

Advent and Sabbath Advocate.

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

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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 Bible subjects.

Bright World of Love.

A. L. I. WILLIAMS.

LIKE the lily we'll bloom in that bright world of love;
On the banks of fair Jordan by its waters we'll rove.

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

CHORUS.

Ere morn 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.)

HISTORY illustrates the fulfillment of the first six trumpets; I suppose the same principle of interpretation will apply to the fulfillment of the seven vials full of the wrath of God; in this way we may proceed to inquire if the vials have been poured out. The first is poured upon the earth; the second upon the sea; the third upon the rivers and fountains of waters; the fourth upon the sun; the fifth upon the seat of the beast; the sixth upon the Euphrates; the seventh into the air. This is the very same order in which the plagues of the trumpets fell upon the eastern part of the Empire, and on the holy Catholic Church, so-called of men; and from those judgments of God it has never recovered; all of it is still subject to the Turks. The Western Empire did fall

with it, but was revived under the papacy as THE HOLY ROMAN CATHOLIC CHURCH AND THE HOLY ROMAN EMPIRE; but it was then said, "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword."—Rev. 13: 10.

In the 13th chapter the rise of this western empire is given under the figure of a beast rising out of the sea. The maritime powers of Europe have from the first been the principal supporters of the papal beast, the Latin Empire. This is the power which is to be consumed by the first five vials of the wrath of God. In the 14th chapter six angels announced the coming judgments of God upon this power, and upon all that worship it in any of the forms in which it appears. These, I apprehend, have their mission during the progress of the third woe. The first woe was the Saracen Mahometans let loose upon the so called holy Catholic Churches, because of their admixture of pagan doctrines with the doctrine of the one living and true God. The second woe was the Turkish Mahometans, commissioned to destroy the so called Eastern Catholic Church, or that portion of it which had its seat of power at Constantinople; or in other words, to kill the third part of the men of authority in the Empire, because of their fornications, or, the corrupt union of Church and State, in what was called the Greek church. The Turks destroyed the Greek or Eastern Empire. The third woe as I understand it falls upon the Latin church and state; or upon that beast that John saw rise out of the sea; and involves those powers that work in imitation of it in its latter end: as the two-horned beast, and the image of the first beast, which the latter cherishes and supports, after nourishing it into life. To present these woes in their own proper names, I should say the first was the Mahometan Saracens, the second was the Turkish Mahometans, the third are the infidel and atheistic republicans of these last days. By these most of the calamities of the modern nations of Europe have come. These are God's sword: as Israel was the sword of God against the Canaanites to destroy them, so the infidel republicans of Europe are the swords of God to punish and to kill the pseudo Christians of Europe. In their united state they are regarded as the Roman Empire resurrected and continued by the Latin nations; and then in prophecy it is spoken of as the beast that opened his mouth in blasphemy against God to blaspheme his name and his tabernacle and them that dwell in heaven. Rev. 13: 6. Power was given him over all kindreds, and tongues, and nations, and he was to continue forty and two months, but in the end it is to be killed with the sword. I suppose the seven vials of the wrath of God being the last seven plagues, are to effect this purpose of God upon these nations.

"The first vial is poured upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them that worshipped his image." By the earth is to be understood the continental parts of Europe; as France and Germany, so far as the latter made part of the old Roman Empire. The French revolution that commenced in 1788 and culminated in the destruction of the French monarchy in 1793, I look upon as the effects of the first vial. In the details of it by French authors, history pre-

sents no calamity so appalling in its results since the fall of the Jewish commonwealth under Vespasian and his son Titus, who commanded the Roman army in the siege of Jerusalem.

The miseries suffered by the royal family and the nobility of France, as the republican parties acquired the ruling power, cannot be given in a paper like this; they may be summed up, however, in a tabular form, as follows: 1st; the king, the queen, the princess royal, and the little children were imprisoned and treated with the utmost indignity, and at length publicly executed as if they were the greatest of criminals. 2nd; of the nobility 1278 men of the highest class in the nation were guillotined by the public executioner. 3rd; of noble women 750 perished in like manner. 4th; of monks and nuns, and other religious persons, 350 perished in like manner. 5th; of priests and clergymen of various grades, 1,135 perished. 6th; of common laborers there perished 13,623. 7th; wives of laborers and artisans, 1,467. In all, the guillotine consumed 18,603 persons. Besides these public executions the miseries brought on feeble and sensitive persons can never be estimated; the following cases were reported: Of premature child birth there died 3,400; in childbirth by excess of grief, 348; in the war of the Vendee in the south of France, 15,000 women were killed; of children in the same war there were killed 22,000; and of men in the same war 900,000; victims under Carrier at Nantes, 32,000; children shot at one time because they belonged to royalist or religious families, 500; children drowned for the same reason in the city of Lyons alone, 1,500; women shot at the same time, 264; women drowned, 500; priests shot, 300; priests drowned, 460; persons belonging to or in the service of the nobility, 1,400; artisans drowned, 5,300; in all they amounted to 1,022,000; of these 31,000 belonged to the single city of Lyons. The drowned were taken out in boats, tied up in sacks, or some other thing tied around their necks, and sunk in the River Rhone; 200,000 were kept in prison, where many died, and several hundred were daily led out to execution. In this enumeration no account is taken of the massacres at Versailles, at the Abby, or at the Carmes, or slain on occasions of public vengeance and popular furies.

To sustain the vast exertions of the revolutionists in carrying out their project for suppressing the old order of things, and to enforce the views of this atheistic war against God and his servants, in 1793 a levy of 1,500,000 men was made upon the nation. To raise means for these great movements they confiscated half the landed property of the kingdom; the sales of these properties produced the sum of £700,000,000; or in our money, \$3,750,000,000. Besides this they issued paper money, called assignats, to the amount of £350,000,000. In all they expended five billions, five hundred millions of dollars; their expenses were three hundred million francs per month. Who can form an estimate of the misery these exactions made in the country where they were levied? Viewed all in all, this single vial of the wrath of God poured upon the principal nations of continental Europe, is sufficient to account for John calling it "great and wonderful." Rev. 15: 1.

"The second vial was poured upon the sea; and every living soul died in the sea." By the sea in this prophecy is meant the maritime parts of Europe that have been the chief supporters of the

Please Stop My---Paper?

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

Appointments.

Quarterly Conference.

Third Quarterly Conference in the Sec- ond District of Mo. will be held at the Andrew's house, five miles west of Grant City, Mo., commencing Friday night, April 10th, and will continue over the Sabbath and Sunday. Dear brethren and sisters, a great deal of good may be done within the limits of this district; but it is the Lord's doings that are marvelous in our eyes. Come all in the name of the Lord. Come filled with the Spirit, and to work for the cause. Come praying, and your labor may be crowned with success, and be glorified. Business meeting will be held on Sunday.

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

Fourth Quarterly Conference for the 1st Dis- trict will be held at Altavista, Daviess Co., Mo., com- mencing Friday night, March 19th, 1875, and continue over Sun- day. We extend a cordial invitation to brethren and sisters from other Districts. Come and let us have a good time praising the Lord.

W. C. LONG, Sec'y.

Advertisement on Subscription for Advocate.

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in Rom. 5: 10. The Israel reconciled, one saved: for if I perished; but the Lord nevertheless. Now are we all saved, ALL BE SAVED BY

truth, the death of ceremonies, nailing down the law for where the law through Christ the grace But now, without justification is manifested and the prophets, on all) who believe; for all have sinned, God; being justified in his favor, through Jesus Christ; whom mercy seat, by his blood of justification past sins, through whom I say, his method of time, that he of him who hath is glorying? it is works? no: but by Jude that man is 21-27. The work was to accomplish the covenant and come to do thy will, first that he may Christ by the office under the old sanctified the new. boldness to enter of Christ, by a new consecrated for flesh." Now, all place for the re- the first cove- and living way ion of Jesus, the he has made the faith in this Jesus, "Is God the God of the Gentiles"; since there is the Jew by faith, Rom. 3: 28-31 ist our Lord.

ation of Israel.

time they shall the Lord; and all into it, to the m: neither shall the imagination of the age when "the house of Israel shall come to their own time they shall the Lord." There- and subsequent to the conversion of Lud, that draw and the isles afar talk any more of hearts." tly set forth in the Lord of hosts; here shall come many cities; and

the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Here we have positive testimony with you." Here we have positive testimony that in the AGE TO COME the inhabitants of any city shall go to another, seeking their company in going to Jerusalem; whither they shall go 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. v. 23.

In Psalm 68: 29-32, a psalm which has a direct 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 now despised by some people, "shall soon stretch out her hand unto God! sing unto God, ye 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, described by Ezekiel, is there!

Jehovah has clearly taught by his prophets, the regular attendance of the nations at the stated feasts; * Isa. 66: 13-23—"It shall come to pass that I will gather all nations and tongues; and they shall come and see my glory. . . And it shall come to pass that all flesh shall come to worship before me, saith the Lord, to my holy mountain, Jerusalem." Here we have positive 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. 33 Chap., we have additional evidence of the fact that when the curse is taken off from the land of Palestine—Judah and Israel restored to 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 promise of God—"In thy seed shall all the families of the earth be blessed."

Jesus our Life-giver, the offspring of Abraham—of David according to the flesh—is the seed in whom all the promises center, that pertain to a future state. Hence, he will be the Melchizedec High Priest upon his throne in Mount Zion! Therefore, the grand medium through which grace will flow to the families who are to be blessed under his reign. See Ps. 110: 4; Zech. 6: 12, 13. And inasmuch as God, in renewing the promise to Jacob, made him and his seed a medium through which the blessing is to come to the nations, consequently Israel restored to a union with THE ONE LIVING AND TRUE GOD, that shall never be dissolved, by embracing Jesus as the Life-giver and rightful heir to the throne, the kingdom of David, whom their fathers and the Gentiles put to death, and permanently settling them in the land of Canaan, will be made the honored instruments or ambassadors, in the hand of Jesus and his as-

* Doubtless it will be done by proxy.

sociated rulers, in blessing the nations and filling the earth with peace and plenty.

Rom. 11: 12—"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness." The fall of Israel as a nation, and their dispersion among the nations of the earth, was, as we have seen, clearly predicted hundreds of years before it took place, by the prophets of Jehovah. We also have seen that there is no truth in the Living Oracles more positively asserted and established, than that of the gathering and conversion of the residue of Israel, subsequent to the coming of Christ, to establish his kingdom in Eden—Canaan. And in doing this work the Lord will eminently promote his own glory, and cause their restoration to be attended with the most blessed effects to all the earth.

His promise in Ezek. 34: 26-27—is "And I will make them and the places around about my hill a blessing; and I will cause the shower 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 shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served 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 obvious to all. Nor has the promise yet been fulfilled; for then they shall not bear "the shame of the heathen [the Gentiles] ANY MORE." v. 29.

* Gentiles are never called Israel in the Bible of Abraham's God.

The following testimony is in point: Jer. 33: 7-11—"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. . . . The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, and the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever; and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord." And will not this excite a burst of surprise from those who profess to be looking for the soon coming of Jesus, who ought from the word of God, to have learned his gracious designs of "goodness and prosperity" to his ancient people? Why should that which God himself declares shall be to him "a name of joy, a praise and an honor," be so obstinately rejected, or so reluctantly received by any of his professed friends?

Isa. 61: 8-11—"For I the Lord love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. . . . For as the earth bringeth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." This shall be when they "repair the WASTE CITIES, the desolation of MANY GENERATIONS;" when "they shall rejoice in their portion," and when, for the "shame" they have endured in their land, they shall possess the double. vv. 4-7.

Zech. 8: 13—"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing." This being subsequent to the restoration of both Judah and Israel from "among the heathen," the Gentiles,

whither "they have been driven," proves conclusively that the prophecy has not been fulfilled.

Micah 5: 7—"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." This will be after they have been restored to their own land, and in the day when their last oppressor shall be destroyed; when the "RULER IN ISRAEL" shall deliver them from The Assyrian, Ezekiel's Gog of "the latter days," Daniel's king of the North, the Autocrat of all the Russo-Assyrian Empire of "the latter days," encamped upon "the mountains of Israel,"—"when he cometh into our borders." Then the IMAGE will stand erect upon "the mountains of Israel"—then the woman's seed will make Israel or Judah his "battle-ax and weapons of war," in smiting the IMAGE upon its feet; then all its ingredients will become like the chaff of the summer's threshing-floors; and the wind will carry them away, that no place will be found for them; and the stone will become, in due time, "a great mountain, [kingdom,] and fill the whole earth."

Then shall Israel "go out with joy, and be led forth with peace: the mountains and the hills 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." Isa. 55: 12, 13.

Again, Isa. 66: 19—"And I will set a sign among them, and I will send those that escape of them unto the nations, 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 shall declare my glory among the Gentiles."

The escaped spoken of in this text are the Jews, represented by the angel of Rev. 14: 6, 7, who will have the honor of proclaiming the everlasting gospel of the Age to Come, "to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." And the "every nation, kindred, tongue, and people," spoken of in this text, are the families—the nations who are to be blessed—saved, agreeable to the oath and promise of God. Some of them have died during this and the past ages who never had the privilege of hearing THE GOSPEL; therefore, they will be raised and have the opportunity under the reign of Israel's king, and embrace it and be saved.

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 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 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 people a pure language.—Zeph. 3: 8-13. "For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." . . . And it is evident to my own mind that this language 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, except a part of the books of Daniel and Ezra, which are written in the Caldee, and by the Jews they have been preserved, whilst the New Testament has been corrupted by the apostasy!

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 are passages of scripture which have been taken to uphold the orthodox view; but as no two passages of scripture contradict each other, when viewed according to the general tenor of Bible teaching, we find all in harmony. In different ages and times of the world the same words are used to convey different meanings. For instance, David, in the 119th psalm, says: "I prevented the dawning of the morning; mine eyes prevent the 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 uses the word 'let' to express the idea now conveyed by the word 'hinder.' "For the mystery of iniquity doth already work; only he who now letteth [hindereth] will let [hinder] until he be taken out the way."

In many places in Scripture the word 'hate' is used to express preference. To understand 'hate' to mean the same as 'despise,' as we now use it, would be antagonistic to the teachings of the Bible. Jesus said to his disciples, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Yet the plain teaching of scripture is to honor and love our parents, as taught in the fifth commandment; and the Savior himself reproved disrespect to parents, Matt. 15: 4-9; Mark 7: 10-13. He also taught that love and the strongest attachment should be shown towards the wife—the very opposite of what we understand by the word 'hate.' Jesus used the word 'hate' to express a comparison of love; that to be his disciples we must love him more than father and mother, and wife, more than all else. He and his service must be preferred and loved more than either of these named, while a proper amount of affection could still be bestowed on all those individuals.

In the same way the word 'hate' is used in Rom. 9: 13 and its references: "Jacob have I loved, but Esau have I hated." Jacob was preferred before Esau. This passage in Rom. 9: 13 is quoted from Malachi 1: 2, 3, which language was not written until long after Jacob and Esau had both developed their characters and passed away. But the Lord also said unto Rebekah, "The elder shall serve the younger." Here is foreordination; that is, the Lord foreordained that Jacob should have pre-eminence over his brother Esau; but where is the evidence that the foreordination in this case went back of their conception? Election, choosing, or foreordination, does not necessarily or always go back of or to the creation of the world. God made great and special promises to Abraham, and his promising a thing was foreordaining that it should be; that is, he would cause it to come to pass. Thus in his omniscience and wisdom he chose that the younger of the twin sons of Isaac should be brought about; but this does not necessitate the idea that Esau was born to be a castaway from God and his salvation. The history of Esau reads as though he chose his own course in incurring the displeasure of the Lord. While serving his brother he might have lived a righteous life. Jacob was elected or preferred before Esau, to be the one through whom the promises of God to Abraham should be fulfilled.

Were the doctrines of Election and foreordination as held by some of the old school among the orthodoxy, a plainly taught theory in the Bible, —were there positive testimony to support it,

there are some passages of scripture which might be adduced as inferential testimony to corroborate the positive; such as "Whose names are not written in the book of life of the Lamb 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 precious blood of Christ, who verily was foreordained 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 the foundation of the world?" The harmonious teaching of scripture and the ideas taught by the original text, is that of things devised, established, or which occurred in the beginning, or at the opening of the world's history. Among the first things recorded, immediately succeeding the creation and the establishment of man in Eden, was 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 is promised as her seed. When the Creator devised or established the plan of salvation for man from the dominion of sin and death, doubtless that plan embraced the sufferings and death of his Son, whence from that time he could be called "as a lamb slain from the foundation of the world." There must of necessity be some one to slay him. And as the Devil had triumphed in obtaining the fall of Adam and Eve, he gained a foothold and would succeed in keeping a portion of Adam's posterity from embracing the offered Savior, and thus cause their irretrievable ruin, thus making the two classes of the righteous and the wicked—the elect and the non-elect—those who follow the Lord and those who would follow their own evil ways.

Matt. 25: 34—"Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." When the world was made, and the creation finished and all pronounced "very good," it was designed for the abode or kingdom of man, from or at the foundation of the world. Jesus and his restitution restores the earth to its first glory, and frees it from sin and its effects, and it is then inhabited by Jesus' redeemed people—the kingdom prepared for them from the foundation of the world—prepared for the Lord's people without their being individually designated. Let us all hope and strife to be of the happy number. The book of life (or the Lamb's book of life, he being the life-giver), must then have been kept from the foundation of the world (Rev. 13: 8; 17: 8), as the two classes developed into the two characters.

We look upon the passages of Eph. 1: 24 and 1 Peter 1: 2 as correlative with Matt. 25: 34. "As he hath chosen us in him before the foundation of the world," and "elect according to the foreknowledge of God." The world was made to be filled with righteousness and to be inhabited by a sinless race of beings. Such was the kingdom prepared in the beginning. God himself the king, supreme, the dominion given to man. Doubtless the idea or plan of the kingdom existed in the mind of the Creator before the foundation of the world, for he formed it complete at first, and placed man upon the earth in the kingdom. As Adam lost the dominion of the world the plan could not be carried out through him; but through Christ there will be a restoration of the earth and those of Adam's family who accept the offered salvation and redemption, who will take the place of Adam and what his family would have been had he or they not fallen from their innocence or the favor of God. This is the way the

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 mission, hence, their message will be credited and obeyed.

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 the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper 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 shall clap their hands." Consequently their 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 courts of our God. They shall still bring forth fruit in old age; they shall be rich and green." Ps. 92: 13, 14.—Barnes' Trans.

And in Dan. 7: 13, 14—we learn that there are three distinct things given to Jesus when he comes: "dominion, and glory, and a kingdom," —the kingdom of Israel, "that all people, nations and languages should serve him."

The prayer of David recorded in the 67th Ps. is to the point. "God be merciful unto us, [Israel], 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 saying that "God shall bless us; [Israel], and all the ends of the earth shall fear him and remember 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 nations whom thou hast made shall come and worship before thee, O Lord; and glorify thy name!" And "the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." Ps. 72: 10, 11, 36: 9, 102: 15.

Then will be fulfilled what John in vision saw, Rev. 5: 13—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." And this glorious doctrine will constitute a part of the song that will be sung under the reign of Jesus, the Messiah, by the harpers of Zion, as they stand upon the sea of glass. Rev. 15: 2-4—"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb saying, Great and marvelous are thy works, O Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

In the fulfillment of these glorious predictions the Father will have seen the travail of the soul of Jesus, and will be satisfied, (Isa. 53: 10, 11.) because his own family are saved, and the effects of the fall are wiped out of the universe, and his glory now fills the earth! The sky is clear, and the soil is free, the victor's song floats over the plains of Eden, and the anthems of seraphs blend with its strain! the sun rolls down its brilliant flood, and shines on a world that is fair and good!

Scenes like these I hope to enjoy, with all the purchase of the blood of the dear Redeemer in the ages to come. Reader, shall I greet you there? Do these glorious truths stir you up to love the God of the Bible? Do they create in your heart a disposition to be associated with the family of God here and in the ages to come? If so, believe them, and be immersed into the name of Jesus Christ for the remission of sins: then lead a holy life by keeping the commandments, and the Sabbath is one of them; and when he in glory comes, you will be found among the saved. Amen.

Suspension Bridge, N. Y.

disciples or believers in C before the foundation of ny of those texts made ure, we believe.

This rendering of "from world" is corroborated the Savior places the r ding of the blood of th Zacharias, on the gen living. The same exp the other places, "from world;" and Abel, the slain until after the fo ter the sin and fall of ive idea is sustained in is speaking of the ato "Nor yet that he sho the high priest enteret year 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."

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disciples or believers in Christ are chosen in him before the foundation of the world, and a harmony of those texts made with the tenor of Scripture, we believe.

This rendering of "from the foundation of the world" is corroborated by Luke 11: 50, 51, where the Savior places the responsibility of the shedding of the blood of the prophets from Abel to Zacharias, on the generation of the Jews then living. The same expression occurs here as in the other places, "from the foundation of the world;" and Abel, the first one named, was not slain until after the foundation of the world,—after the sin and fall of Adam. The same progressive idea is sustained in Heb. 9: 25, 26, where Paul is speaking of the atonement of Christ, and says: "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world." In this last quotation the Greek text which is translated "since the foundation of the world," is "apo kataboles kosmou," the same as in the other places is rendered "from the foundation of 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. 4: 12.) But knowing and foreknowing are different 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 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; 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 mind we conclude that the theory in question is not a correct one.

1 Peter 1: 20 says Christ was "foreordained before the foundation of the world, but manifest in these last times for us." Just how he existed before his manifestation is not plainly revealed, whether or not it was further than in the purpose of the Father, or had a personal conscious existence before his manifestation to the world. The passage in 1 Peter 1: 20 does not say that he was foreordained as the Savior before the foundation of the world, for he was the Son of God as well as the Savior of men. That the Son of God was given to be a ransom for sin and a Savior from death before there was any sin, or even before man was created, we cannot believe, or that it accords with the teaching of Scripture. Sufficient it is that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." He became "a propitiation for our sins," to reconcile us to God," and to be our veritable Savior. Our quotation from the "Shorter Catechism" is from the Westminster Assembly's Shorter Catechism explained, prefaced by Eben Erskine and James Fisher, of Glasgow, Scotland, authorized and published by the Presbyterian Board of Publication, Philadelphia.

The prophecies of God are all foreordinations; that is, God has declared that certain things should take place—foreordained them—established beforehand that they should be, even "declaring the end [of things] from the beginning [of them]." They prove the Bible true, and help to establish the Christian faith that the promises of God shall all be accomplished.

"For by grace are ye saved, through faith, and

that not of yourselves, it is the gift of God." Eph. 2: 8. The grace, or favor, of God, was manifested in providing so great and rich a salvation for us. He has provided the means by which we may be saved; and calls upon us to "lay hold on eternal life," to "make our calling and election sure." The means provided is of God, and the salvation is of God also; but action is required on our part, by which we must "work out our own salvation." If we perform no action in the matter we will assuredly be lost. We once knew an individual, and there are many others like him, who said he had nothing to do with his salvation; if he was born to be saved he would go to heaven, and if he was not nothing could keep him from going to hell; and so he died without hope of being saved. So this false theology has prevented the salvation of many who might otherwise have come to Jesus. We are saved by the grace of God, his free grace, free to all who will accept it. The exhortation is to come to the waters of life, and buy without money and without price: to seek the Lord while he may be found. We read also that baptism doth also now save us, 1 Peter 3: 21. Baptism is one of the means of grace, one of the ordinances established by the Savior; and by the use of these means of grace, exercising faith in the Son of God, we "lay hold on eternal life," we "work out our own salvation with fear and trembling, God working in us both to will and to do of his good pleasure." Phil. 2: 12, 13. He works in us by the strivings of his Holy Spirit calling to repentance and righteousness. It is his good pleasure that we quench not the Spirit," but yield to its influence and be saved, and with all the elect of God enter into "the kingdom prepared for us from the foundation of the world."

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM, AS IT IS—ITS VARIED QUARTERS—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 in other words, whether the subject-matter is in the Jewish, Christian, or Mohammedan Quarter.

Jerusalem, in the first place, is encompassed with a high wall, varying, according to its uneven and ragged surface-foundation, from 30 to 50 feet high, and sufficiently broad on its top for two persons to walk arm in arm without danger of slipping over its edges. Its measurement is a little over two miles in circumference. On all sides, east, west, north, and south,—its foundations are rebuilt inside of the ancient limits. On the south, especially, a large one-half of Mt. Zion is excluded; on the north, more than half a mile is outside of the limits of the "wall built by King Agrippa."

"The city, inside the walls, is divided into three general sections, called quarters,—the Jewish, the Christian, and the Mohammedan. The Christian Quarter comprises all that portion of the city lying west of the main thoroughfare that runs between the Zion and Damascus Gates (from the South to the North), through the principal bazaars. The Jewish, or Zion, Quarter is bounded by the Southern portion of the above-street on the west, the central portion of Temple Street on the north, the base of the hill (Zion within the wall) on the east, and a portion of the city wall on the south, being the more north-eastern corner of Mt. Zion, comprising only about one-fifth its area. And all the remainder of the city is embraced under the Turkish (or Mohammedan) Quarter, to which appertain also two reservations in the Christian Quarter,—the large fortification and barracks at the Jaffa Gate, called El-Khalah, and the miserable string of huts at Zion Gate, belonging to the lepers."—Dr. Barclay.

The present population of Jerusalem is supposed to be about thirty thousand inhabitants, of which the Jews is fully one-third, and the Christians and Mohamedans are about equally divided in numbers.

The Jews, however, cluster mainly on Mt. Zion. Coming as they do, from all parts of the habitable earth, "the wandering Jew," when he has accumulated enough to sustain his old age, makes his final pilgrimage to Jerusalem, so that he may be interred, at death, in the 'Valley of Jehoshaphat,' on the slope of Mt. Olivet facing Jerusalem on the east, so that he shall arise among the first in the resurrection, at the recall of Messiah, to "the judgment of the last day." Here, on Mt. Zion within the walls, many of them burrow in some of the ancient subterranean cisterns and excavations one and two stories below the present "lanes" and alleys that subdivide this venerated Quarter of the Holy City. These abodes are generally very damp in the rainy season; and, in numerous instances, many of these poor devotees of the 'loved Zion' perish by Syrian fever-and-ague. In attaining the desirable ending of a wandering life, they patiently endure all the buffets and persecutions here incident, from the hands of the Christian, Moslem, and Brahmin. Each family endeavors to obtain, as their means will admit, some kind of residence as near as practicable to the ancient temple limits. Here, daily, they devote the residue of their lives to the reciting of the prayers and penitential Psalms of David as prescribed in the synagogue ritual, for the restoration and 'peace of Jerusalem,' and for the advent of David's Son, the Messiah. Some 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 through the Jewish Quarter. He led us directly by the 'Shambles,' which emitted such an intolerable odor to our unaccustomed sense of smell of the offal of slaughtered beasts and fowl, we involuntarily put our fingers to the nasal organ until we had passed its offensive bounds. The day happened to be Friday, in the afternoon, (the Jews 'preparation day' for the weekly Sabbath), and the *coheen* (the slaughter officers, who claim this official office-duty in right by descent of the house of Aaron and tribe of Levi,) had been exercising their duties of killing the sheep, lambs, kids, chickens and doves,—as it is not considered lawful, even in their days of dispersion, for any other descendant of Israel to kill the animals and fowl; and, whatever may have been the price paid for the creature, the tithe, or tenth, is given to the *fleischer*, or butcher, for his slaughter-work.

Our friend informed us that the greater majority of his Jewish brethren rarely tasted meat except on the Sabbath day and the yearly festivals. He has known some of them, on preparation-day, who were so straitened that six or seven of them would unite their paras (a para is the tenth of our cent in value) together to make up the market price of a dove, or pigeon, which cost two piastres (or, eight cents), so that each member of their several families could have a bite, or taste of meat on the 'holy Sabbath-day.' The same mode, also occurred among others who could afford to purchase a pair of fowls, or a young kid, lamb or sheep. The creatures, after they had been slaughtered, were taken to the treasurer's house of the several 'clubs' and there divided and subdivided according as each had contributed in money value. At

the time we were visiting in Jerusalem, a Turkish dollar (80cts. American) was the value of a good-sized sheep—and we can testify there is no mutton superior to the Syrian in any other land under the sun; half a dollar for a lamb or kid, and a quarter dollar for a fowl or chicken.

Doubt Not.

MRS. 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 spake as never man spake, by whose word the raging waters of the sea would become quiet; 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 demonstrate 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 and he would presently send twelve legions of angels to his assistance! But then, how should the Scriptures be fulfilled? He was obedient to his heavenly mission. It was for the love which the Savior had for poor fallen man that constrained him to weep. He was ready at all times to comfort those that were distressed and were bereaved of their friends. Is it any wonder then that the Savior could condescend to weep with those that wept, and to bear the reproaches that were put upon him? He was a man of sorrow and acquainted with grief. He wandered about from city to city and from mountain to vale, and had not where to lay his head. He breaks out in language as follows; "the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head."

Dear reader, you can see then why it was that this lovely character could weep. He was called the Nazarene, meek and lowly in heart and would give rest to those that came unto him. He came to his own and his own received him not; but as many as received him to them gave he power to become the sons of God, even to them that believed on his name. Again, on a certain occasion, we hear him crying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children

together even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." Matt. 23: 37, 38. Why? because I send unto you prophets and wise men, and scribes, and some of them ye shall kill and crucify, and some shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Matt. 23: 34, 35.

Thus we see that they refused to hear the prophets and those that were sent unto them. After he had sent his servants unto them, and plead with them and done all that could be done he sent his son; it may be they will reverence him; but he came so meek and lowly that they would not receive him, but they rejected him and cried out, Away with him and crucify him, and release unto us a murderer. We will not acknowledge him as our king. He that was born in a manger and was wrapped in swaddling clothes, he did not come like an earthly monarch in pomp and splendor arrayed in fine linen and costly garments. He became poor that we for his sake might be made rich; therefore 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 the end give us a crown of glory that fadeth not 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 soul-cheering words, as day by day we hear the bell toll for some heart's loved one to be borne to the silent tomb. Although ministers and teachers talk to the bereaved and sorrowing hearts, of their loved ones being gone to the better land, and that they are already enjoying the glorious presence of their Savior and all the joys of heaven; yet the husband will mourn for the wife and the wife for the husband, the parent for the child and the child for the parent. Death is death and the stricken one feels it so notwithstanding all the false theology that is taught about it. Death is an enemy not only to the sinner but also to the saint. It does not carry the child of God into the presence of Jesus and holy angels, but it takes him down to the dark cold grave, "where the wicked cease from troubling and the weary are at rest."

Death, in and of itself, has ever been dreaded by mankind. In the Old Testament Scriptures death is looked upon with dread, fear, and sorrow. Jacob mourned and wept for his son when he supposed him dead; he did not say "I will go up to heaven to my son," but he says, "I will go down to the grave." Job could see nothing but darkness and gloom in the grave. Hezekiah wept and prayed that he might live. Thus it was with all the ancient worthies who died in hope of "a better resurrection." In the New Testament death is still looked upon as an

enemy, although life and immortality are brought to light therein.

But there is a time coming, a glorious time when "there shall be no more death"—a time when we shall no more stand by the bedside of the dying, or the open grave of the dead—a time when our loved ones shall be no more taken from our hearts and homes by the cruel foe—death. This happy time is described by John as a time when the tabernacle of God shall be with men and he shall dwell among them, Rev. 21: 1-5. Who would not look forward with a longing desire for that day to dawn upon our sin-cursed world?

"No more death!" how it fills our hearts with joy to think that there is a day coming in which we shall not fear death, and that that day is one without end! It will be one long endless day of rejoicing to the children of God, the sons of God will again rejoice and the morning stars sing together as in days of old. When that day dawns sin will be forever done away—the curse removed from this fair planet, and God be all in all. Christ will then dwell among his ransomed and glorified ones, and be their King forever. And not only will death be done away but sickness and sorrow will be known no more.

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. There are three things here before Paul's mind: living, dying, and departing. Between the living and dying he is in a strait; he can make no choice; which to choose he says "I wot not." But for the departing he had a preference, an earnest desire. Hence the departing and dying are quite different things. Let us for a moment look at the connections. He says "Christ shall be magnified in my body, whether it be by life or death" (last clause of verse 20). In either case Christ is to be magnified. "For me to live is Christ, and to die is gain." v. 21. If I live Christ shall be magnified in my life, and if I die Christ shall be magnified in my death; to die is gain. Gain to whom? Not to Paul, most certainly, for he is speaking of Christ being magnified; though it might be gain to Paul to escape prisons and chains, persecutions and sufferings, by falling asleep in Christ, nevertheless the idea is that 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 death, no less than his life, magnified Christ.

But with the two right before him (that is life and death), then a prisoner in chains, feeling that Christ would be magnified in him, whether by his life or death, he says, "I am in a strait betwixt two, and what I shall choose I wot not." Now to claim that Paul earnestly desired to die, is not the truth, for he has just said that he did not. But there was a third thing he did choose; and as the original indicates, earnestly desired,

and that was the departing was, it is both alike desired. Between the living and death there are good reasons that *anatho*, the Greek should have been in other place where it is rendered return to the wedding." The text, "I have an earnest desire to depart, and to be with Christ, which is far better." This is the connection, and numerous expressions the appearing of Christ it stands and it affords Paul believed he would die. In that case he did not choose to depart. The rendered depart, is

Now when we read how he groaned his adoption, to which (Rom. 8: 22), how to be clothed upon lowed up of life (2 pressed into a strait choose he wot not sire to depart, to be what shall we un departing but a lo his strait, by that groaning, to wit, mortality might be of his teaching th looking and wait

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and that was the departing. Now whatever this departing was, it is certain that it was not death. The departing and the being with Christ were both alike desired. But he did not desire to die; between the living and the dying he was in a strait.

There are good reasons urged by critical writers that *anatho*, the Greek word rendered depart, should have been translated return. The only other place where it occurs is in Luke 12: 36, where it is rendered return: "When he will return from the wedding." The *Emphatic Diaglot* renders the text, "I have an earnest desire for the returning and being with Christ, since it is very much to be preferred." This harmonizes the passage with the connection, and is in harmony with Paul's numerous expressions of looking and waiting for the appearing of Christ. But take the passage as it stands and it affords no support to the idea that Paul believed he would be with Christ when he 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 desire to depart. The primary idea of *anatho*, 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 pressed into a strait betwixt life and death, what to choose 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 departing but a loosing, a deliverance from this, 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 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, "Whom God raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Acts 2: 24. The resurrection will bring a deliverance, when Paul and all the saints of God, the living and the dead, shall be loosed from the bondage of corruption, from this state of mortality and death, and shall meet the Lord in 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.

Met according to appointment at the Steller School-house, Friday evening, Feb. 26th. Preaching by Bro. Case, from 1 Peter 1: 3, followed by exhortations from brethren Everett, Fabun, and 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 was followed by the testimonies of the brethren and sisters. In the evening, discourse by the writer, from Rev. 22: 17-20, followed again by exhortations and testimonies of the brethren and sisters. Met First-day morning at 9 o'clock for the transaction of business, after which we

listened to a powerful discourse of over two hours in length, by Bro. Case, on the signs of the times, text Rom. 13: 11. In the evening Bro. Fabun spoke on the nature of man, giving an abundance of Bible evidence of the mortality of man; and showing the inconsistency of immortal-soulism as taught by modern theology. After the discourse we had the pleasure of hearing the brethren and sisters tell of their determinations to press on with renewed energy in the cause of Christ. It was truly a heavenly sitting together in Christ Jesus.

Notwithstanding the inclemency of the weather there were a goodly number of the brethren present, and all felt that the Spirit of the Lord was with us, and felt encouraged to press forward to the prize of our high calling of God in Christ Jesus.

J. M. BEEDLE.

Spiritists' Tricks.

PROF. S. S. Baldwin, in Cooper Institute recently exposed the dark closet revelry. He said that he would show the audience how the Eddy Brothers, Warren, Slade, Foster, the Davenport, 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 tambourine, and a fish horn. Mr. Baldwin was tied by a committee, the doors were shut, and in less than ten seconds hands appeared at the window, bells were rung, and the tambourine flew out on the stage. The double seance tricks of the Davenport Brothers, imitations of the Eddy Brothers, and Katie King materializations were given with wonderful rapidity and clearness, and clearly explained to be only smart feats of jugglery.—*New York Sun*.

From Sister Brockman.

DEAR BRO. BRINKERHOFF; AS I thought it might be of interest to the readers of the ADVOCATE, to give them a little description of how things are here in this vicinity, I will try and give you a clear and plain statement. As to describing the grasshopper storms, I call them storms, for they looked like snow flakes in the air, I cannot describe them better than Brother A. M. Brinkerhoff did, in his letter to the ADVOCATE. As to the suffering in this County 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 know we have friends indeed; in Marion they have proved their friendship to us in assisting 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 a letter previous to that time from Bro. Carver, stating they had sent a barrel of supplies from Marion. We sent a receipt to the R. R. for it and got it without costing us anything. We were all made happy by its contents. We render our heart felt thanks to the brethren and sisters at Marion, for their Christian acts. Jesus has offered a reward to them that giveth to the needy, and he will give it when he comes. I think his coming is near at hand; then if we are faithful in keeping all of God's commandments we shall share his promises. From your sister in Christ,
RIZPAH BROCKMAN.
Red Cloud, Neb.

From Bro. Lyon.

BRO. BRINKERHOFF: Allow me to say through the ADVOCATE, to Bro. Madill, that upon the opening of the Spring, as soon as the going will admit, I will give him a call, and preach the gospel to all who may turn out to hear, and urge upon them to keep the commandments of God, that they may have right to the tree of life and enter in through

the gates into the city. Your brother in hope of life when Jesus returns,
R. V. LYON.

P. S. I have only spent one week with my family since last Nov. 20th. The rest of my time has been spent in Canada West, preaching the gospel to all who have ears to hear in the localities I have visited. Since Jan. 4th I have been laboring in my old field, where I commenced to labor 24 years ago, the coming summer. The winter has been extremely cold. Snow is now three feet deep on a level, hence the traveling bad, on account of the snow being blown into drifts and filling up the roads. Nevertheless, our congregations have been good, and sometimes quite large. Good attention given to the word, and in some hearts it has found a resting place; and we trust it will lead them to obey that form of doctrine which was delivered by St. Peter.

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 Buchanan, Alexander Story, Sister Alex, Wm. Bush, John Gambel, Wm. Conde, Archibald 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 to the States and Manitoba.
R. V. L.
February 2nd, 1875.

Obituary Notices.

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 Adebort 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 her. We little thought that she would so soon 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 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 Christ like. She then gave directions to divide 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 few remarks and prayed. She was then laid away to await the call of Jesus. The family all being sick but one the funeral sermon was put off for a few weeks, when the writer tried to speak words of comfort to the afflicted family from Rev. 14: 13, "Blessed are the dead that die in the Lord."
H. S. CASE.

Appointments.

THE Michigan Conference will hold 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 spreading gospel truth. Those coming by rail will stop at Hartford, on the Chicago and Mich. Lake Shore R. R. from whence they will be conveyed to the place of worship.

R. C. HORTON, Conf. Clerk.

ADVENT AND SABBATH ADVOCATE.

Advent and Sabbath Advocate. MARION, IOWA, MARCH 16, 1875.

Index to Volume IX.

Table listing various articles and their page numbers, including 'An address to the Brethren', 'Ark of the covenant', 'Austria and the Pope', etc.

Table listing various articles and their page numbers, including 'Information wanted', 'Is existence of mind evidence of a soul entity', 'I am wounded', etc.

Table listing various articles and their page numbers, including 'Spiritual gifts', 'Signs of the times—Millenarian', 'Speak often to each other', etc.

Table listing various articles and their page numbers, including 'Doubt not', 'Ease and duty', 'Finish thy work', etc.

ETERNAL LIFE IN MISERY.—Bishop Newton, the noted writer on the prophecies, justly remarks: "Nothing can be more contrary to the divine nature and attributes, than for a God all wise, all good, all powerful, all perfect, to bestow existence on any beings whose destiny he foresees 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 all eternity. Imagine such a state of misery you may, but you can never 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 within the limits of this Conference District; but it is the Lord's doing, 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.

Received on Subscription.

J L Boyd \$1.50 11-1. Howard Lothrop \$1.50 11-1. Elisabeth Tyler 50cts. 10-9. J T Collicott 10cts postage. E Rowley 10cts. N J McGuire \$2.50 10-17. Silas S Davis \$1.50 11-5. E G Farmer \$2.00 11-1. Erastus Clark \$2.00 11-1. J W Nicholson for Abram Whitelea 75cts 10-11.

To send Advocate to the Poor.

Silas S Davis \$2.00

Books Sent by Mail.

S S Davis 10 cts. W C Long \$3.84.

For A M Brinkerhoff, Kansas.

Hannah Madill, \$4.00; Sarah A Leach \$2.00; Temple Leach, \$3.00; M S Parks \$2.00; S S Davis, \$4.00; I N Kramer, \$1.00; M N Kramer, \$1.00.

POETRY.

Table listing various poems and their page numbers, including 'A restitution hymn', 'A prayer—give me thy heart', 'A refuge in Jesus', etc.

Advocate

Volume X.

The Advent Advocate IS PUBLISHED BY JACOB BRINKMAN to whom all communications should be addressed. TERMS.—One dollar per annum in advance to those unable to pay.

THE ADVOCATE won of the doctrine of Christ, The Signs kind to observe the day of the week, commandments of God, conscious state in the Earth restored, Redemed and the Prophecies, The subjects.

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