

Advent and Sabbath Advocate.

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

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The Advent and Sabbath Advocate,

PUBLISHED SEMI-MONTHLY BY

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to whom all communications should be addressed.

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The ADVOCATE is designed to teach the great
truths of Eternal life, Immortality and Salvation
through Christ; the Perpetuity and immutability
of the Law of God; the second personal coming of
Christ to judge the world, to reward the righteous
and set up his Kingdom upon the Earth; the Nature
and Destiny of Man; Personal holiness, and
kindred Bible subjects.

Have You Heard?

HAVE you ever heard of the city fair,
With its streets of shining gold?
And its walls of jasper and jewels bright
That time can ne'er make old?

Have you heard of the people who enter there,
To worship at Jesus' throne,
And to sing their songs of endless praise
Where sorrows are never known?

Have you heard of their sufferings while on earth,
Of the sorrow and pain they bore,
For the sake of gaining that home so fair,
Where they part with their friends no more?

The people who enter that city bright,
Are the ransomed ones of earth;
The ones who worshiped the Savior here,
And rejoiced at his humble birth.

To them the Savior will say "Well done,
You now are forever blessed;
Go enter the joys of thy heavenly home,
And take thy promised rest."

ABBIE R. MARTIN.

Marion, Iowa.

A Review.

A. F. DUGGER.

BROTHER BRINKERHOFF: I see in the *Advent Times* of April 28, 1874, an article from the pen of Elder William Sheldon, against the Sabbath and Age to Come. It is an effort to answer certain questions propounded to him by the brethren of Coral, Ill., touching the great truths of the Sabbath and Age to Come. As the ADVOCATE now circulates in that community, with your permission I would like to notice a few things in said article.

First, Eld. S. admits Sunday is not a holy day, which admission every person who is strictly honest and investigates is compelled to make. He says: "It is true that Sunday is never called a holy day. We simply commemorate it as the Lord's resurrection day." We ask, on what authority? You say, "We have apostolic example, which it is safe to follow." Book, chapter, and verse? We have long since learned better than to take men's assertions, especially in religious matters which concern our eternal welfare. Eld. S. conveys the idea that the Lord's resurrection day took the place of the seventh day Sabbath. The one thing needful here is the proof, which is not offered, for the very good reason that it is not. Elder S. seeks to show that Christ abrogated the Sabbath, but is compelled to admit that the seventh day is recognized as

"The Sabbath" in both the Old and New Testament scriptures. Sabbath signifies rest. Hence according to his own admission Christ did not abolish the seventh day rest. It was just as much of a rest day at and after the first advent of Christ as it was at and after the time of Moses. Elder S. thinks the Sabbath was not enjoined by the new covenant. This new covenant is not yet made and will not be made until Christ shall again visit Zion. Isa. 59: 20. Then he will make a new covenant, not with Gentiles, but with the house of Israel and with the house of Judah. See Jer. 31: 31-34. When this covenant is made God will then have put his law (not a part of it) in their inward parts, and have written it in their hearts. And they shall teach no more every man his neighbor, or his brother, saying, Know the Lord, for they shall all know the Lord from the least unto the greatest. Under the present dispensation it is not so. Men are teaching every where, "saying, Know the Lord." Hence his would-be arguments based on the "New Covenant" falls to the ground.

Let us hear the Elder again.

"Nor was it [the Sabbath] enjoined upon man at creation. Over two thousand years after creation, and after the Sabbath was given in the Wilderness of Sin, Moses gives a brief history of God's rest on the seventh day, and his subsequent act of giving to man the seventh day to rest on but not till given in the Wilderness, instead of being given to man at creation. Keep in memory the fact that Moses gave his record after the Sabbath was given in the Wilderness, and it will be seen that Moses does not refer to a blessing on the seventh day at creation. Moses' record, Gen. 2: 1, 2, does not even hint such a thing. It simply informs us what God accomplished in six successive days, and then affirms that he rested on the seventh day; and then Moses makes reference to the Sabbath institution, which had just been given to the Israelites in the Wilderness of Sin, and tells us why God gave Israel the seventh day as a Sabbath. And God blessed the seventh day (in the Wilderness of Sin not in Eden,) and sanctified it, because that in it he had rested, over two thousand years before Moses wrote this record. This record does not tell when God blessed and sanctified the seventh day, but it does inform us that it was prior to the time Moses wrote the record, and also after the time God had rested. God set apart the seventh day as a rest day for Israel. This was done in the Wilderness of Sin (Ex. 16., not in Eden). After six days work in gathering manna the seventh was designated as a rest day for Israel, and styled the 'Sabbath,' this term being then used for the first time in the Bible."

I do not wish to give offence, but the truth must be spoken. Such wire working as this reminds me of the Irishman's sign, "All sorts of twisting and turning done here." The writer carries a little while at creation, then suddenly takes a mighty leap and lands away out in the Wilderness of Sin, when and where he says God set apart the seventh day—enjoined it on man to be observed as the Sabbath. He says the Sabbath was not enjoined on man at creation, that God blessed the seventh day, not at creation nor in Eden, but two thousand years this side, in the Wilderness of Sin. All this he affirms without giving us one particle of proof. How are we to know that he is right? Must we take his word for it? must we treat his positions as being true, without inquiring after the evidence?

The Bible says, "Cursed is the man that trusteth in the arm of flesh." Then "To the law and to the testimony, for if we speak not according to this word, it is because there is no light in us." What if Moses did not write his record for two thousand years after creation? Does this disprove the antiquity of the Sabbath institution? No more than it does the creation, and the marriage institution. They are connected, the one with the other. The Sabbath is connected with the facts of creation. Moses, in his record, lays down in consecutive order the facts of creation, and with these facts he connects the Sabbath.

Sheldon.—"And God blessed the seventh day [in the Wilderness of Sin, not in Eden,] and sanctified it because that in it he had rested."

Bible.—"Thus the heavens and the earth were finished and all the host of them, and on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his works which God created and made." Gen. 2: 1-3.

Elder Sheldon connects the Sabbath with the Wilderness of Sin. The Bible connects it with creation. True, the word Sabbath is not here used, but the word rest is, and the words Sabbath and rest mean the same. When did the Lord appoint the Sabbath. From Gen. 2 it is evident that he appointed it when he finished the heavens and the earth, which was at creation, and not when he had brought the children of Israel out into the Wilderness of Sin. Let us keep in memory the fact, that God did not institute the Sabbath in the Wilderness of Sin, but simply recognized it, and on this recognition enjoined the children of Israel to keep it as his holy Sabbath. This fact completely refutes the claim that the Sabbath was set apart in the Wilderness of Sin. In Gen. 1: 28, after God had created the human species, it is said, "And God blessed them." Does this mean that he blessed them at creation, or in the Wilderness of Sin?

In Gen. 2: 3, the very next chapter, Moses, in relating the history of connected events, says: "And God blessed the seventh day and sanctified it." Does this mean that he blessed the seventh day at creation, or in the Wilderness of Sin? Let it be borne in mind that Moses, God's inspired historian, places a blessing on the seventh day before Adam's fall and expulsion from the garden of Eden, before the earth was cursed for his sake, and before the sentence went forth—"Dust thou art and unto dust shalt thou return." Is the fall of Adam, the curse on the world, and the sentence, connected with the Wilderness of Sin, or with the garden of Eden? Remember, the Sabbath, or in other words, the blessing and sanctification of the seventh day, is yet behind all this. Read again: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made and he rested the seventh day from all his works which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2: 1-3

Of the seventh day it is said that God sancti-

fed it. The word sanctify is defined by Webster "To make sacred or holy; to set apart to a religious use." Now, inasmuch as sanctify means to set apart, and God sanctified the seventh day from creation, it therefore follows that the seventh day is the creation Sabbath (not Jewish), and its appointment is connected not with the Wilderness of Sin, but with the garden of Eden. As no institution can be appointed or set apart without an injunction to those who are to observe it, it therefore follows that such a precept was understood, though it is not so expressed in the book of Genesis any more than the commands, "Thou shalt not take the name of the Lord thy God in vain, Thou shalt not steal, Thou shalt not covet, Thou shalt not kill," &c. Must we therefore conclude that these commands were Jewish, or in other words, because not written in the book of Genesis were not binding till we come into the Wilderness of Sin, or at the foot of Sinai? Our opposers would not for a moment allow us this supposition. Yet they take nearly the same position with regard to the Sabbath precept, which is a part of the same law. Elder S. says Moses gives the reason why God "gave Israel the seventh day as a Sabbath." Moses tells why the seventh day should be observed as the Sabbath, and the reason why he blessed it. Why did the Lord bless and sanctify the seventh day? Answer, "Because that in it he had rested from all his works which God created and made." Gen. 2: 3. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11. See how Moses connects the Sabbath with creation instead of with the Wilderness of Sin. Hence it is a memorial of creation, to be observed in commemoration of God's creative power.

East Nodaway, Iowa.

John Maxson and Advent Sabbath-keepers.

JOHN MAXSON is a venerable man, a man of eminence among the Seventh Day Baptists. In 1830 he commenced the publication of the *Protestant Sentinel*, a Seventh Day Baptist publication. He knows what it is to be opposed, contemned, and misrepresented for the truth's sake. That such a man as he should be guilty of the same thing toward Advent Sabbath-keepers is pitiable in the extremest degree that pity can be extended towards the prejudices of good men. In the *Sabbath Recorder* published May 30, he has an article headed "Materialism vs. Bible teaching Contrasted." He says it was written to "illustrate the system of philosophic Christianity which dispenses with Bible truth." He then gives a quotation from "Buck's Theological Dictionary," under the heading, "Materialism," and says, "I introduce it as comprising the full exhibition of its peculiarities and embracing the main features of all others; a denial of innate spirituality in man, so much insisted upon in the New Testament." Further, he says, "The occasion of giving thought to this subject at the present time is briefly this: For several years I have had this subject in various phases pressed upon my consideration; and now somebody has sent me three tracts, the apparent object of which is to prove the same doctrine or system promulgated by Priestly."

I, for one, will never find fault with any man for attempting the defense of his own sentiments, provided he treats his opponents with candor, and deals fairly with their arguments; but to set up a cry of "bad dog," and give such an annunciation to it as to make it appear that he means "mad dog," to set his neighbors on chase of it to take its life, is unworthy of one

who professes to be a friend of truth. Dr. Priestly, of Birmingham, England, in the last century, was the acknowledged leader of Socinianism. In 1793 Andrew Fuller, of Kittering, Northamptonshire, England, wrote a series of letters entitled, "The Calvinistic and Socinian systems compared." These were first published in the London *Evangelical Magazine*, afterward in book form. I have the book now lying before me; every part of the work is aimed at the peculiarities of Dr. Priestly's teachings. One letter is entitled, "On veneration for the Scriptures." Dr. Priestly and his friends did not believe the plenary inspiration of the Scriptures. To ally Advent Sabbath-keepers with this sentiment is as gross and wicked a wrong as to charge them with subjection to the papacy. Veneration for the plenary inspiration of the Holy Scriptures has led us to the faith of the things of the kingdom of God which we now hold.

Another letter is "on the Standard of Morality." Mr. Fuller says: "The eternal standard of right and wrong is the moral law, summed up in love to God with all the heart, soul, mind, and strength, and to our neighbor as ourselves. This law is holy, just, and good: holy, as requiring perfect conformity to God; just, as being founded in strictest equity; and good, as being equally adapted to promote the happiness of the creature as the glory of God, the creator. Nor have we any notion of the precepts of the law being abated, or a jot or tittle of it being given up to suit the inclination of depraved creatures." Now, so far as I know, there is not a single Advent Sabbath-keeper who does not endorse all that Mr. Fuller says of this standard of morality.

The occasion of Mr. F's. writing thus on the standard of morality was this: Socinian writers mentioned that "the supreme Law-giver determined from the beginning to mitigate the rigor of the law, to make allowances for human error and imperfection, and to accept of repentance and sincere obedience instead of sinless perfection." Such a sentiment as this I have never heard broached by an Advent Sabbath-keeper. On the contrary, they uniformly look for deliverance from the condemnation of the law by faith in him who was once offered to put away sin by the sacrifice of himself. Again, Socinians openly avow their belief in "the simple humanity of Christ." "They do not believe in the miraculous conception of Jesus, but are of the opinion that he was the legitimate son of Joseph." Advent Sabbath-keepers do believe just what the angel said to Mary, Luke 1: 32, 33, and delight in believing that he is the brightness of the Father's glory, the express image of his person. To rob him of this glory is to take away from him that majesty which Peter and John and James affirmed they saw in him when they were with him in the holy mount, which is the glory in which he will reign over the house of Jacob forever. Without this his coming to us would be robbed of its great and all absorbing significance. Why then does John Maxson say we seek to "prove the same doctrine or system promulgated by Priestly?"

So far as I know there is not a Socinian among us. Dr. Priestly was a great philosopher, and showed that the philosophy of human nature is in accordance with the system of divine truth respecting the nature of man. John Maxson quotes at some length from Buck's Dictionary Dr. Priestly's philosophical statements of his views of human nature, but wholly suppresses the scripture testimony which he gave concerning the same subject, and which makes a radical part of the article on materialism, as given by Buck. The very next paragraph to his first quotation is as follows: "In the Scriptures the heathen are represented as without hope, and

all mankind as perishing at death if there be no resurrection of the dead. The apostle Paul asserts in 1 Cor. 15: 16 that if the dead rise not then Christ is not risen; and if Christ be not raised your faith is vain, and ye are yet in your sins: then they also which are fallen asleep in Christ are perished. And again, verse 32, If the dead rise not let us eat and drink for to-morrow we die. In the whole discourse the apostle does not even mention the doctrine of happiness or misery without the body." How John Maxson could pretend to give "a full exhibition of its peculiarities and embracing the main features of all others," and yet suppress this and exhort his readers to search the Scriptures, while at the same time he knowingly suppressed the appeal to the Scriptures which the article itself contained is surprisingly strange. When Joab slew Abner he pretended to justify himself as the avenger of his brother Asahel's death, whom Abner had slain in battle; but the king and all Israel saw that Joab was jealous of the rising power of Abner in the kingdom of Israel. There are more ways than one in which men seek to justify their opposition to what they don't like.

SAMUEL DAVISON.

Washington, Kansas.

The Discussion near Hastings, Feb. 8th.

BRO. BRINKERHOFF: Having learned that Bro. Horton's statement of the discussion held near Hastings, as reported in *ADVOCATE* of March 31, has been contradicted in the Barry County papers, and as I was there with him the second series of meetings, that being the time, he held the discussion with Dr. Brown, of Hastings, I thought I would write a few words relating to it. We, Bro. H. and myself, arrived at Hastings Jan. 27, and commenced meetings some 2 miles south of Podunk, or the place where Bro. H. held his first series of meetings. The congregation and the interest were good, and the interest increased every night. At this time we learned that Dr. Brown, of Hastings, was to preach at Podunk Feb. 1st. We went and heard him, and in his sermon he attacked the positions and doctrines that Eld. H. had been presenting at that place, and also made some very sweeping assertions, insinuations, and challenges. After Dr. Brown had dismissed his meeting, Eld. H. invited the congregation to be seated while he made a few remarks. He stated that he ever felt himself ready and bound to defend all positions that he preached; and inasmuch as Dr. Brown had in his sermon that day attacked the positions he had previously set forth to the people of that place, he would accept a discussion with Dr. Brown, and he might arrange the question, if any ways fair, and appoint his own time, and he would meet him. So Dr. B. arranged the question, (if I remember rightly,) *Resolved*, That the ten commandments are all of them a part of the moral law, and are all binding upon the people of this generation. Eld. H. affirmed. The other question was relative to the resurrection of Christ, and, if I am not mistaken, stated thus: *Resolved*, That Jesus Christ arose from the dead on the first day of the week, the day commencing at the going down of the sun.

They met the 8th of February, in the forenoon, and took up the first question. Eld. H., being in the affirmative, commenced and led out somewhat into the two covenants, using his time allowed. The congregation, though very large, seemed to be very attentive. Then Dr. B. took the stand to rebut the positions of Eld. H., but followed him very slightly in the covenants, and seemed to pin his arguments on a moral principle contained in nine of the ten, but was

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not contained in the fourth commandment, he thought, and made a few remarks such as would please the unthinking part of a congregation. Eld. H. then presented the evidences contained in God's word in favor of the validity of the fourth commandment, and invited Dr. B. to follow him into the covenants. Dr. B. made his next argument by claiming that there was no moral principle belonging to the fourth commandment, and therefore was not binding, concluding with a few remarks to make laughter. Thus ended the forenoon session, each speaking three times, I think. The congregation seemed to look with great anxiety to the afternoon session. At the opening of the afternoon session Eld. H. presented the evidence of the obligations of the fourth commandment, and asked Dr. B. if it was or was not moral. Dr. B., becoming puzzled, stated twice that it was, and was not moral. About this time he had word sent him that he must not say it was not moral; he then stated that no precept was moral that could not be made known by an influence, and that the fourth commandment could not, but had to be made known by direct revelation and become statutory; and that the fourth commandment was never known until it was made known to Moses, Ex. 16: 23. At this period in the discussion Dr. B.'s friends began to see that he was losing ground, and until the close of the afternoon session his effort consisted in insisting that Eld. H. should show the moral aspect of the fourth commandment.

Then came the discussion of the other question in the evening, Dr. B. taking the stand, appearing to be perfectly sure of success; and brought forward nearly all the testimony he had in his first speech. But Eld. H., in his first speech, showed by Christ's own words that he could not have risen on the first day of the week, and clearly showed that if he did raise on the first day he could not be the true Messiah. That seemed to trouble Dr. B., and he became so exhausted that he stated that he could hardly stand up, and the countenances of his friends fell very much, Mr. Stone's in particular. Eld. H. then showed that they could not keep the first day of the week as a Sabbath in commemoration of Christ's resurrection, because he did not raise that day. This seemed to produce a consciousness of their entire failure, and many of his friends seemed very sad and some seemed angry. I never passed through a day's work in trying to defend God's word before in which God, by his Spirit seemed to be so near as that day. He seemed to recognize the work in perfectly confounding those that opposed his law and truth, and in encouraging those that were trying to defend it. Thus the discussion closed and we returned back to our other meeting the next day. The interest still gained and the congregation increased, and we had a good time in working for the Lord, and he blessed us very much. There were 20 baptized while I was there, and 13 when Eld. H. was there the first time.

Hartford, Mich.

The Soon Coming Lord.

It is with love and gratitude to God that I write a few lines for the *ADVOCATE*. Dear brethren, I love the cause of my heavenly Master, and am trying to keep the commandments of God and have the faith of Jesus. Jesus is soon coming: the signs proclaim that he is near at hand—we see them fulfilling every day. Matt. 24: 24, 29, 30.—“There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. Immediately after the tribulation of those days

shall the sun be darkened, and the moon shall not give her light: and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Dear brethren and sisters, I with others saw the stars fall. It was a solemn scene to look upon. When I saw them it was one o'clock at night and I watched them until day break. They seemed to divide overhead, and to go towards the east, west and south. They had long streamers attached to them, from six to ten feet in length. You have seen the stars shoot: they were somewhat like them, only larger and longer. That seems to me to be the last sign but one, and after that takes place shall all the tribes of the earth mourn. The revelator, John, speaks of the two witnesses. I believe they are to come next, then the seven last plagues are to be poured out on the wicked, but they will not come nigh the children of God.

It makes my heart rejoice in Christ, the rock of my salvation, to think he is so near at hand. I am asking myself, Have I done and am I doing all that the Lord has required at my hand? We must visit our neighbors with the word of God in our hands, trying to get them to see the truth. This is our duty. It is the Lord's command that we should do to others as we would they should do to us. “And that knowing the time that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed.” We are the people who are looking for Jesus soon to come, and it is high time that every child of God should awake to sound the glad tidings of a soon coming Savior; and for this cause we should live a life of obedience to God's holy law. God wants us to make one sacrifice, and that is ourselves, with all that we have and are, and then offer to him the sacrifice of praise continually, remembering every morning and evening that we are not our own keeper. May we fight manfully the battles of the Lord, not laying again the foundation of repentance of dead works, but let us go on unto perfection. Dear brethren and sisters, I believe we must grow in grace and in the knowledge of our Lord and Savior Jesus Christ, till we all come to the unity of the one faith. We must have the same faith Jesus had to be raised with him. How important it is that we improve all our moments in his service. I believe wholly in the gifts of God. Three of my children have been raised up and healed before I came into the truth. I have been blessed much since I came into the Advent church. I believe in asking God for just such things as we need through Jesus' name, if we live for them.

DORCAS TROBRIDGE.

Ottawa Station, Mich.

The Birthday of Faith.

We have a friend twenty-four years old, who stoutly maintains that he was born on the 21st of October, 1866. On that glorious Sabbath evening he began to live. When the seraphic Summerfield was asked where he was born, he replied, “In Liverpool and Dublin.” May the generation of twice-born men be multiplied.

There are those who can tell the very place, and the very day, hour, and minute of their conversion. There are others that can do no such thing, and such persons are apt to doubt the reality of a Christian experience just because they cannot fix the date of its commencement. You hear others tell “when first they saw the Lord,” when sorrow drove them to the Comforter, when the first prayer trembled on their

lips, when they caught the first glimpse of their “Beloved” through the “lattice,” when they first cried, “I yield, by dying love constrained.” The experience was marked, overwhelming—the heart crushed, fears and tears commingling. They remember it well. Then came the rising sun. Pardon slew fear, faith broke the bars of bondage. Forget that supreme hour? Never!

You wish you could speak as confidently; you mourn because you cannot fix the date, and you almost doubt whether you were re-born at all.

Now, it is a good thing for a Christian to know his birth-day, and ever after commemorate it as the anniversary of the soul. But suppose a man should take you into his orchard; the trees are thrifty, and the fruit is plump and ruddy. You ask him, “When was this tree set out?” “Fifteen years ago the first day of May last.” You pronounce the fruit good—fifteen years—now ripe and mellow. Coming to the next tree, you say, “When was this set out?” I do not know; it was planted before I came on the place.” Would you be so unaccountably foolish as to gravely declare that the fruit on this tree is good for nothing, because no one knows when it was set out? It is not a question of dates, but of products. “By their fruits ye shall know them,” and not by the time they were planted.

Now and then a person comes forward for church membership who can tell nothing about the when, or the how, of his conversion. Perhaps from forgotten childhood the dear name of Jesus has been spoken with affection, and the heart cannot recall the time when it did not love and trust. It is not half so important to know when you first believed as to know that you now believe. Some pass through tempest to peaceful anchorage; they remember the conflict and victory. Others glide slowly and quietly into new life, and their immortal hope rises as gently as the eastern morning. When and how you came to Christ is one question. Have you come? is another question far more essential. Do not protest that the world never was created because you cannot tell exactly when it was done. If the date of conversion can be fixed, very well. It is vastly more important to be able to say, “My heart, O God, is fixed.” It is not the past experience that makes you a Christian, but the present faith.

And to argue that a man is not a Christian because he cannot tell just the hour when he passed the dividing line and rested in Jesus—why, you might as well say to a man who has forgotten or never knew his birth-day, “I don't believe you were ever born at all.” In heaven they keep the family record, and we shall know all about it by and-by.—*Christian Weekly*.

THE parent, during all the first years of a child's life, stands to him in the place of God. The parental law is all he can understand, and he is to obey it implicitly, as, by and by, he shall be called on to obey God's law. This parental law is therefore rudimentary to the divine, and is in the ten commandments made a part of it. So it stands in this middle place among them, lower than the obligations due to God, the highest of those due to men. So important is it deemed to the well-being of man, and so pleasing is it to God, that there are promises attached to it as to no other of the commandments. The peculiarity of the promises, too, is striking—they are promises of present and earthly good; long life and prosperity are the rewards held out to the child that honors father and mother. “Honor thy father and mother, [which is the first commandment with promise,] that it may be well with thee, and thou mayest live long on the earth.”

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JUNE 23, 1871.

JACOB BRINKERHOFF, Editor.

Personal Identity in the Resurrection.

AN argument urged against the resurrection of the body by those who deny the doctrine, is that when death reduces the body to its original elements they enter into other combinations and lose their identity, and what we call a literal resurrection would be a new creation. But we think the resurrection of the body is plainly taught in the Scripture and is a very important feature of the plan of salvation. Without personal identity it would scarcely be a resurrection, but would be more of a creation. Did we not come up in the resurrection with the same bodies which went to the grave, we would not know that we realized our Christian's hope, and that we received the reward of having believed in Christ and laid hold on "eternal life" by "seeking for glory, honor, and immortality;" and as this is held out to us to strive to obtain, and to encourage us to persevere in the Christian race, it follows that when it is obtained we shall know that it is the reward of having had faith in Christ.

Paul anticipates the question (1 Cor. 15: 35), or perhaps it was asked in his day, "How are the dead raised up, and with what body do they come?" He proceeds to answer, and after making an illustration of sowing grain, he says, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness it is raised in power; it is sown a natural body, it is raised a spiritual body." He does not say that it is another body, but speaks of it as a changed body; changed from a natural body to a spiritual one; from a corruptible body to an incorruptible one. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption." v 42. What is it that is "sown" and "raised?" The body, (verse 44) the same that went down to the grave in dishonor, weakness, corruption, mortality. Further on in this commentary on the resurrection, the 15th of 1st Corinthians, Paul says, "As we have borne the image of the earthy we shall also bear the image of the heavenly."—49. The same body that bears the image of the earthy now, or the mortal nature of the first man, Adam, will also bear the image of the heavenly, or the immortal nature of the second man, the Lord from heaven. 1 John 3: 2—"We know that when he shall appear we shall be like him, for we shall see him as he is." Then shall we bear the image of Jesus—when he comes at his second appearing, when David expected to be satisfied—when he would awake with the likeness of the Lord, and would behold his face in righteousness. Ps. 17: 15. David could not be satisfied with the Lord's likeness, unless he had his identity of person to know that it was what he looked for when he should awake.

Job speaks very plainly of his identity in the resurrection and of his faith in the coming of the Redeemer and Life-giver: "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, [or, after I shall awake, though this body be destroyed, yet out of my flesh shall I see God, *margin*] whom I shall see for myself, and mine eyes shall behold." Job had strong faith that in the resurrection he should see God with the same eyes he was then possessed of, and

out of his flesh which composed his body. Had he not identity in the resurrected state his hopes could not be realized. Abraham too, must have a personal, identical resurrection, that the promises made to him and his seed might be fulfilled—that he and his seed may together inherit the land of promise forever.

In the Scripture history of those resurrected to life, and who are examples of the great resurrection, their identity was a distinctive feature. When Jesus met his disciples after his resurrection, and they doubted somewhat of its being Jesus himself, but supposed they had seen a spirit, or apparition, he said to them, "Behold my hands and my feet that it is I myself. Then they knew that he was the very same person whom they had loved and trusted as their Savior. They knew him to be the very same Jesus they had known before. Jesus' resurrection is the pledge of the resurrection of his people, and as he preserved his identity so will his people know and be known. They will be immortalized and glorified, but will be the same identical individuals they were before. The denial of identity in the resurrection is too vague an idea to be entertained by Bible Christians. How much more comforting the thought that we shall have a literal salvation, a complete and eternal resurrection to life.

"So shall the Coming of the Son of Man be."

THE editor of *Messiah's Herald* has made a good illustration of the coming of Christ—the suddenness with which it will come on the world,—drawn from the Mill River (Mass.) disaster of May 16th. These sudden calamities speak to us to be ready and watching, lest we likewise perish:—

"The tidings have been borne over land and sea that on Saturday morning, May 16, one of the most terrible disasters that ever afflicted our country happened in the Mill River Valley, near Northampton, Mass. By the bursting of a reservoir the four thriving manufacturing villages of Williamsburg, Skinnerville, Hadenville and Leeds were virtually swept away, as in a moment. One hundred and thirty-eight persons (by a careful estimate) lost their life, and some of the bodies have not yet been recovered. The Relief Committee report 'about 150 families, composed of about 700 people, utterly destitute, and think the exigencies of the case demand \$100,000' by way of aid. Probably a million dollars' worth of property has been destroyed, and an industrious population has been thrown out of employment.

The morning of the disaster the people had no more apprehension of danger than at any previous time. They knew the reservoir existed, and there may have been some talk of its bursting sometime, but who heeded such a suggestion? The destruction came suddenly. It took the inhabitants of the Valley while engaged as they were wont, and many of them found no way to flee for safety. Thus it will be in the day when the Son of man is revealed!

Hear what the Scriptures say on this point: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill [which is so much the custom in the East at the present time that Dr. Thompson says he 'cannot recall an instance in which men were at the mill']; the one shall be taken, and the other left. Watch therefore, for ye know not what

hour your Lord doth come.' Matt. 24: 38-42. 'Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be when the Son of man is revealed.' Luke 17: 28-30. 'Behold, I come as a thief,' said the Savior: 'blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' Rev. 16: 15. 'The day of the Lord cometh as a thief in the night: for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.'—1 Thess. 5: 2, 3.

These are but a few of the texts which speak of the sudden arrival of the day of Christ. 'On one point,' as J. C. Ryle observes, 'all the teachings of Scripture about it is clear and unmistakable,—whenever it shall take place it shall be a most sudden and unexpected event. The business of the world shall be going on as usual. . . . Few, even among the believers, shall be found completely alive to the great fact and be living in a state of thorough expectation. In a moment, in the twinkling of an eye, the whole course of the world shall be stopped. The dead shall be raised. The living shall be changed. Unbelief shall wither away. Truth shall be known by myriads too late. The world with all its trifles and shadows shall be thrust aside. Eternity with all its awful realities shall begin. All this shall begin at once, without notice, without warning, without note of preparation. 'As a snare shall it come on the face of the whole earth.' The servant of God must surely see that there is only one state of mind which becomes the man who believes these things. That state is one of perpetual preparedness to meet Christ. The gospel does not call on us to retire from earthly callings, or neglect the duties of our stations; it does not bid us to retire into hermitages, or live the life of a monk or nun, but it does bid us to live like men who expect their Lord to return. Repentance toward God, faith toward our Lord Jesus Christ, and holiness of conversation, are the only habitual preparedness required. The Christian who knows these things from experience, is the man who is always ready to meet his Lord.'

Happy will it be for us if we learn from the Mill River disaster to be more watchful and prayerful, ever ready for the return of our Savior, knowing that while he comes *unexpectedly* to the world he will come *suddenly* to all."

A Sabbath at Hebron, of Judea.

J. L. BOYD.

On a sixth-day about noon we started out from the city of David ("Bethlehem of Judah"), for a day's ride of about twenty miles to reach HEBRON and visit the resting-place of Abraham, Isaac, and Jacob, in the "cave of Machpelah." It is, perhaps, the oldest-traced city in the world, now a town of 2000 inhabitants, 400 only of whom are Israelites, the residue Mohammedan Arabs. It was built seven years before Zoan, in Egypt, according to Scripture history.

The pathway was over a long and weary stretch of rocks, down the slopes of the southern side of "the hill country of Judea," which terminates in the Arabian Desert. At times our donkeys' forefeet would slide over the smooth worn way in the rocks, which the former generations of countless ancient Israel had trodden when attending the thrice yearly feasts at Jerusalem. In many localities the ruins of old towns were noticeable. Thus, for four weary

hours we proceeded, until we reached the gate and wall of the Mosque of Mamre." The gate and wall of the Mosque of Mamre were a family who lived in Vienna, the capital of Austria, years before. The arch of 80 years, and grandchildren, features, yet having of the Teutonic race, "a great sum," the in Hebron facing

When our Israel that we were pi Land and to the and that we had 7000 miles distant that though Christ of those who observed Sabbath, the joy and kindness said, "Welcome, ans and American country is the mo accord where my citizens in the law nor civil disabilities different here in Father Abraham resurrection; it is member of my prophet's mosque our desiring eyes You are the one g nize and give the rights."

After their Sabbath over, they ushered which had divan brought in a sma to set out our ow with us our own of the room was rows and cross-b lieu of glass, is t Palestine. What afforded us a full lah," (about three shaped, outlined and in the center the covered cave touching rays of

After a hearty representative types their lineage of each in a blank gers and pilgrims claiming our line in Christ, his see stretching thoug borhood of the "purchased pos question. We h sworn that he w countries," . . . my voice, and k ments, my statu bath, instituted was one of the st its held, all nigh communion with God that enlig Jacob; and its

hours we proceeded downward, and downward, until we reached and crossed "the Plain of Mamre." The sun was setting as we entered the gate and walls of Hebron; and the minaret of the Mosque of Ib-ra-him was next pointed out to us by our attendant Arab guide, whose presence with us was essential for our safety in visiting this bigoted nest of Moslemism.

A young Christian Israelite also had accompanied us, as a friendly interpreter, and to introduce us to a friend of his father, who resided in the precinct of the "cave of Machpelah." They were a family who had emigrated here from Vienna, the capital of Austria, about fourteen years before. They consisted of an aged patriarch of 80 years, with his sons and daughters and grandchildren, of the unmistakable Jewish features, yet having the fair hair and blue eyes of the Teutonic race. They have purchased, for "a great sum," this residence, one of the nearest in Hebron facing the "field of Machpelah."

When our Israelitish friend informed them that we were pilgrims, on a visit to the Holy Land and to the "cave of Father Abraham," and that we had come from the far-off (nearly 7000 miles distant,) land of the United States; that though Christians we were representatives of those who observed Jehovah's holy (seventh day) Sabbath, the aged patriarch's respectful joy and kindness was boundless. In reply he said, "Welcome, occidentals, both as Sabbatarians and Americans. Your government and country is the most acceptable to Israel's hearty accord where my people are 'free and equal' citizens in the law of the land, with no religious nor civil disabilities to restrict them. It is very different here in the sight of the place where Father Abraham is resting and waiting for the resurrection; it is in danger of our lives for any member of my family to look into the 'false prophet's mosque which hides his tomb from our desiring eyes. Most welcome, Americans. You are the *one* great nation, the *first* to recognize and give the children of Yehudah their rights."

After their Sabbath evening's exercise was over, they ushered us into their largest room, which had divans around three of its sides, and brought in a small table and waiter, leaving us to set out our own supper, we having brought with us our own supplies. On the fourth side of the room was a large window, with the usual rows and cross-bars of half-inch wire, which, in lieu of glass, is the common style throughout Palestine. What pleased us most of all was, it afforded us a full view of the "field of Machpelah," (about three acres). Its area was crescent-shaped, outlined with cypress and palm trees; and in the center of the bow the mosque located the covered cave, its minaret lit up with the touching rays of the rising full moon.

After a hearty supper our companions, representative types of Israel and Ishmael through their lineage of Abraham, were soon enwrapped, each in a blanket, asleep. We, however, "strangers and pilgrims," like faithful Abraham, claiming our lineage to him by our life-union in Christ, his seed, could not sleep; in the outstretching thoughts incident to the near neighborhood of the dust of him who owned *this* "purchased possession," sleep was out of the question. We here remembered that God had sworn that he would "give Abraham all these countries," . . . "because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." *The Sabbath, instituted at creation, first seventh day, was one of the statute laws, doubtless. Our spirits held, all night long, an indescribable holy communion with the same spirit of the living God that enlightened Abraham, Isaac, and Jacob; and its cherished memory can never*

fade away. We arose in the morning more refreshed than ordinary sleep could have given.

In the course of the day we visited the front of the mosque, through the intervention of our Arab guide, and were permitted, as a great privilege to the "American *hadgis* (pilgrims,)" to look into the grated doorway, and see only the gorgeous silken curtain which masks the circular stone covering, the mouth of the cave. Not even a Moslem is permitted to penetrate beyond its portal. The "sleepers of God's chosen ones are undisturbed. In the ages past no invader of Israel's soil has ever yet been fool-hardy to attempt to desecrate the princely "stranger and sojourner's purchased possession" of the "field and the cave," nor have appropriated an inch of its "God-Acre." Indeed, all Orientals, of all creeds, revere the memory of "Ab-ra-him, the Friend of Allah," too highly to entertain such a purpose. We shall have to defer for another sketch, our Sabbath visit to the Oak and Well of Abraham.

Anti-Christ.

EDITOR ADVOCATE: Theological writers in all ages of the church have said much about the Anti-Christ. Protestant writers generally agree that the Pope of Rome is the scriptural Anti-Christ, and Roman Catholic writers have retorted by charging the unenviable distinction upon Protestantism. Neither of these great divisions of the Christian world reject Christ in theory, and perhaps neither follow Christ fully in practice. The Roman Catholic Church is the oldest and embraces more cunningly devised fables, priestcraft, ignorance and corruption, than her younger rivals, but the difference in many instances is only in degree. There is an Anti-christ whose doctrine and usages are lauded and practiced in almost every city and village in America, and few have courage to assail the stealthy monster.

In the 13th chapter of Revelation, the Apostle, in looking down the vista of time, saw a beast arise, which "had two horns like a lamb, and spake like a dragon." In verses 16, 17, it is said that no man might buy or sell save such as would do homage to the beast or had its mark upon their foreheads or in their right hands. How well ever this description fits other organizations or powers, it is strictly true of Freemasonry and nearly every other secret society which has become powerful. One of the emblems of Masonry is a lamb. See their monitors, and if proof is desired that Masonry speaks like a dragon, or heathen, see the penalties attached to each degree, and the horrible oaths. In fact, Masonic writers claim that the order has descended from the heathen mysteries.

All secret societies purposely and avowedly prohibit and exclude the name of Jesus Christ from their readings, rituals, and prayers. The religion of Masonry, says Dr. Mackey, the highest authority of the Order, is "pure Theism." Nothing so sectarian as the Christian religion can be recognized in these orders. The Jew, the Mahomedan, and all other religions meet on the common level of Deism. Even the Grange permits nothing but Christless prayers in its religious ritual. Is it not true also of this anti-christ that those of its members who forsake and expose its horrible oaths and bacchanalian revelries are "killed" according to Masonic penalties wherever possible without detection? And it is an every-day recognized fact that no man can "buy or sell" with profit if he resist the power of the "beast" and questions its pretensions. The preacher, even if he has not been hoodwinked and cabletowed dare not speak out against the "beast" lest he loses his salary; the lawyer for fear he loses his client; the dealer

for fear he loses his trade, and all for fear their character is assailed and business ruined. Rich and poor, bond and free, high and low, fear the Masonic anti-christ (*Beast*), with its numerous offspring.

Marion, Iowa.

The Serpent.

Question.—Who made the serpent?

Answer.—"Now the serpent was more subtle than any beast of the field which the Lord God had made." Gen. 3: 1.

Q.—Was the serpent good or evil when he was made?

A.—"And God saw every thing that he had made, and behold, it was very good." Gen. 1: 31.

Q.—Does the serpent propagate?

A.—"And I will put enmity between thee and the woman, and between thy seed and her seed." Gen. 3: 15.

Q.—Why is not the serpent still good if he was made good at creation?

A.—The serpent "beguiled the woman" to sin, "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field." Gen. 3: 13, 14.

Q.—If the serpent was a fallen angel, as some assert, why did God curse him for beguiling the woman, when he was already cursed if he was a fallen angel?

Q.—If Adam had never sinned, what would have become of the serpent?

A.—He would have been subdued by Adam, as God commanded, when he said, "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Gen. 1: 26. Surely this would include the serpent.

Q.—Will the serpent exist in the new earth?

A.—"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat, they shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65: 25.

Q.—Did not Paul say that Christ came to destroy the Devil? how then will he exist in the new earth?

A.—Devil or evil will be destroyed when Christ comes, (See Heb. 2: 14). But the serpent was not a devil, or evil being, until after he beguiled the woman, any more than Adam or Eve were before they sinned. Gen. 1: 31. And when all evil is crushed, then, and not till then, will God's creative work be good, and not only good but very good. Gen. 1: 31. Then "The wolf also and the lamb shall dwell together, and the leopard shall lie down with the kid; and the calf and the young lion and the fawning together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6-9. This happy time is soon coming: when Christ will subdue all things to himself, and be a subordinate with God our Father, as Adam would have been had he subdued all things as God commanded him. Gen. 1: 28.

A. L. J. WILLIAMS.

Denver, Mo.

It was bravely said by Luther, when want began to pinch him, "Let us be contented with our hard fare, for do we not feast with angels on Christ, the bread of life?"

The Days in Which we Live.

THAT we are living upon the eve of some great event both the political and religious world acknowledge; but what that event is but few will attempt to explain. However, all are in the hope of a good time coming, though differing widely in how it is to be brought about. Politicians believe they are the ones who are to inaugurate a better state of affairs, that they are going to overturn, overturn, till they get the right men in the right place, then all will be well. The religionists of the day think they are the chosen ones who are to do this great work, and to this end they preach and pray. They do not preach the coming of the Lord, but in its stead the conversion of the world, and thus above the din of wars and commotions which shake the nations of earth from center to circumference, we hear the cry of "peace and safety" heralded throughout the length and breadth of the so-called Christian world. They never once consider the words of the Savior,—“When the Son of man cometh shall he find faith on the earth?”

Jesus in his day called the Pharisees and Sadducees hypocrites, because they could discern the face of the sky, but could not discern the signs of the times. Matt. 16: 1-3. They wanted a sign from heaven whereby they might know that Jesus was the true Messiah, and although he was giving them signs every day he walked among them, yet they would not believe. At the first advent of Jesus none were compelled to believe in him, although John says he was the forerunner of him that was to come, and declares the time fulfilled. Dan. 9: 25. Just so it will be at the second advent. None will be compelled to believe that the commotions of earth and sea are the signs of the great day of the Lord, although Jesus gives them as such, neither will any be hindered from applying them to other causes.

Paul, in speaking of the last days, says: “This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.” 2 Tim. 3: 1-4. This truly is a fearful description of mankind, but had the apostle stopped here it would not be such a marked characteristic of these days more than any other time in the history of the world, for ever since the world was peopled there has been a class of men that were wicked and pleasure lovers. But Paul adds, in v 5—“Having a form of godliness, but denying the power thereof.” Now it is a well known fact to those outside of church organization and to those in it, that the worst men, most covetous, and pleasure loving, will work themselves into some church, that by a form of godliness they may the better carry on their purposes. And it is also well known that to obtain any situation of prominence or distinction you can do so much easier by being a church member—a professor. Let the reader compare this description of the last days given by Paul eighteen hundred years ago with the newspaper reports of the present time. The Philadelphia Times says:—

“Honesty has fled from the world, and sincerity has fallen asleep. Piety has hidden herself, and justice cannot find the way. Benevolence is under arrest, and faith is nearly extinguished. The virtues go a begging, and truth has long since been buried. Credit is turned lazy, and conscience is pinned to the wall.”

The New York Herald, says:

“Crimes of all descriptions are on the increase, especially those of the blackest dye.”

Hear Henry Ward Beecher, on the present aspect of the world.

“All the framework of society seems to be dissolving. On every side we find men false to the most important trusts. Even the judges on the bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The judiciary of New York stinks like Sodom and Gomorrah.”

Says the *Expositor*, a political paper: “Crimes, unprecedented in number and unequalled in atrocity, fill every section of our country with horrors, exhibiting a hardened barbarity in their details, only to be exceeded in the bosom of demons.”

We might fill pages with just such extracts as the above, all of which go to show us that we are nearing the great and terrible day of the Lord. If in the mouth of “two or three witnesses every word shall be established,” we ought as travelers to the judgment bar of God, compare the many witnesses of the daily press with the unerring word of God. Read the following from the New York Tribune:—

“The telegraph wires bend under their weight of woe; the old earth quivers with throbs of agony from the center to the pole; cities are shaken down, countries are engulfed; fair domains are overflowed with red-hot lava; wife is arrayed against husband, mother against child, son against father. . . . In social life, our newspapers are smothered all over with reports of divorce and separation trials, of infidelity and disgrace, of gigantic crimes undertaken, half accomplished, or completed. What shall be the end of these things?”

The Bible student and he alone can answer this important question. What a direct fulfillment of the words of Paul, “Without natural affection.” No wonder that those who do not look upon these things as the fulfillment of God’s word and the immediate signs of the coming of Jesus Christ to judge the world would ask, “What shall be the end of these things?” The end of these things shall be the “Son of man coming in the clouds of heaven with power and great glory.” Christ says, “But as the days of Noah were so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark and knew not until the flood came and took them all away, so shall also the coming of the Son of man be.” Matt. 28: 37-39. And again, Luke 21: 35—“For as a snare shall it come on all them that dwell on the face of the whole earth.” This great day of the Lord is to come as a snare on all the world, not because they are not warned of the event, but because they will not believe the signs which Jesus has given. When the near coming of Christ is proclaimed in their ears and the signs which he has given to show his people when that event is at hand are compared with passing events, and shown to be an exact fulfillment, they turn away and say, “Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning.” Thus in denying the signs which Jesus gave they fulfill another which Peter has given of the last days. 2 Peter 3: 3, 4.

Luke 21: 25-28—“And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men’s hearts failing them for fear and for looking after those things that are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass then look up, and lift up your heads, for your redemption draweth nigh.” The dark day of May 19th, 1780, and the night following, of which so much has been said, may well be looked upon as a fulfillment of this sign of the Savior’s coming. It was so looked upon then, and as far as science has since

advanced no satisfactory solution of that darkness can yet be given. It is true men try to explain it away, and it is now so long in the past that but few will acknowledge it as a sign of the last days, or a forerunner of the great day of the Lord. (To be continued.)

Letter Department.

Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name.—Malachi iii. 16.

From Sister Kemp.

DEAR BRETHREN AND SISTERS: My heart has been cheered while perusing the *ADVOCATE*, and reading the letters which it contained. I have not had the privilege through the last winter of meeting with those of like faith, and I appreciate such letters, as I never did before, and can truly sympathize with those who are isolated from brethren and sisters. I think there can be much good done by each one speaking a word of cheer through the paper, to encourage the lonely ones. By so doing each one can have a conference meeting by their own fireside; and yet it is far more pleasant to meet face to face, and mingle our voices together in telling of the goodness of God, and singing his praise. And how much better still it will be when we all meet in our Father’s Kingdom, never more to part. Oh, blessed thought! But shall I be there? Yes, by God’s assisting grace I will see the inside of the celestial city. I know I have much to overcome, and great preparations to make that I may be ready at Christ’s coming (for I believe it to be very near); and I realize this to be an individual work, therefore it becomes me to be up and doing while the day lasts.

Brethren, are we not all lying upon our oars too much? is not our minds too much taken up with the things of this world? Where are our affections placed? in heaven, or on the earth? are we willing to take of our earthly possessions and give freewill offerings to the Lord, that this glorious truth that has saluted your ears and mine may be preached to others? Oh! how my heart aches for the poor, honest, anxious souls that are destitute of the truth as it is in Christ, and so little being done to save them! Truly the harvest is great and the laborers few. I sometimes think we might be compared to the wicked and slothful servant that buried his talent in the earth. Have we buried ours there? If so, what will be our doom? Shall we gain the whole world and lose our own souls? How shall we escape if we neglect so great salvation? Oh! let us wake out of sleep, and from this hour begin to work for the cause, seeking “first the kingdom of God and its righteousness,” believing that all things else shall be added. “Behold! I come quickly: hold that fast which thou hast, that no man take thy crown.” Rev. 3: 11. From your unworthy sister in Christ,

Lawrence, Mich.

AMANDA L. KEMP.

From Bro. Easton.

DEAR BRO. BRINKERHOFF: I feel somewhat delighted by again having the *HOPE*, or *ADVOCATE*, and would say that I take pleasure in reading its pages, and especially its letters from brethren and sisters. I ever feel glad to know that there is a few at least who are trying to keep the commandments of God, and seeking for that faith which was once delivered to the saints. Brethren and sisters, how interested we should be, seeing that we are living so near the coming of our blessed Lord! We should feel to say with Paul, “that knowing the time it is

high time to awake I think of that imp made the young man he should do to have Jesus says—“Keep are what all the pro said to Abraham th laws and His statut would give him th glad we should be let us obey, and b through Christ. T be ours. Yes, tha be free from all When I think of Paul, “Who shall the love of God th Shall principalitie or any other creat that haven of res alive, and all are the word of their the Lamb. Your life when the Lif

Hartford, Mich

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DEAR BRETHREN: I have been reading the *HOPE*, and Horton has received brethren and sisters, telling of their would write a fe much, and thou hope soon to be started through another. I am to walk in the rize that I have trials and temp on and trust in need. I am de Lord to have a I want to over prepared to me shall come in believe that C yet how few ar reading to-day ples, “The ha laborers are fe look around a about these tr ous to hear th harvest is gre dear brethren we can to help Do we aid t sympathies? throne of gra realize what o doing the san love and faith is the prayer

Lawrence,

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BRO. BRINKERHOFF: I have been reading the *HOPE*, and Horton has received brethren and sisters, telling of their would write a fe much, and thou hope soon to be started through another. I am to walk in the rize that I have trials and temp on and trust in need. I am de Lord to have a I want to over prepared to me shall come in believe that C yet how few ar reading to-day ples, “The ha laborers are fe look around a about these tr ous to hear th harvest is gre dear brethren we can to help Do we aid t sympathies? throne of gra realize what o doing the san love and faith is the prayer

high time to awake out of sleep." How often I think of that important answer that Christ made the young man when he asked him what he should do to have eternal life! Think what Jesus says—"Keep the commandments." These are what all the promises are based upon. God said to Abraham that because he had kept His laws and His statutes, and obeyed His voice, He would give him the land. My brethren, how glad we should be that Abraham obeyed! Now let us obey, and become heirs with Abraham through Christ. Then that land and home will be ours. Yes, that blessed home where we shall be free from all the troubles of a mortal life. When I think of that home I feel to say with Paul, "Who shall be able to separate us from the love of God that we have in Christ Jesus? Shall principalities, or powers, or life, or death, or any other creature?" O that we may all gain that haven of rest! The church in Hartford is alive, and all are trying to overcome through the word of their testimony and the blood of the Lamb. Your brother in hope of eternal life when the Life-giver shall come,

Hartford, Mich.

E. EASTON.

From Sister French.

DEAR BRETHREN AND SISTERS: As I have been reading the ADVOCATE which Bro. R. C. Horton has received, and seeing letters from brethren and sisters from different places, all telling of their determinations, I thought I would write a few lines. I like the paper very much, and though not a subscriber at present I hope soon to be. I am glad there is a paper started through which we can hear from one another. I am striving to be an overcomer and to walk in the narrow way; and though I realize that I have much to overcome, and many trials and temptations to meet, still I feel to go on and trust in God for grace to help in time of need. I am determined with the help of the Lord to have a home in the earth made new. I want to overcome every besetting sin and be prepared to meet my Savior in peace when he shall come in the clouds of heaven. I firmly believe that Christ's coming is near at hand, yet how few are prepared to meet him. I was reading to-day the words of Christ to his disciples, "The harvest truly is plenteous, but the laborers are few." I think it is so now. As we look around and see so many that know nothing about these truths we love so well, yet are anxious to hear the truth, we can say, "Truly the harvest is great, but the laborers are few." But, dear brethren and sisters, are we doing all we can to help the few who are in the field? Do we aid them with our means and our sympathies? Do we daily bear them up to a throne of grace? May the Lord help us all to realize what our duty is, and to be faithful in doing the same. May he fill our hearts with love and faith, and guide us by his Holy Spirit, is the prayer of your sister in Christ,

Lawrence, Mich.

HELEN FRENCH.

From Sister Campbell.

BRO. BRINKERHOFF: At Bro. Horton's request I write a few words for the ADVOCATE to say how I became an Adventist. On the first of September, 1872, I came to Arlington to visit my brother and his wife. About two weeks after I came my sister-in-law was taken sick and sent for Elder Horton to pray for her. I thought she was crazy, and that Horton had preached a great mess of nonsense to her, and that she was foolish enough to believe it; and I made very light of it during the evening. I

could not understand why his prayers should heal the sick any more than my own. Before they prayed for her I went to the bed to see how she was, and found her in a high fever. After the Elder and my brother arose from prayer I again went to the bed, and what a change! her fever had left her and she sweat like rain. She was better; I could not understand then (as I do now,) what it all meant. I did not know then that it was going according to the word of God that caused the change.

I soon became foolish myself, and believed, as my brother and sister did, that there was power in prayer. Shortly afterward I was taken sick. I placed my trust in God, sent for the elders according to his word, and I was healed; and every time that I have called on him according to the word I have been healed, and I have been sick a great deal. I believe there is power in prayer. The sick were healed in olden time by prayer, and if the Lord had the power to heal then his power must be the same now, for he is the same being now that he was then, and will be for ever. My faith is just as strong now as it was then, and I thank the good Lord for what he has done for me in days past and gone. My health is very poor, and I have taken considerable medicine, but I begin to think I should have been better off without it. I have been living among unbelievers, where they did not believe in praying, and I had no one to give me an encouraging word. I like your paper very much, and would take it, but do not feel able at present. Your sister in Christ,

Arlington, Mich.

LOUISA M. CAMPBELL.

From Bro. Young.

DEAR BRO. BRINKERHOFF: I am highly pleased with the ADVOCATE and the cheering letters therein contained. I have been acquainted with it ever since it first started in Michigan, and I think it is better than it has been in the past. About eleven years ago I became acquainted with a people who took the word of God for their creed, and joined their number, since which time I have tried to keep the commandments of God and the faith of Jesus. Though we have passed many trying scenes, yet the crown is at the end of the race. I believe that the night is far spent and the day is at hand when the sleeping saints will come forth clothed in immortality. Brethren, let us gird on the armor and be ready to give a reason of our hope with meekness and fear. Your brother in Christ,

Hastings, Mich.

J. B. YOUNG.

From Sister Pitts.

BROTHER BRINKERHOFF: I take my pen to let the dear brethren know that my heart is fixed, trusting in God. I have experienced much in the four weeks past, and the choicest of heaven's blessings have been mine. I have felt much of that peace that passeth all understanding. O how much I have felt of the love of God, the love that drew me to the blessed Redeemer, and enabled me to say in spirit and truth, Here, Lord, I am, do with me as seemeth thee good; my life and its usefulness is thine, and may my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I prefer anything before the word of God for a rule of faith and practice. I know that light is sown for the righteous, and gladness for the upright in heart; but in the midst of all these blessings our hearts are made sad. May God keep us on our guard, for there is a mighty conflict, not only come, but coming between truth and error; and oh, how much more blessed to stand for the truth of God, though we stand alone, than to stand with a professing multitude in an awful error.

What made the papal church persecute the disciples of the meek and lowly Jesus? Was it not that she made to herself an infallible head? therefore every one that did not believe the word as she interpreted it was a heretic. O may God deliver us from such a spirit, and from every error, and enable us to keep all of his commandments, receive the whole testimony of Jesus into good and honest hearts, and bring forth fruit, a hundred fold, to his honor and glory. Let us remember that "though we speak with the tongue of men and of angels, and have not charity (or love, for that is it), we are become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I give all my goods to feed the poor, and my body to be burned, and have not love, it profiteth me nothing." May God forgive us for our narrow views and give us the love of Jesus, that we may love every creature as he loved.

May God open our understanding of the last prayer of our divine Master, that we may see 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." There is a passage comes into my mind that we do well to study: "Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; [will it not be refreshing to see Jesus face to face?] and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." O bless the Lord forever for his word! Now we will look at what Peter says: "But those times which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled;" as much as if he had said, "God will as truly bring in these times of restitution that he has spoken of by all his holy prophets as he has accomplished what all the holy prophets said about the sufferings of Christ."

"Repent ye therefore," for there is refreshing coming from the presence of the Lord—yes, the presence of the Lord, not his absence—and you will want to stand before him without spot or wrinkle, or any such thing. Oh, when I look at the greatness of God's provision for the life of the world, and our poor, narrow, contracted view of it, I am sad. How many great and glorious promises and prophecies that were confirmed with an oath of God are neglected! May we have the spirit of Jesus that our hearts may be enlarged toward suffering humanity, that our feet may be set in a large room, and we so bear the fruits of the Spirit that we may win souls to Christ; yes, by being living epistles, known and read of all men. My dear brethren and sisters, may God hold us up, and our medium of communication; and may our loins be girt about with truth, and our lights burning, and we like unto men that wait for their Lord. May grace, mercy, and truth be and abide with you all till the Master comes. Your sister in Christ,

Fredericksburg, Iowa.

POLLY G. PITTS.

"CRY aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Obituary Notices.

DIED, June 4th, an infant son of Brother Charles and Sister Almira Gibbs, of Watervliet, Mich., aged six weeks.

How glad would we be
To see thy face once more;
But if faithful we shall see
Thee on Canaan's happy shore.

E. EASTON.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, JUNE 23, 1874.

The editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible only for editorials, selections, and comments.

The Review on the Sabbath question will be concluded in the next number of the ADVOCATE. The remainder was received too late for this No., and it would have been rather lengthy.

The tract on the Second Coming of Christ is now ready—8 pages, 2 cts—20 cts per dozen. A tract on the Signs of the Times, the article in the present number of the ADVOCATE, "The Days in which we Live," with its continuance, will be ready in a few days. We design as soon as possible, to issue some tracts on the Sabbath question.

In writing communications for the ADVOCATE correspondents should give their names to their communications, even if they wish them to be signed only by initial letters. The editor should always know who is the author of all writing for the paper. Letters for the Letter Department must always appear with the writer's names instead of in initial letters.

Remember the Conference.

DEAR BRETHREN AND SISTERS: We hope all will remember the coming Conference. Come with your hearts filled with the love of God, and praying that the Lord will meet with us, that his cause may be honored and glorified, the work advanced, and sinners brought into the fold of Christ. And let those who cannot meet with us in person not forget to send up their petitions also, that God will bless his people, and strengthen them in these days of trial.

And to those who have subscribed for the ADVOCATE through my influence I would say, Do not fail to bring or send the money to the Conference. Every dollar will aid in the publication of a paper which we could not well do without. We all feel to welcome the little sheet, and glad to see it once more in circulation. Let us remember then that it has taken means to start it again, and the office needs all that is its due to continue its publication. May the Lord aid in the work and bless this means of spreading the truth to the world, is the sincere prayer of your brother in Christ,

R. C. HORTON.
Lawrence, VanBuren Co., Mich.

The following very curious and ancient prediction, entitled by popular tradition, "Mother Ship-ton's Prophecy," was published three hundred and thirty years ago:

Carriages without horses shall go
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
The world upside down shall be,
And gold be found at the root of a tree.
Through hills men shall ride,
And no horse be at their side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In black, in white, in green,
Iron in the water shall float,
As easily as a wooden boat.
Gold shall be found and shown
In a land that's not now known.
Fire and water shall wonders do.
England shall at last admit a foe.
The world to an end shall come,
In eighteen hundred and eighty-one.

—Selected by Helen French.

WITCHCRAFT UNVEILED, or the Voice of God against Spiritualism, is the name of a tract of 24 pages, by H. V. Reed, and for sale at the Restitution office, 182 S. Clark St., Chicago, Ill. It is well written.

THE KINGDOM OF God and Life only in Christ, is the title of a book of 360 pages, written and published by Eld. R. V. Lyon, and for sale at this office, at \$1.00 per copy, postage free, or of the author at Suspension Bridge, N. Y. It consists of a number of lectures on the Kingdom of God and life in the future only through Christ. This book contains much good argument, and will be a valuable addition to your library of Bible literature.

Notice.

I WOULD like to correspond with the brethren in Kansas respecting the country, sometime during the Fall. No preventing providence I wish to visit your State with the view of selecting a location on which to form a settlement of seventh day keepers. Please address me, East Nodaway, Adams Co., Iowa, care of Wm. M. Dugger.

A. F. DUGGER.

TRICHINA.—How many hogs have trichina? At a meeting of the St. Louis Board of Health a few weeks ago, the city chemist reported that he had made microscopic examination of pork from one thousand hogs retailed at butcher's stalls in the city, for the purpose of ascertaining what per cent. of the pork sold was afflicted with trichina. The flesh from thirteen of the hogs, or one and three-tenths per cent., was found to be infected. The result when the experiment was made with separate hundreds was about the same. The doctor said that the butchers reported that they had sold but little pork during the last few months, and more care than usual had probably been exercised in cooking it. The parasite, when in a hog, was found in all parts, which must be very cheerful reading to those people who are wont to regale themselves on the savory sausage or the nourishing bacon.

The true way to avoid trichina is to eschew pork. Touch not the unclean thing. The Bible is more emphatic in forbidding the use of pork than of wine, and yet Christians use it.—*Herald of Health.*

Will There be a Religious War in Europe?

THE complications in the politics of Europe are becoming very grave. France, burning to avenge her humiliation, seeks for the aid of the church. The church has been humbled with her by the destruction of the temporal power of the papacy. It is natural for the two heads to join hands, and they have joined hands already.

The pilgrimages of Frenchmen to sacred shrines have a political as well as a religious meaning; Rome and France are inseparably connected in their devotions. But the France thus bound to Rome, is France with a republic destroyed and a monarchy restored. The religious revival means a political reaction. Already French pilgrims have appealed to the Pope to direct them in the path traced by the Syllabus. France seems to turn back on her history since 1830, and to assume, under a Bourbon monarch, the championship of the church.

The taking of such a position by France implies the taking of a position equally grave by Italy. The Pope and Italian king are irreconcilable. Assured by the moral support of the faithful, and by the abundant contributions poured into his treasury, Pius becomes daily more defiant. Excommunication of the king and his ministry follows upon excommunication. In every brief or allocution, the Pope pours out the story of his griefs. He studies to keep up the irritation between the government and himself, and succeeds. There cannot forever be two hostile powers in the same city. If these cannot be reconciled one of them must go; that is inevitable. Nor is Germany all this while asleep. Her position is one of watchful-

ness. The conflict now going on between the empire and the church grows continually more bitter. Bishops defy the law, and are mulcted by the courts; priestly seminaries are closing, but still the church will not yield. The claims of the old Catholics to the possession of church benefices must soon come up for adjudication. The parties grapple each other even more closely, and soon the struggle must be one of life or death.

Does all this mean war? If France should be so insane as to restore the Bourbon monarchy, there is no telling what may come. One thing is certain, that if the church stirs up the war that it may recover its lost prestige, it will itself meet a speedy doom. Having then declared its undying hostility to the age, it must take the consequences.—*Methodist.*

Appointments.

THERE will be a two days meeting held at Pleasant Prairie, at the school-house near Bro. Parkers, 8 miles west of Marion, on Sabbath and First-day, July 4th and 5th. All the Sabbath-keepers within reach of the meeting are invited to attend. Bro. J. H. Nichols is expected.

Received on Subscription for Advocate.

\$1.50 each. E P Goff, 10-1; for Azariah Babcock, 10-4. Geo Stults, 10-1; for Charles J White, 10-7; for Martin Stults, 10-1. A A Thompson, \$1.00, 10-1. John Davison, \$1.00, 9-18. Polly G Pitts, 75 cts, 9-13.

Books and Tracts For Sale at this Office.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Adventists. 10 cents.

Thoughts Suggested by the Perusal of Gilfillan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 cents.

Nature's God and His Memorial. A series of four sermons on the subject of the Sabbath. 111 pages—20 cents.

A Defence of the Sabbath, first published in London in 1724. 168 pages—25 cents. This is a useful work, showing the state of the Sabbath argument at that time.

Vindication of the True Sabbath, by J. W. Mer-ton. 60 pages—10 cents.

The Royal Law Contended For. By Edward Stennet, first printed in London in 1658. 64 pages—10 cents.

Death Not Life, or the Destruction of the Wicked established and Endless Misery disproved. Price 25 cents.

The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents.

Christian Baptism, Its Nature, Subjects, and Design. Price 10 cents.

The Crucifixion and Resurrection of Christ: What year, month, days of the month, and days of the week did these events occur? By Ransom Hicks. Price 5 cents.

The State of the Dead, by John Milton.—5 cents

History of the Sabbath and Lord's Day, 10 cents

Authority for the Change in the Sabbath.—5 cents

The Weekly Sabbath: Its Moral Nature and Scriptural Observance. 48 pages—10 cents.

Review of Springer on the Sabbath and Law of God. Price 10 cents.

The True Sabbath embraced and observed. 3 cts

Questions concerning the Sabbath. 5 cents.

Tracts—2 cents—The Destiny of the Wicked; Where are the Dead; Man a Living Soul; The Rich Man and Lazarus. 1 cent—Personality of God; Plain Questions; Delay in Obedience.

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