

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 Nature and Destiny of Man; Personal holiness, and kindred Bible subjects.

Palestine's Lament.

ALAS! sad Palestine, of joy bereft,
Thy widowed heart is all that now is left.
Outcasts on earth, the sons of Abraham roam,
And the poor Hebrew truly has no home;
On Mount Moriah Omar's mosque appears,
And Judah's daughters weep with hopeless tears.
E'en thy sad water's, lake of Galilee,
Where fleets of fishermen once crowned the sea,
When proud Capernaum and Bethsaida stood,
With all their beauty mirrored in the flood,
Are desolate! Bleak mountains all around,
Nor boat, nor sail, from shore to shore is found.
All, all are changed! Oh when shall come the time
When God will visit his once favored clime?

Yet guilty man, not Nature, is to blame;
Sow but the ground, her fields will yield the same,
Nor fig-tree green—nor vine e'er looked more fair
When David's royal harp was echoing there,
On Jezreel's plain still buds the Sharon Rose,
And sweet as ever the pale Lily grows;
Oh haste the hour—Great Ruler of the sky,
When Israel's tribes—their banners waving high,
With one consent—one vast, electric move,
From all lands under Heaven, where they rove,
Shall homeward march; and where the patriarchs
On their own soil shall live free or dare to die. [lie,
Then will they see, when all their woes they trace,
In Him they crucified, a SAVIOR'S face;
And as prophetic rolls are fast unfurled,
Behold the Lamb of God, REDEEMER of the world.
—Selected by Sister E. C. M. BOYD.

The Indignation.

I. N. KRAMER.

COVENANTS are of various forms, sometimes as contracts, leagues, or agreements; sometimes as bonds, deeds, and mortgages, or in the form of wills and testaments, and are often recorded in books kept for that purpose. Covenants may therefore contain promises with conditions annexed. Such a one we find recorded in the third book of Moses, 26th chapter, entered into between God and Israel, in which God covenants, upon conditions of obedience to his commandments, to give them rain in season and fruitful fields, granting them general prosperity, health, peace, and safety from their enemies. Lev. 25: 1-13. But in case of non-compliance with these conditions, to break this, God's covenant (v. 15), they should forfeit these blessings, to which these additional penalties were attached: First, suffering, sorrow, evil diseases, afflictions by the hand of their enemies, and subjection to them—drouth and sterility of soil—and wild beasts to rob them of their children and of their cattle. 14th to 25th verses. Second: That the above

quarrel of this God's covenant should be aveng'd by the sword (v. 25), wherein is appointed that prince that should come and destroy their city and the sanctuary (Dan. 9: 26), to whom the avenging power of the covenant is given, and from whom the covenant receives its power or strength in execution; and for one week he thus confirms or strengthens it by the straitness of the siege, wasting their cities, and desolating their sanctuaries, and scattering them into all countries. Verses 25 to 33. This work of the prince is further described in a similar covenant recorded in the 5th book of Moses, 28th chapter, which is represented as a nation coming from the ends of the earth, swift as an eagle fieth, who should besiege them in all their gates. See verses 49 to 57. Third: The lying waste, or the rest of the land. In their enemies' hands it is to lie waste, being untilled and unsown, and as long as it lieth desolate it should rest, in which state they should perish among the heathen, and the land of their enemies should eat them up. Lev. 26: 34-39.

"Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation."—Ezek. 22: 24. The prophet here recognizes the land of the Jews as the land uncleaned and unwatered, who, on account of their sins, became a reproach to the heathen and a mocking to all countries (Ezek. 21: 4) whence they were scattered and dispersed until their filthiness should be consumed out of them. v. 15. And because no man could be found to stand in the gap before God that he should not destroy the land, therefore he poured out his indignation upon them and consumed them in the fire of his wrath. Vs. 30, 31. This indignation, therefore, consisted in scattering abroad the inhabitants, desolating the land, and drying up its fertility; and so long as this state of affairs should last, so long would the day of indignation continue, for it was not to be rained upon nor cleansed in the day of indignation. Now it is evident that this indignation is identical with the times of affliction and dispersion specified in the above mentioned covenant, wherein is appointed seven times of afflictions to pass over them until their filthiness should be consumed out of them, whose forts and towns should be a joy of wild asses and a pasture for flocks and for dens forever (for ages), until the spirit be poured upon them from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest (Isa. 32: 14, 15), so that their heavens should be no longer as iron and their earth as brass; being also identical with the times of the Gentiles, wherein they were to fall by the edge of the sword, and be led away captive into all nations, and Jerusalem should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled. Luke 25: 34.

The first part or half of this indignation was accomplished through the agency of four horns which scattered Judah, Israel, and Jerusalem, (Zech. 1: 12, 19, 21), which we recognize as the four great governments of earth, Babylonian, Medo-Persian, Grecian, and Roman, which carried the indignation from the time Judah was

taken captive by the Babylonians until the Roman dominion over the land of Judah was broken about 600 years this side the crucifixion, in all 1260 years, 3 and a half times, one half of the seven times of affliction or indignation. Nevertheless, for the last 1200 years their land has not been restored. It has not been cleansed nor rained upon to make it fruitful, and they are still in their enemies' lands, scattered among the nations. Who then holds the last half of the indignation?

Daniel, in his eighth chapter, brings to view a little horn that arose out of the fragments of the Alexandrian kingdom (8: 8-10), not the little horn described in the seventh chapter which arose outside of the Grecian or Alexandrian kingdom, and established itself by plucking up three horns which never were recognized as any part or parcel of it, and which made war with the saints, prevailing against them until the Ancient of days should come, while the little horn of the eighth chapter was set against the holy things, the holy places, the holy people, Daniel's people, the Jews, for a time, times, and the dividing of a time, or 3 and a half times, so when he shall have finished to scatter the power of the holy people, all these shall be finished (Dan. 12: 7); that is, when the dispersion shall have come to an end, all these 3 and a half times shall be accomplished. Daniel did not understand the vision of the little horn in the 8th chapter, which he had three years after the vision of the little horn in the 7th chapter. And the angel Gabriel was sent to give him understanding of the vision, and he tells Daniel that he had come to make him know what should be in the last end of the indignation (8: 19), and that this consisted in the declaration of what should befall his people in the latter days. 10: 14.

This little horn is re-identified in the 11th chapter, and is referred to in the 12th chapter as the power that should finish the dispersion of the holy people (12: 7); for this horn must prosper till the indignation be accomplished. 11: 36. This last half of the indignation therefore commences at the time the dominion of the last scattering horn over Jerusalem and Judea was broken by this little horn. This, we understand, is referred to in Dan. 11: 22. And they [the Grecian Alexandrian kingdoms just previously mentioned] shall be overflowed from before him with the arms of a flood; and they shall be broken, yea, also the prince of the covenant. When Daniel spoke of the power that was to destroy the city and the sanctuary, he calls it the prince that should come [9: 26]; in the next verse he represents this prince as the agent through whom the covenant should receive strength, and shows plainly where it was predicted "that he should come," for he shall confirm [literally make able,] the covenant for one week; therefore in speaking of the same power afterward we expect him to call it by the same name; hence in this 11th chapter he calls it the prince of the covenant, that is, the prince that should come as foretold in the covenant, who should be overflowed from before this little horn.

Now are these things recognized in history?

Are they facts? It is a fact that the Roman army destroyed the city and the sanctuary, with all the horrid details of the siege foreordained in the covenant, Lev. 26: 25-33; Deut. 28: 49-57. It is a fact that they did confirm all predicted of them in that covenant in seven years' war. It is a fact that Mahomedanism arose in one of the divisions created by the partition of Alexander's kingdom. It is a fact that he came up and became great with a small people, and after the league he worked deceitfully and waxed great toward the south, and toward the east, and toward the pleasant land [Dan.], and laid the pleasant land desolate, Zech. 7: 14. It is a fact that the land of Israel has lain desolate in their hands for over 1200 years, or nearly 3 and a half times, and that he confirmed the last clause of the covenant in that the land has enjoyed her sabbaths while it has lain desolate under his dominion. Lev. 26: 31-39.

Hear what Gibbon says: "Mohammed erected his throne upon the ruins of Christianity and Rome. The genius of the Arabian prophet, the manners of his nation, and the spirit of his religion, involve the cause of the decline and fall of the Eastern Empire."—Vol. 5, p. 74. And about 100 years from his flight from Mecca the arms and reign of Mohammed's successors extended from India to the Atlantic Ocean, comprising Persia, Syria, Egypt, Africa, and Spain. Vol. 5, p. 175. The land of Israel was included in the conquest of Syria, when the Roman dominion was broken, the fourth scattering power, and was succeeded by a desolation the most abominable, being styled the abomination of desolations. We may therefore safely conclude that the last end or half of the indignation began when Jerusalem was captured by Abu-Obeidah, or upon the arrival of Omar to regulate the conditions of capitulation, when "Sophronius, bowing before his new master, secretly muttered, in the words of Daniel, The abomination of desolation is in the holy place," [Vol. 5, pp. 210, 211] from which time the successors of Mohammed have held the general command of the holy place; and as he was to continue till the indignation be accomplished, when dispersion should come to an end at the expiration of a time, times, and dividing of time. There yet remains about 25 years of unexpired time.

Marion, Iowa.

Life of the Early Christians.

J. C. DAY.

In the conclusion of Paul's letter to the believers at Rome, he sends salutation to twenty-six persons, and refers to two or three others. These greetings are often passed by as of little or no consequence, while in fact they may teach us a useful lesson as to the spirit and form of Christian life in the apostolic age. These friends of the apostle's formed a most interesting group, and though not much is said of any, yet by observing carefully the words and epithets used we can form some idea of most of them.

Let us imagine that we see them gathering at one of their daily assemblies. It may be at the house of Aquila and Priscilla, a husband and wife of kindred spirit and activity. Perhaps they own their house, and are possessed of some property. The wife's name being generally put first, contrary to the usual practice, there is some reason to suspect that she was the more prominent of the two. Some years before this they had been driven from Rome by a decree of the Emperor Claudius against all Jews, when they fled to Corinth, where they met St. Paul and probably received from him the truth concerning Christ. They took him into their family, where for eighteen months he and Aquila la-

bored together at tent-making. They then went to Ephesus, and there, again opening their doors to a Christian brother, the eloquent Apollos abode with them, and by their instruction he learned the truth more fully than he had before known it. Here or else at Corinth they protected Paul at great risk; "who have" he says, "for my life laid down their own necks." Perhaps there was a popular tumult, or it was the persecution to which he refers as fighting with the beasts at Ephesus, and through the strength of Christian love they counted his life dearer than their own.

Now they have come back to Rome, and near the Pantheon, or the columns of Trojan or Antonius, or the magnificent Coliseum, they have a humble home dear to the disciples of Jesus who form the church in their house. See them welcoming Phebe, who comes from Cenchrea, near Corinth, bringing a letter from the beloved Paul. Perhaps she is there to transact some important business of her own; yet she held an important official relation to the church, being a deaconess, an order peculiarly necessary in that age, when women only could have free access to their own sex. However high in position, she counted it her honor and joy to be servant of all. "She hath been a succorer to many, and to myself also," saith the apostle; "receive her in the Lord, as becometh saints," that is, as Christians ought to receive one another; and this meant, to open to her your homes, and take her to your hearts, remembering you are not strangers, but one household in the Lord. Another energetic Christian woman follows, bearing the name familiar under its Hebrew form as Miriam, worn by the mother of our precious Savior, the Virgin Mary, and which, as different languages have modified it, has become the most common of female Christian names. This Mary, a worthy example of her namesake, had bestowed much labor on the friends of Christ.

Andronicus and Junia (or Junias) now appear, not only advanced as Christians and of high repute, but men who had been imprisoned for the truth's sake, but happy now in the remembrance of their suffering. Yes, and then comes Stachys and Amplias, beloved in the Lord; Urbane, Paul's helper, and Apelles, whose noble acts made him approved in Christ. And notice also that company of the household of Aristobulus. May he be the courtier of that name, whom Nero promoted; and these might be his slaves and freedmen. He knew that such were in the church, and they have undoubtedly as cordial a greeting as any others from Priscilla and her husband, and a place no less honorable. Now comes Herodion and members of the household of Narcissus, perhaps the same class of servants; and Tryphena and Tryphosa (were they not sisters?), who labor in the Lord. Perhaps modern skepticism would dispense with their labors, but not so in the early Christians' time. Phebe was a widow; these, herhaps, were unmarried. She was rich; these may have been poor, but, free from domestic care, they could give what was more valuable than money—their personal labor—and this Roman church whose faith had been spoken of through the world had gained its distinction through the zeal of such. Persis of other days had thus labored, and now was sweetly resting in old age in the arms of Jesus and the church, not driven away to some poorhouse, as church members are in these days. The estimation in which she is held may be learned by the apostle's language. When speaking of her he calls her the beloved Persis. Her toil had ended, but not her honors.

We now see two joining this Christian circle who have a peculiar claim to our attention. A son is supporting his aged mother. It is possible that she is the widow of that Cyrenian who bore

the cross of our Savior towards Calvary, who now, with her son Rufus, is sojourning at Rome. She is mentioned by the apostle with touching delicacy and tenderness. "Salute Rufus, chosen in the Lord, and his mother and mine." Bound by no ties of blood to that persecuted and oft-suffering apostle, she had been to him a mother. What soothing attention and love on his part! What affectionate regard this word implies! It seems truly pleasant to find these members of Simon's family among the followers of Christ. It hardly seems probable that he was a disciple when he was compelled to bear the cross. But it may be that that scene showed him Christ as his Savior. Jesus, who could pity others, might have comforted this unwilling follower for his pains and shame by revealing to him his grace. The cross which Simon at first was compelled to bear became his deliverance, and, when returning home, it may be he told to his wife and children the story of the cross with Christ's sufferings and patience, and they, too, believed. And here they are, still in the way, and ministering to others who are walking in the footsteps of that suffering One. Thus did the life of Christ work in the church.

I can notice but with a passing glance Asyncretis, Phlegon, Hermas, Patrobas, Hermes, Philologus, Julia, Olympas, with also Nereus and his sister, two members of one family growing up together, helping each other on in the Christian life; they were young, and perhaps taken from a heathen household to be a mutual comfort on this pilgrimage. These names sound unfamiliar to us, and we know but little about them; yet it is an interesting fact that four of them—Tryphena, Philologus, Julia, and Amplias—may even now be deciphered in the crumbling inscriptions of one of the collumbaria or cemeteries of the Appian way, where were buried those connected with the imperial service. Then we remember that St. Paul, writing from Rome to the Philippians, sends greeting from the saints in "Cesar's household," and the conclusion seems natural that here we have the names of some of them; and there by the old Roman road were placed their funeral urns. Not among the crumbling memorials of the great does the traveler expect to find the ashes of these whom the apostle loved, but in the burial place of the servant.—*Herald of Life.*

Is the Existence of Mind Evidence of a Soul-Entity?

It is said by Christians of the so-called orthodox school, that mind is not dependent upon the human organism for its existence, but that the existence of mind is conclusive evidence of a conscious, material entity; and as such entity is not a property of matter, therefore, it survives the dissolution of the human body. If "mind is not dependent upon the material organism for its existence," will our brethren of these immaterialistic views tell us how they harmonize the various changes which occur to the human mind, during this brief life, with the assumed independent existence of the mind?

1. If the mind is a soul or spirit-entity, as it is claimed, then it follows that wherever there is mind, there exists an immortal soul. Mind, in varying degrees, is developed in all grades of the animal kingdom. This is proven by the fact that they are capable of voluntary motion, and exhibit—in a limited degree, it is true—the phenomena of mind. Therefore, if the theory of the existence of an immaterialistic entity be true, animals, in their various grades, have immortal souls as well as the sons of Adam; and if the soul can survive death in one instance, may it not in the other? Query: Is heaven inter-

persed with the soul-ent animals?

2. We have instances recorded by the brain has rendered for a considerable length of thodox brethren say that thodous during the continu If the mind can exist inde how can a physical injury of the mind, and deprive it a slight injury to the brain scious, what shall we thi which assumes that if the severe enough to have des man would have known m before?

3. The mind often beco becomes insane, and is a house; and this not unf disease. If the mind ca of the human body, how derange the mind, trans man being into a madma soul become crazy? If s insane throughout eternit of a crazy man the soul b what a blessing death mu a greater blessing, by far

4. In infants the min destroyed. How could t the mind is not depend organism for its existence

5. If the theory is corr soul, then it follows that souls than others; and if soul by intelligence, we members of the brute more intelligence than manity.

We have always felt w of the immortal soul-er peal to the sciences in s for we believe that scie strated that all living and extensive realm of n mind, and the degree of depends upon the exis of the organs composin the greater intelligence not from a superior soul ganism. Dr. Combe has conceive of the existenc who is not possessed of found, by investigating ogy, that where insar results from a diseased certain location of th organs may be affected results in partial dera also been found that duced by a mere defic frontal region of the h

What more need be did seeker after tru popular assumption t which can exist indep ganism?—*W. H. Spen*

Fashion

LAST Sunday eveni of our most fashionable Avenue; and, being s some little trouble in g seat. A tall, stylish y immaculate clothes, and slippers on his fee noiselessly around the necktie and clerical to be the officiating that he had the seati fore modestly asked h

spersed with the soul-entities of all sorts of animals?

2. We have instances recorded where an injury to the brain has rendered man unconscious for a considerable length of time. Will our orthodox brethren say that the soul was *unconscious* during the continuance of such injury? If the mind can exist independent of the body, how can a physical injury destroy the operation of the mind, and deprive it of consciousness? If a slight injury to the brain renders man unconscious, what shall we think of that theology which assumes that if the injury had only been severe enough to have destroyed the brain, the man would have known more than he ever did before?

3. The mind often becomes deranged; man becomes insane, and is a subject for the mad-house; and this not unfrequently results from disease. If the mind can exist independent of the human body, how could bodily disease derange the mind, transforming a rational human being into a madman? Can an immortal soul become crazy? If so, may it not continue insane throughout eternity? But if at the death of a crazy man the soul becomes rational again, what a blessing death must be to a crazy man—a greater blessing, by far, than insane asylums!

4. In infants the mind is feeble and easily destroyed. How could this possibly be true if the mind is not dependent upon the human organism for its existence?

5. If the theory is correct that the mind is the soul, then it follows that some men have greater souls than others; and if we are to measure the soul by intelligence, we may often find some members of the brute creation who manifest more intelligence than some specimens of humanity.

We have always felt willing that the advocates of the immortal soul-entity in man should appeal to the sciences in support of their theory; for we believe that science has fully demonstrated that all living creatures, in the grand and extensive realm of nature, are endowed with mind, and the degree of intelligence manifested depends upon the existence and development of the organs composing the brain; and hence, the greater intelligence or mind in some, results not from a superior soul, but from a superior organism. Dr. Combe has remarked: "We cannot conceive of the existence of an intelligent being who is not possessed of organs; and it has been found, by investigating the science of phrenology, that where insanity exists, it invariably results from a diseased brain, and that too in a certain location of the head. Some of these organs may be affected and not all of them, which results in partial derangements." . . . "It has also been found that idiocy is universally produced by a mere deficiency of the brain in the frontal region of the head."

What more need be said to convince any candid seeker after truth of the fallacy of the popular assumption that mind is a soul-entity which can exist independent of the human organism?—*W. H. Spencer in Good Tidings.*

Fashionable Charity.

LAST Sunday evening I attended service in one of our most fashionable up-town churches, on Fifth Avenue; and, being a plain, simple body, I had some little trouble in getting any one to find me a seat. A tall, stylish young man, with flying hair, immaculate clothes, unapproachable moustache, and slippers on his feet, seemed to circulate very noiselessly around the aisles; and, from his white necktie and clerical appearance, I supposed him to be the officiating clergyman, until I noticed that he had the seating of strangers, and I therefore modestly asked him for a seat. Taking a leis-

urely survey of my person and the quality of my clothing, he informed me, in a very cool manner, that there were plenty of seats free up in the side-gallery, evenings, and as suddenly walked himself away, to bow down before some ladies elegantly attired.

Up to the gallery I mounted, and taking a seat, not too conspicuous, behind a pillar, I watched the congregation and the service. The music was exquisite, thoroughly classical and operatic, with a soprano that I had heard sung in a German opera, and with a professional tenor and bass. The organist was a perfect master of his instrument, and with the most finished execution gave us airs from "Martha" and the "Huguenots." I looked down upon the worshipers; Wall Street and Broadway brokers and bankers, wealthy merchants, and men eminent at the bar, and largely representing the wealth of our wealthy city,—their wives and daughters, who came late, in their family coupes, and were all clad in garments befitting the rank and station of their husbands and fathers. There were no poor people to be seen,—none belonging to that church, apparently; and as I looked down upon the fashionable congregation, the elegant surroundings, the "dim religious light," and the subdued, floating music, I thought the sight was quite as enchanting as to attend the opera on Nils-son's opening night.

Then the dignified Rector, with his bland smile, his even, white teeth, and waving surplice, preached his sermon on charity, and spoke in touching tones of the poor in this great city, and of the one million dollars that had been donated every week since the poverty and destitution of the lower classes had been made known. Then he spoke of the generosity of his own church in particular, of their princely giving to the different charitable societies, and his voice grew soft and tender as he patted his parishioners on the back, and smiles of perfect satisfaction crept over many a furrowed face. The whole effect of the sermon was to make the congregation individually satisfied with himself or herself; and the discourse ended with a soothing benediction, that made every one feel as if he had done only good, and ought to feel perfectly contented. Then the organ pealed forth a jubilate, "Peace on earth, and goodwill to men;" and people began to get into their carriages and disperse.

It was a lovely moonlight night, clear, cold, and still; and my last glimpse was of scarlet draperies, rich purple hangings, melting music, and an elegantly-self-gratified people, complacently coming down the granite steps. Hardly had I gone a step before I was accosted by a wild-eyed, wan woman, clad only in a faded cotton dress, a soleless shoe and old list slipper; her gray head, uncovered, gleaming silver-white in the moonbeams. "For the love of God, hear me," cried she, clasping my arm in her bony fingers. "I am hungry, aye, starving. Consider my age and have pity upon me," her feeble voice growing more and more shrill. I questioned her, took her name and number, gave her a little loose change, promised to call in the morning, and then stood watching to see her approach carriage doors, to be met invariably with the snap of the coachman's whip as the door was banged in her pitiful face, and the carriage, with its rich, well-clothed, well-fed occupants, drove off. I went the next day to the damp basement, given me as her home. Found the poor old grandmother, seventy-two years of age (the one who had approached me at the church steps); found the daughter helpless from rheumatic fever for four months, had been a former teacher in one of our public schools, until obliged to resign her situation on account of rheumatism; found the family were cultivated, refined, educated people, yet without fire, food, a bed, or decent clothing, in the miserable, damp, ill-ventilated basement. "We could not beg, and we suffered in silence, pawning one article after another, until we had nothing left to sell; and I said to grandmother, 'We can only die, that is all that is left us now.'

Then, becoming desperate at our situation, she fled into the street, and reached the church steps just as the service was over." I asked her if she had applied to any one before she spoke to me, and with streaming eyes she answered, "Oh, yes! yes! to many a rich woman as she came to get into her carriage, only to be repulsed." I had lingered to listen to the glorious music, and I had been the only Samaritan in all that vast congregation of worshipers, whose lesson had been "Faith, Hope, and Charity; but the greatest of these is charity." —*N. Y. Correspondent of Chicago Tribune.*

Rome and Germany.

THE German Catholics have held a meeting in Mayence, and issued a pronunciamento not in all things favorable to the German Empire. Bismark has read it, and his fears that his French enemies have found an ally in Germany are confirmed, if they needed confirmation. The Catholics assembled at Mayence have raised the standard of rebellion against the principles of the German Constitution. While this demonstration was going on at Mayence, the Pope was exhibiting himself at Rome from a window of his palace to the crowd who demanded his blessing, telling them he was a prisoner, and expressing the hope that he would yet be free. At the same time or thereabouts, the Catholicism of the Bavarian Chambers was breaking out in speeches foreboding dissolution to the Empire. It is not probable that the utterances of a few Catholics assembled at Mayence, of an aged priest at Rome, and of a few Bavarian representatives can shake the German Empire or add very much to the discomfort of Bismark. Germany has undertaken to nationalize the Catholic Church within its boundaries. It is not likely that it will succeed, since even German Catholics do not care for a peculiarly German religion. But whether it succeeds or not in its efforts in this direction, it should be prepared to accept the consequences of its attempt. It should not expect that when Catholics meet at Mayence or the German Bishops at Fulda, they should break forth into acclamations over the ecclesiastical legislation of the Reichstag, or after the example of Lord Russell, send a message of sympathy to the Emperor in his contest with Rome. Catholic clergymen and Catholic laymen will not be likely to pass resolutions approving of the imprisonment of Archbishop Ledochowski or the expatriation of the Jesuits. And yet this is, it seems precisely what the German press anticipates.

The three facts above referred to are interpreted by some as the foreboding of another Thirty Years' War. Already the old battle-flags are seen waving. By the ominous light of recent events may be observed the contending armies of two hundred and fifty years ago that desolated Germany and made her one of the poorest nations in the world. From Paris and Rome, the headquarters of Germany's enemy, orders, we are told, are issued. Richelieu and Father Joseph are replaced now by Falloux, Dupanloup, and Beckx. How far the lines extend into Germany is not known; but there are those who claim to be convinced that the first battles are to be fought in South Germany. The work of France is being done by German Catholics. It is done in a manner all the more injurious to Germany, as the enemies are those of her own household. Germany is growing uneasy. She knows that France is preparing for the next great conflict. She knows, too, that the enthusiasm for the Empire is, if anything, on the wane. She must pick the quarrel with Rome and France at the same time. It looks as if she would soon find a chance to do so. Should Catholic Bavaria desert her in her hour of need—a not improbable contingency—she need not be surprised. She has sown persecution, she will reap disaffection, perhaps disloyalty.—*Chicago Tribune.*

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."
MADISON, IOWA, THIRD-DAY, SEPT. 15, 1874.
JACOB BRUNNENBERG, Editor.

The Seventh-day Sabbath.

But that Paul observed the seventh-day, and did not teach the substitution in its stead of the first day as the Christian Sabbath, is most evident from his examination before Festus, the governor, when he was accused of the Jews, neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. Acts 25: 8. The Jews desired to take the life of Paul, and brought all the accusation against him they could, but they did not accuse him with subverting or changing their laws. Had he disregarded the Sabbath and taught the keeping of the first day in its stead, he could not have made that declaration to Festus, for such would have been an offense against the laws of the Jews; and they, so eager to have him condemned, would have made the charge against him, and could have sustained it too; but it is said in the 8th verse that they could not prove the charges they brought against him. They held their laws, as well as their temple, very sacred, and their not accusing Paul with breaking the Sabbath is very good evidence that he observed it, the very same day they kept sacred. It may be said that as the Sabbath, or their law, was a question of their own, it was not proper to bring it before a Roman tribunal; but it was just as proper, and Festus would have listened to that as well as to an accusation of Paul's having profaned the temple, and would have known as much about it.

But the matter is still plainer that Paul was an observer of the ancient and sacred Sabbath of the Jewish people, from his language to the chief men of the Jews at Rome, when he arrived there as a prisoner. He said to them, "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans."—Acts 25: 11. Now if Paul observed and taught the first day instead of the seventh as the Sabbath, would he not have committed something against the customs of his fathers? Most assuredly he would. These declarations of Paul before Festus and to the Jews at Rome, are the best of evidence on the question, and are enough to settle it in the unbiased mind of the Bible student that Paul was not an observer of a new Sabbath distinct from the Jews, but kept holy the Sabbath of the ancient and divine appointment. The burden of proof for the change of the Sabbath lies with the first day advocates, but when the evidence is examined it is all on the other side of the question.

Some opponents to the observance of the Sabbath take the position that there is no Sabbath for the Christian dispensation, and in keeping the first day they do so only through common custom. But will they tell us why there should not be a Sabbath for this dispensation as well as for the former one? Are not man's needs the same? We have seen that Christ came not to do away with his Father's law, or any part of it.—That his work in no way affected the validity of the ten commandments.—That he came not as a law giver, but as a redeemer or life giver.—That the Sabbath was made for all men and not merely for the children of Israel.—That the first day of the week has no claim to divine appointment as a Sabbath. Christ came "to magnify the

law and make it honorable, (Isa. 42: 21) which could not have been done had his work been to abolish the law or to change its precepts. He taught that obedience as well as repentance is necessary to salvation. When the young man came to him and asked him what good thing he should do that he might have eternal life, he answered him, "If thou wilt enter into life keep the commandments." Matt. 19: 17-21. When the commandments, Jesus quoted part of the ten commandments to show him that he meant the moral law and not the ceremonial law. It could not be that he meant that only the five commandments which he quoted should be observed, for those commandments showing our love and duty to God are as essential as those showing our duty to our fellow men. The Savior here taught that to follow him must be connected with the keeping of the commandments of God. With the above conclusions and the Savior's teaching on keeping the commandments, of which the Sabbath command was one, we conclude that the present dispensation should have a Sabbath, and that it should be the same Sabbath as belonged to the former dispensation.

If the Sabbath was abrogated by Jehovah it was because in his wisdom he thought best that there should be none; and all attempts of man to institute one would be at variance with the fiat of Jehovah, and a sin.

As the Savior said of the Pharisees, "In vain they do worship me, teaching for doctrine the commandments of men" (Matt. 23: 2), so it may be said of the people of this generation. So long as they continue "to make the commandments of God of none effect by their traditions," or by the tradition of the fathers, their worship will be held as all in vain by him who "loveth righteousness and hateth wickedness," and whose "commandments are righteousness," and the doing of which is to be righteous. 1 John 3: 7.

Many who contend that the Sabbath was given only to the children of Israel believe that the Gentile is adopted by faith in Christ into the covenants of promise, or the commonwealth of Israel; or as Paul expresses it in Romans 11, are grafted from the wild olive tree into the good olive tree. Abraham obtained the promises through faith, (Heb. 11: 33) and his faith was counted to him for righteousness (Rom. 4: 3). God made these promises to Abraham because he obeyed his voice and kept his commandments. Gen. 22: 18, 19, and 26: 5. Abraham believed God, showed his faith by his works, and performed the Lord's commandments and requirements. Had Abraham neglected to perform what God commanded, his faith would have availed him nothing. Now if by faith in Christ we are to share in the blessings of Abraham's faith, and are adopted into the Israel of God, or grafted into the Abrahamic stock, we are thereby called upon to lead lives of obedience and are brought under the laws which govern that people, as between them and God. Their ceremonial law met its fulfillment in Christ, and their judicial law governed them only while in a national capacity. Then if the Sabbath was only an Israelitish institution, the argument of adoption into Israel holds good for observing it, as well as the other precepts of the moral law.

Again, if the Sabbath is a type, as some say, a type of the final and future rest of the people of God, then the type should reach to its antitype; and as the people of God have not yet entered into that rest they should continue to observe the Sabbath as the type of that rest. Then we have a Sabbath for this dispensation as well as for the former one. Thus every argument on the Sabbath question turns in favor of the sev-

enth day. Thus nothing can be done against the truth but for the truth.

Those who believe and teach the abolition of the law, or the ten commandments, hold firmly to the gospel, as embracing all of man's duty. But if there be no law there could be no gospel, and there would be no need of one; for gospel is founded on law, being the remedy or cure for the effects of a broken law.

When the Creator made the Sabbath for man he made it for him to observe on the same round world on which he made him to live; and the world on which the Sabbath cannot be kept because people on different sides of the earth are cause people on different sides of the earth are cause people on different sides of the earth are cause never finds any difficulty in first-day observance. God made the sun to rule the day, and the rotation of the earth on its axis produces the succession of day and night. Then we observe the days as the sun brings them to us; and if to places east of us the Sabbath comes a few hours earlier than to us by their day commencing sooner, and to places west of us later than to us, all that is required is for us to observe the Sabbath as the sun brings it to us in its regular course of days. In sailing around the world, or in crossing the Pacific Ocean, navigators have found it convenient to change their reckoning of days, adding one as they go west, and dropping one in sailing east, the middle of the Pacific Ocean being taken as the day line. Thus the harmony of days is kept; but to those who are not circumnavigating the earth all we have to do in keeping the Sabbath is to observe it as it comes to us, and we will have no difficulty.

The observance of the first day as the Sabbath instead of the seventh, came gradually into practice, until nearly all Christendom was leavened with it. A study of the history of the primitive church shows that the Christians in the early ages of the church retained the ancient Sabbath. In the times immediately succeeding the apostles' days the church began to apostatize from the true faith in several particulars, by individuals introducing false doctrines among the believers. The bishops grew into power, and the Bishop of Rome gradually attained the supremacy. The first day of the week was devoted to the worship of the sun by the heathen world, and had been for several centuries before the birth of our Savior. The Jews became a hated and despised people, and the rising power of the bishops wished "to have nothing in common with them." The Christians were persecuted by the Roman Empire; and when Constantine became emperor he protected the Christians, and endeavored to unite the two elements of heathenism and Christianity, as to the best interests of the government. Corruptions in the church increased; it proclaimed the seventh day as a first day, while the first day was a festival day, though dedicated to the sun. Constantine's famous edict was made in A. D. 321, in which he made the first day of the week a day of rest from most kinds of business, and calls it "the venerable day of the sun." He was a heathen emperor, or was so at the time of making this Sunday edict. Pope Sylvester, bishop of Rome, changed it into a Christian institution, and gave it the title of Lord's Day. The dark ages followed, and the papacy claimed the right to have changed the Sabbath from the seventh to the first day of the week, as can be seen by reference to their standard works. Thus first day advocates have no higher authority for their practice and theory than the Roman Catholic Church, the little horn of Daniel 7th chapter, which "thought to change times and laws."

The keeping of the Sabbath is an important duty. The Scriptures make it important, and it should be observed understandingly. The Sav-

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our said, "If thou wilt enter into life keep the commandments," of which the Sabbath was one. The last blessing pronounced by him, through his revelations to John, was, "Blessed are they that do his (the Father's) commandments, that they may have right to the tree of life, and may enter in through the gates into the city." It is important then that we keep or do his commandments, including the Sabbath, just as was commanded.

In the foregoing columns we have traced some of the evidences from the Bible on this subject, and we rejoice that, in keeping the seventh day, we find it so strongly supported by prophets, Christ, and the apostles, and that the last days of earth's history there shall be people of whom it is said, "Here are they who keep the commandments of God and have the testimony of Jesus." Rev. 14: 12. Dear reader, if you have not yet given yourself to God to obey his whole law, let me entreat you to consider your duty in the matter. Let the evidences on the subject cause you to "be fully persuaded in your own mind" to renounce the error of ways and the traditions and doctrines of men, and "Remember the Sabbath day to be holy;" for to "Fear God and keep his commandments is the whole duty of man."

How False Doctrines are Perpetuated

The question is often asked, If your doctrine of the Sabbath be correct, and your views of the sleep of the dead, &c., true, why have not the men in our fathers' days, and in earlier times found it out? and why should it be so few in this generation to correct common errors and universities of the highest learning? this many stumble, and refuse to listen to truth. Instead of going to the Bible for themselves, they go to what others have taught it. But those very men on whose investigations they now depend have copied from their predecessors, each preserving the one before him has thoroughly investigated the subject, while the fact is that none have. The following remarks of Lyell, in the Christian Union, are worthy of consideration.

"There are many instances in which liberal commentators appear to have decided ideas respecting Scripture teaching; various scholars in the same field; thought is often traceable from generation, from ancient father to E. vine and chance to our latest Sunday commentary. And sometimes, just felt hills pass unquestioned because well-worn, erroneous interpretations read in the Christian church, without being subjected to a careful scrutiny; but new student takes it for granted that the student who has preceded him, and from receives the interpretation, has done of investigation, and he only uses the results."

Church Extravagance

The following from the Boston of July 10th, 1874, is another item from the store of the Bible from the of the corrupt state of the world before the coming of Christ, as days of Noah, and of Lot. It all Paul's description of the last of profession of godliness is merely and its professors are without the Spirit.

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THE question is often asked, If your theory of the Sabbath be correct, and your views of the sleep of the dead, &c., true, why have not learned men in our fathers' days, and in earlier times, found it out? and why should it be left for a few in this generation to correct commentaries and universities of the highest learning? Over this many stumble, and refuse to listen to the truth. Instead of going to the Bible for themselves, they go to what others have taught about it. But those very men on whose previous investigations they now depend have copied mostly from their predecessors, each presuming that the one before him has thoroughly investigated the subject, while the fact is that none of them have. The following remarks of Lyman Abbott, in the *Christian Union*, are worthy of consideration.

"There are many instances in which the Biblical commentators appear to have derived their ideas respecting Scripture teaching from previous scholars in the same field; the same thought is often traceable from generation to generation, from ancient father to English divine and thence to our latest Sunday-school commentary. And sometimes, just as counterfeit bills pass unquestioned because they are well-worn, erroneous interpretations pass current in the Christian church, without ever being subjected to a careful scrutiny; because each new student takes it for granted that the student who has preceded him, and from whom he receives the interpretation, has done this work of investigation, and he only needs to report the results."

Church Extravagance.

THE following from the Boston Daily *Herald* of July 10th, 1874, is another item furnished to the student of the Bible from the secular press, of the corrupt state of the world in the days just before the coming of Christ, as it was in the days of Noah, and of Lot. It also corroborates Paul's description of the last days when the profession of godliness is merely a cloak for sin, and its professors are without the power of the Spirit.

"It is no easy matter to explain why we should feel so, but of late we have somehow

come to think and to believe that this people is becoming as profligate, licentious, and altogether as wicked as people were during the latter stages of the old Roman Empire. Extravagance, which is only a mild definition of profligacy, is breaking down honor and virtue in home and business circles, while the church is but little better than an emporium of fashion, where piety flashes from the gilt-edged prayers and preaching of overpaid pastors—divines who tax a congregation more money for a year's work than Paul ever received during his entire ministry, or the more eminent divines and reformers of early ages ever dreamed of receiving in a lifetime. This church extravagance, both architectural and pastoral, is something more than seed sown by the wayside. It is planting a subtle poison in our homes, grafting piety upon the vestments instead of the hearts of the people, and putting the bounties of Providence into costly temples that ought to go where Christ told the rich man to put his money. Such extravagance is the prime cause of our profligacy, licentiousness, and intemperance, the great germs of all sin, vice, and crime. It makes the rich wasteful and loose, the poor dissolute, lax, immoral, and all wicked and given over to iniquity. Yet there is no spot nor place in the whole framework of society where extravagance is more carefully fertilized than in the church. From this fountain it radiates, permeating all circles, till at last we find its fruits, day after day, harvested as so much vice and crime in our criminal courts."

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS—RAHAB.

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."—Heb. 11: 31.

THIS was another woman who had become famous in the annals of Bethlehem, as she before had made her "record" and her name worthy of renown among "the children of faith," as a worshiper of the Lord God of Israel. In the book of Joshua, 6: 25, it is recorded, briefly: "And Joshua saved Rahab, the harlot, alive, and her father's household, and all that she had; and she dwelleth in Israel unto this day, because she hid the messengers which Joshua sent to spy out Jericho." That she eventually settled and became an inhabitant of Bethlehem is evident from the genealogical list of names in Matt. 1: 5, where it is recorded that she was the mother of Boaz, by Salmon,—who, probably, may have been one of the "two spies" whom Joshua sent out "to view the land, even Jericho." It was because she had hidden those "spies," and would not betray their whereabouts to the authorities of her own people, and of the city where she dwelt, diverted the pursuit in another direction, so that she could advise them where to hide—in the neighboring mountains, in "the stronghold of Engedi." Her subsequent reason therefor, as expressed to the spies, was, "I know that the Lord has given you the land; . . . for we heard how the Lord dried up the waters of the Red Sea for you when you came out of Egypt; and what ye did to the two kings of the Amorites on the other side of Jordan; . . . for the Lord your God he is God in heaven above and in earth beneath. Now, therefore, I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a TRUE TOKEN . . . and deliver our lives from death." "And the men answered her, our life for yours, if ye utter not this our business." . . . "Then she let them down by a cord through the window: for her house was upon the town wall," etc. (See Josh. 2: 9-19.)

Many readers of this transaction, now-a-days,

are misled by the term "harlot," as attached to Rahab, supposing that she kept a "house of ill-fame." Such was not the fact. She was an innkeeper, or kept a "caravansari," where travelers were accustomed to stop for lodging at night. And so, as a matter of course, the "two spies" of Joshua had resorted there for shelter. "Harlot," as then used, really meant "hostess." That she was a woman of good repute, her after history confirms. For she, after the conquest of Jericho and the land of Canaan, had married Salmon, the son of Nahshon, who was the "head of the tribe of Judah," and one of the famous twelve princes and captains mentioned in Num. 2: 3, and 7: 11-17, who were the associated chiefs with Moses and Aaron in organizing the twelve tribes of Israel in the first year of their sojourn in the wilderness. Boaz, the son of Salmon and Rahab, having such a wise mother, makes it not at all surprising that he should so readily elect for his wife another alien, Ruth the Moabitess."

With such mothers and women of faith and godliness in his lineage, David, their great grandson, inherited those traits of trustworthiness which preeminently fitted him to be "a man after God's own heart," and his chosen instrument, through whom "the Scarlet Line" became the stream of transmission, out from which should flow the vitalizing "fountain sealed" and "spring shut up," that brought forth "life" and redemptive power in the person of Jesus, the Anointed One, who is the final inheritor, and the "Ruler in Israel: whose goings forth were determined of old, from the days of eternity." Micah 5: 2. Yes; that "scarlet cord," with which Rahab let down the spies from the wall of her house, became a synonyme in Israel, and the emblem of salvation not alone to Rahab, primarily, but, through all time after her, this "scarlet thread" has been the woven woof of "the garment of salvation" wherewith every "child of faith" has been clothed therein. According to the language of the prophecy, "Thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come: And he shall stand and rule in the strength of the Lord, in the majesty of the name of the Lord his God; and THEY shall abide: for henceforth shall he be great unto the ENDS of the earth." Micah 2: 2-4.

When we recall the antecedents of the sons of the "Scarlet Line" of Judah's kingly dynasty: that the Lord had purposely engrafted Gentile scions on this choicest stock, we learn by such process, that God is, truly, "no respecter of persons." Let the reader recall, for a moment, the origin of Moab, whose progenitors were a father (Lot) and daughter, and of the many others whose acts of deviation from "the line of right" by those in the lineage, from David down to that "profane and wicked prince of Israel," from whom the diadem and crown was taken away, "until he comes whose right it is;"—yet hath it pleased the Lord to "open a fountain [which was before "sealed"] in the house of David for sin and for uncleanness," which washes those who seek to its purifying waters, "whiter than snow;" and they become, like Jesus, the "fountain-head," Nazarites indeed and in truth, "elect, precious." Like King Solomon's sure "foundation stones," which girdle the base of Mount Moriah, one hundred feet below the surface on which now stands "the Mosque of Omar" (the Rock of Abraham's sacrifice), they become "choice stones," which are immovable; they stand forever. The house of the Lord (the spiritual house) is composed of "lively [living] stones;" and they are builded up into a temple by "a wise Master builder," fitted and meet for his use: "whose house are we,"—"who fear God and keep his commandments."

Blessed Hope.

Look yonder, view the land of beauty, Bright, pure, and free. There we shall see our friends so dearly, Over on the crystal sea. There we'll meet them, ne'er to sever, There we'll ever roam; Oh Savior, do not stay, come quickly, To receive thy people home.

Report of the Meeting held at Rabbit River, Mich., Commencing Aug. 21st, 1872.

MET Friday evening, pursuant to appointment, where we had the pleasure of greeting many of God's dear children, and during the meeting heard them all express their determinations to press forward to the end of the race. Were much disappointed by not meeting Bro. Cranmer, whom we learned was detained at home by the sickness of his son.

There were four discourses preached. Friday evening, from Luke 13: 23; Sabbath morning, on the subject of the New Birth; Sabbath eve, on the Sanctuary; and Sunday at 2 o'clock, P. M. on the Atonement, followed by a communion season in the evening. It was truly a heavenly place. Business meeting was held First-day morning, opened half past 9 A. M., with prayer by the writer, after which Bro. Easton gave us a short address on our several duties as members of the body of Christ, stating that as we have but little time to work in each one should be faithful in the performance of every duty; that the cause of God should be first and foremost in our minds, and that each one should be willing to sustain it both by their prayers and with their means; that God had the most reliable claim upon us, and upon our substance, and that the cause should not, and need not, be crippled for want of means. His remarks were good and very appropriate. Next Bro. Baker arose and acquiesced with what had been said, stating that the Hastings church (of which he is the ruling elder,) were ready to do all they could for the cause of God, that they all felt a strong desire to see the work move on, and he felt sure that they would pledge themselves to do as much according to their means as any other branch of the church. Other churches were also represented, and all seemed willing to lay their earthly all upon the altar, praying God to accept the offering.

We feel sure that the cause in Michigan is on the advance. And surely it ought to be, "For now is our salvation nearer than when we [first] believed."

The following resolutions were proposed and adopted:

- 1st, That we hereafter hold our annual Conference meeting in the Fall, Sept. or Oct. Also that all the ministers, elders, clerks, and delegates should be at the place appointed Thursday evening, and meet Friday morning for business.

2nd, That it shall be the duty of each clerk to keep a strict account of the financial affairs of the church to which he belongs, and bring a report of the same to the annual Conference; and that it shall be the duty of each church to contribute with their means to the support of the gospel, as the Lord has prospered them, either by pledges or otherwise, as they may deem proper.

Furthermore it was decided that Bro. R. C. Horton again resume the field of labor immediately after our next Conference, first visiting the different churches, preparatory to winter labor, and that he shall be sustained by the church and keep the field from that time onward. Other ministers also shall engage in the work as soon as their circumstances will admit.

The following pledges received from the Ottawa church and read before the meeting, we deem praise-worthy and present them before the brethren elsewhere, hoping that others may follow their good example.

We, the undersigned members of the Ottawa church, feel it a duty that we owe to our Master's cause to cheerfully place in the treasury of the Lord for the benefit of the cause, the amount set opposite our names, to be paid quarterly. Hoping this may meet the minds of the churches elsewhere.

J. M. Remington, F. C. Pixley, E. L. Trowbridge, George Trowbridge, Henry Lindemyer, J. B. Young, each \$2.50. Amounting to \$10 each, or \$60, in all during the year.

R. C. HORTON, Clerk of the General Conference.

The Lord's Coming is Near.

Do we all realize this fact as we ought? Does it rest upon our minds with weight? Are all our actions of a character that bespeak this as an ever present thought to us?

There is no teaching of the word that should have a more modifying effect upon our outward deportment than this great truth, "The Lord is at hand." Other portions of truth have their bearing and place, but none more forcible and to be kept ever present in the last days, than the near coming of Christ in judgment. Other thoughts and other feelings may have their particular time for impressing us and stamp their influence upon our hearts, but at all times, and in all circumstances, the near coming of the Savior is a truth of continual influence, and continual force.

The force of this truth is continually needed amid the perils which surround the church of God. It is not a saying to be considered occasionally, but constantly. It is that which, more than all other outward things should have a regulating influence upon the lives of men. To allow the mind and heart for one moment to lose sight of it, is to open a way for Satan to obtain an influence over us. Christ is to dwell within the soul and be a life giving power, but in what direction shall that life tend? What shall regulate it outwardly? The Spirit of God dwells within, and regulates the passions, and keeps all pure within; but what shall be the outward influence, the mental consideration that shall regulate the life, and keep the person from entering into unlawful pursuits, and forming unhallowed connections? What, but the near coming of Jesus? Hear the language of Scripture: "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Peter 4: 7. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 12. "Let your moderation be known unto all men. The Lord is at hand." Phil. 4: 5. "And take heed to yourselves, lest at any time

your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares." Luke 21: 34. The outward considerations here presented to influence the life are those connected with the near coming of Christ.

No outward thought has the force that this has. By outward thought we mean, thought that is not upon that which is not within our being, but which is a revealed truth, that either has been or is yet to be accomplished by the Lord. It is everywhere admitted, that among all people none have so great a reason for careful conscientious action, as those who regard the coming of Christ right upon them. If, then, this truth is a great lever to move the church and the world to a continual regard for right conduct, is it not best for all to make continuous use of this heavenly truth, and be careful of their actions, conversation, and feeling.

Yet with all these considerations and influences before us and around us, it is quite possible, nay, it is often a fact, that men will talk, and reason and proclaim the near coming of Jesus, and interest people in the doctrine because of their great earnestness, and mental energy with regard to it, and still be far removed from a readiness for the event itself. The Scriptures are so clear upon the point; revelation is so sublime concerning this truth; its reasonableness is so easily shown; the signs are so ominous, that unsanctified lips, and unholy hands, may engage in promulgation, and become famous for mightily convincing people of the fact of the near coming of Christ, while at the same time their deportment is greatly inconsistent with their doctrine.

The great difficulty in such cases is, men do not make it a continuing, abiding truth in their hearts. The theory and evidence of the Lord's coming is, like all other Scripture doctrine, to be taken up at certain times of public service, but to be laid aside in certain times of private practice. Its influence does not abide, simply because Christ does not abide in their hearts. They hold the doctrine, the theory, but not the Christ who gives life to the theory.

Are not many of the professed Adventists losing sight of the coming of Christ? Because of disappointment in time; because of worldly influences, and worldly pursuits; for these reasons the mind becomes occupied with other things, and men lose sight of the coming of Christ. Disappointments will come because of mistakes, and troubles are a part of the appointed legacy for the church in time, but we should never forget that the Lord is at hand. We need this truth just now more than ever, to strengthen, cheer, unite, and outwardly sanctify the little flock. Let us realize it with the power of the Holy Spirit given us. Let us live it with the power of an indwelling Christ. Let us proclaim it to the world as Jehovah's warning, and to the church as "Israel's desire."—A. C. Times

Confederations.

THIS is an age of confederations. From small beginnings they have arisen to gigantic magnitude, and now stand forth a mighty power in the world. Among these are "the Catholic Militant Union of the Cross," the "National Eight-hour League," the "National Builder's Union," the "Grangers," the International Workingmen's Association," and many more that might be named, including millions of people on both continents. As the hour of conflict approaches, the union will strengthen, and we may expect to see increased activity and interest in all these various companies, whose leaders are among the strong men of the world, who do

not bow to Christ as their Savior; but certain that Satan is pulling the wires of the bells, laying the plans, and mustering fiery hosts in his own interest, as an angel of light, promising remarkable effective reforms, that will introduce "time coming." To some, it is the overthrow of all opposition, the elevation of the poor, and the elevation of the rich; to others, the overthrow of Spiritualism, and the suppression of Spiritualism, expressed by their favorite religion, expressed by their favorite motto, LIBERTY, EQUALITY, FRATERNITY. The whole thing is fully exposed, it is a Revolution made world wide. For the powers of darkness are working day, unceasingly as the ocean's roar forever the religion of Jesus. As honest trading peacefully and deceitfully of those whom they had planned to buy next: so Satan, by all available means, forming alliances with as many good people, in secret associations, whose consist in fairs, festivals, bazaars, processions, and processions, where the name receives no reverence nor songs of praise. The real position is on the brink of the abyss, about to plunge into the vortex. With all this before us in fact comes the syren song from the end of the world is growing better," "down with kings," "smash the rings," "crush the world and we'll soon have LIBERTY, EQUALITY, and FRATERNITY."

Well did the inspired apostle say also, that in the last days perilous times shall come. We are in them. The engines of Satan are boldly advancing for the spirit of their leading fiend hearts; they are becoming blind but one, which is to overturn in the present political, social, financial, order of things. Satan has persuaded the world can be reformed by his independent of the Lord. They say he has failed to convert the world; time to try some other measure make them believe that his favor Spiritualism, is just the thing needed the leading artery that supplies the great antichristian movement now world, and which must soon culminate in a final, terrible conflict between light and darkness, truth and error. Belial.—Crisis.

Letter Department

Then they that feared the Lord spake often the Lord hearkened and heard it, and a voice was written before him for them upon his name.—Malachi 3: 16.

From Bro. Whisk

DEAR BRO. BRINKERHOFF: perusing the columns of your valuable some time, which has been sent or some other kind friend, and often been made glad by reading and heart searching admonition brethren and sisters in the Lord texts of Scripture that has been especially upon the sanctuary question told by some of our Advent brethren entered into the most holy place think that the Scriptures teach in when he ascended up on high he entered in to that "within the I think is the most holy place, perusing the columns of the Advocate finding so many texts to show

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not bow to Christ as their Savior; hence, it is certain that Satan is pulling the wires, ringing the bells, laying the plans, and mustering these fiery hosts in his own interest, as a professed angel of light, promising remarkable success, and effective reforms, that will introduce "the good time coming." To some, it is the millennium; to others, the overthrow of all oppression; to others, the elevation of the poor, and the humiliation of the rich; to others, the general sway of Spiritualism, and the suppression of all religion, expressed by their favorite motto: "LIBERTY, EQUALITY, FRATERNITY." When the whole thing is fully exposed, it means French Revolution made world wide. For this object, the powers of darkness are working night and day, unceasingly as the ocean's roar, to crush forever the religion of Jesus. As hostile Indians trading peacefully and deceitfully one day with those whom they had planned to butcher on the next: so Satan, by all available means, is forming alliances with as many good people as possible, in secret associations, whose exhibitions consist in fairs, festivals, bazaars, picnics, excursions, and processions, where the name of Jesus receives no reverence nor songs of praise; whose real position is on the brink of the world's Niagara, about to plunge into the vortex of perdition. With all this before us in fact, still there comes the syren song from the enemy, singing, "a good time coming," "peace and safety," "the world is growing better," "down with the kings," "smash the rings," "crush Christianity," and we'll soon have "LIBERTY," "EQUALITY," and "FRATERNITY."

Well did the inspired apostle say, "This know also, that in the last days perilous times shall come." We are in them. The embattled hosts of Satan are boldly advancing for the conflict. The spirit of their leading fiend is filling their hearts; they are becoming blind to all objects but one, which is to overturn in some way the present political, social, financial, and religious order of things. Satan has persuaded them that the world can be reformed by human agency, independent of the Lord. They say Christianity has failed to convert the world; and now it is time to try some other measures. He would make them believe that his favorite religion, Spiritualism, is just the thing needed. This is the leading artery that supplies vitality to the great antichristian movement now agitating the world, and which must soon culminate in the final, terrible conflict between the powers of light and darkness, truth and error, Christ and Belial.—Crisis.

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. Whisler.

DEAR BRO. BRINKERHOFF: I have been perusing the columns of your valuable paper for some time, which has been sent to me by you or some other kind friend, and my heart has often been made glad by reading the cheering and heart searching admonitions written by the brethren and sisters in the Lord, and the many texts of Scripture that has been expounded, especially upon the sanctuary question. We are told by some of our Advent brethren that Christ entered into the most holy place in 1844, but I think that the Scriptures teach that he entered in when he ascended up on high. Paul says he entered in to that "within the veil," which I think is the most holy place, especially after perusing the columns of the ADVOCATE and finding so many texts to show that he entered

into the most holy place over eighteen hundred years ago. I think the ADVOCATE is just what we need to cheer us up in our lonely hours. May God inspire the hearts of the dear brethren and sisters who are writing for it, that it may be both useful and interesting, and that it may bring home to our hearts the responsibility resting upon us, and that it may be meat in due season so that we may all be found watching and praying, and not sleeping when our Lord shall come. I ask your prayers that I may be ready when the Lord comes. Enclosed find \$1.50 for a year's subscription for the ADVOCATE. Yours in love,
ISAAC WHISLER.
Richland, Iowa.

From Sister Phelps.

MY DEAR BRETHREN AND SISTERS: This is the first time that I have attempted to write a letter of this kind. I am not able to take the paper, though I have the privilege of reading it. I think it is a good paper, because it teaches about Christ. O how I love to read about our blessed Redeemer! It is but a short time since I started to serve my heavenly Master. I never heard the truth preached until Brother Horton came to this place last winter. It was then that I embraced this blessed truth. What a glorious thought it is that when Jesus comes, if we live in accordance with his holy word, we shall dwell in his kingdom. When Bro. Horton came to this place and preached the truth, there was a very nice little church of us but some have been led astray. We have many persecutions on every hand, but, bless God, though I have been tried on every hand, my face is set as a flint Zionward. Brothers and sisters, let us prove faithful, so that when Jesus comes he will say, "Well done, thou good and faithful servant; thou hast been faithful over a few things I will make thee ruler over many things." From your sister in Christ,
MISS LOTTIE A. PHELPS.
Hastings, Mich.

From Bro. Willams.

DEAR BRO. BRINKERHOFF: It is with pleasure that I write a few lines for the ADVOCATE. I am trying to keep the commandments of God and the faith of Jesus, that I may enter in through the gates into the city of God. There are eighteen here who are keeping the Sabbath of the Lord, and looking for the second appearing of our Savior to set up his kingdom on this earth. Oh, may we all be worthy of an entrance into that kingdom, where we can behold the face of our God and Savior forevermore! Then let us live faithful to the cause of Jesus, till he comes, and then we will be changed from mortal to immortality, and have eternal life with all of the redeemed, through Christ. And then we can sing, "O death, where is thy sting? O grave, where is thy victory?" I want all the brothers and sisters to pray for me that I may hold out faithful and at last meet you in the kingdom that will never end. Yours in hope of eternal life when Jesus comes to make up his jewels,
JACOB M. WILLIAMS.
Denver, Mo.

[WE make the following extract from a private letter from Bro. M. B. Smith, of Jewell City, Kansas, of Aug. 29th, as it will be of interest to our readers also.—ED.]

Kansas is desolated. Grasshoppers have eaten everything eatable, or nearly so. There is some grass left, but it is so dry that fire runs across the prairies as in the fall or spring. Even the leaves of the forest trees in many places are eaten off. Thousands of people are leaving Kansas, some expecting to come back, others

are leaving with the intention of staying away, while many who expect to return will undoubtedly never do so. Many will see hard times to get through the winter with themselves and their stock. How I should like to visit your meetings at Marion! We have not the privilege of meetings here. We often think of the happy times we have enjoyed in times gone by. Everything seems to indicate that the coming of the Lord is drawing near. Iniquity abounds; the love of many waxes cold. Just think of the Beecher scandal—the head of the great representative church of America, professedly, at least! Truly iniquity abounds in "high places." O how important and how applicable the injunction of the apostle, "Let us not sleep as do others, but let us WATCH and be sober." May the Lord keep you from evil and make you a blessing to his cause and people. May the ADVOCATE go out filled with precious Bible truth calculated to lead the sinner to the Lamb of God. Jesus and him crucified is the great central truth of the Bible. All other truth without this can avail us nothing.

From Bro. Vanderwariken.

BRO. BRINKERHOFF: I have been thinking for some time of writing to the ADVOCATE. My health has been so poor for the past year or more that I have not been able to labor, being advanced in years, and now in my 76th year. I may not live to see the Savior come, but my prayer is that I may be ready when he does come. Whether asleep or awake I am anxious to see the day of his coming. I have a great desire to see the brothers and sisters, whose faces I have never seen in the flesh. I do pray to God that all the brethren and sisters of like faith may also be ready. Let me exhort you to watch and pray, and be faithful until the Master comes. Your unworthy brother in hope of eternal life,
A. VANDERWARIKEN.
Bloomingdale, Mich.

From Sister Demott.

DEAR BRETHEN AND SISTERS: This is the first time I ever tried to write for publication. I have started in the Christian life, and am striving for a home in the kingdom of God; it is about a month since I started in the warfare. I am 14 years old. I keep the Sabbath alone, as none of my friends have started in the same faith. I stay alone with my little brother and sister, as my mother is dead and pa is gone from home most of the time. I go to Sabbath school every Sabbath, and try to keep the commandments of God. I believe that Jesus will soon come to gather his ransomed ones home. I want you to pray for me that I may hold out faithful and at last meet you in the kingdom where parting will be no more. Yours in hope of eternal life,
ALICE E. DEMOTT.
Denver, Mo.

From Bro. Brown.

DEAR BRO. BRINKERHOFF: I truly feel thankful to you for having the privilege of reading your paper, and I do feel thankful to God that we have a people who are spreading the truths of his holy word throughout the land. We are always glad to receive the paper, on account of the truths it contains. My wife and myself are the only two persons in this place who are striving to keep the Sabbath of God's holy law. We feel lonely, but when we think of God's precious promises we feel as though we were in the majority. The ADVOCATE is a welcome visitor to us, and I am sorry that I cannot pay for it at present, but will try to pay for it soon.
P. A. BROWN.
Centerville, Iowa.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, SEPT. 15, 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.

OCCASIONALLY a subscriber writes of having missed receiving a number of the *ADVOCATE*. Let all such inform us and we will supply the copies which fail to reach you.

WE fear we have wearied our readers somewhat with our lengthy article on "The Seventh-day Sabbath." We commenced to write it, intending that while the type was set for it, to print it in tract or book form, calculating it to make a 16 page tract. But in writing on the subject and considering the evidence on the question, and though we have condensed the arguments, we could not present the subject in so small a space. It is yet quite imperfect, as much more of interest could be written and other objections considered. A review of the Bible evidence on this great subject is very good to consider, even by those who are well established in the Sabbath faith. Our office needs a work on the Sabbath question, though it be a small one, all the other Sabbath works we have, except "Thoughts on the Sabbath," being publications from other offices. We use the term, "Seventh-day Sabbath," merely as an argumentative one, in contrast with the prevailing opinion of a First-day Sabbath; but 'the Sabbath' is a sufficient term, as it could not be on any day but the one of divine appointment, the seventh. The book will consist of 32 pages, 24 of which are now printed, and in a week or two it will be finished, and we will be ready to fill orders for it. Price 8 cents.

WITH an organized and systematic plan, as now arranged and adopted, the brethren in Michigan will extend their work and labor harmoniously. System is almost a necessity in carrying on any work. May the Lord bless their efforts to do good and extend a knowledge of his truth.

The European Outlook.

THE eyes of the world seem turned toward the East and European politics and maneuvers. The student of the Bible and prophecy looks anxiously thitherward too. The statesman sees that the peace of the world is about to be broken, and the student of prophecy sees indications of a renewal of wars which are to disturb the earth until the Prince of Peace shall come and reign. The nations of Europe and Asia are subjects of prophecy, therefore their movements are of interest in the religious world. Present indications are that a war between France and Germany is imminent, a religious war it might be called, for it grows out of Germany's legislation with regard to the Catholics and their religion, and France being enlisted in the interests of the Roman Catholics. For some time the Catholic power has been gradually restricted by Bismark, and everywhere they are aroused on the subject with a feeling of opposition. The Roman Catholics adhere together with a fidelity greater than to their native country, and a Catholic war in one country would involve others. "They shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with miry clay."—Dan. 2: 43. The Pope represents that he is a prisoner in the Vatican, and his people everywhere feel a bitter opposition to his oppressors. Such a war seems ready to burst upon Europe, and may not be confined to that continent. Let the watchman of prophetic fulfillment observe the signs of the times, that the day of the Lord come not upon him unawares.

NEW TRACT.—What is the Seal of God?—The article on the Seal of God, published in *ADVOCATE* No. 10, was requested by a worker in the Tract cause to be published in tract form; and we have done so. It is now ready—8 pages—2 cents.

IN the *Independent* of Aug. 20, Geo. W. Hepworth narrates a visit to Alfred Centre, N. Y., the inhabitants being nearly, if not quite all, Seventh-day Baptists. He saw but one church there, there being no need of more, as the people all believe alike. At the village hotel he saw no loafers, or specimens of that red-cheeked and red-nosed class so often seen around hotels. No liquor of any kind been sold in the place for more than thirty years! He found the people without locks and bolts to their houses, saying they needed none, as there were no rogues there to trouble them. The pastor of the village knew each and every one, having lived there more than fifty years—had married and baptized nearly every one. He says, "Just think of it. Within about three hundred miles of New York City is a village where there is no rum and where there is no use for locks and keys."

That village is a community of Sabbath-keepers, and regarding the Sabbath they observe also the whole law, and hence the good fruits as spoken of by Mr. Hepworth.

THE *World's Crisis* says there is evidence that "Mother Shipton's Prophecy" of the end of the world in 1881, was first published in 1448, four hundred and twenty-six years ago, and republished in 1841.

There is a proposition to hold the next general conference of the Evangelical Alliance at Jerusalem, to promote the Christian interests in the East.

It is computed that within the last sixty years 25,000 Jews have been converted to Christianity. Missionaries are now welcome in Jerusalem.

The Old Catholics of Switzerland are taking steps to constitute a National Catholic Church, and there appears every probability that it will be crowned with success.

The German Ultramontane papers recorded during one week in August, five arrests of Roman Catholic priests, eleven expulsions, and twenty sequestrations of church property, in addition to the dissolution of four Catholic societies and inquiries into six others, one of which has since been dissolved. These figures furnish an idea of the severity of the struggle which is now going on.

Obituary Notices.

DIED, Sept. 2nd, 1874, Johnnie A., son of Brother George W. and Sister Catharine Starr, of Rabbit River, Allegan Co., Mich., aged 4 years, 6 months, and 5 days. This little bud was cut down very suddenly ere it had blossomed into youth. While playing in the yard back of the house he took hold of a leach of ashes, heavy laden, and pulled it over on him, killing him almost instantly. Little Johnnie was a very large and smart child of his age. His parents and friends mourn his loss very deeply, but they sorrow not as others who have no hope, for they look forward to the time not far distant when the tomb of their little one will be unlocked and he come forth robed in full immortal youth, to leave them no more forever. As there was none of the preaching brethren within reach at the time, a prayer was offered and a few words of consolation were spoken by Bro. W. E. Field, when we repaired to the place of burial and left him to sleep a short sleep and then come forth.

Sleep little bud, till Jesus calls thee,
To blossom in the earth made new;
Where tears and sighs no more will greet us,
And we forever be with you.

SYLVIA M. FIELD.

Appointments.**Conference at Ottawa, Mich.**

THE Michigan Conference will hold its annual session for 1874, at Ottawa, Ottawa Co., commencing on Friday, at 9 A. M., Sept. 25th, continuing over Sabbath and First-day. Ministers, elders, clerks, and deacons, are requested to be on the ground Thursday night. Those coming by rail will stop at Ottawa Station, from whence they will be conducted to the place of worship. Cannot some of our brethren from Iowa attend this meeting?
R. C. HORTON, Clerk.

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.)

Received on Subscription for Advocate.

\$1.50 each. Isaac Whisler, 10-1. G W Starr, 10-1. Thomas Howe, 10-2. M S Parks, 10-1.
\$1.00 each. Matilda Whisler, 10-1. Lyman McNitt, 9-20. M S Parks for Warren Corless, 10-2

Received on Donation to Advocate.

Jane L Madill, for Tract Fund, \$1.00.

**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.

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

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price 20 cts.

Thoughts Suggested by the Perusal of Gillilan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 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 Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 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.

Mrs. E. G. White's claim to Divine Inspiration Examined. By H. E. Carver. Price 20 cts.

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. 2 cts.

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

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal.—8 pp. 2 cts.

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

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