

Advent and Sabbath Advocate.

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

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The ADVOCATE is 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
hundred Bible subjects.

I am Watching.

I AM watching for the dawning
Of a fair and joyous day,
When shall end my cares and burdens,
And my trials pass away;
When shall come my Elder Brother,
For to claim his rightful throne—
When my wanderings here are ended,
And no more I'll walk alone.

I am watching for the morning,
Yes, and soon the day will break,
That shall end earth's toils and sorrows,
And her children happy make.
Then the earth, all robed in beauty,
Shall be fitted for a home,
Where the good of every nation
May with angels ever roam.

I am watching for the coming
Of my Savior and my King,
Who to earth shall come in glory
Crowns of righteousness to bring.
And I know that day is nearing
When earth's future King will come,
With the angelic host attending,
For to take his purchased home.

I am watching for the morning,
When the trump of God shall sound,
And all the sleeping saints come forth,
Who lie entomb'd the earth around.
I am watching for death's conqueror,
Who will set the captives free,
Those he has purchased with his blood,
To live with him eternally.

I am watching, yes, I'm waiting,
For my Savior to descend,
For I know he comes to bless me,
And to bid my sorrows end.
Then I will wait in patient watching,
Till my Lord in glory comes,
Then a crown of life he'll give me,
And a share in his blest home.

Are you waiting, fellow pilgrim?
Are you looking for your Lord?
Are you ready to behold him,
While he all your acts record?
Are you loving his appearing—
Striving all his will to do?
If so, no cause have you for fearing,
Soon it shall be well with you.
S. E. BRINKERHOFF.

Probation of the Antediluvians.

SAMUEL DAVISON.

It is the appointment of God that all men
should pass under probation for eternal life.
Heb. 2: 10, 11, and chapter 12: 2-11. The cir-
cumstances of men differ with the period of the
world in which they live, but the principles of
righteousness are the same. Righteousness and
holiness are not a creation, but an acquirement,

a character obtained by obedience to the truth.
Perhaps some might alledge that this statement
is contrary to Eph. 4: 24; but let them read
carefully the full text and they can hardly fail
to see that it is the *new man* that is there the
subject of creation, not righteousness and holi-
ness. The revised version reads: "Put on the
new man, which after God [*i. e.*, the likeness of
God,] is created in the righteousness and holi-
ness of the truth." We inherit the disposition
of the old man from Adam, who is the old man
of the Scriptures. We put on the new man,
who is Christ Jesus, by living and obeying the
truths he taught.

From the first God has claimed to be the
sanctifier of men. The observance of the Sab-
bath was of old enjoined upon men, "That ye
may know that I am the Lord that doth sancti-
fy you."—Ex. 31: 13. God has in all ages man-
ifested himself to men. In the garden of God,
in Eden, there was such a manifestation of the
divine presence perceptible to Adam and Eve,
that after their sin they sought to hide them-
selves from his presence. After their expulsion
from the garden the cherubim which guarded
the entrance to the garden and kept the way of
the tree of life, became the symbols of the di-
vine presence; and these continued down to the
deluge, for aught that appears in the divine
narrative. The garden was not then destroyed,
the tree of life was not then removed, or there
had been no need of the cherubim to keep the
entrance to the garden, nor of the flaming sword
to keep the way of the tree of life in the midst
of the garden. Here, then, before these sym-
bols of the divine presence, was the place where
men came to worship the Lord God, the Crea-
tor. Here was the place for sacrifices and offer-
ings to be presented to God. Here Cain and
Abel brought each his sacrifice and offering to
present it to the Lord God. This was the place
of the divine presence from which Cain was
driven after the murder of Abel; the only place
appointed in which men might approach God
with a propitiatory sacrifice. Cut off from this
mercy seat, this place of propitiation, he knew
that he was cut off from all hope of the divine
favor; and separated from his brother's family,
he was indeed a fugitive and a vagabond in the
earth, and might well exclaim, "My punish-
ment is greater than I can bear." Hopeless, and
abandoned of God, and cast out from men, his
case was wretched indeed. Nought but death
and destruction awaited him in the long future.
The predicted seed of the woman brought no
hope to him who was already rejected and cast
off of God!

But believers continued to worship at the
shrine where was seen the symbols of the divine
presence. Here Enoch, the seventh from Adam;
walked with God three hundred years, until
God took him within the cherubim and to the
tree of life, where he was translated* from
mortality to immortality; and in that immor-
tality will come forth an example of that life
which men might have attained had they con-

* Translation is not transportation, but a change
of a normal nature.

tinued obedient to God. The translation of
Enoch was a reproof to the ungodly men of that
day who spake hard things against God, as if
he did not regard his own words. They doubt-
less construed the announcement of God that
the seed of the woman should bruise the ser-
pent's head as a promise that the garden should
be re-opened and the tree of life made accessible
to all the righteous, or to the offerers of sacri-
fice and who were also worshipers of God; but
when they saw Adam and Seth, and others of
their ancestral patriarchs go down to the grave
in common with all classes of men, without a
restitution, without the re-opening of Paradise,
they contemned the testimony of God, and said
hard things against him, and said, as likemind-
ed men have said since, "Let us eat and drink,
for to-morrow we die." In this spirit they filled
the world with lust and violence, and the flood
came and took them all away. Thus their day
of probation ended in their being cut off from
the presence of God forever.

During all this period there were revelations
from God, and he could be approached by sacri-
fice and offering; and by his servants was so
approached, to whom he gave prophecy, prom-
ise, and warning. Enoch prophesied, saying,
"Behold the Lord cometh with ten thousand of
his holy ones to execute judgment upon all, and
to convict all that are ungodly among them of
all their ungodly acts and hard speeches which
ungodly men have said against him." Enoch
understood that the seed of the woman would
be the Lord of all, and so warned the men of
his day; but they believed him not, and so
went on in their trespasses until judgment
overtook them to the uttermost. And thus our
Lord said: "As it was in the days before the
flood, so shall it be when the Son of man is re-
vealed. They were eating and drinking, marry-
ing and giving in marriage, and knew not
until the flood came and took them all away."

Noah was a preacher of righteousness, and
announced that God would destroy the world
with a deluge of water. A hundred and twenty
years he proclaimed this prophecy; but so far as
appears, the narrative gives not a single instance
of a person receiving his testimony outside of
his own family. Yet the flood came, their day
of probation ended; and so entirely did that
generation of wicked men perish that we know
not of any discovery of any remains of them
by any fossil hunters of the present day. "Noah
was a just man and upright in his generations.
Noah walked with God," and "God said, These
have I seen righteous before me in this genera-
tion." This righteous man and his three sons,
and their wives, were saved when all the world
besides were drowned. The mass of men before
the flood did not believe the prophecy of the
seed of the woman becoming the second head
of the race, the second Adam, the Lord from
heaven. 1 Cor. 15: 47. They were lords them-
selves, and looked for no Lord of the race to
come in the future. When warned of a coming
deluge they might have asked where the water
was to come from answerable to such a project.
There were then no signs of it in the earth, and

they did not believe in the divine interference with the laws of nature, and so they perished in unbelief.

Noah believed not only in the prediction of the flood, but in the establishment of the everlasting covenant with his seed, and the seed of the woman obtaining the dominion of the world forever, and so giving eternal life to his people. Noah is enrolled in heaven with the worthies, and with them will inherit the paradise of God. The parallel of this generation in which we live with that before the flood, is drawn by the Lord Jesus, and cannot be improved upon by us. Matt. 24: 37. But we can all see that the radical sin, the sin of this age, is the sin for which the antediluvians perished in the flood. They did not believe what God had said of the seed of the woman; they did not believe that eternal life was conditioned upon the belief and obedience of the truth. Rejecting God's testimonies they gave themselves over to hurtful lusts and hardness of heart; and such is the sin of the present race of men upon the earth. Judgment overtook them to the uttermost, and it will the men of this day. They were destroyed by water; the rejecters of Jesus of Nazareth as the anointed King of the whole earth, will perish by fire, and sword, and pestilence.

The Scattering and Restoration of Israel.

R. V. LYON.

And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him. Ezek. 21: 25-27.

THERE are no people who have a greater claim upon the sympathy of the church of God than the Jews, and their brethren, the ten tribes. There are no people whose sufferings have equaled theirs, except those who have suffered martyrdom for their faith in Jesus, our Life-giver. Their history has astonished infidels, and led them to acknowledge the plenary inspiration of those prophecies which predict the subversion of the kingdom of Israel, and its restoration. No portion of the Living Oracles has furnished a wider field for thought to range in, and imagination to explore, than my text, which contains a prophecy relative to the kingdom of Israel, or Judah, as all expositors of note admit; and if any one is in doubt, he will be convinced by reading the chapter from which it has been selected.

I. *The prophet takes the position that this kingdom shall be overturned.*

II. *That it should be no more until its rightful heir should come.*

III. *That it will then be given to him.*

I. So far as the prophecy relates to the subversion of the kingdom of Israel it has had its literal fulfillment. B. C., 735, Tiglath Pileser, king of Assyria, entered Palestine, or Canaan, with his army, took a large number of the ten tribes as captives, and carried them away, and settled them in Halah, Habor, Hara, and on the river Gozan, in the land of the Medes. Dr. Prideaux, Vol. I. pp. 106-128; also Rollin's Hist., Vol. I. pp. 282-286; 2 Kings 17: 6. The planting of Israel in those cities of the Medes, by Tiglath Pileser, proves positively that Media was then a province of the Assyrian Empire.

After the death of Tiglath Pileser, Salmaneser, his son, took the throne, and in the eighth year of his reign, B. C., 721, Hoshea, king of Samaria, entered into confederacy with the king of Egypt, hoping by his assistance to shake off the yoke of Assyria; * * whereon, Salmaneser, in the

beginning of the fourth year of Hezekiah, marched with his army against him, and having subdued all the country around, pent him up in Samaria, and there besieged him three years; at the end of which he took the city, and putting Hoshea in chains, he shut him up in prison all his days, and carried the people into captivity, placing them in Habor, and in the other cities of the Medes, where Tiglath Pileser had before placed those whom he had carried into captivity out of the same land. Dr. Prideaux, Vol. I. p. 134; also Rollin's Hist. Vol. I. pp. 284-286.

Again, B. C., 677, Esarhaddon, after he had settled all affairs in Syria, marched his army into the land of Israel, and there taking captive of all those who were the remains of a former captivity, carried them away into Assyria; and then to prevent the land from becoming desolate, he brought others from Babylon, and from Cuthah, and from Avan, and Hamath, and Sepharvaim, to dwell in the cities of Samaria in their stead. And so the ten tribes of Israel, which had separated from the house of David, were brought to a full end, and never after recovered themselves again. For those who were thus carried away, as well in this, as in former captivities, excepting only some few, who, joining themselves to their brethren, the Jews, in the land of their captivity, returned with them, soon going into the usages and idolatry of the nations among whom they were planted, to which they were too much addicted while in their own land; and after a while, says Dr. Prideaux, "become wholly absorbed and swallowed up among them; and thenceforth losing their name, their language, and their memorial, were never afterward spoken of."* Dr. Prideaux, Vol. I. p. 150, Rollin's Hist. Vol. I. p. 186. Thus was fulfilled the prophecy which was spoken by Isaiah, in the first year of Ahaz, against Samaria (Isa. 7: 8), that "within three-score and five years shall Ephraim be broken, that he be not a people." And in order that Ahaz and his people might know that the confederacy of Rezin, the king of Syria, and Pekah the son of Remaliah, king of Israel, should not stand, and that Ephraim should be broken, God gave them a sign (Isaiah 7: 14-16), which had its fulfillment prior to the overthrow of Syria and the breaking up of Ephraim.

Esarhaddon, after he had once possessed himself of the land of Israel, sent some of his army into Judea, to reduce that country also under his subjection; who, having vanquished Manasseh in battle, and taken him, hid him in a thicket of thorns, brought him prisoner to Esarhaddon, who bound him in fetters, and carried him to Babylon, where his chains and his prison brought him to himself, and a due sense of his great sin wherewith he had sinned against the Lord his God, he returned unto him with repentance and prayer, and in his afflictions greatly humbled himself before him, whereon, God being entreated by him, he turned the heart of the king of Babylon towards him, so that upon a treaty, he was restored to his liberty, and returned to Jerusalem. Dr. Prideaux, Vol. I. p. 151; Rollin's Hist. Vol. I. p. 286.

B. C. 607, in the third year Jehoiakim, king of Judah, Nabopolassar, king of Babylon, finding that upon Necho, king of Egypt, taking of Carchemish, all Syria and Palestine had revolted to him, and that he being old and infirm, was unable to march thither himself to reduce them, he took Nebuchadnezzar, his son, into partnership with him in the empire, and sent him with an army into Judea, B. C. 606; and having laid siege to Jerusalem, made himself master of it in the ninth month called Cisleu, which answers

* Jesus represents them by the prodigal son Luke 15: 11-32, hence they are destined to return.

to our Nov., on the 18th day of that month, and having taken Jehoiakim prisoner, he put him in chains, to carry him to Babylon. But he, having humbled himself to Nebuchadnezzar, and submitted to become his tributary, and sworn allegiance to him, he was again restored to his kingdom. * * But before Nebuchadnezzar removed from Jerusalem he caused a great number of the Jews to be sent captive to Babylon; among the number of the children that were carried away in the captivity were Daniel, Hannaniah, Misheal, and Azariah.

Jehoiakim, after he had served the king of Babylon three years, rebelled against him, and refused to pay him any more tribute, renewed his confederacy with Pharaoh Necho, king of Egypt, in opposition to him. Nebuchadnezzar, not being then at leisure, by reason of other engagements, to come and chastise him, sent orders to all his lieutenants and governors of provinces, in those parts to make war upon him. This brought upon Jehoiakim inroads and invasions from every quarter, the Ammonites, the Moabites, the Syrians, the Arabians, and all other nations round about them, who had subjected themselves to the Babylonish yoke, investing him with incursions, harassing him with depredations on every side. And thus they continued to do for three years, till at length in the eleventh year of his reign, B. C. 599, all parties joined together against him. They shut him up in Jerusalem, where in the prosecution of the siege, having taken him as a prisoner in some sally (it may be supposed,) which he made upon them, they slew him with the sword, and then cast him out into the highway, without one of the gates of Jerusalem, allowing him no other burial, as the prophet Jeremiah had foretold, than that of an ass (Jer. 22: 18, 19.); that is, to be cast forth into a place of the greatest contempt, there to be consumed to dust in the open air.

Jehoiakim being dead, Jehoiachin, his son, who is called Jeconiah and Coniah, reigned in his stead. For doing evil in the sight of the Lord, in the same manner his father had done (Jer. 22: 24-30), provoked a very bitter declaration of God's wrath against him by the mouth of the prophet Jeremiah, and it was as bitterly executed upon him; for after Jehoiakim's death the lieutenants and governors of Nebuchadnezzar still continued to block up Jerusalem, and after three months he came thither in person with his royal army, and caused the place to be begirt with a close siege on every side. 2 Kings 24: 10, 11. Jehoiachin, finding himself unable to defend it, went, with his mother, and his princes and servants, and delivered himself into his hands. But he obtained no other favor than to save his life; for, being immediately put in chains, he was carried to Babylon, and there continued shut up in prison till the death of Nebuchadnezzar, a period of 37 years. Dr. Prideaux, Vol. I. pp. 188-200; Rollin, Vol. I. pp. 287-292.

(To be continued.)

Suspension Bridge, N. Y.

READER, do you ever try to be good to others? If you do, remember to tell them about Christ. Tell the young, tell the poor, tell the aged, tell the ignorant, tell the sick, tell the dying—tell them all about Christ. Tell them of his power, and tell them of his love. Tell them of his doings, and tell them of his feelings. Tell them of what he has done for the chief of sinners. Tell them what he is willing to do to the last day of time. Tell it to them over and over and over again. Never be tired of speaking of Christ. Say to them broadly and fully, freely and unconditionally, unreservedly and undoubtingly, "Come unto Christ as the penitent thief did—come unto Christ and you shall be saved."—Ryle.

Will They Consolidate?

THERE are some students of prophecy as others who watch the political horizons have an idea that the governments will yet, to some extent at least, consolidate form, permeated by the same principles, and be under the control of a single spirit. This master spirit or leader spirit, proposed by those who regard this as things inevitable in order to the fulfillment of the prophecy, to be the "antichrist," shall be universal among kingdoms as "the man of sin," shall be destined to a glorious epiphany of Christ Jesus.

The question of the future of earthly governments under one form of government, is one of concernment to the church of God, and to us as it would evidently be a work which require much time to develop itself and would necessitate a considerable time to elapse between the present and the coming of our Lord in glory. If the natural one it is true, and if it be right; but we confess we cannot find a tangible foundation in the word of God for such an expectation.

The prophecy of Daniel represents the last condition of earthly governments, the kingdom of God and the judgment to follow, leaving no space for earthly governments. In fact, it is expressly declared that the last of earthly governments is as iron, though "they shall mingle themselves with the seed of men," yet "they shall not cleave" is the word. They shall not cleave is the word. It may be said that the governments under one head of power, as was Babylon composed of twenty-seven provinces, and yet the government represented by the head of the image. There are just four of the forms of government shown in the word, and no more. The last by the iron power becomes broken, but the imagery is that of iron, and it is stated that although of earth shall seek a consolidation yet it shall not be.

In the book of Revelation in the 13th chapter of the book of government to the close of time, we read the same condition as in the consolidation of earthly governments. The power of Pagan Rome gives place to the rule of Papal Rome. Papal Rome allotted time of forty-two months, twelve hundred and sixty years, death but is healed, but cannot stand prominent rule. The two-headed government of the earth, claims glory, endeavors to consolidate all power, but only succeeded in making an image of the first, for there exists the ten-horned beast, and the image, all at once together in as much harmony as the fragmentary condition of the world, and endeavor to cause a unit, but themselves are not a unit. Consolidation even though efforts would seem to cause it. The man of sin, the "man of sin" who "exalted himself above all that is worshipped," has been a usurper of the Papacy, whose power is assumed by the people, and

Will They Consolidate?

THERE are some students of prophecy, as well as others who watch the political horizon, who have an idea that the governments of Europe will yet, to some extent at least, unite in a consolidated form, permeated by the same political principles, and be under the control of one master spirit. This master spirit or leader, is supposed by those who regard this condition of things inevitable in order to the fulfillment of prophecy, to be the "antichrist," whose power shall be universal among kingdoms, and who, as "the man of sin," shall be destroyed by the glorious epiphany of Christ Jesus.

The question of the future consolidation of earthly governments under one leader, or one form of government, is one of considerable moment to the church of God, and to the world, as it would evidently be a work which would require much time to develop itself completely, and would necessitate a considerable period of time to elapse between the present and the coming of our Lord in glory. If the idea is a Scriptural one it is true, and if it be true it is all right; but we confess we cannot perceive any tangible foundation in the word of God for such an expectation.

The prophecy of Daniel represents *division* as the last condition of earthly governments, and the kingdom of God and the judgment immediately follow, leaving no space for reunion of earthly governments. In fact, in Dan. 2nd, it is expressly declared that the last condition of earthly governments is as iron and clay, and though "they shall mingle themselves with the seed of men," yet "they shall not cleave one to another, even as iron is not mixed with clay." They shall not cleave is the declaration of the word. It may be said that they shall be many governments under one head or leading power. So was Babylon composed of a hundred and twenty-seven provinces, and yet it was one government represented by the head of gold in the image. There are just four of these consolidated forms of government shown in the prophetic word, and no more. The last one represented by the iron power becomes broken, and portions of clay come in between the portions of iron; but the imagery is that of iron and clay to the end, and it is stated that although the potentates of earth shall seek a consolidation and union, yet it shall not be.

In the book of Revelation we have an account in the 13th chapter of the condition of earthly government to the close of time, and there we read the same condition as a result of efforts to consolidate earthly governments. The Dragon power of Pagan Rome gives its seat to the civil rule of Papal Rome. Papal Rome continues its allotted time of forty-two prophetic months, or twelve hundred and sixty years, is wounded to death but is healed, but can no longer bear prominent rule. The two-horned beast springs up out of the earth, claims great power, and endeavors to consolidate all people under one control, but only succeeded in causing the people to make an image of the former power, and then there exists the *ten-horned beast*, the *two-horned beast*, and the *image*, all at one time. They work together in as much harmony as possible amid the fragmentary condition of earthly powers, and endeavor to cause a unity to exist, but they themselves are not a unit. There is no consolidation even though efforts be put forth that would seem to cause it. The antichristian power, the "man of sin" who "opposeth and exalteth himself above all that is called God or is worshipped," has been accomplished in the career of the Papacy, whose civil dominion is consumed by the people, and whose ecclesiastical

dominion will be destroyed by the glory of the Lord Jesus Christ.

The unity of earthly governments came to an end long since, and there is no power to restore them to a unit this side of the coming of Christ, who shall then "rule them with a rod of iron and dash them in pieces as a potter's vessel." Corruption, division, and strife, are the marks of the closing period of time, and amid the political convulsions of earth, and the distress of nations, and the premonitory symptoms of coming destruction that waits but for a moment as it were, the entire economy of man in politics and religion will soon close.—*Advent Christian Times*.

Science and Revelation.

IT is a subject of the deepest regret that science and revelation were ever put into conflict with each other. The advocates of the one have looked upon the other with suspicion and distrust; and they consequently have not reaped that mutual advantage which they might have gained, and which each is fitted to bestow upon the other. Both parties have too frequently spoken and acted as if they were unmistakably right, and others, who differed from them, were most certainly wrong. This has often had the effect of hindering that progress which otherwise might have been attained; for can we help supposing that the one party possesses something in which other may be deficient? And if so, would it not be wise, that each, in his turn, should become teacher and the taught? True indeed science is, in herself, perfect; and if we could but listen to her voice we should implicitly rely on her utterances; but her admirers have not always viewed her as she is; for not only have those who lived in different ages contradicted each other, but they also have done this who have lived at the same time, and have had access to the same alleged fact. The very progress aimed at by human investigations cannot be attained without admitting and correcting former errors; yet at each step of progress, which often has turned out a digress, our faith has been demanded; and it is expected that we should relinquish everything said to be opposed to the alleged progress. If divines hesitated they were deemed narrow-minded, and as opposed to advancement in scientific inquiry; whereas they refused only to give up what, to them, was certain, for what they found to vary in almost every writer, and what, though affirmed on alleged scientific grounds by one eminent man, was contradicted on the same alleged scientific grounds by another equally eminent.

When science is perfectly known and correctly taught; when no more discoveries can be made, nor progress possible; when no other modifications or adjustments will be required; and when there will be a likelihood that the faith demanded today will not have to be resigned to-morrow; then, if it should be really found that the perfected science is undoubtedly inconsistent with revelation, then, and not till then, can it be reasonably required that any should give up his faith in the divine inspiration of the Bible.

But we repeat of the Bible what we have said of science. The book is perfect in itself; but divines do not perfectly apprehend it, nor correctly teach it on many points; and much mischief is the result. For, as the teachers of science identify their utterances with science herself, so the teachers of the Bible identify their opinions with the Bible itself; as if in either case they were necessarily the same. Both are to a great extent mistaken; and thus it comes to pass that what with imperfect views of science on the one hand and erroneous views of the Bible on the other, the two heaven-originated sources of knowledge are brought into conflict; or rather are supposed to be so brought. They are, however, in perfect harmony; and the divergence exists only in our imperfection, and

the wryness of mental sight with respect to our several classes of study. Should then the advocates, on either side, be apparently eager to catch at and exaggerate any supposed weak point; forgetting that weakness on either side is a common calamity? But should they not rather be anxious and ready to receive and reciprocate any kind office of help or correction?

If any human deductions from what is thought to be science should stand opposed to revelation, it will surely be a wise and sober course to pause awhile and inquire if alleged facts are facts, and if they are, then to examine whether a deduction drawn from them be just and logical, and not hurry to a conclusion that the Bible must be necessarily wrong, and the deduction necessarily and absolutely right. Or, if any equally human deduction be drawn from the Bible, which seems opposed to science, let not theologians at once conclude that science must necessarily be wrong; but rather let them inquire whether they may not have put themselves in an unsuitable stand-point, and so may have obtained erroneous views of the sacred text; or whether it may not be possible that the ancient Jewish literati were not the only ones who have been led astray by the tradition of the elders. Is it not certain that our knowledge of the Bible is as imperfect as our knowledge of science? for is it not far more frequently possessed than read? and are they not the comparative few, even among its professed teachers, who read, mark, learn, and inwardly digest it? and do not the many substitute reading about the Bible for the study of the Bible itself? When theologians have a perfect comprehension of this book; and when they fully and correctly teach it, then will they be in a position to pronounce with certainty what scientific deduction is, and what is not, inconsistent with the divinely revealed oracles. Till then, it may be, that any particular deduction is inconsistent only with the traditional views of theologians; not in reality with the great rule of our faith, lexically and grammatically understood.

What we want to show is that there may be a wide difference between the subjects of natural science and our knowledge of them; and between the Bible and our knowledge of it; and that when it is alleged that the two are in conflict, it is not the subjects themselves, but our imperfect, and perhaps erroneous, apprehensions of them. One thing is certain, that words of scorn will not advance the truth on either side; and they indicate rather the inability of the speaker than the strength of his cause. Both parties are the offspring of the same Father; let them labor as brethren, in the several departments of truth which they have espoused, and make their discoveries advance the happiness and welfare of the human family.—*H. S. Warleigh, in Rainbow*.

A SPANISH artist was once employed to paint the "Last Supper." It was his object to throw all the sublimity of his art into the countenance and figure of the Lord Jesus; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "What beautiful cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer." And he forthwith took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be prominently seen and observed. Thus all Christians should feel their great study to be Christ's exaltation; and whatever is calculated to hinder man from beholding him in all the glory of his person and work should be removed out of the way. "God forbid that I should glory save in the cross of our Lord Jesus Christ." Let the sentiment and language of Paul be ours.

As for me I will call upon God; and he shall save me.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, OCT. 27, 1874.

JACOB BRINKERHOFF, Editor.

Review of a First-day Sermon.

WE have received a copy of a sermon on the evidences of First-day observance, furnished us by brethren Burger and Monn, of Palo, Linn Co., Iowa, which was preached at their school-house by O. P. Crawford, of Palo, endeavoring to prove that the first day of the week is the Christian Sabbath. We would copy the sermon entire and review it, but it would occupy so much space (about 3½ columns,) that we only note his arguments for its observance with a review of them. He makes some good statements in favor of the Sabbatic institution and the Bible Sabbath, as follows:

"The Sabbath hallowed at creation is a perpetual institution and binding upon the entire race of man. It should be observed that it was the day that God sanctified, made holy; therefore he said, 'Remember the Sabbath day to keep it holy.' It is an admitted fact that when a law is made it continues in force until it is repealed. There has been no repeal of the holy Sabbath, but God reiterated it to the patriarchs, from Adam to Moses, and then in awful grandeur declared it from Sinai."

Better language could scarcely be penned to prove the perpetual obligation of the seventh day, the day of the Sabbatic institution; and to carry out those sentiments Mr. Crawford ought to be an observer of the seventh day of the week. But he makes his first argument for the first day as follows:

"Our first argument is drawn from the fact that the first day of time is the seventh day of creation. Chronology does not commence with the beginning of creation, but with the completion of it. Time is recorded in the Scriptures from the creation of Adam. Thus, 'Adam lived a hundred and thirty years, and begat Seth.' . . . Before Adam was eternity, not time; duration not having been cut off by human history. Adam was created last of all the divine handiwork, at the very close, we may suppose, of the sixth day. The next, the seventh from the beginning of creation, must have been the first day of his existence; and as chronology begins with his existence, this seventh day of God's work which 'he blest and sanctified,' and upon which Adam first appeared, must have been the first day of the week and year, because being the first day in the history of man it was strictly the first day of time."

He is somewhat at variance with the divine record, in saying that time did not exist before Adam was created, for it is said that "the evening and the morning were the first day," the "second day," and so on, to the sixth. Mr. Crawford would not say that "day" is not a division of time, so the fallacy of saying that "time did not commence with the beginning of creation," but with its completion, is readily seen. Time is a measured portion of duration, or eternity; and eternity embraces all of time. And here we have five whole days, or nearly six, "cut off" from eternity before Adam appeared. This was God's arrangement, not man's; and although the seventh day of the week which God sanctified and blest as the Sabbath, was the first day of man's existence, it has nothing to do with the Sabbath question, as the order of the week was already established. Does any one suppose that in the genealogy of the 5th of Gen. the years between the different persons were so many years just to a day? He further says:

"Cain and Abel observed this day of the week, offering their sacrifices 'at the end of the days,' that is, after the ending of the six working days, as the week had closed and a new one began on the first day of the week."

He ought to have told his hearers how he knew that "at the end of days" was "after the

ending of the six working days." A good many periods of seven days must have passed before this "offering of the Lord" by Cain and Abel, for they had grown from infancy to manhood, or to be able to attend to the keeping of sheep and tilling of the ground.

Again he says that Noah sent forth the raven and the dove on the Sabbath, and that in the events recorded of Noah, divided off by periods of sevens, these events occurred on the Sabbath, or what he calls man's first day. But we think it would be exceedingly difficult, if not impossible, for him to locate the days of the week with the days of the month at that time, or with Noah's life. It is very probable that Noah observed the Sabbath "according to the commandment," and according to Mr. Crawford's introduction, that the Sabbath was known and observed as originally commanded, "from Adam to Moses." This argument is made to show that the first day of the week, now kept as the Sabbath by some, is the same day as the original seventh day of the week, and that they have the original Sabbath; an argument which conflicts very much with the argument commonly made, of the Sabbath being changed to the first day of the week in commemoration of the Savior's resurrection; and as he does not make this argument he may have seen its entire want of truth. He well says that

"The sixth and seventh days of the week mentioned in the 16th chapter of Exodus when the manna was first given, synchronizes with the same days of the original week, thus showing that this period had been carefully preserved from the beginning."

Mr. Crawford's second argument is based upon "the 'sun's day' of the heathens always synchronizing with the first day of the week." When Christian teachers go to the heathens and heathen customs for their authority for their so-called Christian institutions, they are sadly in want of argument to sustain their theories. The Sabbath of the Bible needs no such testimony or prop. Its author gives his own example for the authority of observing the Sabbath, because that in six days he created the heavens and the earth and rested the seventh; therefore he sanctified and hallowed the seventh day to be observed through all time. Not because his Sabbath day was the first day of man's existence. Read the fourth commandment, read the sacred history, and you will wonder where such an idea originated. He says "The Christian Sabbath is the holy Sabbath perverted;" which, according to the way he is trying to make out, he could not have made a truer statement. That "Sunday was the first day of the week in the east from all antiquity," has nothing to do in the Sabbath argument, for it is admitted that this heathen festival of the sun was of ancient origin. When Constantine in A. D. 321 made his Sunday edict, he only called it "the venerable day of the sun," not even, as a Christian emperor, which he was not, giving it a place in the Christian religion.

Mr. Crawford says the "sun's day of the heathens synchronizes with the patriarchal institution of the Sabbath." But it only synchronizes with his edition of the week, as commencing with man's first day of existence instead of with God's first day of creation.

"Why is it that all heathen nations attach so much importance to the day we call the Sabbath, if it is not the original Sabbath? It is said by one 'that no system of religion was ever invented really by man.' All false religions in their essential features are founded in perversions of divine truth, or, as the apostle says, a changing 'the truth of God into a lie.'"

It remains to be shown that all heathen nations attach importance to the day he and those of like faith call the Sabbath. According to the previous part of this second argument, and according to the facts in the case, it is he who

is attaching importance to the day the heathens reverence. Heathen nations do not generally respect the Christian religion and Christian institutions, and missionaries have often found it very difficult to obtain a hearing among them. All false systems of religion are truly perversions of the true, some of them having very little resemblance to true religion more than the desire to worship something. And this doctrine of the first day of the week being the Christian Sabbath or Lord's Day is one of the worst perversions of true religion, for it exists in this land of enlightenment and knowledge. The union of the church with heathenism and the world was always its greatest evil, and no credit attaches to first-day advocates for claiming their authority from heathen institutions. He further says:

"The division of time by weeks, traces of which are with all nations, is proof bearing upon this point."

Yes, but the proof bears against his view of the week commencing with the first day of Adam's life. What was there in Adam's life to mark off his first seven days into a week? But God's six days of creative labor with the day of rest, made the week. Mr. C. takes man's first day of existence and goes back to God's six days of creation for his week. How consistent!

His third argument is of no more force than the preceding ones. It is as follows:

"The universal agreement of Christians from the days of Christ until now, upon this subject, is worthy of candid consideration by the inquirer after truth. Christ commanded the observance of the Sabbath, and this is enough to settle the question forever with those who love him with all their heart. There is a sacredness in the first day of the week that the spiritual man realizes that is not felt in any other day of the week, if the man is sanctified. We disregard the day just in proportion to the sinfulness of our character."

An examination of the early history of the church shows that the early Christians did not observe the first day of the week, but that it gradually became observed from the third and fourth centuries. He quotes no histories in proof of his assertions. Let him show that Christ commanded the observance of the first day of the week, (He came not as a law-giver and to make laws,) and we will consider "the question forever settled," as "we love the Lord with all our heart." Sanctification comes through obedience of the truth. John 17: 17.

Mr. C. endeavors to show that the Sabbath the Israelites were required to observe throughout their generations was one of the ceremonial sabbaths instituted on their going out of Egypt, which he says occurred on the seventh day of the week, and refers to their feasts unto the Lord, Ex. 12; Lev. 23; Num. 28. And that "the first and seventh days of the feasts in which they should have holy convocations, refer to the first and seventh days of the week; and says the Jews were thus required to keep both days of the week. How strange that some-people should think that every mention of 'first day' in Scripture must refer to the first day of the week and proves it to be the Sabbath! Wonder they don't claim that the first day of creation was the Sabbath too! Those festival sabbaths are distinct from the Sabbath of the Lord (Lev. 23:3), which he commanded them to observe throughout their generations (Ex. 31: 13-17). He further says that their tenacity for the law of Moses has caused them to lose sight of the original Sabbath and reject Christ; but his original Sabbath is based on his argument of the week commencing with man's first day, which we have seen to be unscriptural. He accuses us of striving to keep the letter of the law without the spirit; but an institution cannot be kept in spirit without the letter also. If, as he says, the original Sabbath signified spiritual and heavenly rest, he neg-

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Quarterly Conference for

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Oct. 10, in the school house
Harrison Co. The meeting
by Bro. A. C. Long. A. C.
chairman of the meeting an
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Reminiscences

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...to advance his proof texts. He distinguishes between the Jewish sabbaths (their festivals,) and the original Sabbath, which is right. Mr. Crawford agrees with us as to a definite day being kept for the Sabbath; also as to people living on different sides of this round world being no objection to keeping definite time, which last argument we would quote if space would allow.

This First-day Sermon is based on the assumption that time commenced with man's existence instead of with creation, a very weak and unscriptural idea. We have, at some length, and recently considered the evidences of the true Sabbath, now in book form, "The Seventh Day Sabbath," for sale at this office.

Quarterly Conference for 2nd District, Mo.

BRO. BRINKERHOFF: At our late Quarterly Conference in the second district of Mo. I was requested to make a brief report to the editor of the *ADVOCATE* for publication. We met in conference at sun down, at the end of the Sabbath, Oct. 10, in the school house near Bro. Davis', in Harrison Co. The meeting was called to order by Bro. A. C. Long. A. C. Long was chosen chairman of the meeting and H. R. Perine secretary *pro tem*. Prayer was then offered by Bro. J. N. Rogers, of Denver. First business in order was verbal reports from the different churches in relation to the moral standing of their members. These reports were given by elders, or delegates from each church. A good report was given, showing that all of our brethren are in earnest in the cause of our Master. The financial condition of the churches was then enquired into. The condition of the churches in this respect is not what all would desire to have it. This is partly owing to nearly a failure in the corn crop in this part of Missouri during the present year. The encouragement, however, lies in the *willingness* shown by the members of this conference to do all in their power to raise means to push forward the good work. Although many of our brethren in this conference district are poor in this world's goods, they are truly rich in faith and ever willing to give of their means to assist in spreading a knowledge of the truth. At this conference there was but little business of importance to attend to, except to inquire into the wants of our ministering brethren, and to see that the work is progressing favorably. The following resolutions were unanimously adopted:

Resolved, That we, the members of the church of God, in conference assembled, who have taken heed to the sure word of prophecy, feel fully satisfied, judging from the signs of the times in which we live, that we are living, as it were, in the last hours of the present age; therefore it becomes our most solemn duty to use all means in our power to advance the cause of truth in relation to the soon coming of Christ, and also of all other subjects that will encourage vital godliness.

Resolved, That in view of the soon coming of Christ it becomes our duty to frequently assemble together for the purpose of exhorting one another to live a holy life and to encourage a unity of action for the advancement of the great object of our lives, namely, the securing of an inheritance in the kingdom of God.

Resolved, That we heartily endorse the able manner in which the *ADVENT AND SABBATH ADVOCATE* is now conducted, and that our highest praises are due its Editor, our beloved Bro. Jacob Brinkerhoff, for the kind, liberal, and impartial spirit manifested throughout its columns; and we further resolve that we will endeavor to support the *ADVOCATE*, as best we can, by our means.

During the meeting of this Quarterly Conference excellent discourses were delivered by Brethren A. C. Long, A. F. Dugger, and I. N. Rogers.

H. R. PERINE, *Sec. pro tem.*

Reminiscences of Palestine.

J. L. BOYD.

ADULLAM—THE WELL OF BETHLEHEM.
"Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. And David was then in the hold,

and the Philistines' garrison was then in Bethlehem. And David longed and said, Oh that one would give me drink of the water of the well of Bethlehem, that is by the gate! And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem . . . and took it, and brought it to David; but David would not drink of it, but poured it out before the Lord, and said, my God forbid it me, that I should do this thing; shall I drink the blood of these men that have put their lives in jeopardy? for with their lives jeopardized they brought it: therefore he would not drink it."—1 Chron. 11: 15-19.

This famous "well of Bethlehem," since the destruction of Jerusalem and the dispersion of the Jews by the Romans under Titus, has been generally supposed to be lost. But the topographical explorations of eminent civil engineers in Palestine, during the past thirty years (among them Dr. Barclay, author of the "City of the Great King") give cogent reasons for believing that the well-spring which about forty years ago burst forth from the rocky side of the deep glen, or wady, in which Israelitish tradition locates the "garden and vineyard of Solomon," situated, on its south side, just beneath the "pools of Heshbon," or "Ethan," and which we have described fully in a former sketch ("Solomon's Pools") is the identical "well of Bethlehem, by the gate." It is but a very short distance from the modern and abridged town of Bethlehem; and the ruinous remains of a more extended "city" indicate that hereabouts might be the patrimony of Jesse's and David's inheritance and the "gate" where the well flowed.

Like the "spring shut up," above the "pools of Solomon," some of the devout and patriotic Jews may have closed up the mouth of this one *below*, in order to prevent its giving a supply of water to the Roman invaders; or, the Saracens, in a later century, might have done so, when overflowing hordes of crusaders of Western Europe invaded the land to dispossess the followers of Mohammed from the so-called "Holy Places"—of the "Holy Sepulchre" at Jerusalem and the "Church of Nativity," at Bethlehem, etc. But, though Bethlehem since those times, A. D. 1100-1300, has practically been a Christian settlement and dwelling-place—the crusaders' legacy,—because of its being the site of the "Church of the Nativity" of Jesus Christ, this well-spring was totally lost, and had ceased to flow,—so we were informed regarding its history,—and only again re-flowed some thirty-five or forty years ago, simultaneously at a time when an intelligent family of Arabs located in the valley, and undertook to revive and cultivate the neglected "garden of Solyman," because, after a very great rain and excessive overflow of the pools above it, they noticed that the soil, after its subsidence, yielded rich returns of vegetations; and they planted the peach, the pomegranate, and the olive trees, etc., which give their fruits abundantly in their second, third and fourth years after planting, severally in the order named.

This cup-shaped glen, or wady, contains about ten acres of arable land, and has received rich deposits of loam from the washing down of the soil from the neighboring hill-sides, which are terraced and were, in the "long time ago," cultivated from their base to the tops. When we visited this recovered "lost" garden, it had become a paradise of fruits and vegetables, from which our host—a Christian Israelite—obtained a rich supply of fresh vegetables, grapes, figs, peaches, etc. for his hotel-table in Jerusalem. He had leased it from the Arab owners, and worked it in shares for them. When the "pools" did not overflow, the then recently re-flowing well-spring gave them an amply supply of its ever-running waters, to irrigate the garden in the long (six month long) dry season, and kept the

vegetation green and luxuriant throughout the year. The dell is deep, and surrounded on all sides but the narrow, gate-like entrance on the east, by high, steep rocks; and the well is situated just within the narrow neck, and its waters are conducted through the vegetable beds of the garden, by means of small canals, to its remotest corners.

The situation, and its proximity, as before mentioned, to the ancient "city of Bethlehem," confirms the idea entertained by our host (who is a profound Hebrew scholar and well posted in Israelitish lore and localities), that *here* it was that "the three mightiest" of David's captains "brake through the Philistine host," and drew the water for their "well-beloved chief, David." Doubtless David himself, when a shepherd, often washed and watered his father's flock of sheep here; hence he longed, in his safe "hiding-place" (Adullam), for a "drink" of its familiar water.

The water of this well has a peculiar flavor, unlike any other well we drank from in Palestine. All the water of the other wells evidenced that they were limestone taste; but this well-water, from whatever hidden source derived, had the taste of sandstone; which may be one reason, perhaps, why the Beduoin Arabs crave a drink from its fountain, whensoever any of them pass thereby, because it is so similar to the flavored waters of their own sandy desert. Also, their implicit faith that it once belonged to the famous "Sultans Da-ud [David] and Solyman [Solomon]," attaches to it a very great virtue and importance in the Arab's mind. They say, that "the great prophet of God, Mohammed," declared that here will "the Lord of the Resurrection," Jesus, the Son of Joseph and Mary ("Yesus, ben Yusef an Miriam"), "drink of the flowing well [or, brook] by the way, when he comes by Bethlehem, after he has resurrected Ibrahim [Abraham], on his route to Jerusalem [El kuds] the Holy."

Thus, now-a-days, both the Arab and the Jew are agreed that this re-flowing "well spring" is David's "Well of Bethlehem;" and that the garden in which it is located is the "vineyard" and "garden enclosed" of Solomon. They have named the garden "Artas," or "Urtas", which means "a cup" from its shape; "Ortos" or "Hortos," is its Latin name. The resident monks of the "Church of the Nativity" have, long since, asserted that this valley, or wady, is no other than the "Hortus clausus, or 'garden enclosed,' of Canticles 4: 12"—Dr. Barclay's "City of the Great King."

An Advent Sister, before leaving Philadelphia to embark for Palestine,—who now "sleeps in Jesus" in that land, composed the following verses:—

"THE WELL OF BETHLEHEM.

In the hold, long oppressed by earth's wearysome
My soul is athirst for the waters of life— [strife,
And longs for the well-spring at Bethlehem's gate,
Where its fount gushes freely this thirst to abate.
Oh! who will break THROUGH in the strength of
the Lord,
And at once overcome by his Spirit and word,
The uncircumcised host that opposeth his reign,
And bid the sweet waters of life flow again?
Oh! who will go UP and the land now possess,
In the name of the Highest his Sabbath redress,
Till the praise of that name in loud chorus shall rise
From mountain and valley, from ocean and skies?
Oh! who shall between the bright cherubims pass,
And restore the lost garden of beauty at last;
Who shall give to its long desert bowers their bloom
And say to the saved and the ransomed, RETURN?
For one we have waited, for one we have sought,
While 'lords and gods many' great wonders have wrought;
But none has brought forth the SALVATION, the
And we wait yet another—to come from above.
His name must be JESUS, no other we know,
Who can bid the wide stream of redemption to flow;
Who can break through the host, the inheritance
blest, [REST,
And RESTORE the LOST children of Israel their

families have not suffered yet. faith? Let us be careful that others than we are willing to us ask, Have we faith? and faith by our works.

There must be a lack of faith the treasury would not be so w. There are many ways in ny self. For instance, we are articles which we need. We can we not do without this, and or the cause, and do so from Do you think God will with- ing from us? Again, a large ludge close by. It might be a the question, Will it advance sts, or the cause of Christ to uence be for good there? Will nd there help to spread the nsidering these questions who care to go? The apostle says, and to communicate, forget sacrifices God is well pleased." faith, give for the cause, and ll we need. So doing, encour- n those who are over us in the ear brethren and sisters, know duty in the fear of the Lord

HELEN FRENCH.

Our Hope.

indifference which is generally essing Christians towards the e gospel," or towards the doc- g of the Lord Jesus Christ in aven to judge the world in in my opinion, a fearful sign e cannot but look upon such proof of prevailing infidelity or means of grace and the ordi- n appear to be looked at as the which a profession is made, as o future glory either for the or every individual member. to many whom we cannot but Christians, the indifference or they manifest towards the of the premillennial advent, of the Lord Jesus Christ over e has redeemed with his own painful evidence of a wide- and apostasy.

e seed should be looking for e coming of the day of God, ion of his kingdom upon this aning earth of ours. One t this reign of Satan, of sin their dreadful consequences, enough, and that the hearts sick and weary of it all that ng cry were continually as- one of God, "Thy kingdom done on earth as it is in

his being the case, both the ous press (with a few noble sneer and scoff at the Ad- those who maintain it. If ny, it is very nearly allied ndom will soon be given up itter and inevitable conse- d antichrist will soon throw ill be consumed or fall to- is it seems most desirable ade to unite all the Advent e heart of one man, in view h "of the coming of the d of our gathering together

The world has now well-nigh run its disastrous course, and we begin to lift up our heads, know- ing that our redemption draweth nigh. All churches (both national and voluntary) seem to have rejected the "blessed hope" of the prophets and apostles, and of the primitive church uni- versal, and are turned aside unto fables, or unto the hope of the hypocrite and of the fool. There is, therefore, the more occasion that those whom the Spirit of God has aroused up from sleep should sound the trumpet in the hearing of those who are sleeping and slumbering.

Judgment is coming, and the Judge standeth before the door, and yet we hear the cry of "peace and safety." education, improvement, enlight- enment, progress, discovery, science, and the like. But there will be a terrible awakening very soon, when the day of grace has passed away and the door of mercy shall shut with an iron clang, and that forever.

Great have been the privileges of Christen- dom. An open Bible, a preached gospel, a crucified Savior, a great atonement, religious ordinances, and means of grace, and what is the result of all? Popery, infidelity, formalism, or rationalism. No church holds the apostolic faith and hope together; or by virtue of the blood of the cross, is waiting and looking for the glory that is to be revealed.

This is a dark and dreary retrospect, and it presents to us a dark and terrible future. For, although it is true that Christ will be revealed to those who are waiting for him, it is also true that Antichrist will be revealed to those who know not God, and who obey not the gospel of our Lord Jesus Christ.—*Prophetic Times.*

The Christian Life Supreme.

We want to have life so developed in us that it shall be supreme. A Christian in the old times was, first of all, a Christian, and then a long way down, perhaps he was a shoemaker. He was a Christian, and perhaps he might be- long to Cesar's household, but that you might hardly know. Nowadays what are we? We are bankers or merchants; every body knows that. Then after a little inquiry, perhaps it may be found out that we are Christians. The thing ought to be reversed. Our religion should be the first thing. Too much, the Lord Jesus gets the scraps and the spare victuals, and the world gets the banquets. Men give to the Lord Jesus their odd minutes, and to money-getting the main strength of their lives. I do believe that we all have to be altered before we shall see any great work done in the land, and multitudes of con- versions.

How it is going to be altered I cannot tell ex- cept by this, that life has a wonderful faculty for accomplishing great things. A little seed has been sown in a mass of rock, and you could hardly suppose it could live. But yet it has thrust itself up and has become a tree, and has lifted up the mass of rock, and by and by it will move the rock away to make space for itself. And life in God's people at this time is very like that seed in the rock. Our mode of living and our habits are altogether prejudicial, I believe, to any very wonderful display of life, but life will do it somehow, it will achieve its purpose by some means. I pray God to give us that life.—*The Christian.*

Letter Department.

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

From Sister Horne.

BROTHER BRINKERHOFF: Although I am not a subscriber for the ADVOCATE I have been blest with the privilege of reading its pages this summer, as I have read each number that you have sent to brother E. B. Carpenter, and I love

the truths that it teaches; and while reading the cheering testimonies from my strange brothers and sisters, I feel encouraged. Although I am severely afflicted I am not forsaken. I have not been able to sit up but a small portion of my time since last April, and I may soon be called to pass through the dark valley of death; but Jesus will be with me, for he has promised never to forsake those that put their trust in him. My trust is in the Lord, and I expect soon to see him. If I am laid in the grave it will only be for a few days. Jesus will soon come, then he will remember me, and call me forth from my prison to a blest immortality. There will be no sorrow. There no trouble, no affliction; our suffering will then be over. May God help me, with all the dear brothers and sisters, to be faithful. Your sister in Christ,

SUSAN W. HORNE.

Independence, Kansas.

From Sister Williams.

DEAR BROTHERS AND SISTERS: I love to read the letters from those of like precious faith, who are looking and anxiously waiting for the com- ing of the Lord to raise the dead to life, those who have died in Christ, and change the right- eous living, remove the curse, set up his king- dom, and reign forevermore. When thinking of the dealings of the Lord with me in the past, my heart is made to praise his holy name for the many blessings which he has bestowed upon me, when I was so unworthy. He ever stands ready to provide for his waiting ones.

Cheer up, brethren and sisters, Jesus is soon coming to redeem all his people. Let us strive to be living Christians, ready and ever willing to follow in the footsteps of our Savior, even Jesus, the great Captain of our salvation, who officiates to day as our mediator, and in due time will come to earth again. May our Father in heaven bless those who are laboring in his cause and give them strength sufficient for their day and trial. My desire is to be a Christian, and always have the spirit of Christ, and press forward in the work of faith, labor of love, and practice of hope, toward the mark of the prize which is at the end of the race.

Oh the perils, the trials and temptations, for those who have not their hearts set as a flint fully determined to serve the Lord! Oh how many are halting between two opinions! How little faith and earnest prayer, and communion with the Lord, among his professed followers! Oh the necessity of having a living hope in Christ, the life giver! When in health it may not come to us so forcibly, but when we are on beds of affliction and know that our end is ap- proaching, that our probation is about to termi- nate, and our work close, then it is that we feel the great necessity of obeying the Lord. Let us be wise and improve our time and talents to the honor and glory of God, so that when he who is our life shall appear, we shall appear with him in glory, to live in paradise restored, where the tree of life shall bloom, and the river of life flow freely from underneath the throne of God. Your sister in hope of eternal life,

REBECCA WILLIAMS.

Denver, Mo.

From Sister Madill.

BRO. BRINKERHOFF: As we get our ADVO- CATE and read letters and questions asked by others on different subjects in the Bible, we are glad that you give us this liberty, as we see there are others no better off than we are, who have no preacher but their Bible and Second Advent papers. I hope you will give new be- ginners all the encouragement you can, and try and be patient with the ignorant and unlearned.

We read that there is a blessing pronounced on them that read and to them that hear. Our Savior says: "Blessed are they that hunger af- ter righteousness, for they shall be filled." Some time ago I thought the Donation list of our pa- per was so small that I would try to send a lit- tle help oftener. I would like to have some tracts on Christ's second coming, the Sabbath, and the kingdom, as tracts should be pretty good preachers. I hope all will do their duty who desire to have their names written in the Lamb's book of life. Some twenty years ago S. D. Adventists used to tell us to send our views on Bible subjects, telling us that it was part of their business to rectify mistakes and place our writings in order, as this seemed to be the most troublesome part with inexperienced writers. Yours in hope of eternal life when the Life-giver comes,

JANE L. MADILL.

Newmarket, Ontario.

From Bro. Davis.

DEAR BROTHER: I have not seen an Advent- ist for three months and a half, but I carry my papers, some books and tracts with me, and ask others to read them. They will read a little and lay them by; have so much to do that they have no time to read them or the Bible. I tell them that Jesus commanded them to search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." But Elder Fuller cut up his evil deeds in this section of country, and it injures the cause here, for he afterward joined the Marion church. They ask me to pray sometimes, and commonly to crave a blessing at the table, which oft glad- dens my heart and fills my soul with thanksgiv- ing and praise to God and the Lamb. I am often filled with joy while reading the letters from brethren and sisters far off. I pray the Lord to guide me with them to everlasting re- pose and felicity with the saints of the great I AM.

SILAS S. DAVIS.

Phillips Creek, Alleghany Co., N. Y.

[Elder Fuller was disfellowshipped by the church at Marion in October, 1873, soon after which he removed from Iowa.—EDITOR.]

From Sister Demott.

DEAR BROTHERS AND SISTERS: Our Savior has said, "Unless ye become as little children ye cannot enter into the kingdom of God." Then let us become as little children, meek and hum- ble, so that we may enter that glorious kingdom. And he has also said, that when the Son of man cometh ye shall see his sign in heaven. Let us watch for that sign, and be ready when that glad day comes. I believe that Jesus will soon come to set up his kingdom on this earth, and I hope that I may be ready to meet him when he comes to reign; and I hope with all my Christian friends, to gain a home where parting will be no more. Your sister,

ALICE E. DEMOTT.

Denver, Mo.

Obituary Notices.

FELL asleep in Jesus, Oct. 12, 1874, our beloved brother, Job Dunham, in the 47th year of his age. He leaves a wife and eight children, be- sides a large circle of brethren and friends, who deeply mourn his loss. But we sorrow not as those who have no hope. Bro. Dunham embraced the Advent faith several years ago, under Bro. Cranmer's labors, and has been ever since a humble follower of Jesus. He now rests in hope, awaiting his reward. Words of comfort were spoken by the writer from Rev. 14: 13.

R. C. HORTON.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, OCT. 27, 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.

To Our Patrons.

DEAR BRETHREN AND READERS:

At its last session Congress enacted a new postal law, making it obligatory on publishers to prepay postage on all the papers and publications sent out from their offices, to take effect on the 1st of January, 1875. Then, instead of individuals paying the postage on their paper at the offices of receivers, unless their papers are sent out postpaid. This law is a reduction of postage, at our best understanding of it at present, requiring but about one-half the former rates on monthlies and semi-monthlies, as each publisher's mail is to be weighed in bulk and paid accordingly, which on the ADVOCATE would not amount to over 10 cents a year.

Now, as to the postage on the ADVOCATE, having given the subject much consideration, we have concluded to offer the ADVOCATE at its present price, postpaid. Not that we feel able to take upon ourselves any new burden, but the use of the subscription price in advance will be worth the postage to us, and do away with the probability of loss from delinquency. We know that the majority of the Advent papers are furnished at cheaper rates than the ADVOCATE is, being weekly at \$2.00 per year. We are anxious to see the time when the ADVOCATE can have a standing sufficient to warrant its weekly publication, and we do not feel that it is altogether vain to indulge such a hope. Its prospects at the present time are encouraging, considering the circumstances. We are grateful to God for his blessings to us and to our cause, and to the friends of the paper who have rendered us substantial aid, and have helped us to make the ADVOCATE interesting and a benefit to the cause. We undertook its publication with no higher motive than to glorify God in the spread of his truth and to build up his cause, and we are encouraged by the appreciation our labors have met. The onward progress of the cause in different places is also encouraging to us.

Dear brethren and readers, we feel that the time has come when we need to know who our subscribers are. On taking the ADVOCATE we sent it out to most of the names on the Association list, many of whom have responded; but as we cannot afford to send the paper free to those who are able to pay for it, and pay their postage too, we think we are not asking too much that we hear from the remainder of our list before the new postal law takes effect. If we do not hear from you we cannot tell that you want the paper, and we have hoped that all receiving it would pay for it if they are able; and if you are not how shall we know it if you do not inform us? Perhaps some who are receiving the paper free could send their postage. Some of our subscribers will send us their postage, which will be thankfully received, and will help that far to sustain the work.

Now, dear friends, our subscription list is far too small to give the ADVOCATE an adequate support, and we do not feel as though we could part with any of you. The ADVOCATE is a benefit to you, and you need its reading. We endeavor to send you a good paper, and hope that a belief and practice of the truth may sanctify and save you. And, dear brethren, continue to help us circulate the ADVOCATE and give us an increasing subscription list, that our usefulness may be extended and our office have a better standing. Do not fail to aid us in making the paper interesting, as though your help was not needed, and may the Lord's blessing continue with us.

Now, brethren, what do you think of Bro. S. S. Davison's plan of giving the price of one day's work to aid us in publishing? One day's work from each of several friends of the paper would aid us materially; and these small amounts together will make us quite a sum, and help considerably in our work. We make this proposition to those thus aiding us, that we will send the paper to that amount to their friends if they will send their names, or we will send to the same amount to any whom we may think may be benefited by its reading, or it will help to send the paper to those unable to pay for it. Bro. Davison accompanies his proposition with a number of pledges from himself and brethren and sisters in his vicinity. Let the good work go on.

THERE is other matter we have designed writing for ADVOCATE, and which we have been requested by some of our readers, but a lack of sufficient time has hindered us for some length of time past.

SOME, in sending us money for the paper, say, "Let us know if you receive it." Let them, and all others, look in the list of receipts for their receipt, and if they do not see their names in the first or second numbers after sending their remittance they may conclude their money was not received, when they should notify us of their having sent it.

A Proposition.

BRO. BRINKERHOFF: Although I have not been a subscriber to the ADVOCATE since you resumed its publication last spring, I have seen and read it a part of the time. I have not sent my subscription before, because I have been short of money and did not want to send for the paper until I could send the pay for it. I like the paper and the truths which it advocates, and hope you will be sustained in your efforts, and that the ADVOCATE will not again be allowed, for the want of means, to cease proclaiming to the world the second coming of our Savior to reign upon the earth, and other Bible truths.

The believers in the doctrines which the ADVOCATE is designed to teach are a scattered people. A few here and a few there, some entirely alone and in no place any large community; but they are spread abroad in the arth as for witnesses of God's teachings, that all who would might have their attention drawn to the real truths of the Bible. The ADVOCATE is an organ of communication among those of like precious faith, and to many the only preacher; and how cheering to the lonely ones are the words of others similarly situated, who are striving to be overcomers and walk in the straight and narrow way that leads unto eternal life.

In view of the fact that the subscription list of the ADVOCATE must be somewhat limited, because of the small number who feel interested in the truths which it teaches, I have thought with your approval and consent, to make

A PROPOSITION AND APPEAL

to the readers of the ADVOCATE and all who believe and love the doctrines which it is intended to teach, and who wish to see the paper increased in its usefulness: Let us give at least one day to the cause, and each of us convert at least one day's labor into cash, and send it to the Editor of the ADVOCATE, before the close of the present year, for him to use as he may think proper to increase the usefulness of the paper. The lovers of these truths are not generally possessed of much of the riches of this life, but who that are able to labor can say they love the teachings of the Bible, but are not able to give one day to their advancement?

Let each one ask themselves if there is not some humble part they can bear in this great cause. Every one can not be a great preacher or a great writer, but all can contribute a small part of their time and means to sustain those that are devoting their whole time to warning the world of the impending doom which await the wicked and ungodly. A small sum from each would in the total make an amount which would aid mightily in the spread of the truth, and leave no one perceptibly poorer. "God loveth a cheerful giver."—2 Cor. 9: 7.

S. S. DAVISON.

Prairie Hill, Boone Co., Iowa.

Pledges.

WE, each of us, pledge to the ADVOCATE an amount equal to the wages of at least one day's labor, the same to be sent to the Editor, to be used for the benefit of the cause, as he shall see fit.

E. S. Sheffield,	\$1.00	E. Rowley,	\$1.00
Geo. W. Rowley,	2.00	Lovilla Sheffield,	2.00
Lucius Sheffield,	\$2.00	Wallace Sheffield,	2.00
Sarah Rowley,	1.50	Ann Sheffield,	2.00
S. S. Davison,		Matilda Davison,	2.00

Received on Subscription for Advocate.

\$1.50 each. S Harvey, 10-1. Mrs Hannah Dunham, 10-14. Chancy Hart, 10-1. John Branch, 10-2. Wm Wardlaw, 10-7.
\$1.00 each. S S Davison, 10-8. S S Davison for Mrs H S Birch, 10-1. A Titus, 10-9. Thos A Horne, 10-9. Henry Lindmyer, 10-5. S A Adams, 9-23. B F Snook, 10-1. R W Winchester, 10-2. H. R. Perine for Mary Nixon, 10-14. I N Rogers for Margaret Coy, 10 4. Wm H Cronk, 9-18. Mary E Campbell, 10-15. W W Phelps, 10-15. Jemima Ballenger, 10-13. Cornelius Davis, 9-19.
50 cents each. Susan M Hall, 10-1. James Newman, 10-1. Robert Slater, 10-2. Lyman McNitt, 10-2. C A Hern, 10-2.
Henry Pattmore, \$2.50, 9-23. Jasper Moore, \$2.00, 10-8. Asbury York, 75 cts, 10-3. Levi Wood, 75 cts, 10-3.

For Tracts and the Tract Fund.

Jane L Madill, \$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 Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Second Coming of Christ,—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cts.

Review of Springer on the Sabbath and Law of God. 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.

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

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.

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.

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VOL. IX.

The Advent and Sabbath Advocate,

IS PUBLISHED SEMI-MONTHLY BY
JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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The ADVOCATE is designed to teach the truths of Eternal life, Immortality and Salvation through Christ; the second personal coming 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, kindred Bible subjects.

The Christian's Hope.

Oh, blessed thought! the day is near,
When Christ the Savior shall appear;
When he shall call his people home,
To dwell around a Father's throne.
O happy day! when we shall be
From sin and sorrow ever free.

Oh, rapturous thought! how near the day,
When those by death were called away,
Shall wake to full immortal bloom,
No more as pilgrims need they roam;
But safely on the other shore,
Death shall them separate no more.

Oh, glorious morning! hasten on!
When the toils of life will all be done,
We in God's kingdom then shall dwell;
From thence no power can expel.
Then let us strive to serve the Lord,
For only such he will reward.

O, yes, the resurrection morn
Will very soon begin to dawn;
Then crowns of righteousness we'll wear
And palms of victory we shall bear.
Our joys shall be without an end,
If the law of God we now defend.

LUCINDA COL

Watervliet, Mich.

Will Come Again.

THE first advent was in weakness; the second will be in power. Christ came to die, to come to reign. We are "looking for that hope, and glorious appearing of the Great and our Savior Jesus Christ, who gave for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." He will surely come, and his promise is distinct and positive. This Advent belongs to him, and he will dwell in and through his blood, has a glorious destiny. He was greatly honored by his first advent, and will be glorified by the second. God has made a way swinging through boundless space, but we cannot surpass the earth. We doubt whether we can compare with it in historic interest. The Son of God ever live, and walk, and dwell on, and make a tomb of, and rest in, another world? He did all this for our earth is his special inheritance.

While here he often spoke of going through a baptism of agony, and receiving great glory. The baptism came; he was convulsed; he rose, ascended, and comforted the bereaved disciples, by promising that he would "come again."