

Advent and Sabbath Advocate.

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

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The Advent and Sabbath Advocate,

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The ADVOCATE is 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 Na-
ture and Destiny of Man; Personal holiness, and
kindred Bible subjects.

Christ's Invitation to Sinners.

ALL ye that labor come to me,
And all that heavy laden be;
And come all ye that are distressed,
And I will give you peaceful rest.

Cast off that heavy yoke, I pray,
And come to me without delay;
From Satan's bondage you shall be
For mercy made forever free.

Instead, my yoke be pleased to take,
And learn to wear it for my sake.
Take the instruction I impart,
For meek and lowly I am in heart.

And rest unto your souls shall find,
And have abundant peace of mind.
It will no galling pain excite,
And you will find my burden light.

B. E. C.

Marion.

The Present Crisis.

WHEN I look up, and behold the blackening
heavens above concealing from us the throne of
the Eternal, but revealing, through chinks and
crevices, some glances of the frowning counte-
nance of him who sits upon the throne, and see
the clouds still gathering, in which lie sleeping
the thunders and the lightnings of Jehovah's
ire, ready in a moment to be let loose, not only
on the open transgressors of his holy law, but on
the open and obstinate neglecters of duty, more
especially "at such a time as this"—such a terri-
ble crisis as the present in the destiny of the
world and its inhabitants—oh, it is this that
alarms me; it is this that appals me; it is this
which frightens me; it is this which, at times,
almost stuns me into utter insensibility!

Why, in the very midst of such a mighty
crisis, threatening daily, almost hourly, to pre-
cipitate itself into a catastrophe which holds out
no prospect of recovery, to be necessitated to
turn aside from it, by our own doings and vol-
untary choice; and, in regard to it, allow
ourselves to sink down into a state of apathy
and unconcern, sleep and slumber; relieved, it
may be, only by some airy dreams and baseless
visions—were nothing wiser and nothing better
than coolly or indifferently to go to sleep at the
mast-head, when the sails are rending into
shreds, and the tempest is mournfully sounding
through the shrouds the death-knell of all on
board; nothing wiser and nothing better than
to lie down and sleep on the very edge of the
crater of a volcano, when the earthquakes

rumblings underneath, and the frequent jets of
sulphurous smoke and burning ashes above, are
loudly pealing the alarm that the grand eruption
is at hand which may upheave the whole moun-
tain from its foundations, and hurl the hapless
sleeper a thousand fathoms down into the depths
below. Why, the stark, staring incongruity of
all this, to say nothing of its sinfulness, is such
that I would not be in the condition of any of
those represented by these sleepers, no, not for a
thousand worlds.

Never, never since the world began, were the
forces of evil so multitudinous, so universally
diffused, so completely panoplied in choicest ar-
mor—offensive and defensive,—so plausible in
device and policy, so cunning in stratagem, so
satanic in subtlety, so exasperating in insolence
and scorn, so gigantic, and apparently resistless,
in power. But all this goes for nothing in the
estimation of the enlightened and firm believer
in the eternal verities of Jehovah's holy oracles!

Nay, more. Bad as things now may be, they
may yet become infinitely worse. And that
such is the probability, as regards the future, is
my own decided conviction and belief. But
what of all that to him who calmly and secure-
ly rests on the immovable rock of Jehovah's
promises?

Though to the eye of sense or of finite under-
standing it might look as if the powers of evil
now at work really threatened to extinguish
every luminary in the firmament of divine
truth, and leave the world, morally and relig-
iously, in a state of darkness and of chaos as
complete as it would be physically, if sun, moon,
and stars were wiped away from the canopy of
heaven, not even then would the true believer
in the Bible—that blessed book of books—be for
a moment staggered. He could still cheerfully
hold on his way, and exultingly sing—

"Faith, mighty faith, God's promise sees,
And looks on that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'"

And done it shall be assuredly, in God's own
good time. When the great world-wide crisis
shall have reached the zenith of its development,
and the hope of all but the true believer has
given place to the wildest despair, as if the Lord
had forsaken or forgotten the world and his own
along with it, then, oh, then, will be his time
for effectual interposition—

"Just at the last distressing hour
The Lord displays delivering power;
The mount of danger is the place
Where we shall see surprising grace."

Surprising grace, indeed! For then will he, who
is King and Governor among the nations, and,
as such, has never for a moment relaxed his hold
of the reins of mediatorial government, in ways
of mercy and of judgment inscrutable to us now,
usher this sin-laden and sin-distracted world,
purged and purified, into scenes of glory sur-
passing fable.

And when the great design, purposed from all
eternity, shall thus be consummated—when
creation, providence, and redemption shall be
brought to their final issue—when the decrees
and dispensations of the Almighty shall be tri-

umphantly vindicated—when Satan, the grand
adversary of God and man, with his rebel
angels and the incorrigible unbeliever and
hardened reprobate, with sin, and death, and
hell, shall be cast forever into the bottomless
pit of perdition—when the mediatorial kingdom-
or kingdom of grace, consisting of all the mem-
bers of the redeemed church—a great multitude,
praised be God! as represented to the holy seer
in the Apocalyptic vision, which no man could
number of all nations and kindreds, and people
and tongues—reigning with Christ as kings and
priests, shall be delivered as trophies of victory
to the Father—the former to remain everlasting
monuments to the praise and glory of God's pow-
er and justice, and immeasurable hatred of sin;—
the latter eternal monuments to the praise and
glory of God's love and mercy, and the inex-
haustible treasures of his wisdom and grace;—
then shall stability and righteousness, harmony
and peace, be restored, and forever perpetuated
through the rejoicing universe of God!

Then shall it be conspicuously and eternally
made manifest to all holy intelligences that the
great Creator originally made all things for him-
self—for the illustration of his own glory, more
especially in connection with the holiness and
boundless felicity of his redeemed creatures—
that he is, in the absolute fullness of its signifi-
cancy, the "All in all—and that, in the tri-
umphant issue of all his plans and purposes,
and, most signally, in the exaltation and glori-
fication of countless myriads out of the wreck
and ruin of the fall, he shall himself be infin-
itely and forever glorified! And then, if through
believing acceptance of the offered salvation we
are privileged to secure a valid title-deed to an
inheritance so transcendent in glory and infinite
in duration, through the victorious sufferings
and atoning death of our adored Immanuel—
the second Adam—the Lord from heaven—we
shall have abundant reason to rejoice that for us
the cool shades of Paradise lost have been ex-
changed for the never-ending sunshine of Para-
dise regained.—*Prophetic Times.*

The Atonement a Great Fact.

LET us look at the type of the atonement made
by Jesus Christ. Lev. 16.—"And he [Aaron] shall
take of the congregation of the children of Israel
two kids of the goats for a sin offering, and one
ram for a burnt offering. And Aaron shall offer
his bullock of the sin offering, which is for him-
self, and make an atonement for himself and his
house. And he shall take the two goats and pre-
sent them before the Lord at the door of the taber-
nacle of the congregation. And Aaron shall cast
lots upon the two goats: one lot for the Lord, and
the other for the scape goat. And Aaron shall bring
the goat on which the Lord's lot fell, and offer him
for a sin offering. But the goat on which the lot
fell to be the scapegoat shall be presented alive be-
fore the Lord, to make an atonement with him, to
let him go for a scapegoat into the wilderness."
Now Aaron's bullock that he offers for himself and
house is brought into the tabernacle and burnt on
the altar. "And he shall take a censer full of
burning coals from off the altar before the Lord,
and his hands full of sweet incense beaten small,
and bring it within the veil; and he shall put the
incense upon the fire before the Lord, that the
cloud of the incense may cover the mercy seat
that is upon the testimony, that he die not. And
he shall sprinkle the blood of the bullock with his

"Lovest thou Me more than These?"

THESE words were spoken by our Lord to one of his disciples, and by a casual reading might seem like a strange question, and a much stranger comparison. No wonder Peter was grieved when his Lord the third time asked the question, "Lovest thou me?" Peter was a fisherman, and no doubt dearly loved his occupation as well as the taste of the fish which he caught, and upon this occasion we doubt not that he was hungry, for he had been out all night and caught nothing. But in the morning Jesus stood on the shore and told them where to cast their net, thus showing that he approved of their course in trying to obtain the necessary comforts of life, and also as soon as they were come to land he had fish and bread prepared for them to eat. Now when they had dined, Jesus said, "Simon, son of Jonas, lovest thou me more than these?" John 21: 15. It may seem strange that Peter was the only one here to whom this question was asked on this occasion, for there were at least five others of the disciples with Jesus; but if we look at his history a little we shall see a cause for the Savior's words. Peter was very willing to follow the Lord in times of prosperity; but when adversity came he was not so zealous, and now the time has come for him to be tested.

We understand that it is not merely Peter's love for fish or fishing that is here recognized, but also his love of the gain derived therefrom. He was a fisher, and by this means he made his living; and now the Savior is going to send him forth as a "fisher of men," for which he will receive but little reward or remuneration until the resurrection of the just. Can Peter stand this? Can he give up this world, and the things of it, for the hope of a better one to come? This is the question that Jesus would impress upon the mind of the disciple. Jesus knew something of the trials his followers would have to pass through in order to preach the gospel to a perishing world, and perhaps Peter needed a little more instruction than the rest. Said Jesus,—"When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not." Thus the Lord would warn Peter of what he might expect in this glorious warfare.

But Peter is not the only one to whom this question is asked by our blessed Savior. To how many is he now saying, "Lovest thou this farm, or this merchandise, or this occupation, or these possessions, more than thou lovest me and the precious truths of the gospel and the salvation of souls? And how many are showing their answer, like Peter did, by a holy life of self-denying toil in the Master's service? True, there are many who can say, "Lord, thou knowest that I love thee." But do their works show it? Do their lives correspond with their high and holy profession? How many there are who could be out proclaiming the glad tidings of a soon coming Savior, only the farm, the workshop, the merchandise, is loved more than the Savior; or rather the gain that is to be derived from these things. We know there are many excuses made by those who say they feel it their duty to preach the gospel, but we doubt if they will answer in that great day when the secrets of all hearts are made manifest. When God calls a man to preach the gospel to a perishing world, or indeed to any other work, we can find no place in all his holy Word where he has given them permission to wait until the church or the brotherhood would send him to the work and pay him for doing it. From our understanding of God's word it is just simply this: When the

Lord calls a man or a woman to work for him, they have no right to stand and parley with circumstances, it is their's to say, "Lord, here am I, do with me as seemeth good to thee." Does not the Lord know what we really need? why then be so much afraid to trust him? He has promised that our bread shall be given us, and our water shall be sure. And David says, "I have never seen the righteous forsaken nor his seed begging bread."

When Jesus sent out the seventy into every city and place where he would follow, instead of providing them with money to support their families and pay their traveling expenses, he says, "Carry neither purse, nor scrip;" and also to his twelve disciples he says: "Provide neither gold, nor silver, nor brass in your purses." Had these seventy, or twelve, began to make excuses, as many now do, the Lord would undoubtedly have called others to take their places. We believe that the Lord wants men, yes, and women too, in these days with a little of the faith that inspired his first followers, men and women who will not be afraid to walk out on the promises of God and trust him for the necessities of life, and be satisfied, yea, willing to do without the unnecessaries. We rejoice that there are some such laborers in the field, and that God is blessing their efforts, and when there are more such God will work for them and through them to his great name's honor and glory, and at last crown them heirs of eternal joy.

But does this release the church from her duty to the ministry? No, indeed. God works by means, and that means is through his people for the support of the ministry—he has said "the laborer is worthy of his hire." The Lord is now calling to each one of us, "Lovest thou me," and how many of us can from our hearts respond, "Lord, thou knowest that I love thee"? How many of us can from heart-felt experience say, "I love Jesus more than all things else besides, and I am trying to show that love by a life of self denial, a life of obedience to all his holy will?" How many of us can say, "I am doing all I can for the glorious cause of my Redeemer, and the salvation of souls?" God is now calling upon his people to work, not the ministry alone, but upon all his people, great and small. He requires self-denial, and the man or the woman who does not and will not deny "self" is not worthy to be a follower of the meek and lowly self-denying Nazarene. Our Father does not want all the self-denial from those of his children whom he would call out to labor in the great harvest field. He wants all to work, all to bear some humble part in the great work which he has committed to them. And if we expect to wear that "crown of righteousness which the Lord, the righteous judge, shall give to all those who love his appearing," we must all work. The Lord will have no idlers in his household.

Now we believe it to be the duty as well as the privilege of the church (for the living church will esteem it a privilege,) to support the ministry with her means, her words of encouragement and her prayers. Paul, although he says, "These hands have ministered to my necessities," considered he had a perfect right to require a support from the church, if he so desired. And surely, in these days, the church of Christ—those who believe Jesus is soon coming—those who expect soon to receive their reward, ought to esteem it a privilege to deny self and support in every possible way those whom God has called to go forth and proclaim the glad tidings of redemption near, and to publish salvation through a Savior's name. Truly, this is work for all. O that we could realize it as we ought! Soon we shall be called to render up

our account to the Master. Shall we who profess to love his appearing be prepared?

But how is the church to know who God has called to the work of the ministry, (for we do not believe the church has any right to call men to this work,) if she does not see men who are willing to move out on the promises of God's word? Men who can say, "Wo is me if I preach not the gospel," and whose holy lives and conversation testify to the truth of what they say? The church is not called upon to support or help every man that says he is called to preach, nor even to wish him "God speed." He must be approved of God, "a workman that needeth not to be ashamed," before the church is called to action in his behalf. The man who would go forth to preach the gospel, supported and encouraged by the church, should be one of clean hands and a pure heart. One whose godly life and blameless character would tell for the solemn truths which he was proclaiming. He should also be a man of faith, one who is not afraid to rely upon the promises of God and claim them as his own. To support such ministers in the field should be the aim and object of the church of Jesus Christ. We are living in solemn times. The judgment day is drawing near. Soon the working time will be past. Soon we shall each one be called to give an account of our actions here. Shall it then be said of us, "Well done?" May God grant this to be our happy lot for his Son's sake.

S. E. BRINKERHOFF.

Our Duty.

"Thy will be done." Matt. 26: 32.

SUBMISSION to the will of God is evidently the lesson we should learn from the conduct and language of our Savior when he uttered these words. No human imagination can measure the depth of the sorrow he felt when the powers of darkness were let loose upon him in the garden of Gethsemane, and when he prayed, "Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." The shameful treatment he was soon to receive—the scourge, the mock trial, the smiting, the crown of thorns, the bitter cross—was all before him. Yet in meek submission he bowed, and uttered these never-to-be-forgotten words, "Thy will be done." There was no pride or self-will in his heart. The words spoken by prophetic lips long before were fulfilled to the letter: "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart."

How different men are from their Savior. Trifling disappointments and sufferings cause them to murmur and complain against God. There is nothing that tests principle like adversity and affliction. There are plenty of fair-weather Christians. When the sun of prosperity shines, they have a great deal of religion—can shout, sing, and pray loud and long, but let the winds and storms of adversity come, and their religion "takes itself wings and flies away." But those who have been thoroughly divested of self-will can say, under all circumstances, as the Master taught his disciples to pray, and as he himself prayed in the hour of his keenest suffering, "Thy will be done."

The first duty of the sinner is to give up his own will, and accept the will of God as the rule of his life. The Bible is given to make known that will, ministers to proclaim it, Christians to exemplify it. The time is hastening when the will of God shall be done on earth as it is done in heaven.—J. W. THOMAS, in *World's Crisis*.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, AUG. 18, 1874.

JACOB BRINKERHOFF, Editor.

The Seventh-day Sabbath.

(Continued.)

These annual or festival sabbaths might, with some propriety, be called Jewish, or Israelitish, sabbaths, for they belonged especially to the polity of that people; but the seventh day Sabbath, the Sabbath of the Lord, could not be so designated, for it originated before that nation existed—before Abraham, their ancestor, lived. And though "to them were committed the oracles of God," the Sabbath, with the remainder of the law of ten commandments, was not made for them more than for other people who would worship the true God and receive his blessings. The terms "Jewish Sabbath," and "Christian Sabbath," are not used in the Bible, no institution of it requiring any such appellation. God, the author of the Sabbath, calls it "my Sabbath," and "my holy day," and "the Sabbath," a general term, for all to observe who would worship the Lord. The Sabbath was no more Jewish than was the Lord of the Sabbath. In addressing the children of Israel he says, "I am the Lord thy God;" and he is often spoken of in the Scriptures as the "Lord God of Israel." But who argues from that that he is the God of Israel exclusively? but with equal propriety might he be so called as to say that the Sabbath was a Jewish institution. He is the God of all men, Jews, Christians, Mohammedans, and Pagans. So is the Sabbath made for all, to be a blessing to all. It is "the Sabbath of the Lord," through the patriarchal age, the Mosaic dispensation, the Christian dispensation, and into the future dispensation of righteousness and glory. Isa. 66: 23. The Sabbath institution was made perfect at its origin, belonged particularly to no dispensation, and needed no change of day or otherwise as the dispensations of earth changed. The Savior said "the Sabbath was made for man." Mark 2: 27. Does this mean for the Jew only? and that the Gentile, or Christian converts from among the Gentiles, had no need of a Sabbath or weekly rest? or if they chose to keep one might make it a matter of their own convenience? When the Sabbath was made for man there was only one man, the representative of the human family; and being made for him was made for the whole race of his descendants. The term "man," for whom the Sabbath was made, includes all mankind, the Christian man as well as the Jew man, and therefore the Sabbath was made as much for Christians and Gentiles as for the Jew, or children of Israel.

If the Sabbath was only for the children of Israel, then were the other nine commandments of the decalogue for that people only, and all others were free from all law, hence without sin, "for where no law is there is no transgression."—Rom. 4: 15. This would make the broad way lead to God and happiness, while the people, whom the Lord was taking to himself and giving his laws, were striving to serve him by obedience thereto and by complying with the remedial system for pardon for their sins. That the world at large were under law and amenable to God for its violation or obedience, is apparent from Paul's language to the Romans, chapter 3: 19.—"Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God." Also verses 9 and 23. "For we have before

proved both Jews and Gentiles that they are all under sin." "For all have sinned and come short of the glory of God." To become guilty, or to be under sin, is to have failed to comply with the obligations of law, for "sin is the transgression of law," and by "the law is the knowledge of sin." What is God's law by which he will condemn and judge the world? The ten commandments contain the principles and precepts of right, and their violation, or neglect, would be sin. The Sabbath command is a part of that law, and all the world is held responsible for its observance, the same as of the other precepts of the law. Therefore the Sabbath, or the Sabbath institution, was not given merely to the children of Israel as an institution of their own, to cease with their ceremonial law, at the cross, to remain merely with them.

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you."—Ex. 31: 13. "It is a sign between me and the children of Israel forever."—Verse 17. See also Eze. 20: 12, 20. The keeping of the Sabbath would of itself distinguish them from surrounding nations and people, for all others were idolaters, worshiped false gods, and observed no Sabbath, unless perchance they held some day as a festival to some god they worshiped. The first day of the week was held by some who worshiped the sun as sacred to its worship, hence called Sunday, or the sun's day. Others worshiped the moon in the same way on Monday, or the moon's day. But as the children of Israel held the seventh day of the week as sacred to the God of heaven, it distinguished them as his people, and thus constituted a sign that they were his people. All other people having gone into idolatry and forsaken the true God, he called Abraham to serve him, promised him blessings, tried his faith, and took his descendants, the children of Israel, to be his people, distinct from other people, gave them a system of worship and written laws, or, as Paul says, "committed to them the oracles of God." By doing this, the Sabbath, being a distinctive feature of those oracles, he gave them his Sabbaths to be a sign between him and them, that they might know that he was the Lord that sanctified them. He gave them this sign to continue throughout their generations, for a perpetual covenant, a sign forever. Ex. 31: 13, 16, 17. Have their generations ceased? No; notwithstanding they rejected their Messiah and have met the just reward of their disobedience, according to the threatenings of God recorded in Deut. 28, and have been persecuted most severely by their enemies, they exist to-day in their generations, and the public prints speak of them as a separate people, though dwelling among other nations; and therefore the Sabbath is still in binding force. Those who claim that the Sabbath was given only to the children of Israel acknowledge that it is still obligatory upon them, but not upon any body else. But we have shown that it was not given exclusively to the children of Israel, that it existed before they did, and the law to which it belonged was a separate one, and no part of their ceremonial, or judicial laws.

Neh. 9: 14—"Thou madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws," is taken by some as evidence that the Sabbath was not previously known, and was given exclusively to the Israelites. But the same term—madest known, or make known—is used with reference to God, or his holy name, in Ezekiel 39: 7, where he says, "I will make my holy name known in the midst of my people Israel; and I will not let

them pollute my holy name any more." His holy name was always known; and at the time this prophecy has its fulfillment had been previously known by his people Israel. So was his holy Sabbath known before he made it known to the children of Israel in the wilderness. While in Egyptian bondage their servitude was so great that they may not have observed the Sabbath; but on being rescued from their slavery, and desiring to take the people unto himself, in covenant relations, to be his peculiar people, God revealed to them his laws, and the statutes in which he wished them to walk, the Sabbath being a part of that law.

When the Son of God came into the world to redeem mankind from the curse of sin, and "to bring life and immortality to light through the gospel," he also came "to fulfill all righteousness." He kept his Father's laws and observed the Sabbath. He bears a valuable testimony to the perpetuity of the law, in his notable sermon on the mount, Matt. 5: 18,—*"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled;"* or Luke 16: 17—*"It is easier for heaven and earth to pass than one tittle of the law to fail."* What law was that? The ceremonial law did not pass until it was fulfilled in the sacrifice and atonement of Christ, the anti-type which it typified, and to whom it pointed. It then ceased, according to Col. 2: 14—"Blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." Also Eph. 2: 15—"Having abolished in his flesh the law of commandments contained in ordinances." (The law of ten commandments contained no ordinances.) The judicial law of the Jews was of force no longer than the Jewish nation existed. But Jesus' words had special reference to the moral law, that law which was right in itself and depended on no other for its validity, whose fourth precept was the Sabbath command. Not the least part of it should fail ere the heavens and earth should pass away. Have the heavens and earth since that time passed away? Ps. 119: 90—"Thou hast established the earth and it abideth." Eccl. 1: 4—"One generation passeth away and another generation cometh; but the earth abideth forever." Although the heavens and the earth shall undergo the changing and cleansing process of renovation, fulfilling their passing away (Matt. 24: 35), as the first heavens and earth passed away at the deluge in the days of Noah, according to 2 Peter 3: 5-7, and although "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up" (2 Peter 3: 10), yet the earth will ever abide, in its renewed state, or the state of the new heavens and new earth, to be the eternal abode of the redeemed. Then, as the law, not even one jot or tittle of it, is to pass away before the heavens and the earth, it, including the Sabbath command, is still in existence, with all its binding obligations; and it will always remain, not only through the Christian dispensation, but into the future age, and into eternity. Beyond the present is when Isaiah 66: 23 is fulfilled: "It shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

The Savior not only teaches the perpetuity of the law of ten commandments, but also informs us that the reward for doing and teaching them shall be to be called great in the kingdom of heaven. But for breaking them and teaching others to break them, that individual shall be called least in the kingdom of heaven, or as another translation reads, "shall be of no esteem

in the reign of heaven." Jesus thus teaches the binding obligation of the commandments in day and for all future time, even to or before the setting up of the kingdom of heaven.

When Jesus was asked, "Which is the greatest commandment in the law?" he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 36-40. He gave a summary of the commandments in these two, love to God and love to man. He singles out no one of them as the greatest. Based on these two commandments all other laws are made, and the precepts hang on them likewise, if we love God with all our hearts, minds, and souls, we will do just as he requires, will delight in his commandments. He gave the Sabbath to be remembered and kept, on the seventh day, and if we would love the Lord our God, we should keep it, as well as to have no other gods before him, or to bow down and serve no image or likeness. To love our neighbor as ourselves, we will do unto others as we would have them do unto us, and observe the last six commandments of the decalogue.

The time came for Jesus to be offered for sin, and he suffered the excruciating death of the cross, an expiation for sin, to free man from its curse. He became the atonement of the ceremonial law or sacrificial system, made the veritable atonement to which the system pointed. The violation of God's law demanded the death of the transgressor. The death penalty must be executed. Man passes under the hand of the enemy, and Jesus became a ransom for sin that death should not be an eternal sleep. And whose sins are forgiven? Those who repent of their sins and forsake them, and on and accept Jesus as their Savior, will receive pardon for their sins. Repentance for sin is also a forsaking of sin, which is a condition of pardon. "Sin is the transgression of the law," and to be benefited by the atonement of Christ sin must be abandoned—obedience to law—must be the place. As Paul says, "Shall we continue in sin that grace may abound? God forbid." Rom. 6: 1, 2. The idea of pardon supposing obedience to the law, the violation of which brought us under its condemnation, may be pardoned and freed from the obligation of the law by which we are bound. If, however, we are not freed from obligation to that law. Were the law to pass away, and abolished there would be no need of a sacrifice for sin, for there would be no one to hold the person guilty, or condemn him. In enjoying the grace of God we are under no obligations, if possible, to obey the law, which condemned us for its violation, out of love for so great a salvation.

(To be continued.)

A Sabbath at Rachel's Sepulchre.

J. L. BOYD.

THE locality where rests RACHEL, the "beloved and lost" wife of Jacob, the patriarch, whom he had served twice "seven years for a wife," is north of Bethlehem and six south of Jerusalem. By reference to Genesis 35: 8, we are briefly told the cause of her death, and the place of her burial. The last statement on record is, "Jacob set a pillar up for Rachel, that is, the pillar of Rachel's sepulchre." In the way to Ephath, where

in the reign of heaven." Jesus thus teaches the binding obligation of the commandments in his day and for all future time, even to or beyond the setting up of the kingdom of heaven.

When Jesus was asked, "Which is the great commandment in the law?" he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 36-40. He gave a summary of the ten commandments in these two, love to God and love to man. He singles out no one of the ten as the greatest. Based on these two commandments all other laws are made, and the prophets' teachings hang on them likewise. If we love God with all our hearts, minds, and souls, we will do just as he requires, will delight to perform his commandments. He gave the Sabbath to be remembered and kept, on the seventh day, and if we would love the Lord our God we should keep it, as well as to have no other gods before him, or to bow down and serve no graven image or likeness. To love our neighbor, as ourselves, we will do unto others as we would have them do unto us, and observe the last six commandments of the decalogue.

The time came for Jesus to be offered, a sacrifice for sin, and he suffered the excruciating death of the cross, an expiation for sin, to redeem man from its curse. He became the antitype of the ceremonial law or sacrificial system, and made the veritable atonement to which that system pointed. The violation of God's laws demanded the death of the transgressor, and the death penalty must be executed. Man dies, and passes under the hand of the enemy, death; but Jesus became a ransom for sin that death might not be an eternal sleep. And whosoever will repent of their sins and forsake them, and believe on and accept Jesus as their Savior, will receive pardon for their sins. Repentance for sin implies also a forsaking of sin, which is a necessary condition of pardon. "Sin is the transgression of the law," and to be benefited by the atonement of Christ sin must be abandoned, and obedience—obedience to law—must take its place. As Paul says, "Shall we continue in sin that grace may abound? God forbid." Rom. 6: 1, 2. The idea of pardon supposes future obedience to the law, the violation of which brought us under its condemnation. While we may be pardoned and freed from the condemnation of the law by which we are held as sinners, we are not freed from obligation to obey that law. Were the law to pass away or be abolished there would be no need of a Savior, or sacrifice for sin, for there would be nothing to hold the person guilty, or condemn him by. Enjoying the grace of God we are under greater obligations, if possible, to obey the law which condemned us for its violation, out of gratitude for so great a salvation.

(To be continued.)

A Sabbath at Rachel's Sepulchre.

J. L. BOYD.

THE locality where rests RACHEL, "the loved and lost" wife of Jacob, the patriarch,—for whom he had served twice "seven years" to her father, "Laban the Syrian,"—is about a mile north of Bethlehem and six south-west from Jerusalem. By reference to Gen. 35: 16-20, we are briefly told the cause of her death and the place of her burial. The last statement of the record is, "Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day; in the way to Ephath, which is Bethle-

hem." The spot we visited is about a stone's throw from the roadway.

"Rachel's Sepulchre" is also mentioned as a well-known place in 1 Sam. 10: 2, in the days of Saul at the time when Samuel had anointed him as the first king of Israel (some seven hundred years subsequent to her death). That it is near Bethlehem is corroborated by Josephus and other Jewish writers from that time to the present in their traditions of noted places. Sir Moses Montefiori, (still living and now in his ninetieth year), one of the most eminent Israelites of modern times, and a wealthy and potential member of the Rothschild's family (and whom we had the pleasure of meeting in a free conversation respecting Palestine's future, in that land), had, some years previously, caused to be erected over this ancient and time-worn "pillar," a substantial structure of stone, with domed roof and walls, and arched doorway, which is open to all visitors. Here, frequently, the devout Israelites resort from Jerusalem, to pray for the restoration of Rachel's (and Leah's) "children to their own border;" and the Mohammedan Ishmaelites respect her resting-place in all past times to the present day, and do not molest them on such an errand of piety. In contrast to which tolerance, if an Israelite, who is not a professing Christian, should venture on a mile southward beyond "Rachel's Acre," as far as to Bethlehem, the bigoted Latin and Greek Christian inhabitants would greet him with a shower of stones.

There is nothing, in our humanity, that comes so near to every heart that has ever experienced the life-touch of a "kindred spirit" and loving nature, and that vibrates to its innermost and most sacred, as well as cherished emotions for their "chosen" one, as does the narrative of this episode of the earliest recorded "love story" of a man for a woman of his heart's choice. Man's and woman's hearts, ever since that recorded time, and ever will, while time admits of "marrying and giving in marriage," responsively thrill with their holiest emotions, when perusing the first time, the 29th chapter of Genesis,—where Jacob, as a wandering adventurer from his father's home in southern Canaan, to the distant land of Syria, and first encountered his future "Rachel at the well," and "kissed" her, "and lifted up his voice and wept" the tears of joyful surprise to find her to be his own near of kin. How the deep quietness of this "plain man" was stirred within his heart to the strongest emotions of love,—so intensely stirred as to voluntarily offer one "seven years" of service to her father to obtain her for a wife: "and they seemed unto him but a few days for the love he had to her." And at their termination, and when he justly claimed her, the other sister (Leah) was foisted on him by his shrewd prospective father-in-law, Laban, he again submitted, with marvellous patience, to serve "other seven years," in order to win the coveted prize, the possession of his loved and "choice" one.

How strangely—and yet naturally, too—one feels as you stand reverentially by this lone-spot of the buried love of that old patriarch—JACOB. When we recall, here, that eventful meeting so long ago, at the well, and their subsequent long courtship of seven years; his keen disappointment, when he received in his outstretched and waiting arms Leah instead of Rachel, which the morning light revealed; the "seven other years" of servitude imposed and fulfilled; the trials incident to his Oriental home there; the barrenness of his at last won Rachel; her consequent murmurings and envyings of her prolific and triumphant sister Leah; the clashing jealousies of the sisters and their respective handmaid-wives; and his "ten times" changeful trials

with Laban, the father, for compensating "wages" to support his increasing family; with all these perplexities crowding upon him, there were times, doubtless, when his LOVED one's endearments and caresses were a great solace to him. His love for her ever abiding. It was "strong as death." "Many waters" of trials and afflictions "cannot quench LOVE."

So, when "she died," and was buried out of his sight, the heart's deepest affection seems to have been centered in their first beloved son, Joseph. He, no doubt, watched the lad's growing developments, and observed with diligent ken the boy's dreams, which, to the father's appreciative and prophetic spirit, indicated a future exaltation for the beloved child of his lost Rachel. In Gen. 37: 3, we are told that Israel loved Joseph more than all his children, because he was the son of his old age: "because, too, he was the long desired son of his Rachel,—the best coinage in his mint of love. It is further added, "He made him a coat of many colors." In Gen. 39: 6, we are also told, that "Joseph was goodly [godly] and well favored,"—he had inherited his mother's pre eminent beauty of person. Thus, in looking retrospectively to the history of Jacob's wives, Leah and Rachel, the rites of sepulture seem to accord to Leah, the supplanter of her sister Rachel, the choice place,—in "Machpelah's Cave,"—there to repose, until the "morning of the resurrection," by the side of her husband, Jacob, and in the honored one where Isaac and Rebecca, and Abraham and Sarah, repose; while Rachel, the "choice one" and the TRUE wife of Jacob, lies alone, near the wayside, on the road to Bethlehem. Yet the story of Jacob's and Rachel's love for each other, and of their son's (Joseph's) virtue in resisting successfully the allusive wiles of Mrs. Potiphar, stands out, in the world's historic pictorial, as the most emulous examples,—that tower high above all others, that "faithful and true" LOVE can prevail over all obstacles; and that VIRTUE in the cause of righteous well-doing, when tempted by EVIL, will bring to those who resist temptation, both honor and exaltation. Many a tempted heart, both in the path of "love and virtue," has taken sure encouragement to persevere and to be true to godlike incentives and principles; while both GOD and his Christ always have and always will help those who look unto their throne of grace for help, when persecuted and opposed for their "patient continuance in well doing." More than this, too, they learn in the process of the "love divine," which all other love excels, "The love of Christ which passeth knowledge."—Jacob was surnamed Israel, because he had prevailed with GOD. He won his earthly loved one, by his persistence; so, also, he prevailed over "the angel of GOD," because he "would not let him go" until the desired blessing was obtained. The greatest of all love was that of Christ, who said, "The good Shepherd giveth his life for the sheep;" and, "I lay down my life for the sheep." "I give unto them eternal life." "Greater love hath no man than this, that a MAN lay down his life for his friends."

DR. T. L. CUYLER says—"The day after my licensure, I preached at Saratoga. The next day a baker in the village said to me, 'Young man, you are a stranger here, and yesterday I pitied you when you began, for you did not know what a critical audience you had to address. But I have noticed that if a minister can only convince his congregation during the first five minutes that he cares for nothing but to save their souls, he will kill all the critics in the house.' I have always thanked that baker for the best practical hint I ever got."

The Home of the Soul.

I will sing you a song of that beautiful land,
Which is not far distant from view;
Where storms never beat on that glittering strand,
Oh! there all our joy is made new.
Oh! that home of the soul, in my visions and
dreams,
Its bright jasper walls I can see;
For Jesus' soon coming; yes, we know he is near,
Oh! then in our home we shall be.
Where the great tree of life in its beauty doth grow,
And the river of life floweth by;
For no death ever entereth that city, you know,
And nothing that maketh a lie.
That unchangeable home is for you and for me,
Where Jesus of Nazareth stands;
The King of all kingdoms forever is he,
And he holdeth our crowns in his hands.
Oh! how sweet it will be in that beautiful land,
So far from all suffering and pain,
With songs on our lips and palms in our hands,
To greet one another again.
—Selected and altered by DORCAS TROBRIDGE.

Camp-Meeting Report.

BRO. BRINKERHOFF: For several years the Adventists of this community have tried to bring the subject of the proximate coming of Christ to rule over the nations of the earth fairly before the people. Many and persistent have been our efforts to aid in giving the warning cry, "Behold, the Bridegroom cometh!" Books, tracts, and papers have been distributed, not by hundreds alone, but by thousands, gratuitously to those who were willing to read and examine for themselves. Believing that very many of the people had read these publications, and were, in a manner, informed of the great truths of the Bible designed to be brought before this generation for their acceptance or rejection, we concluded, some time ago, to hold a camp meeting in order to give as many as possible a chance to hear the Word, as "faith comes by hearing." Acting upon this idea, we extended the invitation to ministers and members of all religious denominations to meet with us and hear our reasons for believing that the second and glorious appearing of our Savior is very near. In order to extend a knowledge of this meeting to as many as possible a notice was inserted in our county papers, and upon the margins of the hundreds of papers distributed by the brethren here a notice was written of an Advent meeting to commence July 30th.

Great preparations were made by all the brethren and sisters to give a hearty and cordial welcome to all who should come. While we write of the generosity manifested by the brethren and sisters here in this place, we would not detract anything from the efforts put forth by brethren from a distance; all tried to make the meeting a success, and, thank God! it was a success. The grove selected by the brethren in which to hold the meeting could not easily be excelled for convenience and beauty of location. Beneath the large trees was erected a stand upon which about fifty persons could find seats. In front of the stand were seats for hundreds of people, in a beautiful shade.

The long expected day for our camp-meeting to begin arrived. During the evening of the 30th our hearts were made glad by the arrival of A. C. Long and Wm. Long, with other brethren from Daviess County; also Bro Jasper Moore and family, with others from Harrison County. The brethren and friends continued to assemble until about 300 were present to listen to the first discourse, delivered at early candlelight by Bro. A. C. Leard. Text—"Come now and let us reason together."—Isa. 1: 18. This Bro., in a very able and forcible manner, instructed his audience to put their trust in the word of God, to reject the many perversions of the holy Script-

ures now taught by many at the present time, and that the Scriptures should be understood to mean what they say and say what they mean, unless spoken in parables, figures, or symbols.

For weeks we had been suffering for rain in this County, the heat being great at times; but at the close of the evening's services evidences of an approaching storm were plainly seen and heard. Before the morning sun had risen a plentiful shower of rain had cooled the heated atmosphere, and many prayers, no doubt, ascended to God in gratitude. On Friday morning the brethren and sisters again assembled for worship, and were very profitably entertained by listening to a discourse from Bro. I. N. Rogers, from near Cameron. Subject—"All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17. After the conclusion of the discourse a social meeting was held, in which many expressed their determination to press onward in their Christian course in hope of eventually gaining an abundant entrance into the everlasting kingdom. During the exercises of the day the very best of order prevailed, and all seemed to feel that "it was good to be there." After a short intermission the audience again resumed their seats at 11 o'clock to listen to a sermon by Bro. Wm. Long, of Daviess County. Text—"Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—Gen. 19: 17, a very interesting and timely sermon on the necessity of a speedy preparation to meet our coming Lord in peace. The subject was well and ably handled, and was listened to by a very attentive audience.

On Sabbath morning a

SOCIAL MEETING

was held in which forty-two persons took a part, all looking for the coming of our Life-giver, all living in hope of receiving the gift of eternal life at the appearing and kingdom of our Lord and Savior. At 11 o'clock, Sabbath morning, a sermon was delivered by Bro. A. C. Long on the subject of a united effort for the advancement of truth. In his usual eloquent manner this Bro. explained the necessity of coming up to the help of the Lord against the mighty.

In these times of great religious declension, when the love of many is growing cold, and the enemy of all righteousness is marshalling his numerous hosts to come in like a flood, a great and mighty effort should be made in the name of Israel's God, to extend a knowledge of the truth. Bro. W. H. Barnes, of Gentry Co., was present during the meeting, and preached two excellent discourses in which it was evident to all who heard his eloquent words that he is a man "mighty in the Scriptures." On Sunday morning, Aug. 2nd, the audience assembled was probably greater than had ever before collected in this community to listen to the preached word, being variously estimated at from 2,000 to 3,000 people. The sermon before this congregation was delivered by Bro. A. C. Long, from Mark 2: 27, "The Sabbath was made for man, and not man for the Sabbath." The attention of the audience was good during the discourse. Not a dissenting voice was heard to the arguments of the Bro. in support of the Sabbath of the Lord.

At the close of this sermon the assembled multitude repaired to the water to witness the

ORDINANCE OF BAPTISM.

Nine persons were buried in baptism and arose to walk in newness of life. During the performance of this ceremony large numbers of people gathered upon the rocky banks of Grant River,

presenting a view that will never be forgotten by those who witnessed it. The great variety of colored dresses in which the female portion of that assemblage of people was attired was truly beautiful to behold. To-day, as my mind recalls this exhibition of fashionable grandeur, I ask, O my God, are these the daughters of Zion? See Isaiah 3: 16-25. The concluding sermon was preached by Bro. Barnes, at 5 o'clock, Sunday. A spirit of true Christian piety and brotherly love was noticeable throughout the entire meeting. All the brethren and sisters seemed fully convinced that the "kingdom of God is nigh at hand." Late in the afternoon of Sunday a number of the brethren and friends returned to their homes. On Monday, Aug. 3rd, the preaching brethren also returned to their respective homes. When the parting hand was given, the farewell words spoken, my mind was recalled to the promise of a glorious time in the near future when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35: 10. Never before in the religious experience of the writer has he witnessed so much of brotherly love manifested at so large a meeting. May God, in his infinite mercy grant us all a glorious reunion in his kingdom, is the prayer of your brother in Christian love,
H. R. PERINE.

Denver, Mo., Aug. 5, '74.

P. S. In writing the above report an account of the discourses of Bro. A. F. Dugger and D. O. Amos, of Kansas, was unintentionally omitted in the proper place, and I had not time to rewrite the report.

H. R. P.

Report of the Hartford Church.

LET me say to the readers of the ADVOCATE that there is still an interest manifested among the brethren in Hartford to advance the cause of Christ. It has been laid upon me to send in a short report of a meeting called July 29th, 1874, for the purpose of raising means to send out laborers into the field, to see if there are not some honest hearted people yet in the world who are out of Christ, and to teach such the way to be saved; for the time will soon come when every man's doom will be sealed, whether it be good or bad.

We met according to appointment, 29th inst, to raise means by which every band can work in unison together. We feel that our means are as limited as in most of the bands, yet we feel a disposition to make a sacrifice for the truths of God's word, and would be glad to see more of our brethren in Michigan interested and willing to make a sacrifice for the truth. We have appointed two delegates to attend the meeting at Rabbit River, Aug. 21st, to represent the Hartford church, and hope the rest of the bands will do the same. There will be a statement made at that meeting in what way means will be raised here for the advancement of the cause of Christ. It is only by a united effort of the bands that we shall ever be able to send laborers into the great harvest field.

Dear brethren and sisters, let us wake up to a sense of our duty, and do all in our power to bring sinners into the fold of Christ; and when we have done all that we can to help the ministry, may God help them to do their duty in the fear of God and not man. I believe that the ministry, if called of God, have a great work to do; and if they do the work that he has assigned them, while God has a people, they need not be afraid but what they will get help to spread the truth. O my dear brethren and sisters, for one I feel like doubling my diligence and fighting

manfully the battles of the Lord. And let us exhort those who read the ADVOCATE to be faithful and discharge every known duty in the fear of God, and he will bless us if we do his will. From your unworthy brother,
LEMUEL BRANCH, Cler.

The Second Coming of Christ.

THERE are many now on the earth who are looking for the second coming of Christ, something near at hand, and there always has been, since he left this earth. Who can blame the Bride for looking for the return of the Bridegroom—for longing for it—for putting a feeble construction upon every sign of his return, especially when we are told that a "crookedness" awaits all those that love unrighteousness?

But though it is easy to see that those who were mistaken who looked for his coming, are those mistaken who look for it now. Though there is much uncertainty about the coming there are some things certain.

1. To the most of the world he will come unawares—like a thief in the night—they will be eating and drinking, marrying and giving in marriage, just as they were in the days of Noah, many will be scoffing and saying, "Is the promise of his coming?" but

2. Those who are looking for him will be surprised when he is coming—not the exact hour, but near enough for every necessity. The Lord told his disciples, "When ye shall see Jerusalem compassed with armies . . . which are in Judea flee to the mountain tops: for this shall be the sign, that the Son of man is nigh at hand." doubt it was far from clear to their minds how any could escape after the Romans had invested the city, but it was clear when the time came. The city was surprised by the legions of Cestius Gallus, but on the night of some disturbance, not far off, he was with his troops, for a short time, thus giving the Christians opportunity to escape, one perished in the siege which followed. Titus. So the wise virgins will have their warning and all will be found with their lamps trimmed and burning.

3. If it is not certain that it is near at hand, it is certain that it cannot be very far off. It is certain that it becomes every one to see that it is near at hand—that nothing is left undone which he would wish done in case of such a crisis. That when the Master comes, he will find his people in their houses and "nothing in their hands which they would not have him search out." house cleaning and some heart cleaning necessary to this end. Let us heed the warning: "Be ye also ready."—E. S. *Chicago Foundlings' Record.*

DEATH OF JOHN HUSS. — When John Huss, the Bohemian martyr, was brought to the stake, they put on his head a triple crown, paper with painted devils on it. One of the devils said, "My Lord Jesus Christ, for thy sake I wore a crown of thorns; why should I not wear a crown of glory?" then, for his sake, wear this light crown. "Ever so ignominious? Truly, I will wear that willingly." When it was so said, the bishop said, "Now, we will send your soul to the devil." "But I," said Huss, "I will look up his eyes to heaven, 'do commend thy spirit into thy hands, O Lord Jesus Christ, I commend my spirit which thou hast promised to receive.' When the fagots were piled up to burn the Duke of Bavaria was officious in his desire to abjure. "No," said Huss, "I will not preach any doctrine of an evil god, and what I have taught with my blood, I will seal with my blood."

manfully the battles of the Lord. And let me exhort those who read the ADVOCATE to be faithful and discharge every known duty in the fear of God, and he will bless us if we do his will. From your unworthy brother,

LEMUEL BRANCH, Clerk.

The Second Coming of Christ.

THERE are many now on the earth who are looking for the second coming of Christ, as something near at hand, and there always have been, since he left this earth. Who can blame the Bride for looking for the return of the Bridegroom—for longing for it—for putting a favorable construction upon every sign of his return, especially when we are told that a "crown of righteousness" awaits all those that love his appearing?

But though it is easy to see that those in past ages were mistaken who looked for his speedy coming, are those mistaken who look for it now? Though there is much uncertainty about his coming there are some things certain.

1. To the most of the world he will come unawares—like a thief in the night—they will be eating and drinking, marrying and giving in marriage, just as they were in the days of Noah. Nay, many will be scoffing and saying, "Where is the promise of his coming?" but

2. Those who are looking for him will know when he is coming—not the exact hour, probably, but near enough for every necessity. Our Lord told his disciples, "When ye shall see Jerusalem compassed with armies . . . let them which are in Judea flee to the mountains." No doubt it was far from clear to their minds then, how any could escape after the Roman armies had invested the city, but it was clear enough when the time came. The city was surrounded by the legions of Cestius Gallus, but on account of some disturbance, not far off, he withdrew his troops, for a short time, thus giving the Christians opportunity to escape, and not one perished in the siege which followed under Titus. So the wise virgins will have the timely warning and all will be found with their lamps trimmed and burning.

3. If it is not certain that it is near at hand, it is certain that it cannot be very far off—so certain that it becomes every one to see that he is in readiness—that nothing is left undone which he would wish done in case of such an event—that when the Master comes, he will find nothing in their houses and nothing in their hearts which they would not have him see. Some house cleaning and some heart cleaning will be necessary to this end. Let us heed the admonition: "Be ye also ready."—E. S. N., in the *Chicago Foundlings' Record*.

DEATH OF JOHN HUSS. — When John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head a triple crown of paper with painted devils on it. On seeing it, he said, "My Lord Jesus Christ, for my sake wore a crown of thorns; why should not I then, for his sake, wear this light crown, be it ever so ignominious? Truly, I will do it, and that willingly." When it was set upon his head, the bishop said, "Now, we commend thy soul to the devil." "But I," said Huss, lifting up his eyes to heaven, "do commit my spirit into thy hands, O Lord Jesus Christ; to thee I commend my spirit which thou hast redeemed." When the fagots were piled up to his very neck, the Duke of Bavaria was officious enough to desire him to abjure. "No," said Huss, "I never preached any doctrine of an evil tendency; and what I have taught with my lips I now seal with my blood."

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 Bro. Leach.

DEAR BRO. BRINKERHOFF: We are glad to see the SABBATH ADVOCATE published again in the cause and for the benefit of God's scattered ones. In these perilous times, when there are many snares to escape in the world, much good is done by the paper to encourage the lonely ones by its many profitable exhortations. John says to the church, "Little children, keep yourselves from idols." There are many idols in the professed church, as well as out of it; and nothing but perfect love in obedience to God and the Savior can keep the mind in a state of perfect obedience. In this way we may be cheered as we travel onward, to do God's bidding, at the loss of all worldly honor, and so be able to bear all the scoffs of the last days; and while thus living and abiding we can bear from the world all its hate by pride and the fear of man. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."—Rev. 14: 12. "For this is the love of God, that we keep his commandments; and his commandments are not grievous."—1 John 5: 3. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—Chap. 2: 4. God must not be trifled with. His word will not return unto him void.

It seems for years, that with those who have faithfully kept the Sabbath of the fourth commandment, that it has drawn a strait line "between him that serveth God and him that serveth him not," and the promise is: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. It makes my heart rejoice as we learn from the state of things around us in the world, that the day of the Lord hastens greatly. At the sounding of the seventh trumpet (Rev. 11: 15) "The kingdoms of this world become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." "And unto them that look for him shall he appear the second time, without sin unto salvation." God cares for his people who serveth him, and in his own good time will give them immortality. Yours in love, and in the blessed hope,

LEWIS LEACH.

Reach Saintfield, Ontario.

From Sister Hinton.

DEAR BROTHER BRINKERHOFF: I thought I would write a few lines to the ADVOCATE for the first time, although I cannot say much. It has been three years since I started in the service of the Lord, and I do not feel anything like getting tired, although I have a great many trials and troubles, but I still put my trust in God. Dear brethren and sisters, I want a home in heaven. There are treasures laid up there for the children of God, which far exceed the greatest happiness we can enjoy in this world. They will last forever, and will never fade away; no moth nor rust will corrupt them, and there no thieves can break through and steal, but the things of this world are all perishing. All we love best we must lose, but if we are children of God there is laid up for us a crown of glory which fadeth not away. Dear brothers and sisters, I want to gain this crown; although I have much to overcome and many trials and temptations to meet, still I am determined by the grace of God to be an overcomer. "This world is full of trouble; trials and afflictions happen to all. We must have

trials sometimes; our gracious Redeemer well knows our sufferings, and pities us; and when we read of the many proofs of his love and tenderness, we may well be comforted with the thought that we have indeed a merciful High Priest who is assuredly touched with a feeling of our infirmities. Temptations and trials may assail us, but Christ, our Savior, will be our support and our refuge. O brothers and sisters, let us work for Christ now while the day lasts, for the night is coming when no man can work. Christ will be with us here, and there is a mansion awaiting us, a house not made with hands, a happiness, a glory, no work of ours could earn, but bought for us by our Savior who died that we might live, that "whosoever believeth in him should not perish but have everlasting life." Your sister hoping for eternal life,

MARY A. HINTON.

Allegan, Mich.

From Sister Pike.

It was with feelings I cannot describe that I read Bro. Boyd's description of his travels from the City of David to Machpelah Cave, the resting place of Abraham. Anything connected with him or that land which God gave to Abraham, to Isaac, and to Jacob, is of thrilling interest to me. Bless the Lord for his oath and promise to Abraham! for he said unto him, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand upon the seashore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22: 16-18. Oh! I am so glad that Abraham obeyed, so that God could make a promise to him without any condition in it, that through him all nations of the earth shall be blessed. It was not like the covenant God made with the children of Israel when he took them by the hand and led them out of the land of Egypt, which covenant they brake; but this that God made with Abraham was unconditional, because Abraham obeyed his voice.

Oh that the Lord would speedily return and build again the tabernacle of David which is fallen down, and re-establish his ancient covenant people! Long has that people been trodden down, and Zion is represented as saying, "The Lord hath forsaken me, and my Lord hath forgotten me." But what saith the Lord? "Behold, I have graven thee upon the palms of my hands; thy walls are ever before me; thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee."—Isaiah 49. That land shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. I love that land, I love that people, and I know that God hath sworn that though he make an end of all other nations, he will not make an end of Israel, but will surely gather them again from all the countries where they have been scattered in the cloudy and dark day.

I had not thought of writing thus, but my heart is full for the captive daughter of Zion. As long as Zion is desolate and her people scattered, so long will this dark age, this night of sorrow, continue; for, saith the prophet, "Behold, darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and Gentiles shall come to thy light, and kings to the glory of thy rising." My heart says, Bless the Lord! And may he hasten "the restitution of all things spoken of by the mouth of all his holy prophets." This is the hope of Israel—this is my hope. It is like an anchor to the soul, both sure and steadfast.

Boston, Mass.

SOPHIA PIKE.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, AUG. 18, 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 ourself responsible only for editorials, selections, and comments.

READ the article on the Atonement, from Sister Pitts. She presents some good thoughts worthy of your consideration.

THE National Series of Sunday-School Lessons on Mark 2: 27, have called out from most of the denominational papers remarks and observations on the Sabbath question, some of them expressing much truth, which, if carried out, would make those papers advocates of the true Sabbath, and their people Sabbath-keepers, according to the commandment; while some of them take the no sabbath ground, and others talk of the Sabbath being a Jewish institution. The *Sabbath Recorder* quotes some of them, with comments, which are very interesting. We would love to do so too, had we space. The agitation of the Sabbath question is gaining in the public mind.

A LATE number of *Appleton's Journal* gives an account of recent explorations on the Euphrates and Tigris, in which ancient relics have been found, containing inscriptions which corroborate the sacred history of those countries, even mentioning the flood, and a people who kept the Sabbath, the seventh day, at that time. The Sabbath stands on a solid foundation.

GRASSHOPPERS have visited Southern and Western Kansas, as well as Nebraska, destroying standing crops and all vegetation. Wheat was harvested, and beyond their reach. Minnesota has suffered likewise.

THE following, clipped from the *Linn County Pilot* (Marion,) is the best commentary on the Beecher-Tilton affair and scandal that we have seen coming from the Press anywhere, and we copy it for your perusal:

"The Effect.

"There has been considerable said about the effect Beecher's alleged criminal intercourse with females of his church would have on the cause of religion generally. Admitting that he is guilty of all, and a great deal more than charged, Christianity will not suffer:—

"First, because Christianity denounces this and all other immoralities. In its terms 'He that looketh on a woman to lust after her hath already committed adultery in his heart,' and 'No adulterer can enter the kingdom of God.'

"Second, Beecher and the small family of Beechers aping him have been engaged in adapting the gospel to the vices and follies of the age. With them, blessed are the rich and self-indulgent; blessed are the laughing, frolicking, and gay, and blessed is that charity which believes men and women Christians whether they believe and act like Christians or not. With such, the chief business of a loving Father, God, is to guide the saints in temptation and look in pity on them when lust ends in open departure from law and gospel.

"The cause of Christ will gain by the pricking of this latter-day religious bubble and social canker. Whether the committee find for him or against him, there has been such a thick cloud of dark rumors and revelations hanging about Beecher and Plymouth Church, that sentimental word-painting and license to the passions will not, in this generation, be received with confidence as a substitute for the old-fashioned thunder and lightning of Mt. Sinai and the self-denying humility and purity of the gospel of Jesus."

Christianity, in its internal relations and intrinsic value, will not lose by the exposure of hypocrisy and its false professors, its "wolves in sheep's clothing;" but externally, in its relations to the world, these scandals, emanating from the bosom of the professed church, gives its enemies and the scoffer a cause to say evil of it and cast fresh ridicule at its profession.

Signs of the Times.

AT no period in thirty years have the signs been so bright in favor of the near coming of Jesus as at the present time. Whichever way we turn, a voice seems to say, "Behold I come quickly;" prepare the bridal robes; come out from the world, and be "separate," "and I will receive you." The impression is continually deepening upon the minds of holy men and women that we are truly living in the last days. As in nature, after the wheat begins to turn golden, it is soon ready for the reapers, so in the harvest of the world, when it is about ready for the reaping angels, we may expect to witness a rapid ripening of the wheat and tares. When we look back over the last ten years, the advance in wickedness is truly alarming and unparalleled. Courts are multiplied, asylums, jails, and state prisons are crowded, and the press groans beneath the weight of recorded crimes. Yet the tide is steadily rising, with no sign of any abatement. The prophetic declaration, applicable especially to the last days—"worse and worse"—is now having a most striking fulfillment. The selfishness, pride, pleasure-loving spirit of the age is in perfect keeping with the description of the times just before the coming of Christ. Should any deny the inspiration of the prophecy, the facts around are thousand-tongued to prove the prophet true.

"Can ye not discern the signs of the times?" is a question that comes now with peculiar force to every Christian watchman. The people have a right to say, "Watchman, what of the night?" His silence now would indicate a careless neglect of his duty as a watchman. He should be able to point the pilgrim traveler to the careful fulfillment of the prophecies of Daniel and John relating to the rise and fall of Babylon, Medo-Persia, Grecia and Rome, showing that we have come down the stream of time to the last generation, as indicated by positive signs in the sun, moon and stars, earth and seas, and the hearts of men holy and profane. The world is being warned in various ways of its approaching end, but the alarm notes are as little heeded as by the careless antediluvians in the days of Noah. He who says to the multitude that Jesus is soon coming seems to them as wild and foolish as did Lot to the Sodomites, when he warned them of their perilous condition.

Great men and rich confess 'the signs of the times' are peculiar and strange, boding some great and startling event, but they do not like to believe that the Lord is coming to overturn the present corrupt systems, and set up his kingdom in righteousness. Such an event would afford them no joy, because unprepared; but to "the saints of the Most High," the prospect is gloriously bright and promising. "The signs of the times" say the night of weeping is almost ended, and the morning of bright glory about to begin. Let us heed their warning voice, and receive the full benefit of the intelligence they offer this generation. They bring us good news—the best ever presented to this world. They declare in a most distinct manner that soon the Savior will come to raise the dead, put an end to the night of weeping, and introduce the morning of eternal joy, and glory unfading. Soon the Tempter's power shall be forever broken, virtue exalted, and vice buried in oblivion

with all who give it support. Soon the kingdom of heaven will be established, the saints gathered therein, immortalized and glorified, with their blessed Redeemer. Let us all be there where all will be eternally holy and happy.—*Crisis*.

GOOD ADVICE.—Mr. Spurgeon sententiously expresses a number of thoughts "worth remembering" in the following appropriate sentences. Nobody is more like an honest man than a thorough rogue. When you see a man with a good deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within. Do not choose your friend by his good looks, handsome shoes often pinch the feet. Drink nothing without seeing it; sign nothing without reading it, and make sure that it means no more than it says. Don't go to law unless you have nothing to lose. In any business never wade into water where you can't see the bottom. See the pack open before you buy what is in it; for he who trades in the dark asks to be cheated. Keep clear of a man that does not value his own character.

Appointments.

Conference at Hopkins, Mo.

To the brethren of Northern Missouri and Southern Iowa and elsewhere.

There will be a Conference of the Church of God commencing October 23, 1874, in the Highland Church, in the Morehouse neighborhood, 4 miles west of Hopkins, Mo. Brethren coming on the train will get off at Hopkins, and teams will be there to convey them to the Conference. All the brethren are requested to attend for a special purpose: Come, let us have a good meeting. Remember the time.

D. O. AMOS,
Corydon, Iowa.

Business Department.

R. A. WINCHESTER: We are out of the book on the Sabbath question you ordered, but we send you others to the same amount.

Received on Subscription for Advocate.

Geo Nichols, \$1.50, 10-1. A. Spence, \$1.50, 10-1. Wm P Ellis, \$1.00, 10-10. Mary Ramage, \$1.00, 10-10. Polly P Cooper, \$1.00, 10-1. R A Winchester, 50cts, 9-15.

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.

The Kingdom of God, and Life only in Christ, by R. V. Lyon—360 pages—Price \$1.00, post-paid. To be had also of the author, at Suspension Bridge, N. Y.

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

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

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

The True Sabbath embraced and observed. 5 cts.

Questions concerning the Sabbath. 5 cents.

The Second Coming of Christ,—8 pages—2 cents.

The Signs of the Times,—12 pages,—3 cents.

The Destiny of the Wicked,—16 pages,—3 cents.

Where are the Dead?—12 pages,—2 cents.

Thoughts on the Sabbath, 8 pages, 2 cents.

Man, a Living Soul, in the Image of God, 12 pp. 2cts

The Rich Man and Lazarus, 12 pages, 2 cents.

8 page tracts will be sold at 20 cts per dozen. 12 page tracts at 30 cts per dozen.

Advent

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The Advent and Sabbath

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JACOB BRINKERHOFF, at Marion, Mo.
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The *ADVOCATE* is designed to teach the truths of Eternal life, Immortality, and the Kingdom of God; the Perpetuity and of the Law of God; the second person of the Trinity; the Kingdom of God, to reward Christ to judge the world, to reward and set up his Kingdom upon the Earth, and the Destiny of Man; Personal and kindred Bible subjects.

"We Shall be Like Him"

WE shall be like him, oh, beautiful
Well may our souls with rapture be
After the sorrows, the woe, and the
We shall be like him when Jesus ap

After the conflict in peace to sit down
After the cross to be wreathed with
After the dust and the soil of the
With him and like him forever to s

Never again shall the throbbing heart
Never again shall the beating heart
Never the task drop from wearying
Nor the feet ever fail in the brightes

Never shall sin with the trail of its
Shadow love's sunlight, nor chill it
Savior, oft grieved in the house of t
Ne'er will we wound thee when ear
ends.

Death! this thought does away with
Makes us triumphant to meet thee a
"Glory to God!" When the Jorda
We shall go home and be like him

Master, alas! thee we've often deni
When the world scorned we have
thy side.

Yet, blessed Jesus, thou knowest th
Pardon and help us with grace from

When thou appearest, oh, rapturo
Well may our souls into rapture be
We shall be like thee when time is
Wound thee, deny thee, offend the

Watching the Fulfillment of

SAMUEL DAVISON.

"What I say unto you I say unto
Mark 13: 37.

DID the Lord Jesus intend that
should expect him to appear in
their day? Certainly not. Who
classes of Judea heard his doctrine
decided to reject his pretences to
ship; and then began Jesus to te
ples that the Son of man must
things, and be rejected of the ch
scribes, and be killed; and after
again." Mark 8: 31. Subsequentl
he must go away, and go to the
he would come again, and take t
glory, and that then he will app
thrones in Israel also. But so fa
them to expect it in that gene
them that Jerusalem must first b
of the Gentiles until the times o
(ruling the nations) should b