

The views expressed here may reflect opinions no longer held by a wiser and more mature author.

INFORMATION CONCERNING SARDIS ERA OF GOD'S CHURCH.

BY

PHILIP ARNOLD

&

EVERETT OAKLEY

Dear Dr. Hoeh,

Last Feast of Tabernacles you expressed interest in several zexoxed copies of early issues of the Sardis paper, HOPE OF ISRAEL. I have enclosed copies of this paper for you, plus two front-page articles Mr. Herbert Armstrong wrote for the BIBLE ADVOCATE. Along with the above is all pertinent information I have gathered concerning the origin of the Stanberry church. The following facts may help to shed light on the Sardis Era of God's Church during the Advent Movement.

I hope it can help in some way.

Sincerely,

Philip Arnold

Philip Arnold

KNOWN FACTS OF ORIGIN OF CHURCH OF GOD:

STANBERRY, MISSOURI

1. The Church of God with Headquarters at Stanberry, Mo. was God's Church---Rev. 3:1-6, "True History of True Church"
2. The Stanberry Church as Headquarters for Paper now called the BIBLE ADVOCATE moved from Marion, Iowa to Stanberry after 1866---SDA Encycl. , p. 754 "Marion Party".
3. Leaders of the Stanberry Era were A.N. Dugger, now in Jerusalem, publishing the monthly: MT. ZION REPORTER; and A.F. Dugger, his father--1860--1910.
4. The paper from Marion was moved from Battle Creek claims Dugger and Dodd in their HISTORY OF THE TRUE CHURCH, p. 297.
YET: the SDA ENCYCLOPEDIA claims a B.F. Snook and W.H. Brinkerhoff "---drew away some of the members and in 1866 established headquarters of a new offshoot group at Marion, Iowa---defunct paper THE HOPE OF ISRAEL they revived and issued thereafter under various interruptions".

Dugger seems to have the paper and Marion group possess a smooth transition from Battle Creek to Marion, Iowa. On the other hand the SDA ENCYCLOPEDIA indicates a very disorganized and haphazard schism embodying several splinter groups attempting to band together!

5. Who is B.F. Snook and W.H. Brinkerhoff?
Limited research has uncovered only that Snook was a Methodist preacher who had been "converted" in 1862. W.H. Brinkerhoff, a lawyer, had also been converted in 1862. They were ordained in Iowa, and Snook became president of the organization in 1863. Snook was succeeded in the presidency in 1865 by George I. Butler who was also made a minister at the same time! "Snook and Brinkerhoff rebelled, and tried to draw all Iowa after them. In 1866 they were separated from the Church. They then gathered the remnants of the Cranmer party and its defunct paper to themselves, establishing headquarters at Marion, Iowa..." Published a paper called at first the ADVENT AND SABBATH HERALD. Snook began preaching for the Universalists, and Brinkerhoff returned to teaching and law.---
ORIGIN AND HISTORY OF SDA, Spalding, Vol. 1, p. 230; 1961

B.F. Snook is also mentioned on page 288 & 297 of HISTORY OF TRUE CHURCH. He is counted as a leader of the Church of God with several SDA, and a member of the remnant after the apostasy of 1860-61 name changing.

To my knowledge W.H. Brinkerhoff is not mentioned in Dugger's book; but a S.F. Brinkerhoff and a Jacob Brinkerhoff are mentioned on pp. 296&297.

6. Church of God Papers: THE REMNANT OF ISRAEL and HOPE OF ISRAEL

7. The church paper, **HOPE OF ISRAEL was moved to Marion, Iowa from Battle Creek. At this time it was called, *THE REMNANT OF ISRAEL---HISTORY OF THE TRUE CHURCH, pp. 296 & 297.

*Dugger and Dodd are the only ones to make mention of THE REMNANT OF ISRAEL. (Besides what must be a totally different magazine of the same title, published in Britton, Oklahoma (located beside Oklahoma City) which ran from 1915 to 1931!---Union List of Serials) No one else even lists it as far as I know. Dugger claims to have seen both REMNANT and HOPE in the files at Stanberry. BUT I WAS AT STANBERRY this past summer and was allowed to search their magazine files. I did not see any magazine bearing the title THE REMNANT OF ISRAEL. I did see the HOPE OF ISRAEL. It began in 1863 with vol. 1, #1! The lead article was an autobiographical article by Gilbert Cranmer. The personnel there told me there is a small group which broke away from Stanberry in Marion, Iowa. This group does have some old magazines, possibly THE REMNANT, of which they had never heard.

8. The early issues of the HOPE OF ISRAEL contain many articles (letters) from readers concerning what the Biblical name of the Church is. Several names were suggested:

1. The Church of the Firstborn
2. The Free Seventh-Day Adventist
3. The Church of God
4. The Church of Christ

Interestingly enough, I remember from personally examining several old issues of the HOPE OF ISRAEL (it might have been going by another name by this date?) words to the effect "Published by the Church of Christ" were printed at the top of the Paper around 1867!!

9. The early issues of the HOPE OF ISRAEL also contained two articles on being Born Again! These gave out the truth of it being a the resurrection!!! One of the two articles was quoted from the WORLD'S CRISIS, an ADVENT CHRISTIAN publication beginning about 1853. The other article was by Gilbert Cranmer! (Today Stanberry has forgotten this truth; and places great emphases in their booklet THE NEW BIRTH on it meaning conversion; though they do devote a few sentences of their 24 page booklet (p.22) to admitting the change at the resurrection is a type of a birth!

10. The REMNANT OF ISRAEL was begun in 1861 at Battle Creek. Evidently, started by Cranmer (misspelled by Dugger: CRAMMER.?) HISTORY OF TRUE CHURCH, p. 296; SDA Encyclopedia: MARION PARTY; ORIGIN AND HISTORY OF SDA, Spalding p. 229.

11. What about BEFORE Battle Creek: Where was the Church of God before then???

** Dugger makes no mention of the HOPE OF ISRAEL in his book. There was another HOPE OF ISRAEL published in Maine early 1840's. (no connection seen). p. 119 & p. 159 of ORIGIN AND HISTORY OF SDA.

12. The 1861 conference of Adventist adopted the name Seventh-Day Adventists. In the conference T.J. Butler of Ohio voted against the name SDA, contending for Church of God. Butler later dropped out of the SDA. But was recovered ten years (1872) later in Iowa. He was rebaptized and began to preach. ORIGIN AND HISTORY OF SDA, Spalding, p. 309 & 311.

13. George Storrs widely expounded the truth of "no immortal soul", "annihilation of the wicked", and believed in "...the celebration of the Lord's supper...at the time of the Passover, of which ...it was the continuation." p. 193 of Spalding.(all vol. I)

Yet, Storrs held some views totally unscriptural! also p. 193.
A Link?

14. The General Conference of Sabbatarian BAPTISTS was projected in 1802 at a yearly meeting at Hopkinton, R.I. "In 1806 it was fully organized. At the former date (1802) the denomination had a membership of 1215, with 11 churches and 10 ministers. ONLY EIGHT of the Churches united at first in the General Conference. In 1818 the name "Seventh-day Baptist" was adopted by the Conference." p. 485-6, American Church History; vol. II, "Baptist", Newman, 1894.

Could it be these THREE churches refraining from organization continued to be God's Church and were somewhat moved by the 1840 excitement over the Second Advent; and began to examine the Millerite notion of 1843-44???? The following is a possible answer; facts from REVIEW AND HERALD Sept. 2, 1851, p. 24: make reference to a letter from a leading Adventist, Hiram Edson, in which he refers to Seventh-day Baptists on "the heights of the Alleghenies, near the headwaters of the Genesee, Alleganey, and Susquehannoch rivers" with whom meetings were held. "They had never heard the evidences of the speedy coming of Christ."

(When the Millerite notion fell through and was seen to be unscriptural did they continue to associate with the Adventists sharing with them the Sabbath truth, as did the Seventh-day Baptists of Wash. N.H.? But soon beginning to realize most were not really growing in truth but were giving heed to E.G. White, they slowly began absolving all relationship with the Adventists; until the 1860 name changing fiasco all realized E.G.White was not inspired by God.) As they crossed the stream of Adventism the Church of God must have left the tell-tell signs of various Biblical truths here and there:

- *1. The true name: a. Review and Herald, Mar. 3, 1853: "Return of the Jews" by GEORGE STORRS!
2. The state of the dead: a. STORRS & SDA
3. True Passover: a. STORRS
4. Annihilation of wicked: a. STORRS & SDA & OTHERS
5. Falsity of Trinity: a. CANRIGHT'S BOOK: SEVENTH-DAY ADVENTISM RENOUNCED, p. 25.

&
REPLY TO CANRIGHT; agrees: true of some!

- #1, continued: h. also many references to Church of Christ. REVIEW AND HERALD'S of:
1. Dec. 23, 1851 by S.W. Rhodes
 2. March 17, 1853, two times from old Voice of Truth-1844
 3. Aug. 19, 1851, p. 14

6. "Aga-to-Come" party--held by Stephenson & Hall p. 229 of Spalding

7. Unclean meats

15. As I read about this period of time I was struck by the many accounts of direct demon influence connected with this movement.

1. The period of 1800-1880 is filled with such:

a. Joanna Southcott--1750-1814, experienced visions

b. Joseph Smith--1805-1844

c. Mesmerism

d. Spirtism

e. E.G. White

f. Every book on the Advent Movement seems to recount event after event that smacks of direct Satanic control.

A. The fad of uttering weird cries and loping around the floor on all fours was popular immediately after 1844. Supposed to fulfil the scripture, "become as one of these little ones."

B. Several proponents of Adventism died insane. Some joined Spiritism.

C. Visions were claimed by many: William Foy p. 145 of Spalding
Hazen Foss p. 182 of Spalding
rejected same message that was then given to White.

D. George Storrs seems to have declared the whole movement to have been propagated by mesmeric trances : THE BURNED OVER DISTRICT.

16. Somebody was keeping the Feast about this time. The men from Chile told us they were visited in 1896 by some man from the United States (Jaggers or Shaggers???) He taught them to keep the Feast. They also claim some type of visit in the 1840's concerning the same doctrines.

They said they themselves took the name ISRAEL OF THE NEW COVENANT. Interesting to note the constant repetition of "Israel" in writings of Adventists and Church of God in 1800's!

REMNANT OF ISRAEL

HOPE OF ISRAEL

REVIEW AND HERALD: Sept. 2, 1851, p 24 "...in search of the scattered sheep of Israel"

August 19, 1851: p. 3 "...the message closed with an additional cry throughout the camp of Israel, 'Behold the Bridegroom...'"

17. Excellent footnotes are found in Spalding's ORIGIN AND HISTORY OF SDA, giving very specific sources.

18. Shocking quote from Stanberry's BIBLE ADVOCATE, Sept. 21, 1964, p.6:

"At a time when the Church of God has need to be at her best

in witnessing to a world steeped in sin, she is torn by the dissensions which are instigated by our archenemy, the devil. The tragedy is that while we bicker among ourselves souls are being snatched away without salvation. What a price some of us will have to pay if we fail to do our part. THE MESSAGE TO THE CHURCH AT SARDIS MAY BE MORE APTLY APPLIED THAN SOME OF US REALIZE."

19. Further information may be found in Marion, Iowa???
20. Enclosed are copies of various letters and articles.

THE HOPE OF ISRAEL.

"Of the hope and resurrection of the dead I am called in question." Paul.

VOL 2

WAVERLY, MICH., AUGUST 25 1865.

NO. 10.

Cheering Letter from Bro. Case.

← THE HARTFORD CONFERENCE.

← Paw Paw, Aug. 15th, 1865.

DEAR BRO. DILLE:—I thought I would write a few lines, and let the brethren know that we still live and have hope in God; notwithstanding all the power of the enemy to crush, scatter, and destroy those for whom Christ died. With Job, I can say, "I know that my Redeemer liveth," "and because he lives I shall live also." Dear Brethren, let us lift up our heads and rejoice, knowing that our redemption draweth nigh.

Our Conference at Hartford was one of the best that I ever attended. The Lord met with us, and gave us his Spirit to assist us in the commencement of the conference, and it abode with us to the close. A blessed union and harmony prevailed. Saints rejoiced and wept as they delivered their strong testimonies for the Lord. And all felt that the Lord was a present help in time of need. He stood by his servants while they opened the Scriptures to the understanding of the people. The Gospel was proclaimed in its native beauty, and the power of truth was felt. Saints rejoiced; sinners were converted; backsliders reclaimed. At the close of the meeting, late at night, the request was made, and on Monday morning we went to a little lake, and Bro. GRAMMER there hurried beneath the yielding waves, three, and raised them to walk in newness of life. We then took the parting hand to go to our homes, feeling the full assurance that Jesus will soon come to gather the wheat into the garner of the Lord.

We met the old and the young; and all feel that the Lord is about to work in mighty power to gather the remnant of Israel, that have been scattered in a dark and cloudy day, by the combined influence of Satan, through those agents who are led by their own selfish hearts, and promptings of Satan, from which may the Lord deliver his people. *wh. te?*

Dear Brethren—scattered abroad, I still love the Lord, and have hope that I shall meet you in the kingdom of God, where the tongues of the slanderers will forever cease, and the weary will rest.

H. S. CASE.

Being Born Again.

"Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." "Ye must be born again."

The Scriptures speak of a first Adam, who is earthly, and of a second Adam who is the Lord from heaven; of being born again; but not of being born a third time: of this life, and life in the world to come; of a natural body and of a spiritual body; of bearing the image of the heavenly. We also read of a first death appointed unto all men under the first Adam, and of a second death for those whose names are not written in the book of life.

The first of these several conditions, is found in connection with the first Adam, the second is found in connection with the second Adam. The first conditions continue down to the resurrection, the second will commence at the resurrection. I propose now to examine the doctrine of BEING BORN AGAIN.

1st WHAT IS IT TO BE BORN? "And behold, thou shalt conceive in thy womb, and bring forth a son." Luke 1: 31. This bringing forth a son, is called in the 35th verse being born. If this is being born, then to be born again must be to be brought forth a second time. In this passage it is said, the Son of God was born.

2nd, WAS CHRIST BORN AGAIN? Heb. 13: 20. "Now the God of peace, that brought again from the dead our Lord Jesus." Christ there, was born again, or brought from the dead. Col. 1: 18.—"Who is the beginning, the first born from the dead." Acts 26: 23—"That Christ should suffer, and that he should be the first that should rise from the dead." Being raised from the dead, then, is the same as being born from the dead. In Rev. 1: 5, Jesus is called "the first born from the dead" (See Whiting's translation.) Our question is plainly answered: Christ was born a second time, or born again, or born from the dead.

3rd, WHEN ARE CHRISTIANS BEGOTTEN AGAIN?—1 Cor. 4: 15. "For in Christ Jesus I have begotten you through the Gospel." Phil. 10. "I beseech thee for my son Onesimus, whom I have begotten in my bonds." James 1: 18. "Of his own will begat he us through the word of truth." 1 Pet. 1: 3. "Which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." 1 John 5: 1, "Whosoever believeth that Jesus is the Christ, is begotten (See Whi-

ting) of God, keepeth himself."

Christians, then, are begotten again when they receive the Gospel, the word of truth; when they receive the hope of the resurrection of Jesus Christ from the dead. "In this life they are begotten (See Whiting) again, are not corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

4th. WHEN WILL CHRISTIANS BE BORN AGAIN?—John 3:6. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." As all Christians have been born of the flesh, they will be born again, when they are born of the Spirit. 1 Cor. 15: 44, 49. "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly, or spiritual. Paul says, Christians receive the Spirit of adoption here, by which they cry abba Father; but that they wait for the adoption (itself) to wit, the redemption of the body. He says, that at the coming of Christ their vile bodies will be fashioned like unto Christ's glorious body. Christ says, that at that time, they will be equal to the angels; and can die no more; for they are the children of God, being children of the resurrection. Christians, then, will be born again, when they put on immortality; when their vile bodies are fashioned like unto Christ's glorious body, when they become children of God, by being children of the resurrection.

5th. But are not Christians often called the children of God, in this life? They are; but not in the sense of being born again. Christians in this life are the children of God by faith in Christ Jesus. For we walk by faith, and not by sight; that the just shall live by faith; that they purify their hearts by faith; that they are sanctified by faith; that they are justified by faith; that they wait for the hope of righteousness by faith; that they are made wise unto salvation through faith. Thus the children of God in this life, are only the children of God by faith. They live by faith. How does this fact modify the sense in which Christians are called the children of God?

It shows that they are not yet in fact the children of God. Heb 11: 13, 35, 39. "These all died in faith, not having received the things promised." The promises reached to things afar off, yet they lived by faith. Now faith is the confidence of things hoped for, the evidence of things not seen. The things embraced in our faith, are things hoped for; and if we hope for them, then we must with patience wait for them. We hope for eternal life. This is the promise that he has promised us, even eternal life. I will illustrate. Suppose a person has become deeply involved in debt; he has used all his means, and still he is in debt, far beyond his ability to pay. The mortgage that holds his place is not yet due, but he knows that he has no means to pay it, when it becomes due. He worries by day and by night, and expects to lose his place.

Under these circumstances, a friend, who is abundantly able, assures him that he will pay the debt, when it becomes due. He is satisfied; he believes his friend; his burden is gone; he rejoices; his countenance brightens; all his actions become buoyant; he cannot help telling his neighbors how free he feels, now that his trouble is gone. His debts are paid! All this change in his deportment, and in his feeling; and all this light heartedness and joy comes from his faith in the assurances of his friend. But suppose he doubts his friend's sincerity; his joy departs; his trouble comes. He again believes his friend; all is quiet; his joy returns. This is the earnest of his promise. It makes him cry, I rejoice in my friend. And yet his friend had done nothing for him. He only made him a promise.—By and by the mortgage matures; the debt is cancelled by his friend; now all is well. But he no longer lives by faith; the promise has been redeemed.

Thus with Christians, they live by faith. They receive the consolation of the promise; are made happy and joyful in their Christian experience. But they hope and wait for the adoption into the glorious liberty of the children of God; to have their vile bodies, fashioned like unto Christ's beautiful body, so they can die no more.

The Two Covenants.

BY I. N. KRAMER.

[CONCLUDED]

God never promised to perform this covenant to the Gentile, only through the house of Israel; for to them pertain the PROMISES, and the COVENANTS. And if the words, 'Zion,' 'Jacob,' 'house of Israel, and 'house of Judah,' mentioned in this covenant of promise, do not have a literal and specific signification, then was this covenant a confusion to the Jew, and makes all other scripture unintelligible to the Gentile. Hence we conclude that the new covenant is one of the covenants of promise, and is yet future.

Again, if we adopt modern theology, we shall be obliged to make this new covenant read something as follows: "Behold, saith the Lord, I have found that my law is contrary to you, and against you; (See Rom 8: 7;) therefore, behold, the days come that I will abolish my law, and take it out of the way, nailing it to the cross. Nevertheless I will make another just like it, all except the fourth commandment. And this is the covenant that I will establish with you after those days;" as much as to say, that, because man broke the law, he abolished it; because he could not conform to God's holiness, God retracted the demand. * But that the law of the new

* To suppose that because man broke God's law of holiness, God would change or abolish it, would be to suppose that God yielded to the weakness of man, and became a creature weaker than he, and subject to him.

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her Easton,
 you say that you start with a Bible title, and
 of course expect that it will 'be a Bible
 question then naturally arises, What is the
 If this is to be the base, or ground-work
 paper, it is first necessary to settle this
 We would say then negatively, that it is
 creature of imagination. It is not any
 work, of human origin. It is not the tra-
 of the Fathers. It was not inspired by
 holy ambition of any political, or ecclesi-
 aspirant. But it is 'the word of God,
 liveth and abideth forever.' It is God's
 man, given by himself personally; and by
 obets; and by his Son Jesus Christ, and
 tles, who 'spake as they were moved up-
 the Holy Ghost.' It is the Book in which
 revealed himself, and given a perfect
 life, to the fallen sons of Adam: for he
 cared by the holy Apostle that it 'is given
 ration of God; and is profitable for 'fin-
 in righteousness,' &c., 'that the man of
 y be perfect, thoroughly furnished unto
 works.' It reveals the God that 'made
 and earth, the sea, and all that in them
 reveals man's origin, fall, and the plan of
 or redemption through a crucified Re-
 It is emphatically the 'Book of books.'
 we understood it better! O! that we
 erish and love it more! Let us cultivate
 or its holy instructions, that its sanctify-
 may be felt, and manifested in all our
 or it is the power of God unto salvation,
 one that believeth.'

V. M. GRAY,
 Iowa

The Birth of the Spirit.

a to express a few thoughts through the
 of Israel,' with regard to the 'new birth,'
 Birth of the Spirit.' I am aware that
 is subject, there exists a great diversity
 ons, at the present day.
 is no subject taught in the sacred
 es, fraught with greater interest than
 before us; for, said Jesus to Nicodemus,
 verily, I say unto thee, Except a man
 of water and of the Spirit, he cannot
 to the kingdom of God." John, 3: 5.
 take the position that the 'new birth' is
 ptism. But the 6th verse explains the
 ths. "For that which is born of the flesh
 and that which is born of the Spirit is
 Hence the first birth, is the birth of
 The birth of the flesh Nicodemus

water? Most assuredly not, for Paul tells us
 that 600,000 'were baptized unto Moses, in the
 sea and in the cloud.' And again, John had
 been baptizing six months before Christ came
 and demanded baptism at his hand.
 Again, according to the theology of the day,
 the new birth is considered to be a change of
 heart, or conversion. If this idea be correct,
 there never was a man who was converted, or
 met with a 'change' of heart, until Christ came
 in the flesh; for he was the 'first born of every
 creature.' But to the law and to the testimo-
 ny: if they speak not according to this word, it
 is because there is no light in them.' Isa. 8:20.
 Paul has told us in what sense, Christ was the
 first born of every creature. Col. 1: 19, 'He is
 the head of the body, the church: who is the
 beginning, the first born from the dead; that
 in all things he might have the pre-eminence.'
 Again, Paul says, 1st. Cor. 15: 23, 'That Christ
 the first-fruits; afterward they that are
 Christ's at his coming.' And again, Acts, 26:
 23, 'That Christ should [suffer, and] that he
 and that he should be the first that should rise
 from the dead.' Again Rev. 1: 5, 'And from
 Jesus Christ, who is the faithful witness, and
 the first begotten from the dead.'
 Now we will see if the Old Testament will
 be in harmony with the New, on this subject.
 Psalm, 89: 27, 28, 'Also I will make him my
 first born, higher than the kings of the earth.
 My mercy will I keep for him for evermore, and
 my covenant shall stand fast with him. His
 seed also I will make to endure forever, and his
 throne as the days of heaven.' This Scripture
 agrees perfectly with Paul to Colossians, 1: 18,
 that the firstborn 'Son of God, 'should in all
 things have the pre-eminence.' Yet E. G white,
 in one of her 'visions,' called 'The Great Con-
 troversy,' says, on page 43, that Moses had a
 resurrection 1400 years before Christ. Enough
 of that fable for the present.
 In the above remarks, we have seen how
 Christ became the firstborn Son of God. Now
 we will see if the rest of the family are to be
 born after the same manner. !!!
 First, I take the position that Christ is to
 take the place the first Adam might have occu-
 pied, as the 'Everlasting Father of all the re-
 deemed family. Go with me to Isiah, 9: 6, 'For
 unto us a child is born, unto us a son is given:
 and the government shall be upon his shoulder:
 and his name shall be called Wonderful, Coun-
 sellor, The mighty God, The everlasting Father,
 The Prince of Peace.' Now the question aris-
 es, How, and when does he become 'the ever-
 lasting Father?' Go with me to Isiah, 22: 21,
 'And I will clothe him with thy robe, and
 strengthen him with thy girdle, and I will com-
 mit thy government into his hand: and he shall
 be a father to the inhabitants of Jerusalem,
 and to the house of Judah.'
 From the above scripture, we have learned
 who is to be our 'everlasting Father.' Next we
 ask, Who is to be our mother? Go with me to

there came into me one of the seven angels
 which had the seven vials full of the seven last
 plagues, and talked with me, saying, Come hith-
 er, I will shew thee the bride, the Lamb's wife.
 And he carried me away in the spirit to a great
 and high mountain, and shewed me that great
 city, the holy Jerusalem, descending out of
 heaven from God.'
 Now turn to Isiah, 66: 6, 7, 8, and you will
 see when the whole family is to be born. 'A
 voice of noise from the city, a voice from the
 temple, a voice of the Lord that rendereth re-
 compense to his enemies. Before she travailed,
 she brought forth; before her pain came she
 was delivered of a man child. Who hath heard
 such a thing? who hath seen such things? Shall
 the earth be made to bring forth in one day? or
 shall a nation be born at once? for as soon as Zion
 travailed, she brought forth her childaen.'
 We learn from the scripture, just quoted that
 before the general resurrection of the saints,
 'the woman brought forth a man child,' that shall
 rule all nations with a rod of iron.' See Rev. 19:
 15, 'And at the general resurrection of the saints,
 the earth will be made to give up the dead, and
 all the family be born at once;' or as Paul has it,
 'shall be changed, in a moment in the twinkling
 of an eye.'
 In conclusion, I would say to the scattered
 God, may that Spirit that brought Jesus
 forth from the grave, dwell richly in all our hearts,
 that our vile bodies may be quickened like his,
 at the sound of the last trump.

GILBERT CRANMER.
 Comstock, Mich.

Songs of Zion. No 2.

SELECTED BY ELDER ERASTUS G. BRANCH.

We are bound for the land of the pure and the
 holy,
 For that city that soon shall descend from
 above;
 Ye wanderers from God, in the broad road of
 folly,
 O! say will you go to the Eden of Love.

CHORUS

Will you go, will you go, will you go, will you go,
 O! say, will you go to the Eden of Love.

In that blessed land neither sorrow nor sighing,
 Can breathe in the fields where the glorified
 rove;
 Ye heart burdened ones, who in misery languish
 O! say will you go to the Eden of Love.

No fraud nor deceit, nor the hand of oppression
 Can injure the dwellers in city or grove,
 No wickedness there, not a shade of transgression
 O! say will you go to the Eden of Love.

No poverty there, no the saints are all wealthy,
 The heirs of God's kingdom his bounty shall
 prove,
 No sickness can reach them, that country is
 healthy,
 O! say will you go to the Eden of Love.