
Boyd for M M Weaver, 85 cts 10-13.

## Books and Tracts For Sale at this Office.

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cipal texts of scriptures proving the essential  
points of faith held by Sabbatarian Adventists.  
Price, 10 cents.

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the Scriptural Evidences of the Bible Sab-  
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is the Sabbath by divine authority; by  
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mony that they are in the grave. By J. Brink-  
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tian public. 24 pages, 6 cents.

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*Of the Sabbath and Lord's Day*, 10 cents.

*Why Sabbath: Its Moral Nature and  
Proper Observance*. 48 pages—10 cents.

day shone not for a third part of it, and the night likewise." The Roman Empire extended over Europe, eastern Asia, and northern Africa, and for convenience in the administration of the government, there sometimes existed three distinct armies with commanders authorized to administer the affairs of the general government; thus a third of the luminaries of heaven being darkened in all parts of the empire at one and the same time, but that a third part of the imperial powers were under an eclipse, or subverted by invading enemies. This was the case with the empire in all western Europe at the sounding of the fourth warning trumpet. The Ostrogoths invaded Italy, subverted the original government and erected a separate kingdom; and this course was soon followed by the erection of the nations now known as the western nations of Europe. This was the way the fourth beast of Daniel came to have ten horns, which were afterward reunited under Charlemagne, who was crowned by the pope, Christmas day, A. D., 800, and proclaimed Emperor of the holy Roman Empire; and this was all pretended to be done in the name and by the grace of God. For a time there was an eclipse of all the imperial powers in a third part of the empire; but by a union of the imperial and papal powers all was restored to its former luster, and thus the empire was revived. At this period an episode is brought in, and an angel appears flying through the midst of heaven, saying with a loud voice, woe,—woe,—woe,—to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound. The restoration of the empire did not restore the primitive faith of the church, but led to further perversions of the holy Scriptures, and greater corruptions of manners; and hence these woes are announced as decrees of God until the final destruction of Messiah's foes.

"And the fifth angel sounded, and a star was seen fallen from heaven unto the earth, and to him was given the key of the bottomless pit." This is believed to have been Mahomet. He was not an exterminator of churches, but a professed reformer; he required submission and tribute, or death to all opposers. All the eastern parts of the Empire were soon overrun by him. The Saracens joined his standard, and their mission was not to kill but to torment the men that had not the seal of God upon their foreheads, and this was to continue five months, the time that locusts usually ravage upon the green crops of the husbandman: prophetically, a day for a year, 150 years; from A. D. 612 to 762. Mahomet and his coadjutors, the Saracens, made Mecca, in Arabia, their sacred city; but after the Turks got the principal power they transferred the seat of their empire to the border of the Euphrates, and built Bagdad, and called it the city of peace. Extending their government over a large extent of territory, they erected four distinct governments called Sultanies, which were restrained from making further conquests westward by the crusaders of the papal nations. Thus things remained down to the 14th century: at that time it is believed "The sixth angel sounded, and a voice from the four horns of the golden altar said: Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, a day, and a month, and a year, for to slay the third part of men." Ten times there is mention of a third part, but it is not always the same third part, nor is it always to be found in the same part of the Empire; but in the order of providence all three parts of the empire come under the judgments of the Almighty. The sixth angel's trumpet relates to the events that belong to that part of the empire which ruled over the Euphratean territories; that is, the eastern part of the empire, whose seat of empire was Constantinople. The time allotted for this power to torment the nations is 391 years, extending from

1281 to 1672. This is the extent of their conquering power. The four angels loosed were the four Sultanies united into one empire, and that the Ottoman. This was the second woe which afflicted the nations of men.

These woe trumpets falling upon the Catholic nations did not lead them to repent of their murders, nor of their sorceries, nor of their fornications, nor of their thefts; but those that were spared in these judgments continuing in their unhallowed manner of life, further warning was given them by thunders of providence, but they repented not. At length the seventh angel sounds and the mystery of God, which he hath shown to his servants the prophets, is finished, and the kingdoms of this world become the kingdom of our God and his Christ; and he reigns forever more. But the events of the time comprehended in this last trumpet are given more in detail, as if they had been passed over too summarily in the preceding announcements of the six preceding trumpets. They related most directly to the kingdoms of men; but all this time God has had a peculiar people for whom he cares, and to whom the kingdom of heaven is to be given when the career of the nations is ended. Their history appears in the history of the witnesses for God, and is given in the 10th, 11th, 12th, 13th, and 14th chapters, as suffering persecution from the ten horned beast, and from the image of the beast in his first career, until, at length, as if the long suffering of God is exhausted, angels are sent out to announce that the harvest of the earth, and of the vineyard, is at hand. After these things follow the seven vials of the wrath of God. (To be continued.)

#### The two Advents of Christ.

THE Bible, in the Old and New Testaments, speaks of two advents or comings of Jesus Christ. The first is past, the second is future. The characteristics of the first were Christ's humiliation and death as a sin-offering; of the second, his exaltation and kingdom. These characteristics are presented in Heb. 9:28. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

Concerning the first advent many particulars are given in the Old Testaments. Thus it is predicted that Messiah should be the seed of woman, a son of Abraham, of the tribe of Judah, of the kingly family of David; that, at a definite time pointed out by Daniel, he should be born in Bethlehem, spend much time and labor in Galilee, work miracles, teach the people, be betrayed by a professed friend, have his hands and feet pierced, have his garments divided by lot, be offered vinegar in his thirst, die, be buried, and rise again. All these things concerning Christ were fulfilled, as Paul says, "according to the Scriptures." 1 Cor. 15: 3.

Many particulars are also given, both in the Old and New Testaments, concerning Christ's second advent. While the exact day and hour of his second coming is unknown to angels and men, yet particular signs of its approach are given with much care. He shall descend from heaven in like manner in which he ascended, and at the same place, Olivet, near Jerusalem. He shall come in the clouds of heaven, accompanied by his saints and angels, to complete and perfect the salvation and redemption of his people. His coming will, to the ungodly, be as sudden and unexpected as the lightning, or the entrance of a thief. The ungodly shall then be judged and punished.

Sometimes the Bible presents these two advents separately. Thus the first advent is mainly spoken of in the 22nd and 69th Psalms, in the 53rd of Isaiah, and the 9th of Daniel. The second advent is described in the 110th Psalm, the 35th of Isaiah, and the 7th of Daniel. Some-

times the two advents are painted together, as it were, in one landscape, so that it is difficult to find the dividing line between them, as in the 11th of Isaiah and the 3rd of Malachi.

The unbelieving Jews, in Christ's time, and even his disciples until his resurrection, were accustomed to expect in their Messiah only a glorious king. They ignored the prophecies concerning his first advent, and looked only at those which refer to his second. They wanted him as a king before he was a sacrifice. They desired him to assume the crown ere he had borne the cross. Often did Jesus have to explain to his disciples, and in vain, the mysteries of his death and resurrection. They understood not these mysteries until they had been fulfilled.

The unbelieving Jews wished God to do what he did not do, namely, to give them only one advent, and that the second. They wanted to ignore the blood cross and the dark grave. But, thanks be unto God, his wisdom and love had ordained that Jesus must die for our sins and be raised again for our justification. How deceitful is the human heart! How many are repeating the unbelief of the Jews. But their unbelief now fastens upon the second advent instead of the first. Many are ready to wonder at the unbelief of the Jews in Christ's day, who are just as unbelieving as they. We would not be harsh. But we think those are wrong who refuse to believe that Christ's second advent is just as literal as the first, and that it is intended to establish the kingdom of God in all its glory upon the earth, so that the petition of the Lord's prayer may be accomplished: "Thy kingdom come, thy will be done in earth as it is in heaven." Concerning this we shall have more to say further on.

We believe that the second advent is the means God will use to cause his glorious earthly kingdom to come. The two advents are both literal. The relation of the first to the second may be compared to that between the bud and the fruit, or between the foundation stone and the completed palace.

In his last discourse Jesus said: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14: 2, 3. We think this means that his coming again is to complete the great work of redemption.

This is what Jesus means when he says: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom," etc. Luke 19: 12-15. The nobleman is Jesus Christ. The far country is heaven. His return is his second coming. His kingdom is a literal one upon earth. It is just as wrong in us not to believe this teaching of his word, as it was for the men when Christ was on earth, not to believe his teaching then. They rejected his cross, shall we reject his crown? They insisted upon a literal kingdom upon earth at his first coming, shall we insist upon a mere spiritual kingdom at his second coming? They thought Messiah's humiliation and death impossible, shall we judge his triumph and reign upon earth absurd and impossible? If they were too carnal in their views, are we not equally carnal in ours, if we wish to dictate to him what he shall do? If the Jews refuse to believe and understand the prophecies concerning Christ's earthly humiliation, shall we refuse to believe and understand those which speak of his earthly glory?—A. J. R., in *Herald and Presbyter*.

No cloud can overshadow a Christian, but the eye of his faith will discern a rainbow in it.

Again, Isa. 60: 9-22. "Surely I will wait for me, and the ships of Tarshish shall bring thy sons from far, their silver and gold with them, unto the name of the Lord, and to the Holy One of Israel, hath glorified thee. And the sons shall build up thy walls, and they shall minister unto thee: for in my favor have I opened thee, but in my favor have I shut thee. Therefore thy gates shall be continually: they shall not be shut daily: that men may bring unto thee thy Gentiles, and that their kings may come. For the nation and kingdom that shall not serve thee shall perish; yea, those nations which have despised thee shall utterly be wasted. The glory of Lebanon shall be as the fir tree, the pine tree, the cedar tree, together, to beautify the place of my habitation: and I will make the pace of my way, and I will make them that afflict thee to come bending unto thee; and they shall despise thee shall bow themselves before thee, and they shall say, 'We have despised thy feet; and they shall call the city of the Lord, The Zion of the Gentiles. Whereas thou hast been hated, so that no man went through thee, make thee an eternal excellency, a city in which all generations shall dwell. Thou shalt also suck the breasts of the Gentiles, and shalt suck the breasts of the Lord, and thou shalt know that I the Lord am thy Redeemer, the mighty God of Israel. For brass I will bring gold, and for iron I will bring silver, and for wood I will bring iron: I will also make thy sons and thine exactors righteous, and shall no more be heard in thy land the voice of thy weepers: for thy destruction within thy borders shall be as the destruction of Sodom, and thou shalt be called the city of righteousness, the faithful, the city of the Lord. The sun shall be no more thy light, neither shall the moon give thee brightness: for the Lord shall be thy light, and thy everlasting light, and thy God shall be thy sun, and thy moon shall no more go down; neither shall the sun withdraw itself: for the Lord shall be thy light, and thy everlasting light, and thy mourning shall be ended. Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified: and they shall become a thousand, and a strong nation: I the Lord will have mercy on thee." This prophecy abounds with beautiful promises, but they have no reference to the Gentiles, as some teach. The prophet clearly makes a distinction between "the Gentiles" to whom the prophecy relates. It is addressed to Zion, the people of Israel, "sons" brought "from far." And the Gentiles are clearly distinguished: "they shall come to their [Israel's] light, and they shall be as the Gentiles [wealth, mar.] of the Gentiles"—Israel—making a distinction between those COMING and those FROM FAR. When Zion's "sons" shall bring "their gold with them." This has reference to a CHRISTIAN bringing his wealth to him. It is true that it is also true that they are to be benefited, the mention of which is sufficient to prevent its ever being a Gentile church! "And the sons of Israel shall be perfectly suited and requisite for which they have scattered, but as necessary as a mole of a mission into its fellowships! But when the land shall be all righteous," and "the land of Canaan forever;" \* \* \*

\* The Gentile when converted to the Bible, does not inherit the land, but will be ever inherit it.

## The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

Again, Isa. 60: 9-22. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

This prophecy abounds with beautiful figures, but they have no reference to the Gentile church as some teach. The prophet clearly maintains a distinction between "the Gentiles" and those to whom the prophecy relates. It is figuratively addressed to Zion, the people of Israel, the "sons" brought "from far." And they have the ATTENDANCE of the GENTILES, from whom they are clearly distinguished: "The Gentiles shall come to their [Israel's] light; and the forces [wealth, mar.] of the Gentiles shall come unto thee"—Israel—making a perfect distinction between those COMING and those to whom they DO COME. When Zion's "sons" are brought "from far," they shall bring "their silver and their gold with them." This has been applied to the converts to a CHRIST in consecrating their wealth to him. It is true that the sons of Zion are to bring their wealth with them; and it is also true that they are to be brought, by a conveyance, the mention of which should be sufficient to prevent its ever being applied to the Gentile church! "And THE SHIPS of Tarshish first to bring their sons from far." Ships will be perfectly suited and requisite for the restoration of Israel from many of the lands into which they have scattered, but are quite unnecessary as a mode of admission into the church, and its fellowships! But when restored, "they shall be all righteous," and "they shall inherit the land of Canaan forever;"\* and they shall

\* The Gentile when converted to THE CHRIST of the Bible, does not inherit this land, neither will he ever inherit it.

be greatly multiplied. "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

Again, Israel's exaltation is very forcibly presented in Isa. 49: 13-23. "Sing, O heavens: and be joyful, O earth: and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me."

Here we learn that Gentiles are to carry Israel's "sons in their arms"—that their "kings are to be nursing fathers, and queens nursing mothers," and that they shall bow before Israel and Israel's king. O how great the change! when the Lord shall have "turned again the captivity of Zion!" when instead of being "spoiled evermore" Israel shall "eat the riches of the Gentiles;" when instead of Israel being oppressed, Gentiles shall "be their plowmen and vinedressers!" yea, "the nation and kingdom that will not serve them, [Israel] shall perish!" "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people" Israel.

Again, in Zech. 2: 10-12 we have one of these delightful predictions of Israel's exaltation and glory. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

Long have Israel been cast off, and without a home, and their land by strangers trod, and they the Gentiles scoff! But in the day of their restoration they shall become powerful in the hand of the Lord, and be made a scourge and terror to the nations whither they have been driven, and by whom they have been hated and oppressed, and are found at the time when they are to be delivered!

Zech. 9: 13, 14. "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them."

Isa. 41: 8-15—"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. . . . Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

Obad. 18.—"And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau: for the Lord hath spoken it."

Jer. 51: 19-23.—"The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers."

Micah 4: 11-13—"Now also many nations are gathered against thee that say, Let her be defiled, and let our eye look upon Zion. But they knew not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thine hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Micah 5: 8, 9—"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off."

Zech. 12: 5—"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem."

Ps. 149: 2-9—"Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints \* be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

Thus Israel is to be exalted and become the HEAD of the nations, the honored instrument in the hand of the Lord, in destroying the nations, beating them small as chaff, smiting the image upon its feet, so that its ingredients become like the chaff of the summer's threshing floor "grind them to powder—that" no place will be found for them! Solemn day! when these denunciations shall be inflicted on anti-Christian nations and gospel hardened sinners, and those who curse Israel!!!

\* Gentiles are never called saints in the Bible of Abraham's God! It was the woman seated upon the scarlet colored beast that first canonized Gentiles as saints. And her daughters are simple enough to copy after their mother.

o adverts are painted together, as  
me landscape, so that it is difficult to  
ding line between them, as in the  
h and the 3rd of Malachi.

ieving Jews, in Christ's time, and  
iples until his resurrection, were  
to expect in their Messiah only a  
g. They ignored the prophecies  
is first advent, and looked only at  
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to assume the crown ere he had  
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es, and in vain, the mysteries of  
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Jesus must die for our sins and be  
for our justification. How deceit-  
an heart! How many are repeat-  
ief of the Jews. But their unbe-  
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eving as they. We would not be  
ve think those are wrong who re-  
e that Christ's second advent is  
as the first, and that it is intended  
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ill be done in earth as it is in heav-  
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discourse Jesus said: "I go to pre-  
or you; and if I go and prepare a  
I will come again, and receive  
self, that where I am, there ye  
John 14: 2, 3. We think this  
s coming again is to complete the  
redemption.

Jesus means when he says: "A  
man went into a far country to re-  
elf a kingdom, and to return. And  
s, that when he was returned, hav-  
the kingdom," etc. Luke 19: 12-15.  
is Jesus Christ. The far country  
is return is his second coming.  
is a literal one upon earth. It is  
in us not to believe this teaching  
it was for the men when Christ  
not to believe his teaching then.  
his cross, shall we reject his  
insisted upon a literal kingdom  
his first coming, shall we insist  
spiritual kingdom at his second  
y thought Messiah's humiliation  
ossible, shall we judge his triumph  
earth absurd and impossible?  
o carnal in their views, are we  
nal in ours, if we wish to dictate  
shall do? If the Jews refuse to  
derstand the prophecies concern-  
thly humiliation, shall we refuse  
understand those which speak of  
y?—A. J. R., in Herald and Pres-

overshadow a Christian, but the  
will discern a rainbow in it.



y; that before man was created the provided to suffer the death of the at the majority of mankind would red mercy and perish, while but few ute the elect and be saved.

res throughout teach the doctrine moral agency, and of free grace. It se ye this day whom ye will serve." fore you life and death: therefore at thou mayest live." The Creator's

Adam in the garden of Eden with ent and use of all that was there, eaving him free to eat and forfeit his e, the prohibition and live, shows am was responsible for what he

foreordained Adam to disobey him ese conditions before him with the ed in his reach, there could no re- ach to Adam and Eve for their sin, not have done otherwise; and God

foreordaining that they would break and creating them under such cir- ould make the author of their ex- or of all they did, and consequent-

If our first parents could not have e, why say to them, "Of the tree of good and evil thou shalt not eat of all them to account for what they inly shows us that Adam and Eve

ke their own course, and that it was r for them. In every incident of ry we find that those who commit sponsible and choose for themselves th.

chosen, and the elect of God have is chosen people or individuals. He m from the midst of idolatrous sur- be his faithful servant, and on the th called him his friend. We do

y predestination or foreknowledge Abraham; but as Abraham proved as to God, God gave him promises seed and to his posterity. Then

omises were made, as concerning ised we might say they were pre- at is, God in his wisdom promised ld be, and by his power would

to be fulfilled. Being the author d of nature, whenever he has said e he has brought and will bring am and his descendants, through

gh Jacob, thus became the chosen But then, as it has been since, n he that feareth God and work- ss, is accepted of him." There

in their regulations for others to engrafted into the nationality Israel. When the Son of God n and his own received him not,"

up to be crucified on a Roman f God ceased to be vested in a n- and Christ, who was the head of

his rejection by the former elect his resurrection, before going to ioned his disciples to "go into all reach the gospel to every creat- believeth shall be saved." Now

Christ, and all believers, in him chosen, or accepted of God. The r accepts them in preference to ey accept or choose his ways; e the means of grace they

their own salvation." Instead of eir own salvation, we must elect our- s,—we must choose the ways of

Jesus as our Redeemer, and ce, and our belief in him, by e the church—baptism and the hich he has instituted; and

Christ in baptism, we must, k in newness of life. We must ur works, should manifest the rit by a daily walk and godly

conversation, and exhibiting the Christian graces, in our lives prove that we have learned of Jesus, and show that we are the elect of God. Thus we work out our own salvation with fear and trembling; and by using the means of grace which God has provided for us, we "make our calling and election sure," and so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter 1: 10, 11.

We will speak further of this subject in another article.

### Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM, AS IT IS—DAVID'S SEPULCHER. WE cannot better convey to our readers all that is now known about David's Sepulchre than by the following account extracted from Dr. Barelay's *City of the Great King*.

"This most sacred of all the sacred localities of the Turks in ELKhuds (or 'the Holy') is situated beneath the Cenaculum, in the hamlet called *Noby Da-ud* (or the prophet David), near Zion gate. No spot about the Holy City is half so jealously guarded as this *sanctum sanctorum* of the Moslems, so confidently believed by Jew and Christian, as well as Mohammedan, to contain the dust of the 'Sweet Singer of Israel.' Hence, the superstitious awe with which it is venerated by Musselmans is only equaled by the itching curiosity of Jews and Christians to explore the hidden arena of its mysterious recesses. Many have been the attempts, by foul means and by fair, to gain admittance; but all efforts have proved abortive until quite recently (in 1855), when my daughter had the good fortune to be admitted, 'without money and without price,' and without intrigue, simply through the strong attachment of a Moslem lady, as will be perceived on reading the following extract from her journal:—

"Early one morning, during the feast of Rhamadan (the Moslem's month of fast, equivalent to the Catholic's Lent), I was called to see one of my Turkish friends, who rejoices in the name of the Lawgiver of Israel (Moosa). I remembered that he had lately hinted at the possibility of my gaining an entrance into the Tomb of David, and I obeyed the summons, and was soon convinced by his mysterious manner that my pleasing anticipations were not unfounded. The most profound secrecy was enjoined, and he proceeded to disclose the nature of his errand. In short, I was informed that his amiable sister was ready for an adventure; and, being in the same mood, we were not long in reaching his home, where we found her busily engaged in selecting clothes for my disguise. A maid was summoned, at whose mercy I was placed, and she proceeded to dress me in a robe and trowsers of the finest silk of Damascus, a girdle of cashmere and tunic of blue, embroidered in silver flowers. My hands were dyed with henna, without which my disguise would have been incomplete. My face too, was pretty deeply tawny by a residence of several years under a burning Syrian sun, which was quite an addition to my Turkish appearance. The white sheet, veil, and slippers, came in due order; and having secreted my pencil and sketch-book, we sallied forth accompanied by Turfendah's favorite slave. The tomb of David is covered by an irregular pile of buildings, and also by a dome and minaret of a mosque. In the interior are some of the most grotesque architectural embellishments imaginable on the capitals of its ancient pillars, the remains of the times of the Crusaders. Just think—the frightful owl occupying a place with the classic acanthus and the mystic lotus! We passed through several halls and corridors, evidently of the Quixotic era of the Crusader's domination, before reaching the consecrated apartment of David, whose entrance is guarded by double iron doors. An old dervish (a Turkish monk) was prostrate before the door on the stone floor. Not being privileged, as ourselves, to enter the sacred precinct, he was content with gazing at the tomb through the iron bars; for it is a rare privilege that even a Musselman ecclesiastic can gain admittance,—my companion and her family enjoying this privilege only on account of near relationship to the curator [custodian] of the tomb. Our attendant was sent for the key, which he had no difficulty in procuring, on the plea that her mistress wished to pray on the 'holy spot.' But what was my consternation on seeing another

slave return with her! I confess that I trembled, and I was thinking I had better leave my awkward slippers behind in case of retreat, as they would impede my retrogress, and thereby cause me to lose my head. But, after peering under my veil, and asking who I was, she seemed satisfied with the careless reply of Turfendah, that I was a friend of her's from Stamboul [Constantinople]. To our great relief the slave now left us, and, having dismissed the dervish, the doors were closed, and doubly locked.

"The room is small in dimensions, but very gorgeously furnished by the Sultan, I am told, who renews the tapestry every year. The tomb is an immense sarcophagus of stone, covered with greenish tapestry, embroidered with gold. To this a piece of black velvet is attached, with inscriptions thereon from the Koran. A satin canopy of red, green, blue, and yellow stripes hangs over the tomb, and tapestry of velvet, richly embroidered in silver, covers a door in one end of the room, leading to a cave immediately underneath. Silver candlesticks and golden vessels containing rose-water, stand in different parts of the room, and a lamp hangs in the window, which is kept constantly burning, and whose wick, although saturated with oil,—and I dare say, most nauseous dose,—which my companion eagerly swallowed, muttering a prayer in Arabic, with the usual attitudes of deep humility. After prostrating herself many times she raised the covering of the tomb, and rapturously kissed it. The ceiling is vaulted, the walls covered with blue porcelain in floral figures, while the floor is of beautiful and highly polished marbles of various colors. Having stayed here an hour or more, and completed my sketch, [which is published, in colors, in 'the City of the Great King'], we left, in high glee, at the success of this dangerous adventure; but much greater was my rejoicing when I found myself at home, once more, out of danger, and out of my awkward costume."—*Hadji in Syria*, pp. 178-183.

Dr. Barelay furthermore remarks:—"No small portion of the interest attaching to the Tomb of David is due to the treasure supposed to be buried somewhere below. Josephus informs us (Antiq. vii., xv., 3,) that "David was buried by his son Solomon in Jerusalem, with great magnificence, and with all the funeral pomp with which kings used to be buried; moreover he had great and immense wealth buried with him, the vastness of which may be easily conjectured by what I shall now say; for a thousand years afterwards, John Hyrcanus, the high priest, when Jerusalem was besieged by Antiochus, that was called the Pious, son of Demetrius, and was desirous of giving him money to raise the siege and draw off his army; and having no other method of compassing the money, opened one room of David's Sepulcher, and took out three thousand talents, and gave part of that sum to Antiochus, and by this means caused him to raise the siege. Nay, after him, and that many years, Herod, the king, opened another room, and took away a great deal of money; and yet neither of them came at the coffins of the kings (David and Solomon) themselves; for their bodies were buried under the earth so artfully that they did not appear to those that entered in their monuments."—pp. 208-213.

Josephus, in his "Antiquities of the Jews," relates also that the Jews, in the sieges of Jerusalem by both Nebuchadnezzar and Titus, dismantled the upper structure of David's Sepulcher, and covered it over with the rubbish so that the Gentiles would not be able to find or identify it, and have thus preserved it from molestation and desecration. The present pile, or superstructure of buildings, were, most probably, erected by the Saracens, prior to the times of the Crusades; who, when they (the Crusaders,) captured the city, in A. D. 1099, put their heraldic signs therein, the owl, etc. After the Crusaders were expelled by Saladin, the most famous of the Moslem Sultans, he placed it in the custody and surrounded it with the *clite* of their ruling nobility, to guard it from the Christian and the Jew.

Thus we see, through the superstitious guardianship of the Saracen and the Turk,—the Arab by his origin and lineage from Abraham, and the Turk by his veneration of King David, as the greatest Sultan of the Israelitish Scriptures, have combined, the former to hold in jealous custody the resting-place of the patriarchs, Abraham, Isaac

and Jacob at Hebron; while the latter holds in highest veneration the locality of Sultan Da-ud's (King David's) Sepulchre, at Jerusalem. In the providence of Jehovah, the Lord God of Israel, has kept their identity and resting-places *intact*, for his special and own good purposes. As the Apostle Peter said, in his day, more than eighteen centuries ago, David's 'sephulchre is with us unto this day,' so it can still be said, 'David's Sepulchre' is there, on Mount Zion, where he had lived, and reigned over *all* Israel, for just as many (*thirty-three*) years as his lineal descendant and great son Jesus, had sojourned as a pilgrim in the land of Israel. David sleeps there still; but his son, our precious Savior and Redeemer unto life eternal, "did not see corruption," as David has, but arose and has been glorified, as *the only-begotten son of God*, "the FIRST-BORN from the dead." And David, although "being dead, yet speaketh."

And we, an humble pilgrim to the City of David, which he, being a prophet, testified that that same Mount Zion, which is beautiful for situation, SHALL become the joy of the whole earth, the city of the Great King,—we, recalling our solemn impressions in the survey of that hour, when the privilege was allowed us to see with our eyes, and within touching distance of the building which covers his tomb, standing on his loved Mt. Zion, which the Lord God of Israel has chosen and DESIRED for his habitation when *his* tabernacle is with men, we realized, in such fulness of apprehension and truthfulness, that here *only* will Jesus, the Son of David, have given to him the diadem, the crown, and the Key of David, to reign on his throne. The conviction there gathered, has since grown into clearer and holier and more adorable knowledge of the wisdom of the God and Father of our Lord Jesus Christ, that he hath *only* exalted "THIS man," as Peter told his brethren on the day of Pentecost, far above every other name, "both in heaven and on earth," because he had been *the one* perfectly obedient unto the Father's will. The futile vagaries of the self-exaltative Christs and Elijahs of our day are a fallacious farce, and blasphemous assumptions, which are so at variance with the history of the man of sorrows and acquainted with grief; whom they would fain ignore into a myth or a vapor, and displace out of the Mt. Zion of God the Lord. No right-minded Christian can or will follow after such charlatans of the TRUE.

### Only Two Classes.

S. E. BRINKERHOFF.

IN this world, in its present state, among mankind there are a great many classes of individuals. There are the rich and the poor, the educated and the uneducated. There are those upon whom God and nature have bestowed many excellent gifts and qualities; they have talent, culture, education, and are high in social standing, and their society is loved and sought. Then there are those whose talents are so small, their education so limited, their purse so empty, that they seem like the tender violet, made to be trodden under the feet of richer men and greater minds than their own. But how solemn and yet cheering the thought that in the mind of the great Creator of the universe there are only two classes! God seeth not as man seeth; he smiles not upon us because we are rich; he loves us not because we are talented, and he looks not with approbation upon us because we are educated. God loves us because we are the creatures of his care, and smiles with approbation upon us if we love him and strive daily to do his righteous will.

In the eyes of Jehovah there are just two classes, and they are, those who believe in the Lord Jesus Christ, and are striving by grace divine to do the will of their Father in heaven; and those who are rejecting the offers of salvation and are following their own ways. Of the one class it is said, "There is therefore now no condemnation to them who are in Christ Jesus,

who walk not after the flesh, but after the Spirit;" and "being justified by faith we have peace with God through our Lord Jesus Christ." Of this class it is also said they are the sons of God; see 1 John 3: 2. Of the other class it is said, "He that believeth not the Son shall not see life, but the wrath of God abideth on him." And again: "Ye are of your father the Devil, and the works of your father ye will do." Thus God distinguisheth between these two classes. They may mingle together here in all the ranks of society; in the social circle, in the every day business of life, yea, and in church fellowship, and we may not be able to tell that they are two classes—that upon one is resting the peace of God and upon the other his wrath—that one is justified by faith in Christ the Lord, and another is under the condemnation of a violated law. But he who searcheth the hearts and trieth the reins of the children of men knoweth well to just which class each one belongs.

Reader, to which of these two classes do you belong? You may have wealth, honor, talent, education, and the love and respect of your fellow men; but if you have not an abiding hope in God through the atoning blood of Christ, all these will give you little comfort in the last great day. And again, you may be one of the poor of this world, an outcast of society, without home or friends; yet if you are one of God's little ones, if you have believed on the name of his only begotten Son, and are resting upon Christ alone for peace, pardon, and salvation from sin and sorrow, in the end (or at the end of this dispensation) you will be one of that class who shall shine forth as the sun in the kingdom of God, and be an inheritor of the kingdom that shall soon be established under the whole heaven. If you are a son or a daughter of "the Lord God Almighty" happy are you though you have not where to lay your head.

Let us for a moment look at these two classes at the end of this age. Of the one Jesus says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." And John, the beloved apostle, says of this class: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Oh how it rejoices the heart of the child of God to contemplate this blessed time when he shall see the face of his dear Redeemer and bask in the sunlight of his glory! If we belong to this class when the Son of man cometh with his holy angels, and in the glory of his Father, then shall we receive a crown of righteousness and an inheritance that will not pass away; and we shall meet the noble army of apostles, prophets, and patriarchs, with all the ransomed sons and daughters of Adam, and with them join in singing redemption's song. This is the class that shall inherit the earth and delight themselves with the abundance of peace under the glorious reign of Prince Immanuel.

But of the other class the Savior says: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." This class have no hope in the future; they are without hope of future happiness; the wrath of God is abiding on them, and at the end of this age they shall go away into everlasting fire. Paul says they "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power;" and John the revelator says, "And whosoever was not found written in the book of life was cast into the lake of fire." This, dear reader, is the

final end of the wicked—those who obey not the gospel of our Lord Jesus Christ. They shall be cast into the lake of fire, "which is the second death," from which there is no resurrection, no hope. In this "lake of fire" they are punished with "everlasting destruction;" they die and be "as though they had not been."

But two classes in God's great book of accounts—the righteous and the wicked. Solemn thought! As Jesus said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." No half way ground, no middle class; we must be all Christ's, time, talent, life, every thing his, or we are none of his, and will not be owned of him in that great day, when he comes to take vengeance on his enemies and to be glorified in his saints. May we consider well our ways, believe on the Lord Jesus Christ, strive daily and hourly to do his holy will, that we may be of that class of whom it is said, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes."

Let us be up and doing,  
Our Jesus' blessed will,  
That when he comes in glory,  
Our hearts with joy will fill,  
That we may rise triumphant  
To meet him in the air,  
And reign with him in glory,  
On Eden's plains so fair.

#### "Not Every One."

H. R. PERINE.

WHEN taking a view of the Christian world in its professed godliness, as we are all drawing so fearfully near the great day of wrath, how forcibly these words of our blessed Savior come to mind, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." From these words we may learn something of that fearful time of separation, soon to take place, severing the wicked from among the just. Almost hourly we may witness some new demonstration of the fact that earth's only King and Potentate will soon be here to take his seat upon the throne of his glory. For "when the Lord shall build up Zion, he shall appear in his glory." Ps. 102: 16. We notice the costly buildings erected for public worship, and, wondering ask if their zeal in procuring such a costly array of finery in their churches, such great expenditures in dress and church equipments, will secure for them an inheritance in the coming kingdom of our Lord and Savior. The evidence is very plain and conclusive that they love this present world, and hear with sadness the tidings that Christ is soon coming to earth again. They sleep on in peace and fancied security, while heaven and earth give signs of the "coming and kingdom of our Lord Jesus Christ."

There are undoubtedly thousands to-day who, while they profess to love their Lord, do not "love his appearing." From the language of our Savior we may learn that he who will gain an inheritance in the kingdom is "he who doeth the will of our Father which is in heaven." Is it the Father's will that we should observe the ancient heathen festival day as a day of rest in preference to his holy Sabbath, his rest day, when he has said in language that can never be misunderstood, "Remember the Sabbath day, to keep it holy," and tells us that this is the seventh day? Is it the will of our heavenly Father that his people should teach that the kingdom of God, the home of immortalized saints, is to be far beyond the skies, when God has said, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting king-

dom, and all dominions shall serve and obey him?" Dan. 7: 29. God has told us by his prophet of old that "the righteous shall inherit the land, and dwell therein forever." Ps. 37: 29. He has told us by his Son, that the meek shall inherit the earth. Are those doing the will of their heavenly Father who teach that the righteous will receive their reward at death, and then enter into the joys of the world to come, when Jesus has told them, "Ye shall be recompensed at the resurrection of the just?" Luke 14: 14.

All teaching and doctrine contrary to God's word are of evil, and those who teach them will certainly be numbered among those who will prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? We might also turn our eyes to our own ranks, our own church, and ask, Are we doing the will of our heavenly Father, by teaching that no one will, or can know even the year in which the Messiah will come? Who is it that will not understand? "None of the wicked shall understand." Who will understand? "The wise shall understand." Daniel asks, "What shall be the end of these things?" and is told by the angel that "the wise shall understand." Shall we be numbered among the disputants of this truth? Are we at liberty to ignore the prophetic measurements? Should they be set aside as totally unworthy of the attention of people who are trying to grow in grace and in a knowledge of that truth which will make us wise unto salvation? If these great time measurements of the 12th of Daniel are not to be correctly understood by the people of God in the "time of the end," what is the inevitable conclusion? that so much of God's truth is meaningless and worthless, and not calculated to instruct the waiting people of God? As for me, I will search the Scriptures of truth to ascertain the time in which "he who is our life shall appear," believing that by so doing I will do the will of my Father in heaven.

In these last and perilous times when we are looking for the speedy return of that nobleman who has gone into a far country to receive for himself a kingdom and to return, we are very likely to ask ourselves the question, "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?" We will let the Psalmist answer his own question: "He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor: in whose eyes a vile person is contemned; but he that honoreth them that fear the Lord; he that sweareth to his own hurt, and changeth not; he that putteth not out his money to usury nor taketh reward against the innocent; he that doeth these things shall never be moved." Ps. 15. We would implore our brethren to arouse themselves and prepare to meet the Bridegroom. There is no time to be lost! Begin the work of preparation now, lest coming suddenly he find you sleeping. He will soon, very soon, "come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27.

The efforts which are now being made to arouse a sleeping church to the necessity of an immediate preparation to meet our coming Lord, lead me to believe that we are now living in the time when this parable of our Savior is being fulfilled, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled." The evidences around us, dear brethren, are conclusive that the Spirit of God is now doing its last work. The tares are fast ripening for the great harvest. The time

of our redemption is almost at hand, the being actually upon us when we are commanded by the Chief Shepherd to look for that ever blessed hope of our sinfulness. The blessed hope of our sinfulness is well calculated to occupy our thoughts continually. He who has taken heed to signs of the times in reference to the soon coming of our Life-giver, and weighed every thing carefully, will truly not be lacking with that the Deliverer will soon come to these last days from falling into temptation save us in the kingdom of glory.

#### Jesus and the Restitution.

ALMON HALL.

THE name of Jesus precious is,—  
To save our lives he laid down his;  
He bare our sins upon the tree,—  
Was crucified on Calvary.

An offering Jesus once was slain,  
But rose from death and lives again;  
This offering now may mortals plead,  
And by his blood from sin be freed.

An advocate exalted high,  
Is Jesus Christ, above the sky;  
And saints and angels join to greet,  
The Son on his exalted seat.

A great high priest is Jesus now;  
His blood atones for those that bow  
Submissively; who take his yoke,  
And heed the words which he hath spoke.

This Jesus will ere long return,  
His watchmen now sure signs discern  
Of his approach in glory bright,  
Enrobed in majesty and might.

He'll come a king of royal birth,  
To take possession of the earth;—  
To recompense each friend and foe,  
And Satan's kingdom overthrow.

Yes, he will come with power and might,  
To make things new and set things right,  
To renovate and to restore,  
As holy prophets told of yore.

The dead will rise at his command,  
All nations then before him stand;  
One grand division he will make,  
The good from bad he'll separate.

Approvingly he'll say, Well done,  
To every good and faithful one;  
But all the bad will he condemn,—  
Depart, ye cursed, say to them.

God's people will be caught away,  
A little moment for to stay,  
While the avenging day doth last,  
Till the indignation shall be past.

With flaming fire he shall bestow  
Dire vengeance on each guilty foe,  
His enemies will all be slain,  
And death and sorrow no more re-

The earth will melt with fervent heat,  
Its renovation be complete;—  
The restitution then will come,  
Jehovah's will on earth be done.

Unto the saints the earth is given,  
The whole dominion under heav'n  
Then they the purchased field possess,  
The promised land of righteousness.

No serpent will thenceforth beguile,  
Nor wickedness the earth defile,  
But purity and love and peace,  
And righteousness shall never cease.

Creation will from sin be free,  
And thus remain eternally;  
And all on earth, and all above,  
And all beneath, will dwell in love.

All creatures will in God rejoice,  
And sound his praise with cheerful voice,  
O'er all the earth—a wide domain,  
King Jesus will forever reign.

O let us each from day to day,  
The words of Jesus Christ obey,  
And ever strive by faith and prayer,  
That in his glory we may share.

Then in his kingdom saved from sin,  
We'll shout for joy and join to  
Worthy the Lamb for sinners slain,  
To be exalted and to reign.

Transit, Minn.

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however, are conclusive that the Spirit of  
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being reaped for the great harvest. The time

of our redemption is almost at hand, the time  
of being actually upon us when we are commanded  
by the Chief Shepherd to look for that event in  
the near future. The blessed hope of a speedy  
redemption from the bondage of our sinful na-  
ture is well calculated to occupy our thoughts  
continually. He who has taken heed to the  
signs of the times in reference to the soon com-  
ing of our Life-giver, and weighed every evi-  
dence carefully, will truly not be lacking in  
faith that the Deliverer will soon come to Zion.  
Oh, Father of mercies, keep thy children in  
these last days from falling into temptation, and  
save us in the kingdom of glory.  
Dexter, Mo.

### Jesus and the Restitution.

ALMON HALL.

THE name of Jesus precious is,—  
To save our lives he laid down his;  
He bare our sins upon the tree,—  
Was crucified on Calvary.  
An offering Jesus once was slain,  
But rose from death and lives again;  
This offering now may mortals plead,  
And by his blood from sin be freed.  
An advocate exalted high,  
Is Jesus Christ, above the sky;  
And saints and angels join to greet,  
The Son on his exalted seat.  
A great high priest is Jesus now;  
His blood atones for those that bow  
Submissively; who take his yoke,  
And heed the words which he hath spoke.  
This Jesus will ere long return,  
His watchmen now sure signs discern,  
Of his approach in glory bright,  
Enrobed in majesty and might.  
He'll come a king of royal birth,  
To take possession of the earth;—  
To recompense each friend and foe,  
And Satan's kingdom overthrow.  
Yes, he will come with power and might,  
To make things new and set things right;  
To renovate and to restore,  
As holy prophets told of yore.  
The dead will rise at his command,  
All nations then before him stand;  
One grand division he will make,  
The good from bad he'll separate.  
Approvingly he'll say, Well done,  
To every good and faithful one;  
But all the bad will he condemn,—  
Depart, ye cursed, say to them.  
God's people will be caught away,  
A little moment for to stay,  
While the avenging day doth last,  
Till the indignation shall be past.  
With flaming fire he shall bestow,  
Dire vengeance on each guilty foe;  
His enemies will all be slain,  
And death and sorrow no more reign.  
The earth will melt with fervent heat,  
Its renovation be complete;—  
The restitution then will come,—  
Jehovah's will on earth be done.  
Unto the saints the earth is given,—  
The whole dominion under heaven—  
Then they the purchased field possess—  
The promised land of righteousness.  
No serpent will thenceforth beguile,  
Nor wickedness the earth defile;  
But purity and love and peace,  
And righteousness shall never cease.  
Creation will from sin be free,  
And thus remain eternally;  
And all on earth, and all above,  
And all beneath, will dwell in love.  
All creatures will in God rejoice,  
And sound his praise with cheerful voice;  
O'er all the earth—a wide domain,—  
King Jesus will forever reign.  
O let us each from day to day,  
The words of Jesus Christ obey;  
And ever strive by faith and prayer,  
That in his glory we may share.  
Then in his kingdom saved from sin,  
We'll shout for joy and join to sing,  
Worthy the Lamb for sinners slain,  
To be exalted and to reign.  
Transit, Minn.

### Report From Missouri.

In company with Bro. A. C. Leard we started  
Jan. 21st for Sullivan Co., Mo., and arrived there  
the 23rd. We were kindly received at the home  
of Bro. Gilbert Rogers. On our arrival runners  
were sent out notifying the people that there  
would be an Advent meeting that evening at  
the District School-house, and continue from  
night to night during the week. With a few  
hours notice we had a good audience. Spoke on  
the Second Advent of Christ. The next day  
(Sunday) the house was occupied by the Metho-  
dist order. We attended the meeting and list-  
ened to the minister warning the little flock of  
the danger of being separated. The words 'im-  
postors and wolf' were of frequent occurrence  
in his remarks. The meeting was opened by  
singing a hymn of which the following is a  
part:

"Thy little flock in safety keep,  
For Oh! the wolf is nigh."

We assisted in singing, making our own ap-  
plication of who the wolf really was. At the  
close of the meeting we announced our appoint-  
ments and continued until Wednesday evening.  
When this same minister occupied the stand, and  
labored hard to establish the immortality of the  
soul. At the close of the meeting the audience  
was notified that the sermon would be reviewed  
the next evening, which was done, after which  
we continued unmolested. We continued our  
meetings until Feb. 7th, having delivered in all  
16 sermons. Quite an interest was manifested  
during the meeting. The severe cold weather  
and sickness which prevailed greatly, detract-  
ed considerably from the interest; yet notwith-  
standing we closed with a good interest.

Nine individuals took a public stand in favor  
of the truth, covenanting to keep all of God's  
commandments. Bro. and Sister Rogers were  
deprived, on account of sickness, of being with  
us at the close of the meeting; yet they came  
to the conclusion of the wise man, "Fear God  
and keep his commandments, for this is the  
whole duty of man." May the Lord bless them!

On the 8th of Feb. we commenced meeting  
at the Hallaburton School-house, three miles  
north of the first place. Here we were made  
welcome at the home of Bro. and Sister Brown,  
who have been living out the Sabbath truth,  
and have let their light shine in such a manner  
as to cause many to be anxious to hear more of  
this new doctrine. We continued the meeting  
one week, and had the glorious privilege of wit-  
nessing fifteen persons covenanting to keep all  
of God's commandments, the Sabbath included.  
The interest to hear was great. During the lat-  
ter part of the meeting, the house was crowded  
to its utmost, some being unable to get on the  
inside, and others went home. We have never  
seen people receive the truth more readily; they  
seemed to receive it as a thirsty soul would re-  
ceive cold water.

We think the truth has brought out a good,  
substantial, and reliable class of people in this  
vicinity, and with the blessing of God we hope  
to see an excellent church here. The distance  
they are apart will enable them to meet togeth-  
er on the Sabbath for worship. We received  
urgent calls from other places, but as we were  
absent from our families already longer than  
was intended, and as duty called us home, we  
closed the meeting, bid farewell, promising to  
visit them soon, which we purpose doing some-  
time in March. We arrived home Feb. 19th,  
finding our families enjoying good health. We  
feel greatly encouraged in working for our heav-  
enly Master, and feel willing to enter the field  
as the way may open. We realize more fully  
than ever the shortness of time that we as a

people are giving the last warning to the world.  
Oh may we labor in earnest, realizing that

"Tis sweet to work for Jesus,  
There's resting by and by."

W. C. LONG.

Winstonville, Mo.

### The Spirits in Prison.

"THE inhabitants of the antediluvian world,  
who, having been disobedient, and convicted of  
the most flagrant transgressions against God,  
were sentenced by his law, to destruction. But  
their punishment was delayed, to see if they  
would repent; and the long suffering of God  
waited one hundred and twenty years, which  
was granted to them for this purpose, during  
which-time, as criminals, tried and convicted,  
they were represented as being in prison, de-  
tained under the arrest of divine justice, which  
waited, either for their repentance or the expi-  
ration of their respite, the punishment pro-  
nounced might be inflicted. This I have long  
believed to be the sense of this difficult pass-  
age."—Dr. Adam Clark's Note on 1 Pet. 3: 19.

Again, says Dr. Clark: "The Greek word  
translated *spirits*, is supposed to render this  
view of the subject improbable, because this  
must mean *disembodied spirits*; but this certain-  
ly does not follow, for *the spirits of just men  
made perfect*, Heb. 12: 23, certainly means  
*righteous men*, and *men still in the church mili-  
tant*; and *the Father of spirits*, Heb. 12: 9 means  
*men still in the body*; and *the God of the spirits  
of all flesh*, Num. 16: 22. 27: 16, means *men not  
in a disembodied state*."

### Letter Department.

#### From Sister Hinton.

DEAR BRO. BRINKERHOFF: I have had the  
privilege of reading the ADVOCATE, although I  
have not taken it myself; but I cannot have  
that privilege now, and I am lonesome without  
it, as we do not often have any preaching here.  
I am still striving in my weak way to gain a  
home in God's kingdom. I have many trials  
and many things to overcome, but I mean by  
the assisting grace of God to be an overcomer,  
for I know that none but the overcomer will  
have a right to the tree of life which is in the  
midst of the Paradise of God. Please send the  
paper and I will send the money for it soon.  
Your unworthy sister,  
MARY A. HINTON.  
Salem, Mich.

#### From Bro. Hinton.

DEAR BRO. BRINKERHOFF: I now for the  
first time write a few lines to you, now that I  
have an interest in the coming of our Lord and  
Savior. I am trying in my weak way to keep  
all the commandments of God, and I am fully  
determined by the assisting grace of God to be  
an overcomer. Pray for me, brethren, that I  
may be able to stand and at last meet you all in  
God's everlasting kingdom on the earth made  
new, when Jesus comes to call his children all  
home and crown them heirs of eternal life.  
Your brother in the Lord,  
MICHAEL HINTON.  
Salem, Mich.

#### From Bro. Hinton.

DEAR BROTHERS AND SISTERS: I for the first  
time write a few lines through the ADVOCATE.  
It has been three years since I started in the  
service of the Lord, and do not feel like getting  
tired. I some times get out of the way, but my  
prayer is to God that I may overcome all my  
sins and at last have an abundant entrance into  
God's everlasting kingdom. Your brother,  
JAMES A. HINTON.

**The Advent and Sabbath Advocate.**

MARION, IOWA, THIRD-DAY, MAR. 2, 1875.

The editor of the ADVOCATE 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 only for editorials, selections, and comments.

READ carefully the article on the Last Seven Plagues and correlative prophecy; it is full of interest.

AN appointment for Conference meeting in Casco, Mich. in the Stellar neighborhood, on Feb. 26th, was not received until after the issue of Feb. 16th was printed. The snow storms for some time previously had blockaded the railroads and delayed the mails. The appointment was not received until nine days after it was sent us by Bro. Case.

**Questions and Answers.**

BRO. BRINKERHOFF: As much has been said of late in the papers about the 'Lord's Day' of Rev. 1: 10, I wish to inquire if 'Lord's day' is a proper translation of the original. Some time since a correspondent in the *Sabbath Recorder* told its readers that if properly translated it would read 'Lordly day.' If you have the means of knowing, please inform me through the ADVOCATE which is the correct rendering of the original. If it should be 'lordly day' it cannot have reference to any particular day of the week, but would refer, I suppose, to the whole time that John was a prisoner on the Isle of Patmos for preaching the word of God and testifying for Jesus Christ.

Respectfully yours, ALMON HALL.  
*Transit, Minn.*

REPLY. Having referred the above to Bro. I. N. Kramer he presents us the following answer to Bro. Hall's inquiry:

*Kuriakos*, according to the lexicons, signifies "concerning or belonging to a lord or master, particularly as belonging to the Lord." It occurs but twice in the New Testament, once in Rev. 1: 10, in the feminine gender agreeing with *hemera*, a feminine noun, signifying 'day,' and once in 1 Cor. 11: 20, in the neuter gender agreeing with *dipton*. It is also used in the neuter form, with the article 'the' prefixed, to denote the Lord's house, in which case 'house' is understood, being partially implied by the prefixed neuter article.

If there be any reason why *kuriakos* should be translated 'lordly,' then the same reason would hold good in any other like situation. Thus if it be lordly day in Rev. it might with equal propriety be a lordly supper in 1 Cor., or a lordly house in the other use of it, thereby destroying its definite character. Thus if we speak of a lordly house, it is not definite, there are many lordly houses; or if we speak of a lordly supper, there are many great, grand, or lordly suppers and festivals; or if we speak of a lordly day, there are many great, memorable, or lordly days spoken of.

We do not see that Rev. 1: 10 need produce any difficulty in the Sabbath question. If it was the Lord's day then it was the day belonging to the Lord, and any child who reads the Bible can tell what day the Lord calls his own. If Bible be allowed to interpret Bible, the matter is plain. But if we call on the "fathers" to interpret it who is to interpret the fathers? If fathers interpret fathers they generally balance accounts and leave things as they found them.

J. N. K.

**A Proposition.**

BRO. E. B. TUCKER, of Millbrook, Mich., proposes to "be one of twenty to add \$100 to the fund and 100 names to the list of the ADVOCATE, within three months; that is, I will send \$5 and ob-

tain 5 paying subscribers beside, if enough will join with me to make the one hundred."

We commend Bro. Tucker's proposition to the consideration of the brethren. It would be a great help to the cause, and give the ADVOCATE 100 more readers. Are there others to respond? We want the brethren everywhere to feel that the interests of the paper are theirs. We know that in some places the brethren have done all they could, and showed their interest in the cause by their contributions. Some have donated individually, some by the price of a day's work, and some have pledged the same, all helping the cause to live; yet it needs a better standing and a wider influence. At present receipts are small. Shall Bro. Tucker's proposition be responded to?

SISTER Jane L. Madill, of Newmarket, Ontario, Canada, sends two dollars for the suffering in Kansas, to be forwarded to A. M. Brinkerhoff, and asks "how many of our Advent believers there are in Kansas, and if we know of any of them likely to suffer hunger. It is not right to let the righteous beg, but we are to let our requests be known."

There are a good many Advent believers in Kansas and Southern Nebraska, we cannot tell the number, most of them suffering more or less privation, and as the weather has been severely cold there as well as here, some have suffered with the cold also. A. M. Brinkerhoff made a statement of the general situation, and relief is needed by them to prevent suffering from actual hunger. The ADVOCATE is sent to ten families among the destitute there.

Besides the \$2 from Sr. Madill we have also received for A. M. Brinkerhoff and forwarded to him \$2 from Elisabeth Russell, \$1 from Abbie R. Martin, and \$1 from James Cronk, all of Marion. Contributions from others here have been previously sent to different ones in Kansas and Nebraska. "The liberal soul shall be made fat," Prov. 11: 25, and the Psalmist said: "Blessed is he that considereth the poor."

**The Three Memorials.**

I.—The Lord's Supper commemorates the death of Christ: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11: 26.

II.—Baptism symbolizes the resurrection of Christ from the tomb. The Baptism of the believer is his testimony to the fact that Jesus was buried, and that he rose from the dead: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." Rom. 6: 3-5. "Else what shall they do who are baptized for [the resurrection of] the dead." 1 Cor. 15: 29; Col. 2: 12; and Pet. 3: 20, 21.

III.—The Sabbath is the memorial of the creation of the heaven and the earth; and as such, is the enduring witness of God's appointing, against idolatry and atheism: "For in six days the Lord made heaven and earth, and sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.—*The Sabbath Memorial.*

**Where is Paradise?**

It will be located on the renewed earth. Some say that Abraham's bosom is Paradise, but such a position is absurd. In Luke 23: 43 we read: "And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in Paradise." In 2 Cor. 12: 4, we read of a man in vision caught up into Paradise. In Rev. 2: 7, we read: "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." In Rev. 22: 2, we read: "In the midst of the street of it and on either side of the river was there the tree of life."

Garden Grove, Iowa. JOHN SCARCE.

**Please Stop My---Paper?**

"TIMES are hard, money is scarce, business is dull, retrenchment is a duty—Please stop my---Whiskey? "O, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my---" tobacco, cigars, and snuff? "No, no, not these; but I must retrench somewhere; please stop my, my---" ribbons, jewels, ornaments and trinkets? "Not at all; pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction—please stop my---" tea, coffee, and needless and unhealthy luxuries? No, no, no; not those, I cannot think of such a sacrifice; I must think of something else. Ah! I have it now. My paper, costs \$1.50 per year;—I must save that. Please stop my paper! That will carry me through the panic easily. I believe in retrenchment and economy, especially in brains."—*Selected from the Christian with change of application, by J. M.*

**Appointments.**

**Quarterly Conference.**

THE Third Quarterly Conference in the Second District of Mo. will be held at the Andrew's School-house, five miles west of Grant City, Worth Co., commencing Friday night, April 9th, and will continue over the Sabbath and First-day. Dear brethren and sisters, a great work is being done within the limits of this Conference District; but it is the Lord's doings and is marvelous in our eyes. Come all in the name of the Lord. Come filled with the Spirit, prepared to work for the cause. Come praying that our labor may be crowned with success, and God be glorified. Business meeting will be held on Sunday.

H. R. PERINE, Secretary.  
Denver, Mo., Feb. 11th, 1875.

THE 3rd Quarterly Conference for the 1st District will be held at Altavista, Daviess Co., Mo., commencing March 19th, 1875, and continue over Sunday. We extend a cordial invitation to brethren in the other Districts. Come and let us have a good time praising the Lord.

W. C. LONG, Sec'y.

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P E Armstrong \$1 10-15. Wm H Cronk \$1 10-8  
H S Case 50cts 10-1. Almon Hall 55cts 9-18. E A Poole \$2 10-8. Joshua Sanders \$1.50 10-1. Welcome Burdick \$1.50 10-1. A S Price 10cts, postage, Gilbert Rogers \$1.10 10-24. James H Rogers \$1.10 10-24. James Cronk \$1.40 9-24. H E Carver \$1 10-17. Mrs Elisabeth Daniels \$1.50 10-19. Mrs B A B Lynn 10 cts.

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**Advent**

"THY W"

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THE ADVOCATE is devoted to the  
tion of the doctrines of The Second  
Christ, The Signs of the Times, The  
kind to observe the Bible Sabbath  
day of the week,) together with the  
mandments of God, The Nature of  
conscious state in Death, The End of  
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Redeemed and the Kingdom of God  
ment and Redemption by Jesus  
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ble subjects.

**Bright World of Love**

A. L. I. WILLIAMS.

LIKE the lily we'll bloom in that  
love;  
On the banks of fair Jordan by its  
rove.  
Very sweetly we'll sing when the an  
In the land of the pure where the  
greet.

CHORUS.

Ermore we shall wander on that  
Among all its flowers their beauty a  
For nothing will wither or ever dec  
Death never can enter, that land to  
There the sweetest of music will  
the air,  
All nature its glory will ever declar  
Just think of the sainted all robed i  
Rejoicing together in that world of

Oh the joy of that country no tongu  
There purest of nature and sweetes  
Ineffable beauty will shine bright a  
No mortal its glory could ever decla

So let us be patient and wait on the  
On the evergreen mountain we'll ga  
No one but the purest will ever be t  
Its beauty to see or its glory to shar  
Denver, Mo.

**The Last Seven Plagues**

SAMUEL DAVISON.

"And I saw another sign in hea  
marvelous; seven angels having s  
which are the last, because in th  
the wrath of God."—Rev. 15: 1.

(Continued.)  
HISTORY illustrates the fulfillme  
six trumpets; I suppose the sam  
interpretation will apply to the ful  
seven vials full of the wrath of Go  
we may proceed to inquire if the v  
poured out. The first is poured up  
the second upon the sea; the thir  
ers and fountains of waters; the f  
sun; the fifth upon the seat of  
sixth upon the Euphrates; the se  
plagues of the trumpets fell upon t  
of the Empire, and on the holy Ca  
called of men; and from those  
god it has never recovered; all o  
led to the Turks. The Western I