

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, November 10, 1874.

NO. 17.

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

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 COLLINS.

Watervliet, Mich.

Will Come Again.

THE first advent was in weakness; the second
will be in power. Christ came to die, but will
come to reign. We are "looking for that blessed
hope, and glorious appearing of the Great God
and our Savior Jesus Christ, who gave himself
for us, that he might redeem us from all iniquity,
and purify unto himself a peculiar people zeal-
ous of good works." He will surely come. The
promise is distinct and positive. This earth be-
longs to him, and he will dwell in and beautify
it. The scene of his footprints, the orb stained
by his blood, has a glorious destiny. It was
greatly honored by his first advent, and shall be
glorified by the second. God has many worlds
swinging through boundless space, but none can
surpass the earth. We doubt whether any can
compare with it in historic interest. Did the
Son of God ever live, and walk, and weep, and
bleed on, and make a tomb of, and redeem any
other world? He did all this for ours. This
earth is his special inheritance.

While here he often spoke of going away
through a baptism of agony, and returning in
great glory. The baptism came; the earth was
convulsed; he rose, ascended, and the angels
comforted the bereaved disciples, by the assur-
ance that he would "come again." But how

would he come? Unapproachable? Fearful in
majesty? "This same Jesus" shall return again
just as loving, approachable, sympathetic, pa-
tient, indulgent, as when he dwelt among men
at first. He will be terrible, indeed, to the
wicked, but gentle and tender to the saints.
There is infinite comfort in the promise; the
very "same Jesus" shall come. The early
Christians were greatly strengthened by the
prospect. They believed the promise, and look-
ed for the "glorious appearing." The Savior in-
tended they should. He inserted it in the Sup-
per which they were often to celebrate. That
drinking the cup anew with Christ in his king-
dom was ever before them; "till he come" al-
ways sounded sweetly in their ears and made
melody in their hearts as often as they did
"show the Lord's death" in the sacred supper.
Those three words "till he come," are precious
beyond measure. We wonder that they awak-
en no enthusiasm. Do Christians heartily believe
that Jesus will come again? Do they look for
him? Is he expected? To us the time seems
long since the promise was made, and a lurking
doubt of fulfillment creeps over us. Our little
minds magnify the relative length of a few years
of time. With God a thousand years is a day.
He delays the coming that souls may prepare,
but he is not "slack concerning his promise."
Long suffering is not slackness. Unbelief asks,
"Where is the promise of his coming? The in-
spired word supplies the answer. The descrip-
tion of his coming is sublime. "For the Lord
himself shall descend from heaven with a shout,
with the voice of the archangel, and with the
trump of God"—the "Lord himself," in his own
person, the same Jesus who ascended. The
"shout" is one of joy that the hour to conquer
has come. Satan shouted and the earth groaned
when Jesus died; the war for mastery has been
sharp and long, but will end in victory for our
King. This earth belongs to Christ; the devil
has no right to be here: he is an usurper, an
enemy, and must be cast out. Our Lord will
drive him into the pit; the earth will be free;
the corruption of sin removed; righteousness
fill the earth as the waters do the sea.

We look for "new heavens and a new earth."
"The day of the Lord will come as a thief in the
night; in which the heavens shall pass away
with a great noise, and the elements shall melt
with fervent heat, the earth also, and the works
that are therein shall be burned up." Never-
theless we, according to his promise, look for
"his promise;" look for "new heavens and a
new earth, wherein dwelleth righteousness."

The earth has passed through several great
geological changes. Stage by stage it has risen
in the scale of development, but is not yet com-
plete. One great transformation is to come, to
make the physical conform to the moral beauty
of the kingdom of Christ. For the saints shall be
changed; in a moment, in the twinkling of an
eye, they shall be molded into the likeness of
their Lord. Thus the habitation, and the inhab-
itants will agree, and glory will adorn the earth,
where sin and sorrow have so long prevailed.
Where sin has done so much mischief, Jesus

will establish peace; where death has so long
reigned, immortality will sway its sceptre;
where the Lord died to save, he will gather the
redeemed in glory; the people and the very
earth, touched by the blood of Christ, shall be
freed from the taint of sin, and robed in immor-
tal beauty. That change will come for Jesus has
promised, and he is able. How soon we know
not. He will wisely direct. But the "shout"
will be heard ere long, perhaps soon; we shall
hear it; the sleeping dead shall hear it, and all
the righteous will rejoice. Is it strange that
many are eager for that hour to arrive? "Even so
come, Lord Jesus; come quickly," is on the lips
of millions. If we comprehend the results of his
coming, our prayers would be still more earnest.
We rejoice in his first advent, but the second
will excel it in blessings, as the harvest exceeds
the seed-time. We shall know better when we
see and experience. Patiently we will wait,
trustfully we will look, earnestly we will pray,
"Come, Lord Jesus."—*Baptist Union.*

Probation of Noah and his Sons.

SAMUEL DAVISON.

NOAH, saved from the destruction of the old
world, became the head of the race of men with
whom the purpose of God concerning the resti-
tution is to be fulfilled. When God placed
Adam at the head of all the creation on earth
and gave him dominion over every living thing
that moved upon the earth, and in that capacity
blessed him, it showed that that was the
order of life for which he designed the earth,
and blessing him in that state was in amount
the same as entering into covenant with him to
sustain the order of things so long as man obeyed
his Maker's will. When Adam forfeited his
high estate by transgression, God did not give
up his purpose to set a righteous man at the
head of this earthly creation, but announces his
purpose to yet give it to a seed of the woman
whom the serpent had deceived. When the
wickedness of man became so great that God
determined to destroy that generation of men
from the earth, he made provisions to save a
righteous man and his sons, and their wives
from that destruction, that he might thereby
fulfill his purpose, and ultimately fill the world
with a righteous community. Wherefore he
said to Noah, "Thee have I seen righteous be-
fore me in this generation." "With thee will
I establish my covenant." This was not saying,
"Thou art the seed of the woman which shall
bruise the serpent's head; but as if he had said,
"I have not abandoned my purpose to give the
earth to a righteous seed for an everlasting
possession. Of thee and of thy seed the one
shall come who shall bruise the serpent's head,
and redeem the earth from the curse of sin
forever more. Noah thus became the great
patriarchal head of the family of men, for whom
the earth is designed to be an eternal inheri-
tance.

In this way Noah was a type of him who in
the regeneration shall be called the Everlasting
Father, the prince of peace, Isaiah 9: 6. Adam,

themselves if there is not
they can bear in this great
can not be a great preacher
at all can contribute a small
and means to sustain those
their whole time to warning
pending doom which await
godly. A small sum from
total make an amount which
in the spread of the truth,
perceptibly poorer. "God
ver."—2 Cor. 9: 7.
S. S. DAVISON,
e Co., Iowa.

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the first man, was placed in that position, but by transgression fell from it; and it is now reserved for him who is of God constituted the head of man redeemed from death. He is thus a second Adam, a father of the fatherless: the immortal head, and the everlasting ruler of an immortal people. Such honor is reserved for the Son of God, born of one of Eve's daughters. This was all comprehended in God's covenant with the first Adam, when he gave him dominion over every living thing that moveth upon the earth; and was reassured when God said, "The seed of the woman shall bruise the serpent's head. This was what was intended when God said to Noah, Gen. 6: 18, "With thee will I establish my covenant." It was a reserve in that threatening in which God said, "The end of all flesh is come before me." It was a reassurance that God would perfect his design in the creation of the world. To this design Jesus referred when he said, "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25: 34.

Noah was the head of the patriarchal age, and began his career under the blessing of God, and the promise of his seed inheriting the earth forever. In substance, with the faith once for all delivered to the saints." It has been so understood of all God's servants in all the ages of revelation. God promised Abraham that he should inherit the land of Canaan forever, Gen. 15: 7, 8. Moses told the people of Israel that God promised their fathers that their days should be as the days of heaven in the land whither they were going. Deut. 11: 21. The psalmist said, "The righteous shall inherit the land and dwell therein forever more." Ps. 37: 29.

The prophet likewise said of Zion in the last days, "The people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60: 21. And thus our Lord says in his sermon on the mount, "Blessed are the meek, for they shall inherit the earth." Matt. 5: 5. This was most certainly the faith given to Noah, when God blessed him and his sons, and commanded them to be fruitful and fill the whole earth. It was that they and their sons might inherit it forever.

Their preservation in the ark while all the earth was drowned was sufficient witness of itself that the covenant of God stood good only with righteous men. And the renewal of the covenant of God with them brought with it all the obligations of righteousness that God had laid upon man from the beginning of the world. Thus it was that a violation of purity of manners, and a contempt put upon the great patriarch himself, by Ham and his son Canaan, was followed by a curse under a divine afflatus; and a curse it is that remains unto this day. 4000 years have passed since it was pronounced, and no change of times and circumstances has been sufficient to reverse it unto this day. More emphatically than any other of the families of men the descendants of Ham and Canaan are servants of servants in the earth.

Note. It is the opinion of several learned men that instead of reading, "Cursed be Canaan," it should read, "Cursed be Ham the father of Canaan." It is certain that the curse has fallen upon other branches of the family of Ham as bitterly as upon the Canaanites.

The obligations of righteousness were recognized when Noah built an altar unto the Lord and took of every clean beast and of every clean fowl, and offered them as burnt offerings upon the altar: and the Lord smelled a sweet savor and said in his heart, I will not again curse the

ground any more for man's sake." Thus Noah and his sons and their wives entered upon the renewed earth in covenant with God: a covenant that recognized their obligations, and the promises of God that they should prove righteous before him should inherit the earth forever. There was then no special locality chosen for the dwelling place of God among men; as long as Noah remained the head of his family, every place where he erected an altar unto the Lord there might men come and render unto God the glory due unto his holy name. God recognized Noah as the rightful head of his race: both for a ruler, and a priest to stand before God in their behalf; When a branch of the family went off to make a separate community, if they went with the consent and blessing of the first patriarch they formed another worshiping community that were recognized as interested in God's covenant with man. While the population of the earth was sparse and mostly nomadic, the government and religion of men was necessarily patriarchal, and the sacraments of God were necessarily given to those who were at the head of their families, their rulers, priests and teachers; but when families grew and became nations, swallowing up family government, God determined upon having a chosen nation who should be his witnesses of the perpetuity of his purposes toward the earth, and consequently, of his requirements of righteousness in them that should finally possess it forever. This was his object in the call of Abraham, and the adoption of his posterity through Isaac as a sacred nation, that thus he might keep the purpose of probation before all ages of the world until the seed promised should appear, and bring restitution to the accepted righteous whose names are enrolled in heaven, until he appears and brings their reward with him.

Noah was at the head of the patriarchal dispensation: Job at the close of it. In this respect Job was a representative man: showing that although under the government of the nations, God's servants may suffer afflictions, in the end they shall obtain the inheritance reserved for righteous men. Heretofore righteous men at the head of their families were made the representatives of God's will and power—thereafter the chosen nation would represent his will to all the nations of men. By these means God maintained a knowledge of his counsels among men; and under these manifestations of his will there was a continued day of probation in which obedience to his acknowledged and attested institutions, was a condition of an interest in the promised restitution of all things by the promised seed of the woman. These circumstances transpired among the most prominent and widely known people of the earth, and were consequently more or less known to all men as the manifestations of God's will concerning them. The trial of men's principles then lay in their regard or disregard of the counsels they gave as of God. This we see in the curses and blessings they pronounced upon those who came to them for counsel and on their posterities. Gen. 12: 3. I will bless them that that bless thee; and curse him that curseth thee."

The Prophetic Periods.

BRO. BRINKERHOFF: I would like to make a few remarks in your paper. As a general thing I like the articles published, or rather the spirit manifested by the writers; for in many things I do not understand subjects as some of the writers do. I feel but little fellowship in trying to move the old *land marks* of 1843. In fact, God was pleased to bring out a world of light from the positions taken at that time, and

if God was at the helm, or head, of that movement, it would be passing strange that any mistake of importance should be made.

Please allow me to call your attention to the date of A. D., 538. Here we believed, commenced the reign of the Papal power, otherwise called the man of sin. Here commenced the time, times and ahalf, or dividing of time, Dan. 7: 25; Dan. 12: 7; Rev. 12: 14. We also believed this time, times and ahalf, was the same as 1260 days. We came to this conclusion by comparing Rev. 12: 6-14, from the fact the 6th verse says the woman was fed, or they were to feed her, and the 14th verse says she is nourished. Now we understood feed and nourish to mean one thing, and 1260 days cover the same time that time, times and a half do. We also believed that the 42 months of the reign of the beast of Rev. 13: 5, was the same time, reckoning 30 days for the month, as was the case in the time of the flood, See Gen. 7: 11, compared with Gen 8: 4. From the seventeenth of the second month to the thirtieth of the seventh month is called 150 days. See Gen. 7: 24; Gen. 8: 3, just 5 months, 30 days to the month. We might call attention to other proof, but this will satisfy. We also believed this was the time fixed for Gentile rule, and the two witnesses prophesying in sackcloth, Rev. 11: 2-3. And from Justinian's Decree, given A. D., 533, and which did not take effect until 538 A. D., or until the Ostrogoths were driven out of Rome, or rather until they left Rome, in the peaceable possession of Belisarius, Justinian's General, which occurred March A. D., 538.

Now supposing this to be the true starting point, as we in A. D., 1843 believed, then in 1798 those prophetic numbers must end.

And it is a fact beyond dispute the Papal supremacy did there end. The Pope was taken prisoner to France, where he remained until he died, and for 2 years there was no pope but the one in prison. After this Bonaparte tried to heal his deadly wound; but alas! the Papacy has been since that but a shadow, or an image of its former greatness.

And since that time, (1798), what a flood of light has been emanating from the two witnesses, or the Old and New Testaments. They have thrown off their sackcloth and stood upon their feet, Rev. 11: 11-12. Truly the Bible has been exalted to heaven, in the same light that our Lord said Capernaum was exalted, Matt. 11: 23; Luke 10: 15. Reformation followed reformation, and light has been continually pouring upon the pages of the Holy Bible. In fact, we can hardly be mistaken in the ending of those prophetic numbers at that time, and the time of the end (Dan. 11: 40.) must commence about the same time. See Dan. 12: 4. Knowledge shall be increased, the running to and fro has also been fulfilled. We certainly have passed the sackcloth state of the two witnesses, and if this did end in 1798 as so many thousands believe, then the 42 months must commence 538; and if the time, times and a half, of Dan. 12: 7, commenced there, then the 1290 days of Dan. 12: 11, commences at the same place; for notice carefully the language: it says: From the time the daily is taken away and the abomination of desolation, or in other words, the daily abomination and desolating abomination. The taking away of one, and setting up of the other, is so connected with the conjunction "and" that we cannot start at the taking away of the first (as Miller did,) without doing violence to the text, and to English language; for where two nouns are connected with a conjunction, as this is, the verbs and pronouns must agree with the nouns connected; consequently the action of setting up is the only one the desolating abomination can agree with.

Allowing this to be the starting point, then the 1290 days would end in 1828, the time for the midnight cry to commence, (or mid way of the time of the end, lasting some 15 or 18 years, making the time of the end 75 years.) Now, allowing the 1335 days of Dan. 12: 12, to commence at the same time, A. D., 538, they must end in 1873, Jewish or Sacred time. There is no avoiding this conclusion, if all the angels and men should dispute it, allowing a day for a year.

Now one more conclusion. If the types and shadows of the Jewish ministry in the earthly sanctuary were a pattern, example, type, and shadow, of Heavenly things (Heb. 8: 5; 9: 23), then also the tenth day of the seventh month was set apart as the day of atonement, which could not refer to the death of Christ, for that took place in the spring, nor to the descent of the Holy Ghost, for that must occur 50 days after the paschal sacrifice, which our Lord was to fulfill at his death. See 1. Cor. 5: 7. Now this day of atonement is still unfulfilled, and I can see no way how the time of its fulfillment can be deferred beyond the tenth day of the 7th month (or Moon) after the vernal equinox, and will be Oct. 20. 1874, at 6 o'clock and 17 minutes morning.

Some may think I am trying to make ridicule by giving the time to a minute; but please look at your almanac and see the new moon occurs Oct. 10, 6 o'clock and 17 minutes, morning. Remember the sun and moon are God's ministers and faithful witnesses in Heaven. I have no knowledge that it, or the antitypical day of atonement will then occur, but one thing I am certain, allowing the 1335 days of Dan. 11: 12, to commence 538, as we believe, they cannot be carried further unless there is a mistake in our chronology.

Whether the day of atonement is the point to look for the glorious appearing of our Lord or not, we all must exercise our judgments. It is said "Blessed is he that WAITETH and cometh to the 1335 days," Dan. 12: 12. This cannot refer to their beginning if they represent years and farther than this, it is said to Daniel that he should stand in his lot AT THE END of the days, Dan. 12: 13; and if they end Oct. 20, it looks as if Daniel has the promise of his resurrection on THAT DAY or VERY SOON after.

How can it be said we know the time (Rom. 13: 11), or that we are not in darkness that should come upon us unawares (1. Thes. 5: 4), how could our Lord accuse the unfaithful servant for not knowing the HOUR of his coming (Matt. 24: 50), or how could Peter say we have a sure word of prophecy unto which we do well to look, 2. Pet. 1: 19. Notice the article a point ONE prophecy, not all; it limits it to one, and what one is sworn to with so much solemnity as the 1335 days of Dan. 12: 7?

DARIUS MYER
Pleasant Valley, Ill., Oct. 17th, 1874.

The Prophetic Periods.

[We have received from Bro. Munro a cited sketch of the stream of time, represented by the serpent coiling around a pole. While coils of the serpent appear on the side towards the darkness of the earth predominated the captivity of God's people is represented and while on the opposite side light appears God's people enjoy his favor and are apparent in the history of the world. Thus the serpent is seen closely coiled around the pole during Egyptian bondage, 430 years. During the brew independence of the following 900 years the serpent is represented to be on the opposite side of the pole. Then the coil appears again during the Babylonish captivity,

the helm, or head, of that movement. Here we believed, commenced the Papal power, otherwise called the Roman Empire. Here commenced the time, or dividing of time, Dan. 7: 25; Rev. 12: 14. We also believed this time was the same as 1260 days.

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The Prophetic Periods.

[We have received from Bro. Munro a pencilled sketch of the stream of time, represented by the serpent coiling around a pole. While the coils of the serpent appear on the side toward us the darkness of the earth predominated, and the captivity of God's people is represented; and while on the opposite side light appears and God's people enjoy his favor and are apparent in the history of the world. Thus the serpent is seen closely coiled around the pole during the Egyptian bondage, 430 years. During the Hebrew independence of the following 900 years the serpent is represented to be on the opposite side of the pole. Then the coil appears again during the Babylonish captivity of 70

years. Passing around again Bro. M. notes the 69 weeks as dating from the 7th of Artaxerxes to A. D. 27, where he commences the 62 weeks, reaching to A. D. 461, where the huge body of the serpent appears during the 1260 years of Papal supremacy. Then, as the serpent winds around to the other side the everlasting kingdom soon appears, during which the serpent was bound a thousand years, after which he must be loosed a little season, when his head appears in view, and Bro. M. marks translation and the resurrection at the top of the pole of time. The following are his accompanying remarks.—EDITOR.]

This imperfect penciling is designed to make the way onward and upward a little plainer, but it may only add to the confusion already existing. The serpent coiling itself around the pole shows where right and wrong have predominated alternately.

The angel, in measuring time by prophetic weeks or sabbaths, does not reach the descent of the Spirit at the baptism of the person, lacking three-sevenths of a week. We have 456 full years B. C., and 27 years A. D., in the 483 years. Now we have seen the breaking up of weeks to our sorrow, therefore let us add the necessary fraction of a week, fixing Messiah's first and Israel's last, or 70th week from A. D. 30 to 37. We now have the crucifixion in the midst of the week where all temporal sacrifices virtually cease. It was during this week that the new covenant was confirmed with many of the Hebrews so that three thousand of them were added to the church in one day; but about the time this week ends we witness the breaking off of the natural branches and the grafting in of the wild olive tree.

Now, remember, the measuring line is seven years in length, and sixty-nine lengths reach from the last commandment to rebuild Jerusalem to A. D. 27. This number is broken into two parts, seven and sixty-two; this is a timely hint, showing that the time measured to the spirit Messiah was to be broken into by the advent of the person. We now have sixty-two lengths or weeks measured off for the spirit to remain with the people. This the prophet makes to commence at A. D. 27, reaching to A. D. 461.

It is worthy of notice that the vision of weeks extends from the restoration of the true Sabbath in the end of the captivity, to the changing of times and laws at the dark age, making in all 131 weeks, 70 of which were cut off upon the Hebrews.

"From the time the daily sacrifice shall be taken away and the abomination that maketh desolate set up there shall be 1290 days." What then? Time can then be measured by weeks or by sabbaths. Add 1290 to 461, and we have 1751. Now apply the long vision seen in the third year of Belshazzar, marked in the Polyglot, 553 B. C. Take 552 full years from 2300 full years and it leaves 1748 years, A. D. The two measurements fall three-sevenths of a week asunder; but as part of the former was measured by weeks we have the smaller fraction of a week for deviations. The former reckoning is presumed to reach to the restoration of the true Sabbath, the latter to the cleansing of the sanctuary.

A few words more and I close. The same Messiah the Prince that came to Jesus at baptism, that was with him during his ministry, and was with the apostles first among the Jews and was then carried among the Gentiles, and was translated from generation to generation until cut off from the world, is the same Christ, (in opposition to Antichrist,) whose coming we should look for about this time; but he that looks for the person Jesus this side of the resurrection from the dead may look and keep looking.

W. MUNRO.

Indian Creek, Mich.

Christ Lay in the Grave 72 Hours.

In proof of this affirmation I subjoin the following brief notes. I have discussed the subject at great length in my manuscript book, "Watson's Prophetic Interpretations."

1. The prophetic declarations of Christ himself. 1st. That he would be in the heart of the earth three days and three nights. Matt. 12: 40. He measured these prophetic days by the historic days in Jonah 1: 17. One day and one night are 24 hours; and three days and three nights must be 72 hours, unless the contrary can be proved. 2d. Christ declared that he would rise the third day, Matt. 16: 21, &c. This language may of itself include the day of the burial, or it may exclude it. But it must be interpreted so as to agree with the other Scriptures. Peter and Paul say that Christ did rise the third day. Acts 10: 40, and 1 Cor. 15: 4. 3d. Christ declared that he would rise "after three days." Mark 8: 31. That is, according to the common version; but the rendering is very imperfect. The Greek preposition *meta* is the word here translated 'after,' and it is followed by the *accusative case*. In every example of this construction, the end or the completion of the thing, is denoted. The whole may be; but the end must be. In Mark 8: 31 there may be the ends of three days, and yet but two whole ones. Let us suppose that Christ was buried on our Wednesday just as the sun was setting: this was the end of Wednesday according to the Bible, for the day ended at sunset. Then Thursday sunset was the end of the second day; and Friday sunset was the end of the third day. The Greek, when fully expressed, means *after the ends of three days*. Now, let us suppose that Christ arose just as the sun was setting on Saturday, just before the end; then he rose *after* the end of three days. If he was buried just at sunset on Wednesday, then *from* that day we begin to count—Thursday, Friday, Saturday—and this would bring the resurrection on Saturday just as the sun was setting. If these suppositions are facts, then Christ lay in the grave from sunset on Wednesday to sunset on Saturday, thus fulfilling the "three days and three nights," "the third day," and the *ends of three days*. To this last clause I invite the attention of Greek scholars.

2. The Jews divided the 24-hour days from each other at sunset. Gen 1: 5, 8, 13, 19.

3. The 12-hour day began at sunrise and ended at sunset. John 11: 9, and Matt 20: 3-12.

4. The 12-hour night began at sunset and ended at sunrise. Acts 23: 23. As a matter of course, the night included all the time that the 12-hour day excluded.

5. The night-time of every 24-hour day came before the day-time. This was compelled to be the case for the 24-hour day began at sunset. Let the reader for the present forget our unfortunate division of the day at midnight.

6. The paschal lamb was killed on the sunset line at the end of the 13th day of the first ecclesiastical month, and at the beginning of the 14th day. Ex 12: 6, and Deut 16: 1, 6. As the lamb was killed "at the going down of the sun," at the end of the 13th day, it was eaten "in that night" (Ex 12: 8), that is, in the night of the 14th day. The next 12-hour day was still the 14th day; let this be remembered.

7. Christ was at the passover the night he was betrayed. Matt 26: 17-25, 47-49. This was the night of the 14th. This very night the law required—no other. Christ came to fulfill the law, not to break it. Matt 5: 17.

8. Christ was crucified during the next 12-hour day. Matt 17: 1-35, and Mark 15: 1-24.

9. The next day (the 15th of the month,) was always a Sabbath. Ex 12: 16; Lev 23: 4-7; Num. 28: 16-18. The passover lamb was eaten in the night of the 14th; and the day-time of the 14th was "the preparation of the passover" Sabbath.—John 19: 14.

10. Christ lay in the grave *two Sabbaths*. This does not appear in any English version that I have ever seen; because the translators have given their interpretations instead of translations. The word "Sabbath," singular and plural, is found in the Greek New Testament sixty-eight times. The word is transferred like *baptizo* fifty-nine times—*Sabbaton, Sabbath*; and *Sabbata, Sabbaths*. But it is translated nine times by the word "week." In the following seven places 'week' stands for plural

Sabbaths in the Greek: Matt 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1, 19; Acts 20: 7, and 1 Cor 16: 2; and in the following two places it stands for one single Sabbath only, for one single day, Luke 18 12, and Mark 16: 9. And five of these strange translations are in the account of our Lord's resurrection. If it was right to transfer the sabbath in fifty-nine places, why not have done so in the other nine? In ten places the plural sabbath in the Greek is transferred into the singular sabbath in the English. The language is strangely inspired if there is no difference between one Sabbath and more than one, or a week, or between Sabbaths and a week!

Where the Sabbath is found in Matt 28: 1, the Greek has the plural; and the word 'week' stands for plural Sabbaths in Matt 28: 1; Mark 16: 2; Luke 24: 1, and John 20: 1. Here, then, are five plural Sabbaths connected with the Lord's resurrection. Well, he lay in the grave the passover sabbath on Thursday, and the seventh-day Sabbath on Saturday; and this harmonizes Mark 16: 1 with Luke 23: 54. The passover Sabbath had passed, and the spices were bought and prepared on Friday, and the women rested on the seventh day Sabbath, Saturday. Christ was crucified on the preparation day of the passover Sabbath (John 19: 14), not of the 7th-day Sabbath. The next day was "a high day," a great Sabbath that came at the great feast of unleavened bread, John 19: 31. A Sabbath that came fifty-two times a year was not a great Sabbath. As there were other preparation days Christ was not necessarily crucified on Friday, especially as he would thereby have forfeited his claim to Divinity. Matt 12: 38-40, and 27: 62 to 65.

11 Christ died about 3 P.M., of our time, on Wednesday, and he was buried the same evening just as "the Sabbath drew on"—Ephphoeke. Luke 23: 54. That is, the passover Sabbath was just beginning to appear; and it began to appear every time at sunset exactly. This determines precisely the time of the burial. It was not about an hour by sun, but it was near the last moments of Wednesday. As he was buried at sunset, he rose at sunset, in order to make the full "three days and three nights."

12 In Matt 12: 40 Christ meant 12-hour days, because no other kind can be supplied so as to make sense; but this kind can, thus: "For as Jonas was three (12-hour) days and three nights in the whale's belly so shall the Son of man be three (12-hour) days and three nights in the heart of the earth." In this manner we determine beyond the shadow of a doubt that these are 12-hour days, that they are perfectly separate and distinct from the nights. So then, if parts of days stand for whole ones, there must be parts of three distinct 12-hour days; for these are the 'three' of the prophecy; and the fulfillment must be in the same kind. Let us count; one hour of Friday, one whole day! twelve hours of Saturday—a full day; but where is any part of the third? The third 12-hour day did not begin till sunrise on Sunday morning. Now for the nights: Friday night, one; eleven hours of Saturday night, two; but where is any part of the third night? It appears almost incredible that any sensible man could believe for a moment such a Roman Catholic monstrosity!

13 Mary Magdalene and the other Mary went to the sepulcher just after sunset on our Saturday, and the Lord had risen before their arrival. Matt 28: 6. An angel said, "He is not here, for he is risen, as he said." The first verse of this chapter begins thus, in the common version; "In the end." These words stand for *opse*, and it always means the first military night-watch. In Mark 13: 35 the four watches are found in the following order; (1) at even, *opse*, (2) or at midnight, (3) or at the cock-crowing, (4) or in the morning.—*proi*. Here *opse* means the first three hours after sunset, and *proi* the last three hours of the night, from 3 A.M. to 6, at sunrise. Six hours forever separate them. If Christ had risen before the two Marys went to see the sepulcher, in the *opse*, or first watch after the Sabbath (and this is the Greek), then he did not rise in the *proi*, or in the fourth watch of our Sunday morning. For confirmation of the meaning of *opse* see its translation in the following quoted words: Mark 11: 10, "even;" Gen 28: 11, "evening;" Ex 30: 8, "at even," and Isa 5: 11, "night." The contexts in all these places sustain our Lord's use of *opse* in Mark 13: 35; therefore Christ rose before the first night-watch of our Saturday night.

Mark and John tell us of women going in the *proi*, in the morning. This is true also, of course. Is it strange that the women went to the sepulcher as soon as the Sabbath closed at sunset, and also the next morning? Matthew's account does not agree with those of Mark and John; and for this most excellent reason: Matthew tells of what occurred in the first watch, while the other two tell of what occurred in the fourth watch. Of course the events could hardly be the same! Luke neither

er uses *opse* nor *proi*, but *orthron batheos*, deep twilight; but he evidently speaks of the transactions of the morning. Matthew is the only one that gives an account of the transactions of the evening; but, without his testimony the proof could never be made complete, that Christ arose before the first watch.

14 There is no authority in the Greek for the word "is" in Luke 24: 21. Cleopas did not say "to-day is the third day." The original word is found 71 times in the New Testament, and this is the only place where it is translated by the word "is." I have not room to say more.

15 The Jews had about thirty Sabbaths in the year in addition to the fifty-two seventh-day Sabbaths. Num 28: 18, 25, 26; 29: 1, 7, 12, 35; Lev 23: 2, 34, 35, 43. These sabbaths or rests began at sunset and ended at the next. Lev 23: 32. These sabbaths floated; and in the course of seven years they came upon every day of the week: hence there were sometimes two Sabbaths in one day, as in Matt 12: 1. These the Jews considered doubly holy. In Matt 12: 1, Sabbath in the Greek is plural.

I should be glad to have these views criticised severely.—P. S. G. WATSON, in Religious Herald.—Selected by M. N. Kramer.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, NOV. 10, 1874.

JACOB BRINKERHOFF, Editor.

*Visions of Mrs. E. G. White.

We have been requested to give our views of the visions of Mrs. White, of the organization of the Seventh-day Adventists; but heretofore we have thought that more important matter and writing demanded our attention and columns, and we need not go aside from investigating the Scriptures and considering the claims of practical Christianity to write upon that subject, and other duties have occupied our time. But as those visions have been the cause of separation between Seventh-day Adventists, and as there are very many Sabbath keeping Adventists who endorse those visions as of divine inspiration and are thus shut out from considering Bible truth that stands opposed to their teachings, it is proper that we should give our readers the reasons why we cannot believe them divinely inspired and of equal importance with the visions of the prophets of the Bible. I once believed those visions to be of God; but when, ten years ago, I was shown some of the earlier visions, of undoubted authority, which were out of harmony with those to which I had access, my faith was somewhat shaken in their divine inspiration, and I undertook to investigate their genuineness as best I could, more with the desire to prove them true than otherwise. With feelings of sad disappointment I became satisfied of their false claim, and so passed them by as unworthy of further notice, and have not kept my mind stored with the evidences so as at the present time to give much of an argument on the subject, or to enter into controversy thereon. This subject has been written on in the past, by some, in a manner not calculated to impress the believer in them with the evidence against their claim, though some of the vision-believers will not read or hear anything against them.

In the first place I will say that I believe those visions have no higher source than her own mind; that her visions are not given her by either God or Satan. Each consideration of them and circumstances connected with them deepens my conviction that they are emanations of her own mind; and as she, or her mind, can be influenced by surrounding circumstances, or by stronger minds, so have the visions varied. And further, as she, with others associated with her, have changed in their faith or belief on cer-

tain doctrines, of minor or greater importance, just so have the visions changed, so that at one time they corroborate one view of a theory and afterward the opposite. And again, many of her visions were given or seen when she had fainted from exhaustion, and when her physical powers were prostrated, which corroborates my view of their origin.

It is said that their teachings lead to an elevation in the Christian life; that their fruits are good, that is, that Mrs. W. herself is a good Christian woman; and that the visions are one of the spiritual gifts which were given to the church, to continue throughout its history, according to Joel 2: 28, 29. Were these teachings given as her own, they would be disrobed of their evil tendency, for they would then be considered the same as any other person's; and Mrs. White's Christian character is not the fruit of those visions, as some would like to make others believe. Their fruits consist in what results from the use made of them. Churches have been divided; a spirit of intolerance toward those who could not accept them was brought about, destroying Christian fellowship, so that individuals otherwise of the same faith have been separated; and some, who once believed them, on finding they had been so greatly imposed upon, have renounced their entire faith in the doctrines of the Bible. And however well the doctrine of Spiritual Gifts may be set forth these visions will not fill a place among them.

These visions have always been a source of trouble to the people who endorse them; for among that people there are continually risings up against the visions, and the leaders are kept quite active in keeping down these rebellions. And one who has traveled considerably over the field was not far from the truth when he said that he believed one-half of Seventh-day Adventists disbelieved the visions. But many of those individuals are kept quiet by the leaders of that denomination telling them that those who renounce the visions or will not endorse them, give up the Sabbath and go back to the world; and they cite to some who have done so. They say that we who discard the visions have nothing to keep us together, nothing to bring us to the unity of the faith.

I repeat it: I believe those visions have done that people a great deal more harm than good. Instead of being united on "the commandments of God and the faith of Jesus," a platform broad enough and sufficient for God's people, the visions have been brought in as a side issue, and many have been thereby driven from their ranks or kept from uniting with them. Their "sifting time" has been long going on to cleanse the church, and in many places they have sifted it nearly all away; and it will continue to go on to their sorrow as long as they hold to the high claim of divine inspiration for the visions. Mrs. White never brought out any new truth; that is, others have brought out the evidences of the Advent and Sabbath faith, and after she had endorsed these different items of belief she "saw" that they were true, or "saw" things corroborative of the scripture evidences on those subjects. And in personal matters, where so much value is placed on them as pointing out wrongs in the church, we can cite to cases where she and her husband had knowledge of the facts before she 'saw' the vision; and in such cases where they have been so valuable, often small matters have been seen while greater ones with the same individual passed unnoticed. During this time a great evil and imposture was practiced upon the church for years, not pointed out or reproved in vision, simply because Mrs. W. knew nothing about it. When the church was in great trial as to what was its duty during the war of the Southern rebellion, and the Lord was

entreated for a knowledge of what was his people's duty, Mrs. W. and her visions proved that they were not the oracle of direction, for they were silent on the question. These circumstances plainly show that her visions have no higher source than her own mind.

Many, very many of these Seventh-day Adventists who believe these visions do not exercise their own judgments in regard to the evidences on which they stand, or the reasons that others have for rejecting them. Some ten years ago when the subject was agitated in this part of Iowa, and nearly all were in doubt of the divine authenticity of the visions, many were won back to accepting the visions as inspiration; but all the reason we have been able to find for their doing so is expressed in this one statement, "It is wrong to doubt!" So although the mind entertained objections to them, and contradictions in them are apparent, to this superstitious mystery they renounce the right of private judgment.

Many embrace a belief in those visions in this manner, myself having been among the number: The Adventist ministers brought us the truth on the great Bible questions of the Sabbath: Immortality only through Christ in opposition to our former views on the immortality of the soul; The Second Coming of Christ; Our glorious inheritance, the earth made new; showed us the fulfillment of prophecy, and we accepted their teaching of Mrs. White's visions in fulfillment of Spiritual Gifts; and as we had only the more recent published visions to read we could not see their lack of harmony throughout. And again, the inconsistent course of some who have renounced the visions has tended to confirm others in standing by them. But would they make a comparison of them in the entire history, and note the manner in which their defenders endeavor to twist them into harmony, and see that many who profess to believe them are not living according to them, it seems to us that they would conclude that divine inspiration is not so variable.

That Mrs. White's visions have their origin in her own mind is apparent from their early history. Look at "Spiritual Gifts," Vol. published in 1860, and you first read that was an early subject of disease, so that for years her life was despaired of. As the mental is dependent upon the physical for its development and vigor, in such a condition her mind weak and really diseased. She received religious impressions at an early age, and heard the Second Advent preached in 1839 she embraced the Advent faith. Her mind as well as her body being weak, she was easily wrought into a state of mental excitement, where the mind would go out in flights of fancy, reveries or imagery, not always the same, beyond control. Her mind, when under her contriving mostly occupied with religious thoughts dwelling upon the Christian's hope to be realized in the kingdom of God, would most naturally take the same phase when in her states; and when in her times of physical prostration, which she so often speaks of in "Christian Experience" of Spiritual Gifts

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Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS—DAVID PROPHET AND A PSALMIST. "Therefore being a prophet, and knowing God had sworn with an oath to him, that he would raise up Christ to sit upon his throne."—A. It is certain, that to every saint of God dispensations of Moses and Jesus Ch

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Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS—DAVID AS A PROPHET AND A PSALMIST.

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne."—Acts 2: 30.

It is certain, that to every saint of God, in the dispensations of Moses and Jesus Christ, the

experience of David, the fugitive prophet, has afforded to each of them an insight how to understand the Lord's dealings, and has been a source not only of consolation and instruction, but also when trials and visitations of sorrow have crossed their path, they have thus learned the same life-lesson which David had taught them, that "it has been good to be afflicted." Indeed, we might say, it would have been dark and perplexing in the extreme for very many of the "saints of the Most High" to have had a clear understanding of the "ways of God" in dealing with them, had they not had such a testimony as David's Psalms afford. The testimony of every man and woman of God, from David's time to our own, will concur that this is so; and, therefore, may all honor and glory be justly ascribed unto our God and heavenly Father for giving us such a living oracle and inexhaustible fountain as David the prophet, the "Sweet Singer of Israel." As illustrative examples, no language could more concisely and positively express the irrecoverable destruction of the wicked than Psalm 49th; and the omission of Psalm 110th would leave us in uncertainty respecting Christ's priestly and kingly order in the ministration for his people.

The time and the locality of his experiences, while being chased about to-and-fro, by his enemy Saul, "throughout all the thousands of Judah" (see 1 Sam. 23: 23, 24), and especially in the "wilderness of Judah," were the best calculated to incite the mind and chasten the spirit of David to learn "the lesson of the hour" of God's visitation to him (and, through him, for all "the people of God"), so as to rightly apprehend, and teach his heart to instructively "indite a good matter;" to say, "I speak of the things which I have made touching the KING: my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips: therefore hath God blessed thee [CHRIST] forever." Ps. 45: 1, 2.

When travelers even now-a-days, look down over these perilous steeps and dismal solitudes of the wildernesses of Maon, Ziph and En-ge-di, and realize that these were the haunts where God's anointed King (David) was compelled to resort, and where many of his "hair-breadth" escapes occurred, and from whence he was necessitated to compulsorily require subsistence for himself and "his men," sometimes at the point of the sword from the reluctant Nabals of the neighborhood, such beholders of these wilds are lost in wondering amaze at the mere outlook of "the munitions of rocks" where he and the fugitive priest (Abiathar) were in "safe-guard." See 1 Sam. 22: 20-23. And, unless God the Lord had providentially sustained him here, he and his followers must have perished. God not only did so, but, in the process, his grace and inspiring Spirit imparted unto him that pre-vision and prophetic utterances which have become, for all succeeding times, to the pilgrims of Israel and Judah, and to the "children of the ADOPTION" in Christ, the key-note and clarion voice of the Spirit, and begotten in them the grasping faith and unflinching expectation of their final redemption in and through "the king's son" (even David's son); for whose manifestation and glorious reign "prayer shall be made for him continually." They all, every one, "shall [like the ready writer, David,] be satisfied when they awake in his likeness." It was, doubtless, a necessity (or it would not have so occurred) that David should be placed under just such conditions and exercises of physical and mental training, in order for him to "learn the mind of the Spirit," and thus fully instruct him concerning his great son, and future "Lord and Christ." "The sure mercies of David" were to

be thus made known unto him, who was selected by "God the Lord" to be the progenitor of Jesus; that, "of his seed, according to the flesh," should arise the great Deliverer, the Redeemer and the last kingly Ruler in Israel. "David knew beforehand," as a prophet, said Peter, the apostle, on the day of Pentecost, a millenary (a thousand) years after David's day and generation, "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his [David's] throne." David did not misapprehend this "good matter," as so many of the theologians, now-a-days, continually do, endeavoring thus to mystify themselves, and perverting the plain meaning of the Scriptures respecting Christ Jesus' lineage in David's loins. David, while sojourning in the long endured and wearisome surroundings, while hiding in the caves of the mountains and strongholds of En-ge-di and Adullam, improved the time by conversing with "the Spirit of the living God," so that his own spirit was enlarged to that degree that he rejoiced therein, and willingly received the unfolding and expansive views of God's impartations; and, consequently, there is stated nowhere else in "the Scriptures of truth," as we apprehend, so clear, conclusive, and penetrating, as David's pre-visions of his son, (the king's son) —Jesus, respecting his anointing, manifestation, rejection, degradation, suffering, death, resurrection, being received into glory, and the final exaltation to his throne on Mount Zion.

Jesus himself, also, after his baptism and the consequent anointing of the Spirit at Jordan, was led—by that same Spirit that guided his father David—"into the wilderness,"—passing along its banks, for two miles, he would reach the Dead Sea of Sodom; and, on its shores some miles further on, he would reach, and most naturally enter the "wilds of En-ge-di," where he could fast, without molestation from the Baptist's followers, "forty days and forty nights." There, among those stupendous strongholds of nature, and the sea-mists investing its neighboring mountains, he could wander (like his ancestor, David) through its labyrinthian valleys and glens, and have there recalled, by the Spirit's mirror, the predictions penned by his father David; and his heavenly Father may have there imparted to him the outlined programme of his ministry, suffering, death, resurrection, and ascension.

And, now, as we look through this shunned wilderness and solitudes, which appear so terrible and cheerless, it recurs to us, that the voice of inspiration, by Isaiah the prophet, says, "The wilderness and the solitary place shall be glad . . . and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." Isa. 35: 1, 2.

These localities are no mere myths, and have not a figurative interpretation; they are a stern reality. The promise of God is, that they shall become renovated and replenished, and made glad and excellent "like Carmel and Sharon," the "Beauty Spots" of "whole Palestina." "The place of his [our Lord Jesus'] feet [where his weary steps used so often to sorrowfully tread] shall be glorious." Oh, what an hour—a long endless day—of rejoicing, awaits thee, thou forsaken "land of Israel!"—"Immanuel's land!"—when thy King cometh again to thee; not in sorrow, as aforesaid, but in triumphal glory, to invest thee with an excellence surpassing all other localities and lands, because thou art "THE PLACE of his feet," where also is the "ruins" of David's tabernacle and throne, and he will there "reign over the house of Jacob forever." "So be it."

Love and Trust in God.

WHILE meditating on thy word,
O Lord, thy love impart;
Teach me to do thy holy will—
Oh write it on my heart!

Keep me, O Lord, secure from sin,
O wash me in thy blood,
That I without a spot may stand,
Before the throne of God.

Into temptation, O my God,
Forbid that I should fall;
But help me in thy strength, O Lord,
To overcome it all.

When trouble and afflictions come,
Still, Lord, be thou my friend;
And may I ever feel thee near,
O keep me to the end.

And when the hour of death shall come,
Increase my faith, O Lord,
And may I feel that thou art near,
While crossing Jordan's flood.

And when thy kingdom is set up,
Thy children gathered home,
O Father, may I too be there,
To praise thee on thy throne.

SUSAN W. HORNE.

Independence, Kansas.

The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

NEBUCHADNEZZAR having made himself master of Jerusalem (2 Kings 24: 13-16,) took thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces the vessels of gold, which Solomon, king of Israel, had made in the temple of the Lord, and carried them to Babylon. He carried thither a vast number of captives, Jehoiachin the king, his mother and his wives, his officers and his princes, and all of his mighty men of valor, even to the number of ten thousand men, out of Jerusalem only, besides the smiths and the carpenters, and other artificers. And out of the rest of the land, of the mighty men seven thousand, and of the craftsmen and smiths one thousand, besides three thousand twenty and three, which had been carried away the year previous out of the open country, before the siege of Jerusalem was begun. Jer. 52: 23. With the mighty men of valor he recruited his army, and the artificers he employed in the carrying on of his building at Babylon.

In this captivity (Ezek. 40: 1,) was carried away to Babylon, Ezekiel the prophet, the son of Buzi, of the house of Aaron.

After this great carrying away of the Jews into captivity (2 Kings 24: 2; 2 Chron. 26: 11,) the poorer sort of the people being still left in the land, Nebuchadnezzar made Mattaniah, the son of Josiah, and uncle of Jehoiachin, king over them, taking of him a solemn oath to be true and faithful unto him. And to engage him the more to be so, he changed his name from Mattaniah to Zedekiah which signifieth the Justice of the Lord; intending by this name to put him constantly in mind of the vengeance which he was to expect from the justice of the Lord his God if he violated that fidelity which he had in his name sworn unto him.

Zedekiah being thus made king, reigned eleven years in Jerusalem; but his way being evil in the sight of the Lord, consequently he filled up the measure of iniquities of his fathers, that they at length drew down upon Judah and Jerusalem that terrible destruction in which his reign ended, notwithstanding God faithfully warned him of his approaching doom.

B. c. 590-588, in the ninth year of Zedekiah, (2 Kings 25: 1; 2 Chron. 26: 17; Jer. 39: 1; 52: 4,) Nebuchadnezzar, having drawn together out of all the nations under his dominion, marched against him to punish him for his rebellion. In

the course of a few days he took all the cities of Judah, except Lachish, Azekah, and Jerusalem. On the tenth month of the same year, and the tenth day of the month, answering to the end of December, Nebuchadnezzar, with all his numerous army, laid siege to Jerusalem, and blockaded it up on every side. Pharaoh Hophra (Jer. 37: 6,) coming out of Egypt with a great army, to the relief of Zedekiah, Nebuchadnezzar raised the siege of Jerusalem to march against him. But before he went on this expedition, (Jer. 52: 29,) he sent all the captive Jews which he then had in his camp to Babylon, the number of which were 832 persons. On the ninth day of the fourth month, of the eleventh year of the reign of Zedekiah (2 Kings 25: 4,) Jerusalem was taken by the Chaldeans, after the siege had lasted from their last sitting down before it about a year.

Zedekiah, with his men of war, fled away; and having broken through the camp of the enemy, endeavored to make his escape over Jordan. But being pursued after, he was overtaken in the plains of Jericho, and all his army being scattered from him, he was taken prisoner and carried to the King of Babylon, at Riblah in Syria, where he then resided; who, having caused his sons, and all the princes that were taken with him to be slain before his face, commanded his eyes to be put out, and then bound him in fetters of brass, and sent him to Babylon where he died. Then was fulfilled the prophecy of Ezekiel concerning him, (Ezek. 12: 13,) that he should be brought to Babylon, in the land of the Chaldeans, yet he should not see the place, though he should die there.

In the fifth month on the seventh day of the month, towards the end of our July, came Nebuzaradan, captain of the guards, (2 Kings 25: 8-17; Jer. 52: 12-23,) to Jerusalem. And after having taken out all the vessels of the Lord, and gathered together all the riches that could be found, either in the king's house, or in any of the other houses of the city, he did, on the tenth day of the same month, pursuant to the command of his master, set the temple and city on fire, and absolutely consumed and destroyed them, overthrowing all the walls, fortresses and towers belonging thereto, and wholly razing and leveling to the ground every building therein, till he had brought all to a thorough desolation. And thus it continued for 52 years, until by the favor of Cyrus, whom God raised up according to his own eternal purpose! Isa. 44: 12-18; 45: 1-4; Jer. 25: 8-15; the Jews being released from their captivity, and restored again to their own land, repaired these ruins and built again the holy city and temple. See the books of Nehemiah and Ezra; Dr. Prideaux, vol. 1. pp. 159-215; Rol. History, Vol. 1. pp. 335-351. But none have ever occupied the throne of David that has descended through his loins, neither can it be by any one, until it shall be given to its rightful heir, Jesus our Life Giver—the royal son of David the son of God. Notwithstanding the Jews were permitted to return to their own land and build Jerusalem, yet they were oppressed by the Medo-Persian kingdom, also by the Grecian and Roman kingdoms. And under Rome-Papal their sufferings have been beyond what human imagination could have conceived!

B. c. 158, a league was entered into by the Jews and Romans.

B. c. 63, Pompey a Roman general, laid siege to Jerusalem, and after three months he was enabled to take it, and made Judah a Roman province. Dr. Prideaux, vol 4, pp. 95-98; Rolin's Hist. vol. 4, pp. 275-280.

At the birth of Jesus our Life Giver, it was a time of universal peace. Rome bore universal

sway, and Judea was a province of the Roman Empire. But the time drew near when our text was to have a literal fulfillment, in the entire subversion of the kingdom of Israel.

Its overthrow was predicted by Jesus, Matt. 24: 2; Luke 21: 24. "And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Micah, the prophet, foretold its overthrow 780 years before the work was accomplished. Chap. 3: 12,—"Therefore shall Zion for your sake be plowed as a field, and Jerusalem become heaps, and the mountain of the house as the high places of the forest."

(To be continued.)

The Religion of Jesus Christ.

WE are living in an age in which there is a great deal said about the religion of Jesus Christ, an age in which there are a vast number professing the religion of the meek and lowly Nazarene. And as we scan from week to week and from year to year, this gay and thoughtless throng, who pass along the highway of fashion with such an eager thirst for pleasure, such an undying love for wealth and worldly honor, we can but ask ourself the question, Can these be the followers of him who had not where to lay his head? But as we stop to ponder upon this often recurring question we hear a still small voice within, saying, "Search the Scriptures and follow thou their teachings."

It is one thing, however, to profess the religion of Jesus, another thing to believe it, and still another and better thing to live it. We may profess the religion of Christ when we do not believe it, nor even know what it consists in; and we may believe it with all our heart and even desire to live it, while our actions plainly show that we do not really do so. But to hear some professors of this religion talk, one might think it consisted in believing certain doctrines supposed to be taught in the word of God, and in forcing the same upon all others who were disposed to differ with them, when in fact it is a religion of faith and works. The religion of the Son of God when on earth was, and still is, a life of love and obedience to the will of his Father—a life of self-sacrificing devotion to poor fallen humanity.

The religion of Jesus Christ does not consist in building churches, colleges, schools, printing offices, etc. Nor does it alone consist in searching the Scriptures for a theory of truth, and when we find it, or suppose we have found it, spend all our time, talent, and means in scattering this real, or supposed truth to the four winds of heaven. This is like some in olden times to whom Christ said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction;" such was the religion of Jesus of Nazareth. His was a life of spotless purity, he was as the apostle says, "Undefiled and separate from sinners." It is vain for us to profess this pure and holy religion while our lives and acts deny it—while our aims and objects are not any higher than the world around us. It is in vain that we proclaim with our tongue our love for this religion, while our actions proclaim with ten-fold weight that we love our own selfish and worldly feelings and interests a great deal more.

The religion of Jesus Christ is a religion of love. Love to God and love to man. Our love to God is shown by our obedience to all his holy requirements, and our love to our fellow men is shown by our actions towards them, not our words. Jesus showed his love to the Father by keeping his commandments, and by finishing the work which he gave him to do. He has also shown his love to us by a life of suffering, sorrow, and death. He went about doing good, and he tells his followers to do as he has done. Feed the hungry, clothe the naked, visit the sick and the afflicted, is heaven's great command. Love to God as our Creator will beget a love to our fellow beings, and that love will lead us to strive well as our own; and the religion that has not such an effect upon the lives of its professors is not the religion of Jesus Christ.

But there are those who scoff at the name of the religion of Jesus. And why? not because of any defects in it, but because of its false and un sanctified professors. As the professors of religion stand to-day we wonder not that our land is filled with scoffers. No wonder that men of noble minds, of just and upright principles, of true and honest hearts, stand aside and scoff at this so-called religion. But it may be asked, Are Adventists clear in this respect? we greatly fear they are not. Adventists as a people make a high and holy profession. But do they live it? We say no. They profess that Jesus is soon coming—that soon the earth shall melt with fervent heat, and that the works therein shall be burned up—while they are spending thousands of dollars upon buildings of one kind and another that are just as useless and as little worth in the sight of heaven as the fine churches of the orthodox school. And this is not all, the world and the things of the world are as eagerly sought after by many who call themselves Adventists as if they thought Jesus was never to return again.

But notwithstanding there are so many false professors of this "pure and undefiled religion," there are those who profess it, believe it, and live it. And these we will find loving God with all their heart, walking in obedience to his just and holy law, loving their neighbor as themselves. They will feed the hungry, clothe the naked, visit the fatherless and the widows in their affliction, and above all, keep themselves unspotted from the world and worldly influences. There is a great responsibility resting upon those who profess the religion of Jesus Christ, that we fear but few of us feel. O that we could realize it! O that the Spirit of God would impress it upon our each and every heart! and give us to feel the weight of our responsibility.

The religion of Christ Jesus
Is pure and undefiled,
'Tis noble, upright, just and good,
Yet gentle, meek, and mild.
'Tis love to God and love to man,
It elevates our race,
It lifts our minds to God on high,
That we his works may trace.

If this pure religion was practiced by all those who profess it, then indeed would scoffers be silenced, and the noble minded men and women who now stand aside and doubt the very existence of such a thing as pure Christianity, would flock into the ranks of the followers of the lowly Nazarene, and rejoice in the religion of Jesus Christ. May God in his infinite mercy look upon those who profess to be looking for the appearing of the great God, and our Savior Jesus Christ, and help us to awake to a realizing sense of our duty, and enable us to so live that we may not bring a reproach upon the religion of Jesus, or be a stumbling block in the way of sinners.

S. E. BRINKERHOFF.

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S. E. BRINKERHOFF.

Letter Department.

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

From Sister Certain.

DEAR BRETHREN AND SISTERS: For the first time I undertake to write a few lines for the ADVOCATE. It is a source of encouragement to me to read the letters in our paper, and if I, by writing a short letter, could be the means of encouraging or helping any one on in the road to eternal life, I would be glad to do it. My hopes and determinations are (through Jesus,) to gain a home in the earth made new. I feel my own weakness and unworthiness, but I know that he in whom I trust is worthy. Without Jesus, O! how dark; but thanks be to God, who giveth us the victory through our Lord Jesus Christ. What love for fallen man! For which in return I feel to say,

"Here, Lord, I give myself away,
'Tis all that I can do."

I want my all on the altar. Let me but know that I am doing the will of my Heavenly Master, and no earthly joy can compare with mine. But I oft times fear lest I should fail. O, for living faith to walk right out on the promises of God! As I look at the world in its present condition I can but ask the question,

O, who would live always away from their God,
Away from yon haven, the blessed abode?

I feel that the longer I live and the more I see of the world, the less charms it has for me, and the more earnestly I long for a home in a better land than this; but the blessings that are in store for the faithful, eye hath not seen, ear heard, neither hath it entered into the heart of man to conceive. May we all be there!

I am waiting for my Lord to come;
I am waiting for my crown,
And with the faithful then to share,
The blessings that are promised there.

I am weary of this life of care,
I long for rest that is not here;
That blessed rest on the earth made new,
To be enjoyed by the faithful few.

O may I of that number be,
And eat the fruit of life's fair tree;
Enter the rest that is in store,
And dwell with Jesus evermore.

MARY CERTAIN.

Marion, Iowa.

From Sister Payne.

DEAR BROTHER BRINKERHOFF: I must render to you my sincere thanks for the little paper I receive. It gives me much comfort in my lonely hours and is all the preaching I have that appears to be gospel truth. When the Sabbath comes I feel lonely; but I cling to the promise that if I am faithful I shall meet all the dear brethren and sisters in Christ in a better world than this. This hope and the goodness of God in the gift of his Son gives me fresh courage. I do feel that it is my duty to strive to enter in at the straight gate, and by the grace of God I am resolved to spend the remainder of my days in his service. I ask the prayers of all the friends.

ELIZA PAYNE.

Ft. Atkinson, Iowa.

From Sister Hinton.

DEAR BROTHERS AND SISTERS: I think it a duty as well as a privilege to write to our well come visitor, the ADVOCATE. I love to hear from my brothers and sisters and read their cheering letters. I have not been able to get to

any of the Conferences, but when I read the letters of the brethren and sisters it does me almost as much good. I am still striving in my weak way to gain a home in God's kingdom. The way looks brighter to me than ever. O what a blessed hope is ours! But I have many near and dear friends whom I want brought to Christ and made partakers of his love. How I wish some of the preaching brethren would come here and preach, and may be some good could be done! Brothers and sisters, let us be faithful. I, for one, am determined to live nearer to God than I have in days past and gone. I want to be ready to meet Jesus when he comes; and if I should die before he comes I want to be handed down to my grave in peace, and in the morning of the first resurrection to be raised with all the pure and holy. In Jesus Christ our dear Savior we possess a treasure so precious that all the gold and silver the world can produce is nothing in comparison. In him is laid up for us eternal life, and if he is our friend all is well; and while the children of this world are seeking their treasures and pearls among the riches and honors and pleasures of the present time, may we set our affections on things above, and be able to say, My beautiful pearl is Jesus, for in his love I have found happiness, and in his arms I shall rest forever. I never expect to see all of the brothers and sisters face to face, but I hope to meet you all in that bright land where parting will be no more, where sickness, sorrow, pain and death, are felt and feared no more.

Your unworthy sister, hoping for eternal life when the Life-giver comes,

MARY A. HINTON.

Salem, Mich.

Obituary Notices.

DIED, near Jewell City, Kansas, Oct. 11th, 1874, Bro. E. P. Goff, of inflammation of the bowels. Bro. Goff was in his 69th year. His death was very sudden and unexpected, being sick only a few days. His religious experience partook largely of the intellectual, that is, he believed that the truths of revelation could only be received and appropriated to our own individual necessities through the intellectual faculties, and that a mere excitement of the emotions is a poor substitute for an intelligent conviction and acceptance of Bible truth. His attention was first called to the Sabbath by the lectures of Eld. M. E. Cornell delivered at Marion, Iowa, in the spring of 1860. He listened with candor to the evidences in favor of the seventh day, and as soon as he was convinced of its binding obligation he made haste and delayed not to keep all the commandments of God, and from that time to his death the Sabbath was a delight to him. He was a strong advocate of practical Christianity, both in precept and example, and used to remark that any profession of religion that did not produce obedience to God's commandments is of little worth. Yet he was a firm believer in the vicarious nature of Christ's death, and that the atonement growing out of his death is the only ground upon which we can hope for acceptance and reconciliation to God in this world where "all have come short of the glory of God." He leaves an aged companion and one married daughter, his only surviving child, to mourn his loss. Bro. Goff's last hours were peaceful and full of hope and assurance. We shall greatly miss him and his wise counsels and godly example, but we hope soon to meet him clothed with immortality at the "resurrection of the just." Remarks by the writer on the funeral occasion from 1 Thess. 4: 13, 14. Elder O. N. Gray of the Christian church assisted in the funeral services.

M. B. SMITH.

The Advent and Sabbath Advocate. MARRON, IOWA, THIRD-DAY, NOV. 10, 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.

WE are glad to be so well supplied with original matter for ADVOCATE and to have good matter ahead for the next number, of which we can announce, "Hear ye him;" "The Mission of Christ;" "Additional remarks to our Review of O. P. Crawford's First Day sermon," by Eld. V. Hull; "What is truth;" besides "Probation under the Abrahamic Covenant;" and "The Scattering and Restoration of Israel." The Letter Department is also well remembered. We scarcely have room for any good select matter occasionally. Bro. Lyon's "Scattering and Restoration of Israel" promises to be full of interest; he is giving us a thorough showing of their literal scattering. "Reminiscences of Palestine" are losing none of their interest. We would be glad to use all the manuscript sent us, but we are sorry to say that we have been utterly unable to make out some we have received. Some of our good contributors are so considerate as to write only on one side of their paper. This is the correct way; but it will do just as well written on both sides, written plainly, words not too crowded. Dear friends, continue to keep up the supply, and make the paper interesting.

"A PROPHETIC OUTLOOK," is the name of a small tract we have for sale at this office, written and published by Wm. H. Spencer, Rochester, N. Y. The tract briefly delineates "the coming Crisis of European Monarchy, the casting down of the thrones, the Gogian Invasion," &c. It is a very interesting little tract, and though you may not agree with all it contains you will see many pleasing ideas on the fulfillment of prophecy. 12 pages—3 cents each.

[Continued from page 133.]

II., hers being a peculiar disease (not altogether peculiar to herself,) in which the mind is active at such times, the thoughts or evolutions of her brain would very naturally correspond with her religious faith. So, at the time of her first vision, soon after the disappointment of 1844, when she says her "lungs were diseased" and her "health failed rapidly," and her mind dwelt much on the coming of Christ, she "saw the Advent people traveling to the city," and "saw" Jesus come to their deliverance. This first vision does not read alike in the different editions and reprintings, and we say that if these visions are divine inspiration they ought to be printed to read the same at each reissue. If their publishers believe the high claim made for them how dare they change or leave out parts of them more than they would the Bible? Then in a succeeding vision, sometimes given as the second one, she saw the new earth state, and saw "two long golden rods, on which hung silver wires, and on the wires most glorious grapes, one cluster was more than a man here could carry."—Word to the Little Flock, p. 13. But in later published works this part is omitted, perhaps on account of its fanciful nature. But it all goes to show their true source. The visions also abounded in personal matters. In those earlier visions she saw some of the ministering elders in the kingdom, and afterward she saw them with spots on their garments, indicating their lost condition, when those individuals decided against the visions. This fanaticism has been a

great hindrance to the advance of the Sabbath cause in Maine, where it started, and also in the other New England States.

For several years after 1844, the Advent people, or those with whom Mrs. White was associated, believed and taught that there was no more salvation for sinners, or that the door of mercy was shut and sinners who were not previously converted could not be saved. Of course, Mrs. White's visions of those times conveyed the same idea, for she says in a vision published in 1849, "My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time of their salvation is past." In one published in 1847, in speaking of some of the Advent people who fell off the path they were traveling to the heavenly city, she says "It was just as impossible for them to get on the path again and go to the city as all the wicked world whom God had rejected." As this was a part of her faith at the time, and her visions corresponding, it is direct evidence that her visions had no higher inspiration than her own mind. No one can blame the people for renouncing their errors, but to the reasoning mind it shows that visions that supported such a theory should have been renounced too.

In 1849 her mind was impressed that Jesus' coming was very near, so in a vision of that year she saw that "the time for Jesus to be in the most holy place was nearly finished, and time could last but a very little longer." She believed that Jesus entered the most holy place in 1844. Whatever theme impressed her mind inspired her visions. In her own written account of her life about that time she speaks of much physical prostration and after fainting being taken off in vision, and visions were about as plenty as dreams.

About 1863 Mrs. White's attention, with others was called to the importance of hygienic living and health reform, a very good theme. Then she had much "Testimony for the church" on that subject, though some of it conflicted with what she had formerly seen; but the idea is preposterous that the Lord sent a knowledge of that subject into the world by her mouth when Sylvester Graham, Fowler & Wells, J. C. Jackson, and others, had taught the same for nearly, if not quite, twenty years before. And having lived more healthfully herself since that time she enjoys better health and her visions are less frequent.

But it is said to us, How can you explain the phenomenon of the visions—her apparently lifeless and breathless condition while in vision? We do not know as it is necessary for us to explain all we do not understand regarding strange things in the world, but believe this to be a peculiar feature of her disease. The Shakers, Mormons, and many others have had and do have visions among them, and in some cases the individual is in a state of suspended animation; and on that ground one has as good claim to divine inspiration as the other. They all see visions corresponding to the faith they profess.

We doubt not that in the early experience of these visions Mrs. White, then Miss Ellen G. Harmon, believed her visions of God, and does yet; but how others who have known them from the first and seen their fanatical course can believe them divinely inspired, we cannot conceive. It is not our purpose to spend our time in showing up their contradictions and inconsistencies, nor the evasive work of others in attempting to uphold the visions, as we do not know that it would do any good. We have no warfare to wage against them or the people who endorse them. We pity them and wish they might see the visions in their true light.

Meaning of Baptism.

RELIGIOUS ordinances are pictures of facts or of facts and doctrines; and in inquiring after their meaning, the fact and doctrines of which they are symbols, require careful study. The two must be put side by side, and so made to dovetail into each other. This is often a much more satisfactory method of ascertaining the real meaning of an ordinance than is classical study and investigation. In this we often lose sight of the real object of search, wandering about in the fields of indefiniteness until we are really lost, so that things simply in themselves

are resolved into a maze. In the Edenic state, there was but one religious institution, and this rested in the earthly Paradise, but reached in its typical significance into the heavenly Paradise. The introduction of sin wrought such a radical change in the religious ordinances was required. These were also modified by the new conditions of the race as these appeared in their social, political, and religious changes. In the process of time, the Redeemer came, and with Him came also the last dispensation by which Christ's ordinances were conditioned. The ordinances of the Mosaic dispensation referring to redemption declared it as something to be accomplished in the future, but those of the Christian dispensation refer to it as a thing done, and they also largely explain how it was done. These ordinances are two in number, and stand in such intimate relations with each other that in their teachings it is difficult to draw a clear line of distinction between them. They both refer to the work of redemption, nor is there a fact or doctrine involved in it that one or the other of these does not represent. The great underlying doctrine of the Bible is that, on account of sin, man is under the curse of the divine law, and this takes effect upon both his animal and spiritual nature. The gospel promises a glorious resurrection and future life. When then one embraces the gospel, several things are grouped in his mind and represented in this new step.

- 1. He confesses himself condemned to death on account of his sins.
2. He also acknowledges his utter helplessness in his condemned state—left to himself, there is no hope in his case.
3. He accepts Jesus Christ as his remedy, and with his whole heart believes in Him as his salvation.

In this faith, all His promises are included. Summing these up, then, and stating them briefly, the sinner declares his belief in the record that Jesus both died and rose again, and that He will save him from both the dominion of sin and from death, and all this is professed in his baptism. Let us be understood, baptism, as an act, declares this. In baptism, the penitent formally dies, is buried, and rises again. But this is not all, he rises to a new life in this world; sin is no more to have dominion over him—it is a putting away of sins—a putting on of Christ our righteousness. Baptism is a most beautiful, solemn and comprehensive ordinance. It is a dissolving of our covenant with Satan, and an entering into covenant with God. It is a declaration of faith and an expression of hope.

But baptism sustains a more intimate relation to the forgiveness of sins and to the new birth than many seem to suppose. Concerning John the Baptist, it is said that the people were baptized of him in Jordan, confessing their sins. I indeed, he says, baptize you with water unto repentance. With Jesus, baptism was a part of the righteousness he came to fulfill. Jesus, in John 3: 5, in His conversation with Nicodemus associates the work of the Holy Spirit with water, in accomplishing the new birth. Peter, in Acts 2: 38, puts repentance and baptism together, in the work of remitting sins; and in his first Epistle, (3: 21,) he makes it a figure of salvation. In Acts 22: 16, Paul, in giving an account of his conversion, says that Ananias, when he came to him, said "And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord; and in Titus 3: 5. Paul calls baptism "the washing of regeneration." Now it is not our opinion that baptism removes our sins, but that it is a figure of remission or cleansing, and hence is one of the clearest expressions possible of our faith in God's power and willingness to save.—Sabbath Recorder.

Received on Subscription for Advocate.

Mrs Eliza Payne, 50 cts, 9-13. Polly G Pitts for Mrs P Mitchell, 50 cts, 10-1. Polly P Cooper for S S Sager, \$1.50, 10-10. H E Carver for Mrs E A Hyatt, \$2.00, 10-8. John W Fondy, \$1.75, (including postage,) 9-13. Jacob Grim, \$1.50, 10-14.

Books Sent by Mail.

A C Long, \$1.50; R V Lyon, \$1.25; Benjamin Madill, \$1.00; A F Dugger 16 cts; Wm H Cronk, 15c's.

Advent and

"THY WORD IS A LAMP"

Marion, Iowa

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The Little Mote.

SINCE the life of Christ commenced Purest love's revealed to some— If there still should be offences, Woe to him by whom they come. Judge not, that you be not judged, Was the counsel Christ did give; And the measure we have given, Just the same we must receive.

Jesus says, Be meek and lowly, For 'tis high to be a judge; If I would be pure and holy, I must love without a grudge. It requires a constant labor All these precepts to obey; If I truly love my neighbor, I am in the only way.

If I say unto my brother, In thine eye there is a mote, If you are a friend or brother, Hold, and let me pull it out. But I could not get it fairly, For my sight is very dim; When I came to see more clearly, In mine eye there was a beam.

If I love my brother dearly, And his mote I would erase, Then my light must shine more clearly, For the eye's a tender place. Others I have oft reproved, For a little, simple mote; Now I wish the beam removed— Oh that tears might wash it out!

Charity and love are healing, This will give me purer sight; When I saw a brother's failings, I was not exactly right. Now I'll take no further trouble, Jesus' love is all my theme; Little motes are but a bubble, When I think upon the beam.

Denver, Mo. Selected by D. C. WOODRUFF.

Additional Remarks on Review of a First-Day Sermon.

V. HULL.

BRO. BRINKERHOFF: I want, by your permission, to add a few thoughts to your just criticisms of a "First-day Sermon;" not to amend, but simply to extend the "review." Perhaps it is to give undue attention to say more than you have already said; the author of the sermon may take himself to be of more consequence than he otherwise might.