Please Stop My---Paper?

MES are hard, money is scarce, business is etrenchment is a duty—Please stop my is ey? "O, no; times are not hard enough it yet. But there is something else that ne a large amount of money every year I wish to save. Please stop my_" year, ars, and snuff? "No, no, not these; but retrench somewhere; please stop my, ribbons, jewels, ornaments and trinkels, ribbons, Jemon, it all; pride must be fostered, if times are hard; but I believe I can see a way to nard; but another direction please y-" tea, coffee, and needless and un. y luxuries? No, no, no; not those, I can. nk of such a sacrifice; I must think of ing else. Ah! I have it now. My paper, 50 per year; -I must save that. Please y paper! That will carry me through ic easily. I believe in retrenchment, and y, especially in brains."—Selected from istian with change of application, by J. M.

Appointments.

Quarterly Conference.

Third Quarterly Conference in the Sec. strict of Mo. will be held at the Andrew's house, five miles west of Grant City. Co., commencing Friday night, April d will continue over the Sabbath and ly. Dear brethren and sisters, a great being done within the limits of this nce District; but it is the Lord's doings narvelous in our eyes. Come all in the f the Lord. Come filled with the Spirit, ed to work for the cause. Come praying r labor may be crowned with success, d be glorified. Business meeting will be Sunday.

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

fd Quarterly Conference for the 1st Dist. eld at Altavista, Daviess Co., Mo., com-March 19th, 1875, and continue over Sune extend a cordial invitation to brethren her Districts. Come and let us have a e praising the Lord.

W. C. Long, Sec'y.

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Advent and Sabbath Advocate.

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

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Marion, Iowa, Third-day, March 16, 1875.

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THE ADVOCATE is devoted to the promulgation of the doctrines of The Second Advent of Christ, The Signs of the Times, The duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other Commandments of God, The Nature of Man, his Unconscious state in Death, The End of the Wicked, The Earth restored to its original glory and condition 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-Me subjects.

Bright World of Love.

A. L. I. WILLIAMS,

Like the lily we'll bloom in that bright world of

On the banks of fair Jordan by its waters we'll

Very sweetly we'll sing when the angels we meet, In the land of the pure where the Savior we'll greet.

CHORUS. E'ermore we shall wander on that golden shore, Among all its flowers their beauty adore. For nothing will wither or ever decay: Death never can enter, that land to dismay.

There the sweetest of music will float through the air.

All nature its glory will ever declare. Just think of the sainted all robed in pure white, Rejoicing together in that world of light.

Oh the joy of that country no tongue can express! There purest of nature and sweetest of rest! Ineffable beauty will shine bright and clear! No mortal its glory could ever declare!

So let us be patient and wait on the Lord; On the evergreen mountain we'll gain our reward; No one but the purest will ever be there, Its beauty to see or its glory to share. Denver, Mo.

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.

(Continued.)

leadeth into captivity shall go into captivity; he Roman army in the siege of Jerusalem. the sword."-Rev. 13: 10.

to punish and to kill the psuedo Christians of Eu- occasions of public vengeance and popular furies. rope. In their united state they are regarded as To sustain the vast exertions of the revolution-

plagues of the trumpets fell upon the eastern part made part of the old Roman Empire. The French and wonderful," Rev. 15: 1. of the Empire, and on the holy Catholic Church, revolution that commenced in 1788 and culmina-

WHEN THE MENTS THAT IS

with it. but was revived under the papacy as THE sents no calamity so appalling in its results since HOLY ROMAN CATHOLIC CHURCH AND THE HOLY the fall of the Jewish commonwealth under Ves-ROMAN EMPIRE; but it was then said, "He that pasian and his son Titus, who commanded the

that killeth with the sword must be killed with The miseries suffered by the royal family and the nobility of France, as the republican parties In the 13th chapter the rise of this western em- acquired the ruling power, cannot be given in a pire is given under the figure of a beast rising paper like this; they may be summed up, howevout of the sea. The maritime powers of Europe er, in a tabular form, as follows: 1st; the king, the have from the first been the principal supporters queen, the princess royal, and the little children of the papal beast, the Latin Empire. This is the were imprisoned and treated with the utmost inpower which is to be consumed by the first five dignity, and at length publicly executed as if they vials of the wrath of God. In the 14th chapter were the greatest of criminals. 2nd; of the nobilsix angels announced the coming judgments of ity 1278 men of the highest class in the nation God upon this power, and upon all that worship were guilotined by the public executioner. 3rd; it in any of the forms in which it appears. These, of noble women 750 perished in like manner. 4th; I apprehend, have their mission during the prog- of monks and nuns, and other religious persons, ress of the third woe. The first woe was the Sar- 350 perished in like manner. 5th; of priests and acen Mahometans let loose upon the so called holy clergymen of various grades, 1,135 perished. 6th; Catholic Churches, because of their admixture of of common laborers there perished 13,623. 7th; pagan doctrines with the doctrine of the one liv- wives of laborers and artisans, 1,467. In all, the ing and true God. The second woewas the Turkish | guilotine consumed 18,603 persons. Besides these Mahometans, commissioned to destroy the so called public executions the miseries brought on feeble Eastern Catholic Church, or that portion of it and sensitive persons can never be estimated; the which had its seat of power at Constantinople; following cases were reported: Of premature child or in other words, to kill the third part of the birth there died 3,400; in childbirth by excess of men of authority in the Empire, because of their grief, 348; in the war of the Vendee in the south fornications, or, the corrupt union of Church and of France, 15,000 women were killed; of children State, in what was called the Greek church. The in the same war there were killed 22,000; and of Turks destroyed the Greek or Eastern Empire. men in the same war 900,000; victims under Cur-The third woe as I understand it falls upon the rier at Nantees, 32,000; children shot at one time Latin church and state; or upon that beast that because they belonged to royalist or religious fam-John saw rise out of the sea; and involves those lilies, 500; children drowned for the same reason in powers that work in imitation of it in its latter the city of Lyons alone, 1,500; women shot at the end: as the two-horned beast, and the image of same time, 264; women drowned, 500; priests the first beast, which the latter cherishes and sup- shot, 300; priests drowned, 460; persons belonging ports, after nourishing it into life. To present to or in the service of the nobility, 1,400; artisans these woes in their own proper names, I should drowned, 5,300; in all they amounted to 1,022,000; say the first was the Mahometan Saracens, the of these 31,000 belonged to the single city of Lyons. second was the Turkish Mahometans, the third The drowned were taken out in boats, tied up in are the infidel and atheistic republicans of these sacks, or some other thing tied around their necks, last days. By these most of the calamities of the and sunk in the River Rhone; 200,000 were kept modern nations of Europe have come. These are in prison, where many died, and several hundred God's sword: as Israel was the sword of God were daily led out to execution. In this enumeraagainst the Canaanites to destroy them, so the in- tion no account is taken of the massacres at Verfidel republicans of Europe are the swords of God sailles, at the Abby, or at the Carmes, or slain on

the Roman Empire resurrected and continued by ists in carrying out their project for suppressing the Latin nations; and then in prophecy it is the old order of things, and to enforce the views of spoken of as the beast that opened his mouth in this atheistic war against God and his servants, in blasphemy against God to blaspheme his name 1793 a levy of 1,500,000 men was made upon the and his tabernacle and them that dwell in heav- nation. To raise means for these great movements en. Rev. 13: 6. Power was given him over all they confiscated half the landed property of the kindreds, and tongues, and nations, and he was kingdom; the sales of these properties produced HISTORY illustrates the fulfillment of the first to continue forty and two months, but in the end the sum of £700,000,000; cr in our money, \$3,750,six trumpets; I suppose the same principle of is to be killed with the sword. I suppose the sev- 000,000. Besides this they issued paper money, interpretation will apply to the fulfillment of the en vials of the wrath of God being the last seven called assignots, to the amount of £350,000,000. In Meven vials full of the wrath of God; in this way plagues, are to effect this purpose of God upon all they expended five billions, five hundred millwe may proceed to inquire if the vials have been these nations. poured out. The first is poured upon the earth; "The first vial is poured upon the earth; and million francs per month. Who can form an estithe second upon the sea; the third upon the riv- there fell a noisome and grievous sore upon the mate of the misery these exactions made in the ers and fountains of waters; the fourth upon the men which had the mark of the beast, and upon country where they were levied? Viewed all in sun; the fifth upon the seat of the beast; the them that worshiped his image." By the earth all, this single vial of the wrath of God poured sixth upon the Euphrates; the seventh into the is to be understood the continental parts of Eu- upon the principal nations of continental Europe, air. This is the very same order in which the rope; as France and Germany, so far as the latter is sufficient to account for John calling it "great

so-called of men; and from those judgments of ted in the destruction of the French monarchy in every living soul died in the sea." By the sea in God it has never recovered; all of it is still sub-Ject to the Turks. The Western Empire did fall In the details of it by French authors, history pre- rope that have been the chief supporters of the

What is Truth? OR FOR WHOM CHRIST DIED.

JACOB GRIM.

great sea monster of Rev. 13: 1-10; for it is of this last form of the Roman Empire that this part of Revelation treats. These have been the chief supporters of the papacy and the Latin Empire in its adulterous connections of Church and State. These States were Spain, Portugal, Venice, Genoa, Savoy, and the Roman states of the church, Sardinia, Naples, and Carthage in Africa. All these posits of sand, which are every day accumulating."

Spain formerly had the greatest and richest navy in the world, and was one of the most effective and munificent supporters of the Latin Empire and the papal church; but at the present time is one of the most abject and imbecile of the maritime nations; and as respects supporting the Empire or the Church, she is all but dead. It would transcend the limits of these pages to attempt a history of the events by which these changes have been wrought in these maritime powers of the earth; but the facts are undeniable that such changes have taken place, and that they answer to the predictions as we have interpreted them.

ed the earth. If so, it brings to an end the pow- oldness of the letter." ers of the Papacy and the Empire forever.

"The third angel poured out his vial upon the rivers, and fountains of waters: and they became blood." This was like saying that Bavaria, Tyrol, Lombardy, Savoy, Italy, and Venice, should share the scenes of blood inflicted upon revolutionary France; because all these governments had shed the blood of saints. The fulfillment was on this wise: In 1797, Feb. 12th, the French Directory worte to Napoleon, who was then commander in chief of their armies: "The possession of Tyrol, and Trieste, and the conquest of Rome, will be the glorious fruits of the fall of Mantad." Accordingly it so followed; for in 1799 they had aucceeded in erecting a cordon of republics stretching from the North Sea to Calabria on the Meditcountries, where but a few years before they shed the blood of the Waldensian and Mennonite Christians. (Contuded in our next.)

In the language of Paul, I would say: "Know ye not, brethren [for I speak to them that know the law], how that the law hath dominion over a man as long as he liveth? for the woman their parts; but now they are almost deserted. which hath an husband is bound by the law to Malte Brun, a geographer of Europe, says of Ven- her husband so long as he liveth: but if the ice, "The arsenal including the dockyards of Ven- husband be dead, she is loosed from the law of ice, formerly the most celebrated and the largest her husband." Rom. 7. Here the apostle is arin Europe, was once filled with ships, materials for guing the question of the law and gospel. He building, and all kind of arms: the outer walls places Israel under the law covenant, as the measured between two and three miles in circum- married wife of Jehovah, and then assumes that ference; and within these walls two thousand the obligation continues while the law, which five hundred workmen were constantly employed. constitutes the marriage bonds, is in force; and Stillness and repose have now succeeded to the the only way of escape from this marriage noise and activity of commerce. The port of Ven- covenant is death. And so Jesus said,"Heaven your mothers divorcement whom I have put away?" Isaiah 50: 1. And in further proof of this covenant, we quote Jer. 3: 14. "Turn, O backsliding children, saith the Lord, for I am married unto you." Also Malachi 2: 10, 11.

Now assuming that those to whom Paul wrote understood the law and his argument relating to other. In other words, for a Jew to accept the new marriage to Christ, while the law which bound them to God, was in force, would be adul-These vials are given in a successive series, one tery; but, argues the apostle, if one of the parfollowing the other; but I do not look upon any ties die, the remaining one is free to be married one of them as ending before the other commenc- to another. Now that this relates to the house es.* I suppose they are all included in the third of Israel is a self evident fact, for the Gentiles done, the lords, and queens, and masters, and body of Christ, that ye should be married to an-

rael is the burthen of the Scripture, and the All of faith through Jesus Christ our Lord. only people in covenant relationship to God; and so the apostle affirms in Rom. 5: 8. "But God commendeth his love toward us in that while we were yet sinners, Christ died for us. . . . For if while we were enemies, on account of this broken law, 'for where there is no law there is no transgression,'] we [Jews] were rec- call Jerusalem the throne of the Lord; and all onciled to God by the death of his Son, much more, being reconciled, [by his death,] we shall erranean. They lay in the following order, viz., be saved by his life." Now here, I apprehend 1st, the Batavian, or Belgie; 2d, the Helvetic, or is the whole truth. By the righteousness of the Swiss; 3d, the Ligarian, or Genoese; 4th, the one man, Christ, justification or reconciliation Cisalpine, or Lombardine; 5th, the Roman, in the came upon the nation of Israel. He who knew papal States; 6th, the Parthenopian, or Calabrian. no sin was made sin tor his people, Israel, "up-All these were considered confederate with the on him was laid the iniquities of them all." French Republic; and the same policy was pur- He died for the sins, or sinners under the first sued in them as in France for suppressing mon- covenant, so that by means of death he reconarchy, and the extirpation of the Church. Of ciled Israel to God; or in other words made course similar scenes of blood followed in those God and Israel one, by satisfying the requirements of the law covenant. But the dead Christ profited nothing as far as life in the future was concerned. Paul says: 1 Cor. 20: 17-18. Norming but deep humiliation, being often at "And if Christ be not raised, your faith is vain: the cross of Christ, can keep the heart from pride ye are yet in your sins. Then they also which It shall yet come to pass, that there shall come in the shall yet come to pass, that there shall come in the shall yet come to pass, that there shall come in the shall yet come to pass, that there shall come in the shall yet come to pass, that there shall come in the shall yet come to pass, that there shall come in the shall yet come to pass, that there shall yet yet yet in your sins.

we have the fact as recorded in Rom. 5: 10. The death of Christ accomplished Israel reconciled the law removed and yet no one saved: for if Christ be not raised ye are all perished; but the reconciliation is accomplished nevertheless.

The question then arises, How are we all saved Jew and Gentile? WE SHALL BE SAVED By HIS LIFE.

Here is the great gospel truth, the death of Christ abolished the law, and ceremonies, nail. ing them to the cross, and breaking down the wall that surrounded Israel; for where the law abounded among the Jews, grace or favor did much more abound, for through Christ the grace came over to us Gentiles. "But now, without a law, God's method of justification is manifest. ed; being attested by the law and the prophets. even God's method of justification by faith in Jesus Christ, unto all (and upon all) who believe: for there is no difference; for all have sinned Empire, may in time be covered with the deposits of sand, which are every day recumulate of the law shall fail." And in relation to this find of free bounts over hy his fewer. God hath set forth to be a mercy seat, by his own blood, to show his method of justification concerning the remission of past sins, through the forbearance of God; to show I say, his method of justification at this present time, that he might be just, and the justifier of him who hath faith in Jesus. Where, then, is glorying? it is First, in order to abrogate the covenant which excluded, By what law? of works? no: but by tracting parties must die, in order to relieve the justified by faith." Rom. 3: 21-27. The work the work of removing the old covenant and establishing the new. "Lo I come to do thy will, O God. He taketh away the first that he may establish the second." Jesus Christ by the off. ering up of his body as a sacrifice under the old covenant, by the same blood sanctified the new. woe, spoken of in Rev. 11: 14; and that as each were not under covenant to God; hence the "Having therefore, brethren, boldness to enter succeeds the other they progress together until the apostle says: "Wherefore, my brethren [of the into the holiest by the blood of Christ, by a new third woe is ended, in the destruction of the ene- law to whom I am writing,] ye also [like the and living way which he hath consecrated for mies of the Messiah's kingdom. When that is woman,] are become dead to the law by the us, that is to say, through his flesh." Now, although the death of Jesus took place for the rebroom-sweepers of the seas, will lose their sover- other, even to him who is raised from the dead. demption of those from under the first coveeignty of the seas forever. These last seven vials |... But now we are delivered from the law, nant, God has opened up a new and living way are such, because in them the wrath of God is that being dead wherein we were held; that we of life through the resurrection of Jesus, the filled up against these powers which have corrupt- should serve in newness of spirit, and not in the living Savior, through whom he has made the proclamation of life through faith in this Jesus, It is true this same apostle says that "Jesus to all, both Jew and Gentile. "Is God the God died for our sins according to the Scriptures." of the Jews only? is he not of the Gentiles But this also must be decided by the Old Testa- also? Yes; of the Gentiles also; since there is ment Scriptures, for when Paul uttered those ONE GOD, who will justify the Jew by faith, words there were no other Scriptures. And Is- and the Gentile through faith." Rom. 3: 28-31

The Scattering and Restoration of Israel.

R. V. LYON.

(Concluded.)

Again, Jer. 3: 17-"At that time they shall the nations ahall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination their evil heart." This is in the age when "the house of Judah shall walk with the house of 15 rael," the Ten Tribes," and they shall come to gether out of the land of the north to their own land," Palestine, "and at that time they shall call Jerusalem the throne of the Lord." There fore it is in the AGE TO COME, and subsequent the restoration of Israel, and the conversion the "nations, Tarshis, Pul and Lud, that draw the bow, Tubal and Javan, and the isles after off;" for "neither shall they walk any more ter the imagination of their evil hearts."

This doctrine is pre-eminently set forth are fallen asleep in Christ are perished." Here people, and the inhabitants of many cities; and

the inhabitants of on the inhabitants of on the inhabitants go on the inhabitants go on the inhabitants of one of the inhabitants of the inhabitant Lord, Yea, many shall come to seek the Jem, and to pray be. the Lord of hosts; to pass, that ten me. to pass, es of the na languages of the na languages of him of the skill of million will go with you. Here ny, that in the AGE one city shall go to pany in going to Je go together "to see "to pray before th table testimony th son; and that it is from the honor the In Psalm 68: 29-

rect reference to th quent to the comin "Because of thy te bring presents u. shall come out o now despised by stretch out her ha ye kingdoms of th the Lord." The and princes go to God is because his is there!

Jehovah has cl the regular atten stated feasts;* Is: pass that I will ga and they shall co it shall come to p worship before m mountain, Jerusa testimony that the the earth, worshi pointed feasts; a MESSIAH'S KING Again, in the

33 Chap., we ha fact that when th land of Palestine the favor of God manently settled predicted by the celiency, and the the house, or t shall come thit! the blessed Sa "King of kings VI. The whol

toration, or the f ise of God-"In of the earth be h Jesus our Lif ham-of David seed in whom a tain to a future Melchizedec H Mount Zion! through which who are to be ? 110: 4; Zech. 6: in renewing the and his seed a r ing is to come t el restored to a AND TRUE GOD by embracing J whom their fat And perman, will be

or embassacion. * Doubiless 1 in Rom. 5: 10. The Israel reconciled one saved: for if perished; but the d nevertheless. w are we all saved. LL BE SAVED BY

uth, the death of ceremonies, nail. reaking down the for where the law race or favor did gh Christ the grace But now, without ication is manifest. and the prophets, cation by faith in nall) who believe; God; being justi. is favor, through sus Christ; whom mercy seat, by his od of justification ast sins, through ow I say, his methent time, that he r of him who hath is glorying? it is works? no: but by lude that man is 21-27. The work vas to accomplish d covenant and esme to do thy will, first that he may Christ by the offfice under the old sanctified the new. boldness to enter of Christ, by a new h consecrated for flesh." Now, alk place for the reer the first covew and living way ion of Jesus, the he has made the aith in this Jesus, "Is God the God t of the Gentiles o; since there is

ation of Israel.

ist our Lord.

e Jew by faith,

" Rom. 3: 28-31

time they shall he Lord; and all d unto it, to the m: neither shall imagination of ie age when "the h the house of Isey shall come to. orth to their own time they shall e Lord." Therend subsequent to 10 conversion of Lud, that draw d the isles afar alk any more af il hearts." tly set forth in e Lord of hosts;

here shall come

nany cities; and

and to seek the Lord of hosts: I will go Yea, many people and strong nations hall come to seek the Lord of hosts in Jerusashall come and to pray before the Lord. Thus saith em, and of hosts; In those days it shall come pass, that ten men shall take hold out of all will go with you: for we have heard that God will go with you." Here we have positive testimopy, that in the AGE TO COME the inhabitants of one city shall go to another, seeking their com-

pany in going to Jerusalem; whither they shall pany together "to seek the Lord of hosts," and "to pray before the Lord;" which is immutable testimony that he will be there in person; and that it is literal Jerusalem, is evident from the honor they shall confer upon the Jews.

In Psalm 68: 29-32, a psalm which has a di rect reference to the restoration of Israel, subsequent to the coming of Jesus; David testifies: "Because of thy temple at Jerusalem shall kings bring presents unto thee." Then "Princes shall come out of Egypt; Ethiopia," a race ve kingdoms of the earth; O sing praises unto the Lord." The very reason why these kings and princes go to Jerusalem to sing praises unto God is because his temple, descrided by Ezekiel,

is there! pass that I will gather all nations and tongues; and they shall come and see my glory. . . And | ble of Abraham's God. it shall come to pass that all flesh shall come to testimony that there will be from all parts of the earth, worshipers attending upon the appointed feasts; at the METROPOLITAN CITY OF MESSIAH'S KINGDOM.

Again, in the 14 Chap. of Zech., and Ezek. 38 Chap., we have additional evidence of the the favor of God and their own land, and permanently settled in it-Jerusalem built up, as predicted by the prophets, made an eternal excellency, and the joy of many generations, and the house, or temple of the Lord built, men shall come thither from every clime to adore the blessed Savior, the then acknowledged 'King of kings and Lord of lords!"

VI. The whole earth blessed in Israel's restoration, or the fulfillment of the oath and promof the earth be blessed."

Jesus our Life-giver, the offspring of Abra-Whom to the throne, the kingdom of David, double. vy. 4-7. whom their fathers and the Gentiles put to death, embassadors, in the hand of Jesus and his as-

* Doubtless it will be done by proxy.

the inhabitants of one city shall go to another, sociated rulers, in blessing the nations and fillthe inhabitants go speedily to pray before the ing the earth with peace and plenty.

Rom. 11: 19

Rom. 11: 12-"Now if the fall of them be the filled. riches of the world, and the diminishing of them the riches of the Gentiles; how much be in the midst of many people as a dew from more their fulness." The fall of Israel as a nation, and their dispersion among the nations of tarrieth not for man, nor waiteth for the sons of to pass, that the nations, even shall take hold the earth, was, as we have seen, clearly predictthe skirt of him that is a Jew, saying, We ed hundreds of years before it took place, by the prophets of Jehovah. We also have seen that their last oppressor shall be destroyed; when there is no truth in the Living Oracles more the "RULER IN ISRAEL" shall deliver them positively asserted and established, than that from The Assyrian, Ezekiel's Gog of "the latter of the gathering and conversion of the residue days," Daniel's king of the North, the Autoof Israel, subsequent to the coming of Christ, to crat of all the Russo-Assyrian Empire of "the establish his kingdom in Eden-Canaan. And in doing this work the Lord will eminently promote his own glory, and cause their restoration Then the IMAGE will stand erect upon "the to be attended with the most blessed effects to all the earth.

will make them and the places around about its feet; then all its ingredients will become like my hill a blessing; and I will cause the shower the chaff of the summer's threshing-floors; and to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth her increase, and they shall be safe in their land, and come, in due time, "a great mountain, [kingshall know that I am the Lord, when I have dom, and fill the whole earth." now despised by some people, "shall soon broken the bands of their yoke, and delivered stretch out her hand unto God! sing unto God, them out of the hands of those that served forth with peace: the mountains and the hills themselves of them." Being fully satisfied that every one who does his own thinking, is convinced, and firmly believes, that this is literal Israel,* we deem it altogether a waste of time to attempt to prove that which is so obvi-Jehovah has clearly taught by his prophets, ous to all. Nor has the promise yet been ful- Isa. 55: 12, 13. the regular attendance of the nations at the filled; for then they shall not bear "the shame stated feasts; * Isa. 66: 13-23-"It shall come to of the heathen [the Gentiles] ANY MORE." v. 29.

* Gentiles are never called Israel in the Bi

The following testimony is in point: Jer. 33: build them, as at the first. And it shall be to me a name of joy, a praise and an honor before the sacrifice of praise into the house of the Lord. and prosperity" to his ancient people? Why brace it and be saved. should that which God himself declares shall be to him "a name of joy, a praise and an hon-1se of God—"In thy seed shall all the families or," be so obstinately rejected, or so reluctantly received by any of his professed friends?

Isa. 61: 8-11-"For I the Lord love judgment, seed in whom all the promises center, that per direct their work in truth, and I will make an tain to a future state. Hence, he will be the seed shall be known among the Gentiles, and Melchizedec High Priest upon his throne in their offspring among the people: all that see through which grace will flow to the families the seed which the Lord hath blessed. . . . For who are to be blessed under his reign. See Ps. as the earth bringeth her bud, and as the garden causeth the things that are sown in it to 110: 4; Zech. 6: 12, 13. And Inasmuch as God, spring forth; so the Lord God will cause rightel root come to the nations, consequently Isra- the WASTE CITIES, the desolation of MANY GENby amb that shall never be dissolved, portion," and when, for the "shame" they have by embracing Jesus as the Life-giver and right- endured in their land, they shall possess the

Zech. 8: 13-"And it shall come to pass, that Canaan manently settling them in the land of as ye were a curse among the heathen, O house of Israel; so will I save Canaan, will be made the honored instruments of Judah, and house of Israel; so will I save cept a part of the books of Daniel and Ezra, of Judah, and house of Israel; be a blessing," This being which are written in the Caldee, and by the you, and ye shall be a blessing," This being which are written in the Caldee, and by the subsequent to the restoration of both Judah and Jews they have been preserved, whilst the New Israel from "among the heathen," the Gentiles, Testament has been corrupted by the apostasy!

whither "they have been driven," proves conclusively that the prophecy has not been ful-

Micah 5: 7-"And the remnant of Jacob shall the Lord, as the showers upon the grass, that men." This will be after they have been restored to their own land, and in the day when latter days," encamped upon "the mountains of Israel,"-"when he cometh into our borders." mountains of Israel"—then the woman's seed will make Israel or Judah his "battle-ax and His promise in Ezek: 34. 26-27-is "And I weapons of war," in smiting the IMAGE upon the wind will carry them away, that no place will be found for them; and the stone will be-

> shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Again, Isa. 66: 19—"And I will set a sign among them, and I will send those that escape of them unto the natious, to Tarshish, Pul and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they worship before me, saith the Lord, to my holy 7-11-"And I will cause the captivity of Judah shall declare my glory among the Gentiles." mountain, Jerusalem." Here we have positive and the captivity of Israel to return, and will The escaped spoken of in this text are the Jews, represented by the angel of Rev. 14: 6, 7, who all the nations of the earth, which shall hear all | will have the honor of proclaiming the everlastthe good that I do unto them: and they shall ing gospel of the Age to Come, "to every nation, fear and tremble for all the goodness and for all and kindred, and tongue, and people, saying the prosperity that I procure unto it. The with a loud voice, Fear God, and give glory to voice of joy, and the voice of gladness, the voice him: for the hour of his judgment is come: and of the bridegroom, and the voice of the bride, worship him that made heaven, and earth, and fact that when the curse is taken off from the and the voice of them that shall say, Praise the the sea, and the fountains of waters." And land of Palestine-Judah and Israel restored to Lord of hosts: for the Lord is good; for his mercy the "every nation, kindred, tongue, and people," endureth forever; and of them that shall bring spoken of in this text, are the families—the na-For I will cause to return the captivity of the tions who are to be blessed-saved, agreeable to land, as at the first, saith the Lord." And will the oath and promise of God. Some of them have not this excite a burst of surprise from those died during this and the past ages who never who profess to be looking for the soon coming had the privilege of hearing THE GOSPEL; thereof Jesus, who ought from the word of God, to fore, they will be raised and have the opportuhave learned his gracious designs of "goodness nity under the reign of Israel's king, and em-

In this time succeeding their return from their long captivity (Isa. 27: 6.) "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Here we learn that it is ham-of David according to the flesh-is the I hate robbery for burnt-offering; and I will through the Jews-Israel-the descendants of Jacob, who are to take root and flourish, increase and prosper, under the reign of Jesus the Messiah, which will be the time succeeding their Mount Zion! Therefore, the grand medium them shall acknowledge them, that they are long captivity: through them, he will fill the world with righteousness and salvation, by peopling it with a sinless race! And to accomplish this glorious mission, he will turn to the In renewing the promise to Jacob, made bim eousness and praise to spring forth before all people a pure language.—Zeph. 3: 8-13. "For and to be promise to Jacob, made bim eousness and praise to spring forth before all people a pure language. and his seed a medium through which the bless- the nations." This shall be when they "repair then will I turn to the people a pure language, the ing is to be desolution of MANY CEN that they may call upon the name of the Lord. that they may call upon the name of the Lord, The restored to a union with THE ONE LIVING ERATIONS;" when "they shall rejoice in their is evident to my own mind that this larguage will be the Hebrew, from the following considerations: 1. It is said to be the purest and most musical language spoken. 2. The Old Testament Scriptures were written in Hebrew, exoheyed.

3. The Jews who are educated, and most of

them are, understand the Hebrew, and when

restored, will be qualified to go out as heralds of

the everlasting gospel, under the guidance of

Jesus their king. And every obstacle having been removed that stood in the way of their mis-

sion, hence, their message will be credited and

Isa. 55: 10-12-"For as the rain cometh down,

and the snow from heaven, and returneth not

thither, but watereth the earth, and maketh it

bring forth and bud, that it may give seed to

comes: "dominion, and glory, and a kingdom,"

The prayer of David recorded in the 67th Ps.

is to the point. "God be merciful unto us, [Is-

rael], and bless us, [Israel,] that thy way may be

known upon earth, thy saving health among all

nations." And he closes up the Psalm by say-

ing that "God shall bless us; [Israel,] and all

the ends of the earth shall fear him and remem-

ber and turn to the Lord; all the families of the

nations shall worship before thee!" (Ps. 22: 27.

Dr. Noyes, Trans.) "The king of Tarshish and

of the Isles shall bring presents: the kings of

Sheba and Seba shall offer gifts:" and "all na-

tions whom thou hast made shall come and wor-

ship before thee, O Lord; and glorify thy name!"

Lord, and all the kings of the earth thy glory."

Then will be fulfilled what John in vision saw,

Rev. 5: 13-"And every creature which is in

mingled with fire; and them that had gotten

the victory over the beast, and over his image,

harps of God. And they sing the song of Mos-

saying, Great and marvelous are thy works, O

Lord God Almighty; just and true are thy ways

holy: for all nations shall come and worship be-

fore thee; for thy judgments are made mani-

tions and languages should serve him."

Ps. 92: 13, 14.—Barnes' Trans.

Ps. 72: 10, 11, 36: 9, 102: 15.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, MAR. 16, 1875.

JACOB BRINKERHOFF, Editor.

Election.

[Continued.]

In considering the doctrine of Election there word be that goeth forth out of my mouth: it are passages of scripture which have been taken shall not return unto me void but it shall see shall not return unto me void, but it shall actouphold the orthodox view; but as no two passacomplish that which I please, and it shall prose per in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth into singing before you, and all the trees of the field singing before you, and all the trees of the field state of the fie courts of our God. They shall still bring forth night watches," vs. 147, 148, where the word 'prevent' is used to express the idea we would convey by the word 'anticipate.' So in 2 Thess. 2: 7 Paul fruit in old age; they shall be rich and green," uses the word 'let' to express the idea now con-And in Dan. 7: 13, 14-we learn that there veyed by the word 'hinder.' "For the mystery of are three distinct things given to Jesus when he iniquity doth already work; only he who now letteth [hindereth] will let [hinder] until he be -the kingdom of Israel, "that all people, na-

taken out the way." honor and love our parents, as taught in the fifth disrespect to parents, Matt. 15: 4-9; Mark 7: 10-13. And "the heathen shall fear the name of the He also taught that love and the strongest attachment should be shown towards the wife—the very heaven, and on the earth, and under the earth, 'hate.' Jesus used the word 'hate' to express a ways. and such as are in the sea, and all that are in comparison of love; that to be his disciples we reign of Jesus, the Messiah, by the harpers of still be bestowed on all those individuals.

Zion, as they stand upon the sea of glass. Rev. es the servant of God, and the song of the Lamb went back of their conception? Election, choos- oped into the two characters. In the fulfillment of these glorious predictions the Father will have seen the travail of the clear, and the soil is free, the victor's song floats over the plains of Eden, and the anthems of name of Jesus Christ for the remission of sins: of God to Abraham should be fulfilled. then lead a holy life by keeping the commandments, and the Sabhath is one of them; and

when he in glory comes, you will be found

disciples or believers in before the foundation of De of those texts made n there are some passages of scriptnre which might This rendering of "fr This is corroborated be adduced as inferential testimony to corroborate the positive; such as "Whose names are not written in the book of life of the Lamb the Day the blood of th slain from the foundation of the world," Rev. 13: 8; "The book of life from the foundation of the world," Rev. 17: 8; "Redeemed with the be. Macharia, The same extending the other places, the other places, and Abel world; and Abel precious blood of Christ, who verily was foreor. dained before the foundation of the world," 1 Pet 1: 20; "According as he hath chosen us in him before the foundation of the world," Eph. 1: 4. But a careful examination of these passages show that they are not out of harmony with the scripture

reasoning and plain teaching. What are we to understand by the term, "From

singing before you, and all the trees of the field ages and times of the world the same words are original text, is that of things devised, established, shall clap their hands." Consequently their shall clap their hands." Consequently their used to convey different meanings. For instance, or which occurred in the beginning, or at the restoration will prove a greater blessing to the world than their fall. For "those that he planted in the house of Jehovah shall flourish in the ed in the house of Jehovah shall flourish in the the temptation and fall of our first parents. Then followed the promise of a Savior, "The seed of the woman shall bruise the serpent's head." The Savior is called the seed of the woman instead of the seed of man because he was born of woman but not begotten of man; and as the woman was the first to yield to the temptation, so the Savior In many places in Scripture the word 'hate' is is promised as her seed. When the Creator deused to express preference. To understand 'hate' vised or established the plan of salvation for man to mean the same as 'despise,' as we now use it, from the dominion of sin and death, doubtless would be antagonistic to the teachings of the Bi- that plan embraced the sufferings and death of his ble. Jesus said to his disciples, "If any man Son, whence from that time he could be called "as come to me and hate not his father, and mother, a lamb slain from the foundation of the world." and wife, and children, and brethren and sisters, There must of necessity be some one to slay him. yea, and his own life also, he cannot be my disci- And as the Devil had triumphed in obtaining the ple." Yet the plain teaching of scripture is to fall of Adam and Eve, he gained a foothold and would succeed in keeping a portion of Adam's commandment; and the Savior himself reproved posterity from embracing the offered Savior, and thus cause their irretrievable ruin, thus making the two classes of the righteous and the wickedthe elect and the non-elect—those who follow the opposite of what we understand by the word Lord and those who would follow their own evil

Matt. 25: 34-"Then shall the King say to them them, heard I saying, Blessing, and honor, and must love him more than father and mother, and on his right hand, Come, ye blessed of my Fathglory, and power, be unto him that sitteth upon wife, more than all else. He and his service must er, inherit the kingdom prepared for you from the throne, and unto the Lamb forever and ev- be preferred and loved more than either of these the foundation of the world." When the world a part of the song that will be sung under the named, while a proper amount of affection could was made, and the creation finished and all pronounced "very good," it was designed for the In the same way the word 'hate' is used in Rom. abode or kingdom of man, from or at the founda-15: 2-4-"And I saw as it were a sea of glass 9: 13 and its references: "Jacob have I loved, but tion of the world. Jesus and his restitution re-Esau have I hated." Jacob was preferred before stores the earth to its first glory, and frees it from and over his mark, and over the number of his Esau. This passage in Rom. 9: 13 is quoted from sin and its effects, and it is then inhabited by Jesname, stand on the sea of glass, having the Malachi 1: 2, 3, which language was not written us' redeemed people—the kingdom prepared for until long after Jacob and Esau had both devel- them from the foundation of the world-prepared oped their characters and passed away. But the for the Lord's people without their being individ-Lord also said unto Rebekah, "The elder shall ually designated. Let us all hope and strife to be thou king of saints. Who shall not fear thee, O serve the younger." Here is foreordination; that of the happy number. The book of life (or the Lord, and glorify thy name? for thou only art is, the Lord foreordained that Jacob should have Lamb's book of life, he being the life-giver), must pre-eminence over his brother Esau; but where then have been kept from the foundation of the is the evidence that the foreordination in this case | world (Rev. 13: 8; 17: 8), as the two classes devel-

ing, or foreordination, does not necessarily or al- We look upon the passages of Eph. 1: 24 and I soul of Jesus, and will be satisfied, (Isa. 53; 10, ways go back of or to the creation of the world. Peter 1: 2 as correlative with Matt. 25: 34. "As he 11.) because his own family are saved, and the God made great and special promises to Abraham, hath chosen us in him before the foundation of effects of the fall are wiped out of the universe, and his promising a thing was foreordaining that the world," and "elect according to the foreknowland his glory now fills the earth! The sky is it should be; that is, he would cause it to come to edge of God." The world was made to be filled pass. Thus in his omniscience and wisdom he with righteousness and to be inhabited by a slnseraphs blend with its strain! the sun rolls chose that the younger of the twin sons of Isaac less race of beings. Such was the kingdom predown its brilliant flood, and shines on a world should be the one through whom the promises pared in the beginning. God himself the kingshould be brought about; but this does not neces- supreme, the dominion given to man. Doubtless Scenes like these I hope to enjoy, with all the sitate the idea that Esau was born to be a casta- the idea or plan of the kingdom existed in the purchase of the blood of the dear Redeemer in way from God and his salvation. The history of mind of the Creator before the foundation of the the ages to come. Reader, shall I greet you Esau reads as though he chose his own course in world, for he formed it complete at first, and love the God of the Bible? Do they create in incurring the displeasure of the Lord. While placed man upon the earth in the kingdom. As your heart a disposition to be associated with serving his brother he might have lived a right- Adam lost the dominion of the world the plan the family of God here and in the ages to come? eous life. Jacob was elected or preferred before could not be carried out through him; but through him; but through him; If so, believe them, and be immersed into the Esau, to be the one through whom the promises Christ there will be a restoration of the earth and those of Adam's family who accept the offered Were the doctrines of Election and foreordina- salvation and redemption, who will take the tion as held by some of the old school among the place of Adam and what his family would have orthodoxy, a plainly taught theory in the Bible, been had he or they not fallen from their inno--were there positive testimony to support it, cency or the favor of God. This is the way the

slain until after the for ter the sin and fall of ter idea is sustained in js speaking of the aton Nor yet that he sho the high priest entere rear with blood of oth have suffered since th In this last quotation translated "since the is "apo kataboles kos. other places is render the world."

the Savior places the 1

Tacharias, on the gen

Just how far the fo the Scriptures do not niscient being, know ing the thoughts and 4: 12.) But knowing ent things. There a which have a bearin children of Israel ar the Lord in the day prophets unto them to warn them of con ing of their sins, pa says by the mouth also the high place with fire for burnt commanded not, no my mind." Jer. 19 32: 35. This langu theory that God k come to pass. If I also have known v commit; but as he mind we conclude not a correct one.

> fore the foundatio these last times for his manifestion er or not it was fu the Father, or ha before his manife age in 1 Peter 1: ordained as the S the world, for he the Savior of me given to be a rar death before th man was created cords with the t it is that "God s only begotten S him should not He became "a] oncile us to God Our quotation from the West chism explaine James Fisher and published lication, Phila

1 Peter 1: 20 say

The prophec' that is, God 1 *hould take pla beforehand the the end for them]," The establish the f God shall all b For by gra

No. of the State of

among the saved. Amen.

Suspension Bridge, N, Y.

fest."

1250 B. H. H. H. H.

otnre which might nony to corroborate e names are not ife of the Lamb of the world," om the foundation edeemed with the verily was foreor. the world," 1 Pet osen us in him bed," Eph. 1: 4. But passages show that with the scripture

y the term, "From The harmonious deas taught by the evised, established. eginning, or at the Among the first ucceeding the creman in Eden, was irst parents. Then r, "The seed of the ent's head." The woman instead of s born of woman as the woman was ion, so the Savior n the Creator desalvation for man d death, doubtless gs and death of his could be called "as n of the world." e one to slay him. d in obtaining the ned a foothold and portion of Adam's offered Savior, and ruin, thus making and the wickedose who follow the ow their own evil

King say to them essed of my Fathared for you from When the world ished and all prodesigned for the or at the foundahis restitution re-, and frees it from inhabited by Jesdom prepared for e world-prepared eir being individpe and strife to be ok of life (or the e life-giver), must oundation of the two classes devel-

Eph. 1: 24 and 1 tt. 25: 34. "As he the foundation of to the foreknowlmade to be filled habited by a sinhe kingdom preimself the king, man. Doubtless n existed in the foundation of the te at first, and ie kingdom. As world the plan him; but thro' of the earth and cept the offered 10 will take the nily would have from their innos is the way the

believers in Christ are chosen in him that not of yourselves, it is the gift of God." Eph. 2: 8. The grace, or favor of God."

rear with blood of others; for then must be often the world."

Just how far the foreknowledge of God extends the Scriptures do not inform us. He is an omniscient being, knowing all things, even "discerning the thoughts and intents of the heart." (Heb. ent things. There are a few passages in Jeremiah which have a bearing on this subject. When the children of Israel and Judah had wandered from the Lord in the days of the kings, he sent his prophets unto them to entreat them to return, and to warn them of coming judgments. In speaking of their sins, particularly of their idolatry, he foundation of the world." says by the mouth of Jeremiah, "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." Jer. 19: 5. See also chapter 7: v. 31; JERUSALEM, AS IT IS-ITS VARIED QUARTERS-32: 35. This language does not accord with the theory that God knew every thing that should come to pass. If he foreknew all things he must also have known what sins the Israelites would commit; but as he says they never came into his not a correct one.

death before there was any sin, or even before Agrippa." lication, Philadelphia.

God shall all be accomplished.

For by grace are ye saved, through faith, and lay.

in providing so great and rich a salvation for us. He has provided the means by which means by w e, we belt saved; and calls upon us to "lay hold on eternal numbers." to "make our calling of "from the foundation of the saved; and calls upon us to "lay hold on eternal numbers." This rendering rendering of the shed- life," to "make our calling and election sure." The Jews, however, cluster mainly on Mt. the other place, the first one named, was not there are many others like him, who said he had Jehoshaphat,' on the slope of Mt. Olivet facing nothing to do with him.

Reminiscences of Palestina.

J. L. BOYD.

THE JEWS' QUARTER.

BEFORE we proceed in describing localities, etc. inside and outside the walls of Jerusalem, It will facilitate the apprehension of the reader to know something of the locale, and its surroundings; or mind we conclude that the theory in question is in other words, whether the subject-matter is in the Jewish, Christian, or Mohammedan Quarter.

cords with the teaching of Scripture. Sufficient three general sections, called quarters,—the Jew-scendant of Israel to kill the animals and fowl; It is that "God so loved the world that he gave his ish, the Christian, and the Mohammedan. The and, whatever may have been the price paid for only begotten Son that whosoever believeth on Christian Quarter comprises all that portion of the creature, the tithe, or tenth, is given to the him should not perish, but have everlasting life." the city lying west of the main thoroughfare fleischer, or butcher, for his slaughter-work.

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The Jews, however, cluster mainly on Mt.

The means provided is of God, and the salvation Zion. Coming as they do, from all parts of the is of God also; but action is received. is of God also; but action is required on our part, habitable earth, "the wandering Jew," when he of the old generation of the Jews then by which we must "work out our own salvation." has accumulated enough to sustain his old age, the same expression occurs here as in If we perform no action in the most The same expression occurs here as in the perform no action in the matter we will aswing. The same expression occurs here as in suredly be lost. We once have a suredly be lost. wing. The lates, "from the foundation of the suredly be lost. We once knew an individual, and he may be interred, at death, in the 'Valley of the other places, and Abel, the first one named, was not there are many others like the control of the lates and abel, the first one named, was not there are many others like the control of the lates are many nothing to do with his salvation; if he was born Jerusalem on the east, so that he shall arise among to be saved be world,—afto be saved he would go to heaven, and if he was the first in the resurrection, at the recall of Mesnot nothing could keep him from going to hell; siah, to "the judgment of the last day." Here, ive idea is said the atonement of Christ, and says: and so he died without hope of being saved. on Mt. Zion within the walls, many of them burspeaking on Mt. Zion within the walls, many of them burthe high priest entereth into the holy place every of many who might otherwise have come to Jesus. and excavations one and two stories below the We are saved by the grace of God, his free grace, present "lanes" and alleys that subdivide this vengest with a grace the foundation of the world." free to all who will accept it. The exhortation is erated Quarter of the Holy City. These abodes have suited quotation the Greek text which is to come to the waters of life, and buy without are generally very damp in the rainy season; and, In this ince the foundation of the world," money and without price: to seek the Lord while in numerous instances, many of these poor devtranslated with the same as in the he may be found. We read also that baptism doth of otees of the 'loved Zion' perish by Syrian feverother places is rendered "from the foundation of also now save us, 1 Peter 3: 21. Baptism is one of and-ague. In attaining the desirable ending of a the means of grace, one of the ordinances estab- wandering life, they patiently endure all the buflished by the Savior; and by the use of these fets and persecutions here incident, from the hands means of grace, exercising faith in the Son of God, of the Christian, Moslem, and Brahmin. Each we "lay hold on eternal life," we "work out our family endeavors to obtain, as their means will own salvation with fear and trembling, God work- admit, some kind of residence as near as practi-But knowing and foreknowing are differ- ing in us both to will and to do of his good pleas- cable to the ancient temple limits. Here, daily, ure." Phil. 2: 12, 13. He works in us by the they devote the residue of their lives to the restrivings of his Holy Spirit calling to repentance citing of the prayers and penitential Psalms of and righteousness. It is his good pleasure that David as prescribed in the synagogue ritual, for we quench not the Spirit," but yield to its influ- the restoration and 'peace of Jerusalem,' and for ence and be saved, and with all the elect of God the advent of David's Son, the Messiah. Some enter into "the kingdom prepared for us from the few of the Jews are wealthy, and render frequent aid to the destitute; some are in easy circumstances, but the large majority of them are very poor, destitute and squalid looking: many of them the subjects of eleemosynary aid from their brethren abroad in all other lands, who send their yearly alms to 'the poor in Zion,' who are reputed to be engaged, "night and day," in supplications for the deliverance and restoration of Jerusalem, 'to be a praise in ALL the earth.' 'And shall not God hear them, who cry day and night unto him?" 'Yea,' said Jesus, the Anointed One, 'he WILL.'

In our first ramble to David's Sepulchre, our Jewish guide suggested that we should return 1 Peter 1: 20 says Christ was "foreordained be- Jerusalem, in the first place, is encompassed through the Jewish Quarter. He led us directly fore the foundation of the world, but manifest in with a high wall, varying, according to its uneven by the 'Shambles,' which emitted such an intolerthese last times for us." Just how he existed before and ragged surface-foundation, from 30 to 50 feet able odor to our unaccustomed sense of smell of his manifestion is not plainly revealed, wheth- high, and sufficiently broad on its top for two per- the offal of slaughtered beasts and fowl, we involer or not it was further than in the purpose of sons to walk arm in arm without danger of slip- untary put our fingers to the nasal organ until we the Father, or had a personal conscious existence ping over its edges. Its measurement is a little had passed its offensive bounds. The day hapbefore his manifestation to the world. The pass- over two miles in circumference. On all sides, pened to be Friday, in the afternoon, (the Jews age in 1 Peter 1: 20 does not say that he was fore- east, west, north, and south,—its foundations are 'preparation day' for the weekly Sabbath), and the ordained as the Savior before the foundation of rebuilt inside of the ancient limits. On the coheen (the slaughter officers, who claim this offithe world, for he was the Son of God as well as south, especially, a large one-half of Mt. Zion is cial office-duty in right by descent of the house of the Savior of men. That the Son of God was excluded; on the north, more than half a mile Aaron and tribe of Levi,) had been exercising given to be a ransom for sin and a Savior from is outside of the limits of the "wall built by King their duties of killing the sheep, lambs, kids, chickman was created, we cannot believe, or that it ac- "The city, inside the walls, is divided into en in their days of dispersion, for any other de-

He became "a propitiation for our sins," to rec- that runs between the Zion and Damascus Gates Our friend informed us that the greater majori-Oncile us to God," and to be our veritable Savior. (from the South to the North), through the prin- ty of his Jewish brethren rarely tasted meat ex-Our quotation from the "Shorter Catechism" is cipal bazaars. The Jewish, or Zion, Quarter is cept on the Sabbath day and the yearly festivals. from the Westminster Assembly's Shorter Cate- bounded by the Southern portion of the above- He has known some of them, on preparation-day, chism explained, prefaced by Eben Erskine and street on the west, the central portion of Temple who were so straitened that six or seven of them James Fisher, of Glasgow, Scotland, authorized Street on the north, the base of the hill (Zion would unite their paras (a para is the tenth of our and published by the Presbyterian Board of Pub within the wall) on the east, and a portion of the cent in value) together to make up the market eity wall on the south, being the more north-eas- price of a dove, or pigeon, which cost two piastres The prophecies of God are all foreordinations; tern corner of Mt. Zion, comprising only about (or, eight cents), so that each member of their sevthat is, God has declared that certain things one-fifth its area. And all the remainder of the eral families could have a bite, or taste of meat on should take place-foreordained them-established city is embraced under the Turkish (or Mohame- the 'holy Sabbath-day.' The same mode, also orbeforehand that they should be, even "declaring dan) Quarter, to which appertains also two resertions for the large for the end [of things] from the beginning [of vations in the Christian Quarter,—the large for- a pair of fowls, or a young kid, lamb or sheep, them]." They prove the Bible true, and help to tification and barracks at the Jaffa Gate, called The creatures, after they had been slaughtered, estable. They prove the Bible true, and help to tification and barracks at the Jaffa Gate, called The creatures, after they had been slaughtered, establish the Christian faith that the promises of El-Khalah, and the miserable string of huts at were taken to the treasurer's house of the several Zion Gate, belonging to the lepers."-Dr. Barc- 'clubs' and there divided and subdivided according as each had contributed in money value. At

and a quarter dollar for a fowl or chicken.

Doubt Not.

MES. SUSAN W. HORNE.

WHY is it I so often doubt, And sometimes almost fear, That God has hid his face from me, And will not hear my prayer?

I sometimes almost feel afraid, That when my Lord returns, For lack of oil my light would cease, While others' lamps will burn.

But then I know that Jesus died-Yes, Jesus died for me; Increase my faith, O blessed Lord, Help me to trust in thee.

Help me to trust thy promises, And lean upon thy word, So that I may with joy go forth, To meet my coming Lord.

Forbid that I should ever doubt, Or ever more complain; But keep me, Father, near thy side, While I on earth remain.

And when this earth shall be dissolved. And time shall be no more, Give me a place amongst the blest, On Canaan's happy shore. Independence, Kansas.

"Jesus Wept." John 11: 35.

AMOS A. MANNING.

WE might inquire what was it that caused the Son of God to weep. Such a character, by whom the worlds were made, and without him was not any thing made that was made, and who being the brightness of his Father's glory, and the express image of his person, and who and not only this, but could bring the dead back to life again, and open the eyes of the blind and unstop the ears of the deaf, and cast out devils, and heal all manner of sickness, and could dema onstrate such wonderful power that at one time when they were about to take him he gave them to understand that he could pray to his Father

that this lovely character could weep. He was by mankind. In the Old Testament Scriptures

the time we were visiting in Jerusalem, a Turk- together even as a hen gathereth her chickens brought to light therein.

The time we were visiting in Jerusalem, a Turk- under her wings, and we would not. Behold, brought to light therein. ish dollar (80cts. American) was the value of a under her wings, and ye would not. Behold, brought to light therein.

prophets and those that were sent unto them. on our sin-cursed world? After he had sent his servants unto them, and "No more death!" how it fills our hearts with linen and costly garments. He became poor forever. And not only will death be done away that we for his sake might be made rich; there- but sickness and sorrow will be known no more. fore we are commanded not to mind high things but condescend to men of low estate, and to take Christ for an example, and to follow in his footsteps. By so doing we will grow in favor with him, and he will give us of his spirit to cheer us on our journey through this world, and at last gain an admittance into his everlasting kingdom, where there will be everlasting joys; for his word plainly declares that in his presence is fulness of joy, and at his right hand pleasures forever more. Then let us be faithful, for in due time we shall reap if we faint not. Although trials and disappointments may assail us, yet he has promised that if we would put our trust in him, he would bring us off victorious, and in spake as never man spake, by whose word the the end give us a crown of glory that fadeth not raging waters of the sea would become quiet; away. Yours in hope of eternal life when the Life-giver comes.

Denver, Mo.

"There shall be no More Death."

S. E. BRINKERHOFF.

OUR minds are often recalled to these soultroubling and the weary are at rest."

called the Nazarene, meek and lowly in heart death is looked upon with dread, fear, and sorand would give rest to those that came unto row. Jacob mourned and wept for his son him. He came to his own and his own received when he supposed him dead; he did not say "I But with the two right before him (that whether will go up to heaven to my son "but he says "I and death), then a prisoner in chains, feeling him not; but as many as received him to them will go up to heaven to my son," but he says, "I and death), then a prisoner in chains, whether that Christ would be magnified in him, whether

good-sized sheep—and we can testify there is no mutton superior to the Syrian in any other land of and rise men, and scribes and some of them when we shall no more stand by the body. mutton superior to the Syrian in any other land under the sun; half a dollar for a lamb or kid, ets and wise men, and scribes, and some of them the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the dead to some shall be the dving or the open grave of the scourge in your synagogues, and persecute them when our loved ones shall be no more taken from city to city, that upon you may come all from our hearts and homes by the cruel foe the righteous blood shed upon the earth from death. This happy time is described by John the blood of righteous Abel unto the blood of as a time when the tabernacle of God shall be Zacharias, son of Barachias, whom ye slew be- with men and he shall dwell among them, tween the temple and the altar. Matt. 23: 34,35. Rev. 21: 1-5. Who would not look forward Thus we see that they refused to hear the with a longing desire for that day to dawn up-

plead with them and done all that could be done joy to think that there is a day coming in which he sent his son; it may be they will reverence we shall not fear death, and that that day is him; but he came so meek and lowly that they one without end! It will be one long endless would not receive him, but they rejected him day of rejoicing to the children of God, the sons and cried out, Away with him and crucify him, of God will again rejoice and the morning stars and release unto us a murderer. We will not sing together as in days of old. When that day acknowledge him as our king. He that was dawns sin will be forever done away-the curse born in a manger and was wrapped in swad- removed from this fair planet, and God be all dling clothes, he did not come like an earthly in all. Christ will then dwell among his ran. monarch in pomp and splendor arrayed in fine somed and glorified ones, and be their King

Here we often mourn in sadness, Here we shed the bitter tear, There we'll roam in joy and gladness, There we'll never, never fear.

What a contrast! here we are surrounded with sickness, sorrow, pain, and death; there we will not see nor fear any of these things, because God's own hand shall have wiped all tears away. May you and I, dear reader, be prepared for a home on the fair plains of Eden "when there shall be no more death" in all its peaceful clime, is my earnest prayer.

Paul's Desire to Depart.

J. M. BEEDLE.

A TEXT that is often urged as proof that the apostle believed in going to heaven at death is this: "Having a desire to depart and to be with Christ, which is far better." Phil. 1: 23. To argue from this language that Paul desired to die, and that he expected to be with Christ in death, is not simply to misconstrue his meaning, but it makes him contradict himself in the same breath. and he would presently send twelve legions of cheering words, as day by day we hear the bell living, dying, and departing. Between the livangels to his assistance! But then, how should toll for some heart's loved one to be borne to ing and dying he is in a strait; he can make no the Scriptures be fulfilled? He was obedient to the silent tomb. Although ministers and choice; which to choose he says "I wot not." his heavenly mission. It was for the love which teachers talk to the bereaved and sorrowing But for the departing he had a preference, an the Savior had for poor fallen man that con- hearts, of their loved ones being gone to the earnest desire. Hence the departing and dying strained him to weep. He was ready at all better land, and that they are already enjoying are quite different things. Let us for a moment times to comfort those that were distressed and the glorious presence of their Savior and all the look at the connections. He says "Christ shall were bereaved of their friends. Is it any won- joys of heaven; yet the husband will mourn be magnified in my body, whether it be by der then that the Savior could condescend to for the wife and the wife for the husband, the life or death" (last clause of verse 20). In either weep with those that wept, and to bear the re- parent for the child and the child for the parent. case Christ is to be magnified. "For me to live proaches that were put upon him? He was a Death is death and the stricken one feels it so is Christ, and to die is gain." v. 21. If I live man of sorrow and acquainted with grief. He notwithstanding all the false theology that is Christ shall be magnified in my life, and if I die wandered about from city to city and from taught about it. Death is an enemy not only to Christ shall be magnified in my death; to die is mountain to vale, and had not where to lay his the sinner but also to the saint. It does not gain. Gain to whom? Not to Paul, most certainhead. He breaks out in language as follows; carry the child of God into the presence of Jesus ly, for he is speaking of Christ being magnified; "the foxes have holes and the birds of the air and holy angels, but it takes him down to the though it might be gain to Paul to escape prisons have nests, but the Son of man hath not where dark cold grave, "where the wicked cease from and chains, persecutions and sufferings, by fall-Dear reader, you can see then why it was Death, in and of itself, has ever been dreaded his death should not be loss, but gain to Christ. For the blood of the martyrs has in all ages been the seed of the Church; and consequently, Paul's

gave he power to become the sons of God, even will go down to the grave." Job could see by his life or death, he says, "I am in a strait beto them that believed on his name. Again, on nothing but darkness and gloom in the grave. by his life or death, he says, "I am in a suare twixt two, and what I shall choose I wot not." a certain occasion, we hear him crying, "O JeHezekiah wept and prayed that he might live. Now to claim that Paul earnestly desired to die, rusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee

died in hope of the bottor recurrection it.

Now to claim that Paul earnestly desired to died in hope of the bottor recurrection it.

Now to claim that Paul earnestly desired to hope of the bottor recurrection it. ets and stonest them which are sent unto thee, died in hope of "a better resurrection." In the not. But there was a third thing he did choose; how often would I have gathered thy children New Testament death is still looked upon as an and as the original indicates, earnestly desired,

and that was the del and that was, it is departing was, it is the departing and the departing and the both alike desiration both alike desiration and the both alike desiration a tween the living and There are good rea that analuo, the G should have been t other place where it it is rendered return the wedding." The text, and being with Chr preferred." This the connection, an numerous expression the appearing of C it stands and it affo Paul believed he w died. In that case would be the same he did not choose t sire to depart. Th rendered depart, is Now when we re told how he groan his adoption, to w (Rom. 8: 22), how to be clothed upon lowed up of life (2 pressed into a stra choose he wot not sire to depart, to h what shall we un departing but a la his strait, by that groaning, to wit, mortality might of his teaching th looking and wait Here is a loosin but the resurrect "Whom God rai of death, because be holden of it." bring a deliverar of God, the livin from the bondag mortality and d the air, and so sl was Paul's hope. of God. "This w thies who perfo and died not h having provide they without us

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mmortality are a glorious time death"—a time y the bedside of he dead—a time no more taken the cruel foe cribed by John of God shall be among them. t look forward lay to dawn up-

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proof that the en at death is nd to be with : 23. To argue ed to die, and t in death, is eaning, but it e same breath. Paul's mind: ween the livcan make no "I wot not." reference, an ng and dying or a moment "Christ shall her it be by). In either r me to live 21. If I live and if I die th; to die is most certaing magnified; scape prisons ings, by falle idea is that n to Christ. ll ares been ently, Paul's d Christ. (that is life ains, feeling

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and that was the departing. Now whatever this listened to a powerful discourse of over two the gates into the city. Your brother in hope of hours in length, by Bro Case on the city of the gates into the city. hours in length, by Bro. Case, on the signs of life when Jesus returns, the times, text Rom 12, 11 ween the living and the dying he was in a strait. There are good reasons urged by critical writers that analuo, the Greek word rendered depart, that and depart, should have been translated return. The only should have where it occurs is in Luke 12: 36, where ther place of return : "When he will return from the wedding." The Emphatic Diaglot renders the the wed an earnest desire for the returning and being with Christ, since it is very much to be oreferred." This harmonizes the passage with the connection, and is in harmony with Paul's the commercial expressions of looking and waiting for paul believed he would be with Christ when he God in Christ Jesus. died. In that case the dying and the departing would be the same thing, which they are not, for he did not choose to die; yet he did earnestly degre to depart. The primary idea of analuo, here rendered depart, is to loose. Whiting's Translation. Now when we remember how Paul has already told how he groaned within himself, waiting for his adoption, to wit, the redemption of his body Rom. 8: 22), how he groaned earnestly desiring to be clothed upon, that mortality might be swallowed up of life (2 Cor. 5: 2-4), and that now he is oressed into a strait betwixt life and death, what tochoose he wot not, but that he has an earnest desire to depart, to be loosed and to be with Christ, what shall we understand to be the nature of that his strait, by that redemption for which he was groaning, to wit, the redemption of his body, that mortality might be swallowed up of life? In all glery .- New York Sun. of his teaching this is the loosing for which he is looking and waiting.

Here is a loosing, a deliverance that not death but the resurrection brings. Of Christ it is said, the air, and so shall ever be with the Lord. This was Paul's hope, and it is the hope of every child of God. This was the hope of the ancient worthies who performed such mighty deeds by faith, and died not having received the promises, God having provided some better things for us that they without us should not be made perfect. Heb. 11: 40. Notwithstanding the vast amount of evidence contained in God's word to the contrary, modern theologians pervert and misconstrue God's holy word to prop up their pet theory of the immortality of the soul, and so lead mankind into a false hope which is not, nor never was, the hope of Israel; but rather the Platonic doctrine imbibed by the Pharisees, of which Christ told his disciples to beware. Matt 16: 6-12.

J. M. BEEDLE.

Lake Mills, Mich.

Report of Conference at Casco, Michigan.

exhortations from brethren Everett, Fabun, and sister in Christ, Others. Met Sabbath morning at 10 o'clock and listened to a good discourse from Bro. Everett: subject, the judgment. Met again at 3 o'clock When Bro. Fabun spoke from Rev. 8: 13, and for the transaction of business, after which we have right to the tree of life and enter in through

departing was, and the being with Christ were the times, text Rom. 13: 11. In the evening the departing and But he did not desire to die; be-The departing and the did not desire to die; bewho living and the dying he was in a strait.

Bro. Fabun speke on the nature of man, giving family since last Nov. 20th. The rest of my time an abundance of Rible swidence of the mortality. of man; and showing the inconsistency of imsitting together in Christ Jesus.

the appearing of Christ. But take the passage as the Lord was with us, and felt encouraged to has found a resting place; and we trust it will lead the appearance of the stands and it affords no support to the idea that press forward to the prize of our high calling of them to obey that form of doctrine which was J. M. BEEDLE.

Spiritists' Tricks.

PROF. S. S. Baldwin, in Cooper Institute recently exposed the dark closet revelry. He Buchanan, Alaxander Story, Sister Aleox, Wm. said that he would show the audience how the Bush, John Gambel, Wm. Condell, Archibald Eddy Brothers, Warren, Slade, Foster, the Davenports, and others humbugged the people. There was a cabinet on the stage about seven feet high, four feet deep, and six feet wide, with folding doors and a small window in front. On its walls were hung bells, a dilapidated tambour ine, and a fish horn. Mr. Baldwin was tied by to the States and Manatoba. a committee, the doors were shut, and in less than ten seconds handsappeared at the window, bells were rung, and the tambourine flew out on the stage. The double seance tricks of the Davdeparting but a loosing, a deliverance from this, enport Brothers, imitations of the Eddy Brothen with wonderful rapidity and clearness, and clearly explained to be only smart feats of jug-

From Sister Brockman.

DEAR BRO. BRINKERHOFF; As I thought it "Whom God raised up, having loosed the pains might be of interest to the readers of the ADof death, because it was not possible that he should | VOCATE, to give them a little description of how be holden of it." Acts 2: 24. The resurrection will things are here in this vicinity, I will try and bring a deliverance, when Paul and all the saints give you a clear and plain statement. As to mortality and death, and shall meet the Lord in air, I cannot describe them better than Brother A. M. Brinkerhoff did, in his letter to the AD there is a great deal of sickness, caused by starvation, the doctors say. I cannot say for others; as well as for ourselves, we are entirely dependant on our friends, where ever they may be. We us in our suffering condition. We had no bread stuff in the house for nearly two days, and did not know what we should do. We had received sisters at Marion, for their Christian acts. Jesus in the Lord." has offered a reward to them that giveth to the needy, and he will give it when he comes. 1 Mer according to appointment at the Steller think his coming is near at hand; then if we School-house, Friday evening, Feb. 26th. Preach- are faithful in keeping all of God's commanding by Bro. Case, from 1 Peter 1: 3, followed by ments we shall share his promises. From your Red Cloud, Nab.

From Bro. Lyon.

BRO. BRINKERHOFF: Allow me to say through and sisters. In the evening, discourse by the ing of the Spring, as soon as the going will admit, ing gospel truth. Those coming by rail will writer from the evening, discourse by the ing of the Spring, as soon as the going will admit, stop at Hartford, on the Chicago and Mich. Writer, from Rev. 22: 17-20, followed again by I will give him a call, and preach the gospel to all lake Shore R. R. from whence they will be conexhortations and testimonies of the brethren who may turn out to hear, and urge upon them to lake Shore R. R. from whence they will be conwho may turn out to hear, and urge upon them to lake Shore R. R. from whence they will be conwho may turn out to hear, and urge upon them to lake Shore R. R. from whence they will be conwho may turn out to hear, and urge upon them to lake Shore R. R. from whence they will be conand sistem. and sisters. Met First-day morning at 9 o'clock keep the commandments of God, that they may veyed to the place of worship.

R. C. Horron

an abundance of Bible evidence of the mortality has been spent in Canada West, preaching the gospel to all who have ears to hear in the localities mortal-soulism as taught by modern theology. I have visited. Since Jan. 4th I have been labor-After the discourse we had the pleasure of hear- ing in my old field, where I commenced to labor ing the brethren and sisters tell of their 24 years ago, the coming summer. The winter has determinations to press on with renewed energy been extremely cold. Snow is now three feet deep in the cause of Christ. It was truly a heavenly on a level, hence the traveling bad, on account of the snow being blown into drifts and filling up Notwithstanding the inclemency of the the roads. Nevertheless, our congregations have weather there were a goodly number of the been good, and sometimes quite large. Good atbrethren present, and all felt that the Spirit of tention given to the word, and in some hearts it

But my heart has been made sad, because death has conquered some of the first fruits of my labors! Wm. Moses, M. D. and his amiable companion, James Moses and his companion, Sister Bellamy, Samuel Bellamy, Sister John Bellamy, John Dinwoodie. All of these were valie it for the truth. O how sweet and pleasant to look forward to the time when they will live again!

Quite a number of families have moved away R. V. L. February 2nd, 1875.

Obituary Aotices.

DIED, at her fathers home, in Hartford, on the 29th of Jan., of measles, Sister Margaret Stuckham, aged 16 years, daughter of Philip and Sarah Stuckham. Sister Margaret, with her Sister Mary and my son Adebert Case, all arose at a meeting last Nov. and requested baptism, when we repaired to the lake where they put on Christ (Gal. 3: 27; Rom. 13: 14,) by being buried in the likeness of his death, and rose to walk in newness of life. This was a timely move with of God, the living and the dead, shall be loosed describing the grasshopper storms, I call them her. We little thought that she would so soon from the bondage of corruption, from this state of storms, for they looked like snow flakes in the be laid away in the cold earth hid from us until the morning of the resurrection, but our loss is her gain; she lived in the firm faith of a part in VOCATE. As to the suffering in this County the first resurrection. Some hours before her death she called her parents and told them that she was going to die, and that she forgave every body, and if any one had aught against her she wanted them to forgive her. This is know we have friends indeed; in Marion they Christ like. She then gave directions to divide have proved their friendship to us in assisting her clothes among her sisters; chose her carriers to convey her to her resting place. In a few hours she fell asleep in Jesus. Bro. Everett was with us, and read from 1 Thess. 4: 15-18, made a letter previous to that time from Bro. Cerver, a few remarks and prayed. She was then laid stating they had sent a barrel of supplies from away to await the call of Jesus. The family all Marion. We sent a receipt to the R. R. for it being sick but one the funeral sermon was put and got it without costing us anything. We off for a few weeks, when the writer tried to were all made happy by its contents. We ren- speak words of comfort to the afflicted family der our heart felt thanks to the brethren and from Rev. 14: 13, "Blessed are the dead that die H. S. CASE.

Appointments.

THE Michigan Conference will nold its next quarterly session in the Stickney School-house, in the Township of Watervliet, Berrien Co., commencing Friday eve, at 6 o'clock March 26th, and continuing over Sabbath and First-day.

We hope to see a general gathering of those who are interested in the great work of spread-

R. C. HORTON, Conf. Clerk.

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ETERNAL LIFE IN MISERY.-Bishop Newton, the noted writer on the prophecies, justly remarks: "Noth-60 ing can be more contrary to the di-68 vine nature and attributes, than for a God all wise, all good, all powerful, 75 all perfect, to bestow existence on 76, 84, 92, 100 any beings whose destiny he foresees 77 and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end. God is love, and he would rather not have given life, than render that life a torment and a curse to 104, 168 all eternity. Imagine such a state of 108, 113 misery you may, but you can never 107 seriously believe it, nor reconcile it to God and goodness."

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 188 within the limits of this Conference 189 District; but it is the Lord's doings 193, 201 and is marvelous in our eyes. Come 194 all in the name of the Lord. Come 200 filled with the Spirit, prepared to 206 work for the cause. Come praying that our labor may be crowned with 91 success, and God be glorified. Business meeting will be held on Sunday.

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

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Volume X.

The Advent d IS PUBLISH JACOB BRINK to whom all comm TERMS.-One d to those unable to I

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