

# Advent and Sabbath Advocate.

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

VOL. IX.

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## The Advent and Sabbath Advocate,

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THE ADVOCATE is devoted to the promulga-  
tion of the doctrines of The Second Advent of  
Christ, The Signs of the Times, The duty of man  
to observe the Bible Sabbath (the seventh  
day of the week,) together with the other Com-  
mandments of God, The Nature of Man, his Un-  
conscious state in Death, The End of the Wicked,  
The Earth restored to its original glory and condi-  
tion as the future inheritance and abode of the  
Redeemed and the Kingdom of God, The Atonement  
and Redemption by Jesus Christ, The  
Prophecies, The Christian Life, and kindred Bi-  
ble subjects.

### The Little Mote.

SINCE the life of Christ commenced  
Purest love's revealed to some—  
If there still should be offences,  
Wee 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.

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

### Additional Remarks on Review of a First- Day Sermon.

V. HULL.

BRO. BRINKERHOFF: I want, by your per-  
mission, to add a few thoughts to your just crit-  
icisms 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.

1st. If your clippings from the sermon does  
the author justice I think it should not only be  
conceded that "God has chosen the weak things  
of this world to confound the wisdom of the  
wise," but has also chosen or provided very lit-  
tle to do it with.

2nd. Mr. Crawford seems not to have studied  
well his leaders on this measurably new-fangled  
doctrine. His statement places the question be-  
yond possible hope of support. First, he says  
that God's Sabbath "hallowed at creation is a  
perpetual institution and binding on the entire  
race of man." What does Mr. Crawford mean  
by "the entire race of man?" He can mean  
nothing but all who have and shall live on the  
earth. He admits that this day, sanctified by  
God at the close of creation, was the same one  
given to Moses on Mt. Sinai, of which God then  
and there said, "Remember the Sabbath day to  
keep it holy." And then, as though he would  
make his hope of recovery still more hopeless,  
he adds, "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,"  
&c. Does Mr. Crawford mean what he says?  
Then he must keep that day or he is an open  
violate of God's law. "He that knoweth to do  
good and doeth it not to him it is sin," James  
says. Paul says "the wages of sin is death."  
Mr. Crawford must be logically more dextrous  
than the Davenport brothers are physically, or  
he can never untie himself; but he has afforded  
a specimen of his erudition and logic.

Let us notice his statement of facts. He says  
"Adam was created last of all the divine hand-  
iwork, at the very close (1) we may suppose, of  
the sixth-day. (2) The next, the seventh from  
the beginning of creation, must have been the  
first day of his existence." 1, Mr. Crawford  
admits that a *supposition* lies at the very founda-  
tion of his cause. He says, "We may suppose."  
Who told him to "suppose" that? No one but  
the ghostly demands of a hopeless cause. Why  
did he not "suppose that Adam was made "at  
the very beginning of the sixth day?" Simply  
because that would positively defeat his cause;  
and yet it is quite as supposable. Why did he  
not "suppose" that Adam was made at just 12  
o'clock? That is just as supposable. Why? be-  
cause *that would be fatal*. You must not only  
allow Mr. Crawford to "suppose," but you must  
allow him great liberties in "supposing." It is  
just as reasonable to suppose that Adam was  
created on any other hour of the day as the last.  
So there are twenty-four or twenty-three chances  
to one that he is wrong. It is still worse than  
this: he says, "at the very close." The last  
minute. There are as many chances against  
him as there are minutes in twenty-four hours.  
That surely is a very sandy foundation.

2, As to the facts in the case. Inspiration says  
Adam was created on the sixth day. Then that  
was his *first* day, and the seventh day was the  
second day of Adam's life. So Mr. Crawford's  
"chronology" is set back one day. If it is good  
for anything he must go back one day in his  
Sabbath observance and he will be all right.  
But notice, Mr. C.'s brotherhood, when talking

of Christ's interment and resurrection, tell us  
that "parts of days are reckoned for the whole,  
according to Bible reckoning." If they are right  
here then he is wrong in his conclusions; so his  
own friends condemn him. That is a bad cause  
whose own rules defeat it. But I suppose we  
must understand that it is a poor rule that won't  
work both ways." If you suppose that time  
began with Adam, that is, weekly time, then  
Adam's second day occurred on the seventh day  
of creation. Mr. Crawford should therefore  
keep the second day of the week. As an honest  
man he is bound to do that if his philosophy is  
correct. I insist upon it that Mr. Crawford and  
his school should keep Monday and thus be  
consistent; for if the Sabbath fell on the seventh  
creative day, and the weekly reckoning began  
with Adam's first day, and he was created on the  
sixth day of creation, then the next day, Adam's  
second, would be the seventh of creation,  
which God appointed as the Sabbath, as he af-  
firms. I hope that what I say will go before  
Mr. Crawford, and that he will disentangle him-  
self. I understand him to be a professed minis-  
ter of the gospel, a leader of the people. We  
have a right to ask him to set himself right, or  
if we are in error, to set us right. Explain, I  
respectfully ask it of him.

The facts concerning the time when Cain and  
Abel came to make their offering, are equally  
against him. If I stop to explain I shall make  
this article too long; nor do I need to do so, for  
he admits himself to be wrong. Let us see: In  
speaking of the falling of the manna, he says,  
"The sixth and seventh days of the week men-  
tioned in the 16th chapter of Exodus, when the  
manna was first given, synchronizes with the  
same days of the original week." Now, he ad-  
mits that the *Sabbath was the seventh day of the*  
*WEEK*. In the above he is unquestionably cor-  
rect. Now let us put his statement in relation  
to creation by the side of this—"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 sev-  
enth day of God's work, which he blessed and  
sanctified, and upon which Adam first appeared,  
must have been the first day of the week." So  
says Mr. Crawford. "The sixth and seventh  
days of the week mentioned in the 16th of Exo-  
dus, synchronizes with the same days of the  
original week." So says Mr. Crawford!! Now  
which shall we believe? I accept the last, be-  
cause it is scriptural, and reject the first because  
it is unscriptural, illogical, and opposed to the  
*facts*. By saying that "The sixth and seventh  
days of the week mentioned in the 16th chapter  
of Exodus synchronizes with the same days of  
the original week," he shows that this period  
had been correctly preserved from the begin-  
ning. So, according to Mr. Crawford's own  
statement the Sabbath at creation was the sev-  
enth day of the week, and not the first, as he  
affirms.

Let us notice his "second argument." "Why  
is it that all heathen nations attach so much im-  
portance to the day we call the Sabbath, if it is  
not the original Sabbath?" Answer, because  
it is one of their own make; it is *their* Sabbath.  
Let me ask Mr. Crawford a question: Why is it  
that all heathen nations attach so much import-  
ance to the gods we call idols, if they are not

into a maze. In the Edenic state,  
at one religious institution, and this  
the earthly Paradise, but reached in  
significance into the heavenly Para-  
introduction of sin wrought such a  
religious condition of man that a  
religious ordinances was re-  
these were also modified by the new  
of the race as these appeared in their  
ical, and religious changes. In the  
time, the Redeemer came, and with  
also the last dispensation by which  
inances were conditioned. The or-  
the Mosaic dispensation referring to  
declared it as something to be ac-  
in the future, but those of the Chris-  
ation refer to it as a thing done, and  
ngely explain how it was done. These  
are two in number, and stand in such  
relations with each other that in their  
it is difficult to draw a clear line of  
between them. They both refer to  
of redemption, nor is there a fact or  
involved in it that one or the other of  
not represent. The great underlying  
the Bible is that, on account of sin,  
or the curse of the divine law, and  
effect upon both his animal and spir-  
\* \* \* \* \*  
nises a glorious resurrection and fu-  
When then one embraces the gospel,  
ngs are grouped in his mind and  
in this new step.

confesses himself condemned to death  
of his sins.  
also acknowledges his utter helpless-  
condemned state—left to himself,  
hope in his case.

accepts Jesus Christ as his remedy, and  
whole heart believes in Him as his  
faith, all His promises are included.  
these up, then, and stating them  
the sinner declares his belief in the  
t Jesus both died and rose again, and  
will save him from both the dominion  
from death, and all this is professed  
tism. Let us be understood, baptism,  
declares this. In baptism, the peni-  
tally dies, is buried, and rises again.  
not all, he rises to a new life in this  
is no more to have dominion over  
a putting away of sins—a putting on  
our righteousness. Baptism is a most  
solemn and comprehensive ordinance.  
living of our covenant with Satan,  
ring into covenant with God. It is  
on of faith and an expression of hope.  
ism sustains a more intimate relation  
veness of sins and to the new birth  
seem to suppose. Concerning John  
it is said that the people were bap-  
in Jordan, confessing their sins. I  
says, baptize you with water unto  
With Jesus, baptism was a part of  
ness he came to fulfill. Jesus, in  
His conversation with Nicodemus  
the work of the Holy Spirit with wa-  
purchasing the new birth. Peter, in  
puts repentance and baptism together,  
of remitting sins; and in his first  
21,) he makes it a figure of salva-  
22: 16, Paul, in giving an account  
sion, says that Ananias, when he  
said "And now, why tarriest thou?  
baptized, and wash away thy sins,  
e name of the Lord; and in Titus  
ills baptism "the washing of regen-  
w it is not our opinion that baptism  
sins, but that it is a figure of remis-  
sing, and hence is one of the clear-  
possible of our faith in God's  
willingness to save.—Sabbath Record.

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the original God? If his argument is good for anything the poor heathen will insist on his accepting their gods. Mr. Crawford should not be sent to a heathen country to preach the gospel to them for they would want to know why it is that all heathen nations attach so much importance to their idols, if they are not the original God? They would introduce his sermon in favor of Sunday-keeping, and insist as they attach so much importance to their idols they must be the original God. That is all such efforts are worth. It would send him over to heathenism at one leap.

A few years since we urged that Sunday keeping was of heathen origin, and largely observed by them. Our First-day brethren were grieved and offended with us for so saying, and denied the whole thing. When forced to admit by overwhelming proof that the heathen kept Sunday in honor of the sun, they turn right around and affirm more than we dare say, that Sunday has been observed by all heathen nations from the beginning until now, a thing as far from the facts as their first denial. It is an easy thing for one to affirm what Mr. C. does, but quite another thing to prove it, and that is what is wanted by all thinking men. Mr. C. would do me a favor, if no others, if he would give the proof.

One more point and we dismiss the production. He continues: "The universal agreement from the days of Christ until now, is worthy of consideration." 1. There is no such universal agreement of Christians as he seems to convey. Mr. Crawford and his own school differ widely to-day. Do they hold that the first day of our present week is the original Sabbath, instituted at creation's close? Do they hold that there has been no change of the day of the Sabbath? Mr. C. is largely in the minority in his own church, I apprehend, and when we come to the Christian world the disparity is very much greater. His ideas are of quite recent date, and it is still more recent that they have obtained any popularity. In the ranks of Sunday-keepers there is every conceivable shade of difference; many believe that there is no Sabbath by divine authority; many hold to "one-seventh part of time," no matter what; many admit that the seventh day is the Sabbath, and will not keep it; many say they cannot tell which day of our week is the original Sabbath. What is more, Sunday has not been universally observed in any age; and the farther you go back the greater the practical difference; and still further, one of his own poets has said:

"Numbers are no mark,  
That men will right be found."

On a time there were "four hundred and fifty prophets of Baal," and but one of the true God. What a unanimity!

Mr. C. says: "Christ commanded the Sabbath to be kept." Such a statement shows a questionable knowledge of facts. That Christ kept it is true, and he explained the manner of its observance. And Mr. Crawford must know that the day Christ observed was the seventh and not the first day of the week. That Christ observed the Sabbath is admitted, and did neither observe or command the observance of Sunday every reader of the New Testament very well knows. He says the fact that Christ commanded the Sabbath "is enough to settle the question forever, with those who love him with all their hearts." Christ spoke of nor observed no other weekly Sabbath than the seventh day. So this "settles the question forever with those who love him with all their hearts." "There is," says Mr. C., "a sacredness in the first day of the week that the spiritually minded realize that is not felt in any other day of the week, if the

man is sanctified." 1. This is making feeling the proof and not the Bible. 2. It is "fighting on the retreat." 3. It is begging the question. 4. It is half admitting that his cause is in need of better proof. 5. It is uncharitable in that it denies that those who do not "feel a sacredness in the first day of the week" are not "spiritually minded." I am in favor of the largest freedom in this discussion.

Welton, Iowa.  
**The Scattering and Restoration of Israel.**

R. V. LYON.  
[Continued.]

THE prophet Moses, some 1521 years before the event took place, brought to view the manner of the siege and the state of suffering they would be brought into, and the character of the nation that should do the work. Deut. 28: 47-57. "Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, here she shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates."

Whoever will read the account given by Josephus, who was an eye-witness of Jerusalem's destruction and the overturning of the kingdom of Israel—the kingdom of David—God—by the Romans, will see a literal fulfillment of the prophecies which foretold the overthrow of the kingdom and their dispersion among the nations. Titus, who commanded the Roman army, subsequent to his father's being elevated to the throne of the Caesars, laid siege to Jerusalem in the month of April, A. D., 70. On the 9th day of September following, he took the city, and in due time it was laid in ruins. The sufferings of the Jews were awful to describe! The temple was fired and consumed, contrary to the wishes and command of Titus. But God had purposed it—Jer. 7: 20. "Therefore thus saith the Lord God: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched." Thirteen hundred thousand Jews perished in the siege or war. And ninety-five thousand were

taken captive, and the kingdom was entirely overthrown. Zion was plowed as a field, Jerusalem was laid in heaps, and the historian gives the name of the individual who held the Roman plowshare which passed through the spot where once stood the palace of David! And the MOSQUE OF OMAR now occupies that beautiful site, as a standing witness of the truthfulness of the LIVING ORACLES!

Julian, the apostate, as he is called, out of hatred to the CHRISTIAN RELIGION, and with a desire to obtain an argument against the FAITH of the CHURCH OF GOD, and the truth as revealed in the LIVING ORACLES, put forth a decree that the Jews might return to the land of their fathers, rebuild the temple, and restore the Jewish worship or "law contained in ordinances." At the call of their great deliverer, the Jews from all the provinces of the empire assembled on the holy mountain of their fathers, and their insolent triumph alarmed and exasperated the Christian inhabitants of Jerusalem. The desire of rebuilding the temple has in every age been the ruling passion of the children of Israel. In this propitious moment the men forgot their avarice and the women their delicacy; spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions; every hand claimed a share in the pious labor, and the commands of a great monarch were executed by the whole people in an enthusiastic manner.

But the Christians entertained strong faith in God, that he would defend his own word by some miracle. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested with some variations by contemporary and respectable evidence.

This public event is described by Ambrose, Bishop of Milan, in an epistle to the Emperor Theodosius, which must provoke the severe animadversion of the Jews. Also by the eloquent Chrysostom, who might appeal to the memory of the elder part of his congregation at Antioch. And by Gregory Nazianzon, who published his account of the miracle before the expiration of the same year. The last of these writers has boldly declared that this preternatural event was not disputed by the infidels; and his assertion, strange as it may seem, is confirmed by the unexceptional testimony of Ammianus Marcellinus.

The philosophic soldier, who loved the virtues without adopting the prejudices of his master, has recorded, in his judicious and candid history of his own time, the extraordinary obstacles which interrupted the restoration of Israel or Judah to the land of Canaan, and the rebuilding of the temple at Jerusalem. "Whilst Alpius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and heated workmen. And the victorious element continuing in this manner obstinately bent, as it were, to drive them to a distance, the undertaking was abandoned." Gibbon's Rome, Vol. 2., pp. 430-440.

And why was Julian defeated? I answer, that it was because God's immutable decree stood in the way of the apostate! Reader, please listen to it?—"I will overturn it . . . and it shall be no more, until he [Jesus] come whose right it is; and I [the Father] will give it him." Zech. 6; 12, 13,— "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he

shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." And this TEMPLE is beautifully described by the prophet Ezekiel, in the 40-43 chapters. Such a TEMPLE, mortal eyes never beheld! "The Desire of all nations" will be seated upon his throne, and this TEMPLE will be filled with his glory. Therefore, "the glory of this latter house will be greater than the former," which Solomon built, "Saith the Lord of Hosts." Hag. 2: 6-9. (To be continued.)

**Mission of Christ.**  
A. L. I. WILLIAMS.

"For the Son of man is come to seek and to save that which was lost."—Luke 19: 10. In the discussion of this subject, we might divide it under two heads, as follows: First, What was the object of Christ's mission into the world? Second, What was lost that he came to seek and to save?

First, then, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16. Again, "Who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1: 10. "For the Son of man is not come to destroy men's lives, but to save them."—Luke 19: 56. Again Christ says: "I came not to judge the world, but to save the world."—John 12: 4. From the above testimonies we see that the object of Christ's mission was (First,) To give everlasting life to all that would believe on him. (Second,) By his mission life and immortality were brought to light through the gospel. (Third,) He came to save men's lives. (And fourth,) To save the world. Thus, everlasting life, immortality, saving of men's lives, and also, of the world, was the object of Christ's mission into this world of ours.

But there are conditions that must be complied with in order to gain eternal life. For John says his gospel was written "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20: 31. Again, "And being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5: 9. Thus we see that we must believe in Christ as the Son of God, and live in obedience to all his requirements. Then we can claim the gift of eternal life; and not till then.

Second, What was lost, that Christ came to seek and to save? Let us turn our eyes back some six thousand years, to when the foundation of the earth was laid, and see what we can learn from the history given by Moses, who wrote by inspiration. The very first thing we learn is that the heaven and the earth were made, but were "without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters; showing conclusively that the earth was overwhelmed in water. "And God said, Let there be a firmament in the midst of the waters, and God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so." He called the firmament heaven. He then gathered together the waters under the heaven unto one place, and let the dry land appear: and it was so. "And God called the dry land Earth: and the gathering together of the waters called he Seas: and God saw that it was good." Then grass, herbs, and



taken captive, and the kingdom was entirely overthrown. Zion was plowed as a field, Jerusalem was laid in heaps, and the historian gives the name of the individual who held the Roman plowshare which passed through the spot where once stood the palace of David! And the MOSQUE OF OMAR now occupies that beautiful site, as a standing witness of the truthfulness of the LIVING ORACLES!

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This public event is described by Ambrose, Bishop of Milan, in an epistle to the Emperor Theodosius, which must provoke the severe animadversion of the Jews. Also by the eloquent Chrysostom, who might appeal to the memory of the elder part of his congregation at Antioch, and by Gregory Nazianzon, who published his account of the miracle before the expiration of the same year. The last of these writers has boldly declared that this preternatural event was not disputed by the infidels; and his assertion, strange as it may seem, is confirmed by the unexceptional testimony of Ammianus Marcellinus.

The philosophic soldier, who loved the virtues without adopting the prejudices of his master, as recorded, in his judicious and candid history of his own time, the extraordinary obstacles which interrupted the restoration of Israel or Judah to the land of Canaan, and the rebuilding of the temple at Jerusalem. "Whilst Alpius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated shocks, rendered the place, from time to time, inaccessible to the scorched and heated workmen. And the victorious element continuing in this manner obstinately bent, as it were, to drive them to a distance, the undertaking was abandoned." Gibbon's Rome, Vol., 2., pp. 430-440. And why was Julian defeated? I answer, that it was because God's immutable decree stood in the way of the apostate! Reader, please attend to it?—"I will overturn it . . . and it shall no more, until he [Jesus] come whose right hand; and I [the Father] will give it him." 1 Th. 6; 12, 13.—"And speak unto him, saying, Behold the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he

shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." And this TEMPLE is beautifully described by the prophet Ezekiel, in the 40-43 chapters. Such a TEMPLE, mortal eyes never beheld! "The Desire of all nations" will be seated upon his throne, and this TEMPLE will be filled with his glory. Therefore, "the glory of this latter house will be greater than the former," which Solomon built, "Saith the Lord of Hosts." Hag. 2: 6-9.

**Mission of Christ.**

A. L. I. WILLIAMS.

"For the Son of man is come to seek and to save that which was lost."—Luke 19: 10. In the discussion of this subject, we might divide it under two heads, as follows: First, What was the object of Christ's mission into the world? Second, What was lost that he came to seek and to save?

First, then, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16. Again, "Who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1: 10. "For the Son of man is not come to destroy men's lives, but to save them."—Luke 19: 56. Again Christ says: "I came not to judge the world, but to save the world."—John 12: 4. From the above testimonies we see that the object of Christ's mission was (First,) To give everlasting life to all that would believe on him. (Second,) By his mission life and immortality were brought to light through the gospel. (Third,) He came to save men's lives. (And fourth,) To save the world. Thus, everlasting life, immortality, saving of men's lives, and also, of the world, was the object of Christ's mission into this world of ours.

But there are conditions that must be complied with in order to gain eternal life. For John says his gospel was written "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20: 31. Again, "And being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5: 9. Thus we see that we must believe in Christ as the Son of God, and live in obedience to all his requirements. Then we can claim the gift of eternal life; and not till then.

Second, What was lost, that Christ came to seek and to save? Let us turn our eyes back some six thousand years, to when the foundation of the earth was laid, and see what we can learn from the history given by Moses, who wrote by inspiration. The very first thing we learn is that the heaven and the earth were made, but were "without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters;" showing conclusively that the earth was overwhelmed in water. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." He called the firmament heaven. He then gathered together the waters under the heaven unto one place, and let the dry land appear: and it was so. "And God called the dry land Earth: and the gathering together of the waters called he Seas: and God saw that it was good." Then grass, herbs, and

fruit trees, were caused to grow upon the earth. Then the sun, moon, and stars were placed in the firmament of heaven, to give light upon the earth. After that the waters were made to bring forth fish. The heaven was inhabited by the fowl, to fly above the earth in the open firmament of heaven. The beasts and creeping things were made to inhabit the earth. Then God commanded the fish to multiply in the seas, the fowls to multiply in the air, and the beasts and creeping things to multiply upon the earth.

After this, "God said, Let us make man." What for? "To have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that moveth upon the earth." This shows that man was made for a king or governor of this planet or sphere. And the Lord commanded him, (1,) to "multiply and replenish [or fill] the earth." (2,) To "subdue it." (3,) To "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." Thus we have four grand divisions in God's creative work: the firmament or heaven, the abode of the fowls; the waters or seas, the abode of the fish; the dry land or earth, the abode of the beasts and creeping things; the garden of Eden the abode of man. These are the four grand divisions of the world. But man's abode or habitation was the most exalted, as he was the most exalted being created, for he was made higher than the beasts, and a little lower than the angels. And as he was made to be king or governor, that is, a subordinate with the Father, it was necessary to place him under law. If obedient, God would have a subordinate to rule this world or planet by. If disobedient, he would not. Therefore he had a permit given him, and also a prohibition. He was permitted to partake of the tree of life and to become equal to the angels, so he could not die; or he was permitted to disregard the prohibition, and partake of "the tree of knowledge of good and evil," and become subject to death, like the beasts.

Let us now look at the beautiful habitation of man. It was a garden very beautiful and lovely, filled with all manner of fruit, good for food, and pleasant to the eye. There were four beautiful streams running through it, which made it more lovely. God, the great "Father of lights" as James tells us, would come in the cool of the day and walk in the garden; his countenance no doubt lit up that garden with its golden light, and made it very beautiful. This state of things would exist to-day if Adam had not sinned. The waters would be filled with fish, the air with fowls, the earth with beasts, and the garden of Eden with human beings. This state of things would have gone on through eternity. The fish, fowls, and beasts, and children of men, all would have been subdued by Adam. Adam would have been subject to God, the Father, and the earth would have been ruled by God through Adam, his subordinate. But Adam sinned, and what was the result? He lost his habitation or home. He lost his kingdom, and finally his life or existence. And now where is the garden of Eden, man's habitation? It is nowhere to be found. Search the earth from north to south, from east to west, and it is nowhere to be found. Man was driven out of his habitation or home, into the habitation of the beasts, the earth that lay outside of the garden and is now equal to the beast, both in life and death. See Eccl. 3: 18-20.—"The estate of the sons of men . . . that they themselves are beasts, for

that which befalleth the sons of men befalleth beasts; . . . as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity: all go unto one place: all are of the dust, and all turn to dust again." Then we see what was lost that Christ came to seek and to save. It was man's home, man's kingdom or dominion, man's existence or life.

Will they be restored by Christ? Turn to Matt. 28: 18, and see. After Jesus had been tried in the wilderness, as Adam was in Eden, and came off victorious; and after his resurrection he declares that "All power is given unto me in heaven and earth." How much power was given to Adam? All power in heaven and earth; for he was to have power over the fowls of the heaven, and the beasts of the earth. Thus you see the very same power is given to Christ that Adam lost.

**The Sun and the Clock.**

THE Scriptures is the sun; the Church is the clock, whose hand points us to, and whose sound tells us the hour of the day. The sun we know to be sure, and regularly constant in his motion. The clock, as it may fall out, may go too fast or too slow. We are wont to look at and listen to the clock to know the time of day, but where we find the variation sensible, we believe the sun against the clock—not the clock against the sun. As, then, we would condemn him of much folly that should profess to trust the clock rather than the sun, so we cannot but justly tax the incredulity of those who will rather trust to the Church than to the Scripture.—Bishop Hall.

**Anti-Tobacco.**

WE shall be told that good men use tobacco. Who doubts it? Good men in olden times dabbled in polygamy, held slaves and drank rum; but, thank God, light has come and such men have risen pretty much above all that sort of thing, and is it not high time that good men should trample tobacco under foot, and no longer allow it to have dominion over them? We have an excess of soporifics in Zion. Hence we have a prodigious amount of church members who are stolid and inactive. Alas! we have members not a few who have a name to live, but upon whose foreheads you might write, 'dead, but not buried,' with no very flagrant violation of the ninth commandment. Now we maintain that men who are for the 'higher life,' who live near God, are not slaves to this lethean influence. What devoted missionary in this, or other lands; what evangelist, what revivalist sounding the gospel trumpet amidst the churches; what preacher, what pastor of any spiritual eminence can be named who is the victim of this narcotic?

But however unable irreligious men may be to renounce tobacco, whatever difficulties some professedly good men may experience, still it should be said with gratitude to God, that there are men of the 'higher life,' men whose wills are identified with Christ's will, who have little or no trouble of this sort. Such we have, and they are meek and beautiful examples of Christian consecration. They have relinquished this idol—the idol of two hundred millions—almost without an effort; and what is more, they have been raised superior to all vexatious hankerings for it.

Are we asked how this is done? We answer, they have fully surrendered their will to the divine will; they have no will of their own in this matter, irrespective of Christ's will, for their life is hid with Christ in God." They abandoned this idol, not so much by reasoning, or argument, but by natural judgment and by a divine consciousness that it was the Lord's will that they should do it, and it was gladly done. "My yoke is easy and my burden is light."—Geo. Trask.

Sil.



The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, NOV. 24, 1874.

JACOB BRINKERHOFF, Editor.

Signs of the Times.

MUCH is said in political circles and by the principal journals of the country, concerning the situation of the nations of Europe and the prospects of their becoming involved in war. Jealous of each other and each others friendships, and though now at peace between themselves yet rankling with malice at their long-established enemies, they seem uneasy for the conflict and anxious to conquer their foes. Spain has long been engaged in civil war, in a struggle to change its government from a monarchy to a republic. France is turbulent, restless, uneasy for change, part of the nation desiring a republic and part a restoration of the Napoleonic dynasty. England has a jealous eye over the advances of Russia in Central Asia, as those advances of Russia are approaching her East Indian Empire in Southern Asia. Russia is now really the most powerful of the nations of Europe, except on the sea; and for two centuries has been gradually extending her territory, and for the most part within the last forty years has extended her control one thousand miles to the southward and two thousand miles to the eastward, and at the present time may be said to be menacing British India, having overlapped Persia and Afghanistan. Her eager eye rests on Constantinople and the absorption of Turkey (or a part of it), thereby acquiring the key to the Mediterranean, and the whole power of the East. The "Eastern Question" is still an open one; that is, what shall become of Turkey, as she exists as a nation only by consent of the other sovereignties, to preserve the balance of power in the East; left alone it is evident that she would soon become a dependency of Russia.

Prussia, or Germany, having risen to considerable eminence above her former position by her successes in the Franco-Prussian war of 1870-1, now looms up formidably in her position in Central Europe; and while France entertains a keen hatred of the Germans, desirous of avenging her humiliation by the hand of Germany, Germany herself is spoken of as not on very friendly relations with her northern and eastern neighbor, Russia; and recently the relations of Prussia toward Denmark, regarding her sympathy shown to Schleswig, Denmark's southern province, is looked on with distrust by Russia. Germany, under the ministry of Prince Bismark, has a bitter opposition from the church and clergy of the Roman Catholics in his dominions, whose privileges he has so greatly interfered with; and this element seems ready to rise in rebellion to the government at the earliest opportunity. Thus Europe and the East seems ready, as it were, to ignite into a blaze of war.

Where is the Pope of Rome amid all this agitation of the nations, in which heretofore he has largely figured? Shut up in his palace at Rome, the Vatican, claiming that he is a prisoner there, though if he chose to use it he has the liberty of the city, or as for that matter, to emigrate. But the Roman Catholic yet looks for the supremacy of the church to be re-established and Rome under papal rule to again "sit as a queen." The Pope yet rules over the minds and consciences of the Catholics as much as when he exercised temporal power; and in case of such a war as is predicted they would, wherever they might be, fight for the interests of the

Pope. The following prediction of war by some of Europe's principal statesmen and seers, is worthy of attention:

Father Hyacinthe and Victor Hugo have joined Mr. Disraeli and the Pope in prophesying the approach of a tremendous war, which shall rage all over Europe and elsewhere. Mr. Disraeli predicted that the war would convulse the globe. The Pope described the impending struggle as one between the armies of the Archangel Michael and the hosts of Satan. According to the prognostication of Father Hyacinthe the coming war will be three-fold, and will include a fearful conflict between popular rights and the power of capital, in which the combatants will tear each other to pieces. According to the vaticination of Victor Hugo, the great and inevitable encounter is to be "between two great principles, republic and empire." He says that "we have before us—in Europe—a series of catastrophes which engender each other, and which must be exhausted;" that "we can get a glimpse of peace only across a shock of arms;" that "between the present and the future there is a fatal interposition; that the 'kings must expiate their crimes;' and that the separation of the people will result in federation and fraternity. He thus closed his prophecy of the "Universal Fatherland;" "The solution is this: The United States of Europe. The end will be for the people—that is to say, for liberty and for God—that is to say, for peace." There must surely be something in the atmosphere of Europe that leads so many prophets to prophesy the approach of war—war about religion, republicanism, and the rights of nature.

But what has the state of Europe and the East to do with the cause of religion? and why should religious papers publish so much regarding their politics? The Christian is told to seek another and a better country than this, a heavenly; and that the kingdom of Christ is not of this world, or age. But the Bible is given as a chart to guide him adown the journey of time, to that heavenly inheritance. This chart tells us that there shall be wars and rumors of wars, nation rising against nation. This chart contains prophetic outlines of the course of the nations, and the Christian feels a deep interest in the fulfillment of the prophecies of Scripture; and in Europe and Asia most of the nations of Bible history have been located, and there have their wars and conflicts existed which have changed their governments and given place one to another. The people of God have lived under many of these governments, and at times been severely persecuted by them. There has the "man of sin" flourished, as "the woman seated on the beast," and the student of prophecy has carefully noticed the course of events as she has been thrown from the beast, or as judgment has "taken away her dominion to consume and destroy it unto the end." Her temporal power has been seen waning, and in 1870, her last supporter, France, was no longer able to stand by her, and she fell from her position with the nations, and the King of Sardinia, Victor Emanuel, or Immanuel, took possession of Rome and united the States of Italy. What a providence of events occurred here! The man who claimed to be the vicar of Jesus Christ on earth, and who had taken to himself the attribute of infallibility, vanquished by one who bore the name of Immanuel, a name by which the Savior was called, which means, "God with us!"

In Asia the "false prophet," Mahomet, arose, and his followers overran the north of Africa, western Asia, and portions of Europe; the Turk, converts to the Mahometan faith, established their stronghold where Constantine and his successors once reigned, now Turkey in Europe; which power in now weak and called "the sick man of the East," pending whose dissolution is the "Eastern Question." This "false prophet" holds dominion over Palestine and Jerusalem, in the person of the Sultan of Turkey, which places have a sacredness with the Bible reader, around which cluster recollections of God's own people from the beginning, as it were, or from

as early as the days of Abraham. There lived the patriarchs; there also was the home of the people whose God was the Lord, and who were in covenant relation with him; and who, on departing from him lost their city, country, and nationality. That land was the scene of the Savior's sojourn while on earth, and witnessed his sacrifice to atone for the sins of a lost world. From thence went the apostles on their mission of evangelizing the world. No wonder that Jerusalem and Palestine have a peculiar interest to the lover of the Bible and Bible history!

The remnant of the people who once owned that land, though not existing now as a nation yet have not lost their identity as the descendants of Abraham, are anxiously awaiting the time when God shall move upon the nations to bring about the release of their beloved country from the possession of the Turk, and allow them to return and possess the home of their fathers, according to his word by the mouth of his prophets. They consider that it rightfully belongs to them, and they are anxious to possess it. As the commotions of the nations of Europe are signs of the times in the history of the papacy, whose downfall and being stripped of temporal possession is a sign of the times that the Savior's second coming is near at hand, so is the present state of the nations an indication that the time is near for the restoration of Israel to the land of Palestine, another sign of the times that we are near the second coming of Christ.

Should Russia, or some other one of the great powers of Europe, become master of Palestine, we doubt not that full permission would be given to the Jews to return and possess their city and land. The Jews have been a most severely persecuted people from the time their nation and city were overthrown; but within the last century their persecutions have ceased and they have been granted citizenship and privileges in common with other people in nearly every land where they have sojourned. The following dispatch shows that the last stronghold of prejudice against the Jew must soon give away to the progress of events in their behalf:

WALLACHIA.

Vienna, Oct. 15.—The Italian Consul at Bucharest has refused to open negotiations for a commercial treaty while the Jews in Roumania are deprived of their civil rights. The American Consul, Mr. Peixotto, has taken the same stand.

They hold a large share of the wealth of the world, and it would be to the interest of the nation having control of Palestine to obtain the citizenship of the Jews. It appears to us that present movements of Russia give indications that she will become master of Jerusalem and Palestine; for having obtained territory in Asia east of Palestine she could come in from that direction and make good headway. Russia is undoubtedly the Gog, the land of Magog, of Ezekiel 38th and 39th chapters, and may be the principal means used in Israel's restoration, though she afterward might "think an evil thought" toward them, and go "to take a spoil and a prey of the people who are gathered out of the nations." Ezek. 38: 10, 12. The Jews are now permitted a residence in Palestine. A newspaper item says: "A large migration of Jews is taking place to Palestine. Many of them are wealthy, and they are building a new suburb to Jerusalem outside the gate on the Jaffa road." But the Mahometan worship and rule must be abolished before the Jew has much liberty in that land.

War is predicted for Europe. Its nations have large standing armies, ready to be called into active service. The Italian government already complains that a conspiracy is going on in her capital, the work of the papacy; and the war, if

it comes, will undoubtedly be one in which the Catholic church will be largely concerned, is doubtless rallying her forces, as it estimates her chances in case of conflict. The Catholic church can command large resources of wealth; and when the nations are broiled in war on their own quarrels it is a favorable moment for the papacy to enter a last desperate struggle. But in this world the fulfillment of prophecy, for it is to the end, and be consumed by the fire of the Lord and be destroyed by the brightness of his coming. 2 Thess. 2: 8. Let the hunter be waiting for the Lord's coming, every sign of that day, "lest coming upon you as a thief in the night." It is to those who are not watching and ready that he will come as a thief in the night."

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS—DAVID THE PROPHET AND A PSALMIST. "Make a joyful noise unto the Lord, ye that serve the Lord with gladness: come before his presence with singing."—"O praise the Lord ye nations: praise him, ALL ye people. 1, 2; 117: 1.

DAVID, the prophet, while he indulged in prophetic inspirations of the "Spirit of the Lord," gave thanks unto the Lord for his deliverances in those songs of joy and expressions of vehement language which no other writer can parallel with him. He rendered "unto the glory." He (the Lord) "broke set by his (David's) enemy Saul; and his (David's) soul escaped, as a bird, from the fowler." Again he exclaims: "In time of trouble he shall hide me in his secret of his tabernacle he shall set me upon a rock" [Adullam] "sing; yea, I WILL sing praises unto . . . I will call upon the Lord to be saved from my enemies; thus, in his psalms of rejoicing, had he of his own salvation from the power of his less enemy—Saul; and twice the Lord set him on the tables on Saul, and gave him to that he was in the power of David's mortal hurt; but David's relenting heart would not permit himself or nor his kinsman (Abishai), to take advantage of his weakness to harm him. It was David to know that Saul had, at length, that the Lord had appointed David Saul "in the throne" of Israel. At his "hour" of helplessness, entreated to "cut off" his seed after him. "Believe well that thou shalt surely be king of the kingdom of Israel shall be established in thy hand." Also "Jonathan, Saul's son ever "faithful and true" friend], arose to David, into the wood, and strengthened his hand in God. And he said unto him: "And thou shalt be king over Israel, and thou shalt be next unto thee; and that also thy father, knoweth. And they two made a covenant before the Lord."

So we perceive that David, even in his retreats in "the wood" and "in the field," had these repeated and manifold assurances that the Lord did turn "the hearts of the rivers of waters are turned upside down, then, that David, in his frequent breaks forth into thanksgiving to the God of Israel?

The children of God have indeed a glorious example, the surety of like times of need, when their entire



Abraham. There lived also was the home of the Lord, and who were with him; and who, on their city, country, and was the scene of the Saviour's earth, and witnessed his the sins of a lost world. apostles on their mission world. No wonder that Jews have a peculiar interest in the Bible history!

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### Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS—DAVID AS A PROPHET AND A PSALMIST. NO. 2.

"Make a joyful noise unto the Lord, ALL ye lands. Serve the Lord with gladness: come before his presence with singing."—"O praise the Lord, ALL ye nations: praise him, ALL ye people."—Ps. 100: 1, 2; 117: 1.

DAVID, the prophet, while he indited the prophetic inspirations of the "Spirit of truth," also gave thanks unto the Lord for his own special deliverances in those songs of joyfulfulness and expressions of vehement language of praise in which no other writer can parallel or compare with him. He rendered "unto the Lord ALL the glory." He (the Lord) "broke the snare" set by his (David's) enemy Saul; and his (David's) "soul escaped, as a bird, from the snare of the fowler." Again he exclaims: "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle he shall hide me; shall set me upon a rock" [Adullam]. "I will sing; yea, I WILL sing praises unto the Lord, . . . I will call upon the Lord to be praised; so shall I be saved from my enemies." David thus, in his psalms of rejoicing, had a keen sense of his own salvation from the power of his restless enemy—Saul; and twice the Lord turned the tables on Saul, and gave him to appreciate that he was in the power of David to do him a mortal hurt; but David's relenting and God-like heart would not permit himself or "his men," nor his kinsman (Abishai), to take advantage (see 1 Sam. 24: 4-7; 26: 6-9.) of his enemy's weakness to harm him. It was enough for David to know that Saul had, at length, realized that the Lord had appointed David to supersede Saul "in the throne" of Israel. And Saul, in his "hour" of helplessness, entreated David not to "cut off" his seed after him. "Behold, I know well that thou shalt surely be king and that the kingdom of Israel shall be established in thine hand." Also "Jonathan, Saul's son,—[David's ever "faithful and true" friend], arose, and went to David, into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul, my father, knoweth. And they two made a covenant before the Lord."

So we perceive that David, even in the midst of his retreats in "the wood" and "the mountain," had these repeated and manifested tokens that the Lord did turn "the hearts of men even as the rivers of waters are turned." Can we wonder, then, that David, in his psalms, so frequently breaks forth into thanksgiving unto the God of Israel?

The children of God have indeed, in his illustrious example, the surety of like help in their times of need, when their entirety of trust is

equal unto David's. In the history of the church (Jewish and Christian), the Psalms of David, in their joyful aspect, in worshiping with songs of devotion, have been the initial suggestive offering of like aspirations of praise from every lover of Zion's King, and every live soul of them has learned to "sing with the heart, and with the understanding also." How many hearts have been cheered and quickened by these Psalms the Spirit of the Lord only knoweth; and how often has the enlightened spirit of those who love the Lord and his Christ given vent to their heart's deepest emotions of gratitude and adoration in these aspirations of praise unto the God of Israel, who delivered David "out of all his troubles," whom the Spirit had constituted the "mouth-piece" of their reciprocal feelings, and which so fittingly expressed their own experience. Individually, as well as collectively, the pilgrim saints of all ages and times, have left to us their "testimonies" which corroborate this statement.

As a testimony in point for illustration, there occurred, two centuries ago, in Scotland, during the reigns of Charles II. and James II. in the so-called "Killing Times," when 'the Covenanters' were driven out to the hills and dens and caves of the mountains of that country to worship God in a clear conscience, because they could not submit to the impositions of "prelacy" and "popish rites," their stout and persistent resistance to which at last wrought forth, under the directing hand of God, deliverance to the whole kingdom of Britian, and "the last of the Stewarts [James II.] was expelled from the throne."

The occurrence here related happened in May, 1679. It is of undoubted and "unbroken tradition" in Scotland. The locality was "Cartland Craggs," in an extensive and romantic dell. In its most sequestered place, surrounded on all sides by slippery and high, steep hillsides, is a chasm behind some jutting rocks, which are thickly screened by a copse of holly and ash. This chasm leads to a cave, well known in Scotland as "WALLACE'S CAVE," where Scotland's patriotic champion (four centuries before) "resorted when sorely beset by the foes of Scottish liberty." Its direct entrance is masked by a waterfall, which falls into the river Mouse, a rapid stream, flowing many feet below the mouth of the cave, through the deep gorge of rocks for its bedway. [We now quote from "The History of the Whigs of Scotland."]

"The Covenanters had met on the large grassy glade, near 'Wallace's Cave.' Their annual gathering had concluded their business which brought them together, and were about to disperse, when the signal of alarm was given by the sentinel on the outpost, that 'Clavers' Life Guards' were in view, who carried orders to disperse, arrest, and shoot on sight all found there. In a few moments all who remained after the services, were concealed in the 'cave' or in the copse-wood along the edges of the rocks. Some of the military horde were in view as the last of the Covenanters hurried behind the waterfall. With great difficulty and many slips on the rocks, they clambered down to the bottom of the chasm, and were leaping from rock to rock along up the channel of the river. Their approach was slow; and at last they reached a large rock in the center of the river channel, but had failed to discover the 'cave' where their prey was concealed. The commander seated himself on this rock, and called his comrades to a parley. While so engaged, one of the 'Covenanter' youth, armed with a gun who was peering from behind a projecting rock near the mouth of the 'cave,' pointed out to several of the armed youth, stationed there as an outpost, and said, 'By ane

weel directed fire a file of ye might send them a' to Hades in ane hief moments time.' But one of their pastors [Donald Cargill] here said, 'Lower your carabines, laddies! Ye shall na touch ane hair o' their beards. Ye shanna fire; ye shanna use ane deedly weepion, until they be richt upon us; and we hae na escape left. If the moment comes that we maun fa' [fall], or they maun fa',—then the choice is made for us by oor Maker. But dinna let us be the aggressors.' They submissively obeyed.

"But suddenly a sougling [a strong sounding] whirlwind passed over the dell; and the copse and underwood were bent down under it, while there was heard, afar off, a dashing, roaring, moaning sound on the breeze. A cloud of pitchy darkness, of an unusual shape, had hung over the southeast for several hours. The wind rose higher, and swept down more furiously. The roaring came down the dark dell more distinctly. The soldiers were aghast, transfixed in astonishment. Their eyes were thrown with distraction towards the rumbling sound. The Covenanters, who had lain concealed in the copsewood, had started up, and in the presence of the soldiers advanced to the mouth of 'Wallace's Cave' in front of the waterfall curtain, while every eye was directed with eagerness to the head of the Craggs. At last the awful truth was revealed to all. By the sudden bursting of a water-spout [or a *thunder-plump*, as it is called in Scotland,] from the dark cloud, the channel of the river was filled to the brim. And it was coming sweeping and dashing down in irresistible fury. It fell with the roar of thunder over the precipice. It rolled impetuously over the rocks, and islands, and stony channel. The soldiers, terrified to distraction, dashed their useless arms from them, expecting the approach of some terrible enemy; and, throwing themselves on their knees, yielded themselves up to the most frantic expressions of horror and despair. In a short space, and before it was possible for the terror-stricken soldiers to escape to the adjacent higher rocks, the centre of the chasm was one wide, red, roaring sea of waters! The miserable, impotent Life Guards were swept away. And, had there been a thousand more, they could not have resisted the impetuous sweeping waves. The more hardy of the Covenanters crowded out to the brink of the flood, and they instinctively called out, with all the feelings of a generous humanity, to the soldiers to retreat towards them, and find safety. Every person within the cave pressed forward, and labored to catch a glance over the heads of those in front of them; and they all adored, with unspeakable emotion the visible hand of the Most High stretched out. Cargill was fixed to the spot in utter silence for some time; with both hands raised, unconsciously, to the King of heaven, while his face exhibited the picture of inexpressible awe and wonder! And as the river came down in the roaring thunder of its increased strength and fury, the Covenanters, with one voice, raised the slow and solemn song of praise. 'Let us sing the twenty-ninth Psalm' [Let our readers, here turn to it], said the pastors, while the big tear-drops rolled over their cheeks. And the solemn notes of 'Auld martyrs' floated in the air from the cave of Wallace, and were mingled and lost in the loud roar of the swollen Mouse River."

Thus, like in David's case with Saul, the Scottish saints, in their direst hour, were rescued, while their enemies were swept away by the "flood" of waters. The God of Israel will deliver; let us not fear nor doubt him. He is strong, while we are weak. All glory be unto him forever!



Finish Thy Work.

FINISH thy work; the time is short,  
The sun is in the west,  
The night is coming on—till then  
Think not of rest.

Yes, finish thy work; then rest—  
Till then rest never.  
The rest prepared for thee by God  
Is rest forever.

Finish thy work; then wipe thy brow,  
Ungird thee from thy toil,  
Take breath; and from each weary limb  
Shake off the soil.

Finish thy work; then go in peace;  
Life's battle fought, and now  
Hear from the throne thy Master's voice,  
Well done: well done.

Finish thy work; then take thy harp,  
Give praise to God above;  
Sing a new song of mighty joy,  
And endless love.

Give thanks to him who held thee up  
In all thy path below,  
Who kept thee faithful unto him,  
And crowns thee now.  
EMMA B. COOPER.

Marion, Iowa.

"Hear Ye Him." H. R. PERINE.

THE importance of taking heed to the language of inspiration in reference to our duty in these last days brings to mind the words of Moses when speaking of Christ, "And it shall come to pass that every soul which will not harken unto that prophet shall be destroyed from among the people." Acts 3: 23. Those who are engaged in warning the world of the coming of Christ and the end of the present age, are aware that the idea is prevalent among a large class of the people that it makes no difference about taking heed to the warnings given us in regard to a preparation for that greatest of all events—the coming of Christ. Thousands of people at the present time, who feel that Christ is their Savior and Redeemer, turn with scorn and almost contempt from him who may dare to tell them that the Signs of the Times proclaim his coming very near. Should these few lines meet the eye of any such, Oh! let me beseech them to give this subject a careful study, as they hope for the gift of eternal life at the coming of our Savior. The language of that Prophet speaks to us to-day in words of warning, and bids us watch and pray always, that "we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The New Testament Scriptures abound with words of warning and counsel to those living in the time of the end. The apostle Paul, writing to the Thessalonian Church, says: "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep, as do others: but let us watch and be sober." 1 Thess. 5: 4-6. What a beautiful exhortation to watchfulness the apostle here gives us! While we here learn our duty as we approach the end, we also learn that there will be some who will not watch, notwithstanding the most earnest appeals are made to them to heed the warning cry, "Behold, the bridegroom cometh; go ye out to meet him." This warning cry is now being given, the trumpet has uttered its sound of alarm through the hills and valleys of earth.

Many professors of religion try to console themselves with the idea that it is unnecessary to trouble themselves about the coming of Christ, and as a consequence, refuse to try to learn any thing that the Scriptures teach in reference to his coming. If this be true, many of the most

solemn warnings ever given to man become as idle words. I will quote the words of our Savior to prove that there is a great difference between those who watch and love his appearing, and those who do not. "Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily I say unto you, That he shall gird himself and make them to sit down to meat, and will come forth and serve them. But and if that servant shall say in his heart, my Lord delayeth his coming [as many are saying now], and shall begin to beat the men-servants and the maidens, and to eat and drink, and to be drunken; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Luke 12: 37, 45, 46. Here we have the unmistakable words of the Son of God that there is a great difference between those who watch and those who do not. Upon the mountain of transfiguration the voice of God was heard, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5. Will we to-day obey this command of God and harken unto his Son, the prophet of whom Moses spake? Oh let us all give more earnest heed to these things, become more watchful, more prayerful, and more determined to harken unto the words of our Savior in regard to our duty than heretofore!

Every age has had its message from God that was applicable to its people. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Heb. 1: 1, 2. I believe that we will be held responsible for the manner in which we receive or treat present truth, meat in due season. Vain will be our efforts to gain an inheritance in the coming kingdom of glory if we set at naught the words our Savior designed especially for the last generation of men in the present age. Jesus Christ being the resurrection and the life, by whom and through whom we hope to gain an abundant entrance into the everlasting kingdom, has not left us in darkness in regard to our duty in these last days. For many centuries the student of prophecy might know almost his exact position in the world's history, and his nearness to the great and terrible day of the Lord. The rise and fall of mighty empires in exact accordance with the decrees of heaven has ever been a faithful chart to God's people, even as a light shining in a dark place until the day dawn and the Day Star arise. God will bless those who obey him. "And showing mercy unto thousands of them that love me and keep my commandments."—Ex. 20: 6.

In these times when the signs of the coming of our great Life-giver are greatly increasing around us; when the wheat and the tares are fast ripening for the great harvest of the earth, it is especially important that we give most earnest heed to these things. After having given us many signs whereby we might know that the kingdom of God is nigh at hand, our Savior, ever mindful of his followers, gives this timely advice: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 34, 35.

Again he says: "Watch!" Shall we understand our Savior to mean that we should watch for his coming when we can, as some tell us, know nothing about it? Perish the thought. This Scripture is designed for those who are waiting in this earthly tabernacle for the chief

Shepherd to appear, that they may receive a crown of righteousness that fadeth not away. The Scriptures of truth abound with words of counsel and comfort to those who have gone forth to meet the Bridegroom. While iniquity abounds on every side and the love of many is growing cold, while temptations are besetting us on every hand to draw us away from our duty as that day rapidly approaches, our Savior again enjoins us to "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man."

Brethren, believing as we do that the day of his coming hasteth greatly, let us ever be willing to harken unto the Prophet in reference to our present duty, lest in the great day of his coming we be destroyed from among the people.  
Denver, Mo.

"What is Truth?"

JACOB GRIM.

THIS is an important question, and in a theological point of view concerns every individual of the human family. Error can benefit no one; it is the truth, says Jesus, that shall make you free. It is truth also that shall sanctify. "Sanctify them through thy truth, thy word is truth." It should be the desire of every one to know the truth on all important subjects relating to man's future destiny; therefore in the examination of any doctrine touching man, his nature and future destiny, we should endeavor to search and find out what is truth. "For this cause [says Jesus] came I into the world, that I should bear witness unto the truth." Therefore let us be like Pilate, and enquire, "What is truth?" Paul says, "HE THAT IS DEAD IS FREED FROM SIN." Rom. 6: 7.

Now Paul asserts a doctrine here that is but little understood among the great body of Bible students. It is passed over as of but little consequence; in fact, I do not remember ever hearing a discourse from these words. What then does the apostle mean by these words, "He that is dead is freed from sin." But it is said, Paul is not speaking of dead men literally, for he says to his brethren, "Now if we be dead with Christ," when he was yet alive in the flesh. He therefore only uses a figure of speech when he says, "Our old man is crucified with him, that the body of sin might be destroyed." Still the fact remains the same, "He that is dead is free from sin." Paul, a lawyer, uses the term in a legal sense. When a man under the sentence of death has paid the penalty by death, is no longer indebted to the law; the law has no further claim upon him. In other words, the law holds no claim upon a dead man; he is free. Now the apostle's argument is, Christ being made under the law, was a debtor to the law. That is, to keep the law, which he did, and then voluntary of his own choice becomes sin, by proxy, for his people, the Jews, or a sinner in their stead under their covenant or law. Hence, says the apostle, "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."

Here is a literal death and a literal resurrection of Jesus Christ, and a figurative death by crucifixion of the apostle and the followers of Christ, dying in him; and through this figure an important truth is presented to the mind of every individual. And what is it? "For in that he died, he died unto sin once, but in that

he liveth he liveth unto God." a more dominion over him;" a key to the truth contained in the ing is contained in the 14th vers not have dominion over you: f der the law but under grace." gives us the key to the truth h to teach. The Jew was under guilty under that law, the which was death. He that do live by the law, and he that shall die. Behold, said Moses, you this day life and death." gave you the law, and none of law." Now Christ was made under the law (Gal. 4: 5); "A he is [made] the mediator of t [covenant] that by means of demption of the transgression the first covenant, they which under the first covenant] r promise of eternal inheritar Here is another link in the the same apostle gives us. do the Gentile world thus do with the mission or death

"I am not sent but unto th house of Israel." "It is not children's [Israel's] bread and [the Gentiles]." Matt. 15: 9 disciples he said, "Go not i Gentiles, and into the cities enter ye not: but go rather the house of Israel." Matt. 10 mission of Jesus Christ was large, this is certainly stran in the first commission to l the woman begging alms in child. But the apostle un truth when he said: "That without Christ, being aliens wealth of Israel, and strang nants of promise, having n God in the world." Eph. 2 the condition of the Genti lationship was with Israel, a ship to God was through th

The next question to ask of this question is, What w Israel to God through th advent of the Messiah? wh by Daniel 9. Here the prop ion of the sins of his people deigus to give him some in them. He says: "I have h and am come to give thee matter." "Seventy wee [marked out, set apart] for thy holy city, to finish the make an end of sin, [unde to make reconciliation for covenant] and to bring in c ness, [under a new covenat vision, and to anoint the m far as we are able to conce has no part in any thing t people, the house of Israel of Moses. And when Jo Jesus made their entrance came, announcing the ti dently Daniel's time, as t referred to.

Now it was under this died. And being dead, dominion over him, "For from sin," having paid has no claim upon him. "Knowing that Christ d d, dieth no more; de munion over him." It is the relationship of John covenant, but our article we therefore close for the Philadelphia.



he liveth he liveth unto God." "Death hath no more dominion over him;" and the secret or key to the truth contained in the apostle's meaning is contained in the 14th verse. "For sin shall not have dominion over you: for ye are not under the law but under grace." Here the apostle gives us the key to the truth he is endeavoring to teach. The Jew was under law to God and guilty under that law, the condemnation of which was death. He that doeth the law shall live by the law, and he that disobeyeth the law shall die. Behold, said Moses, "I have set before you this day life and death." Jesus said, "Moses gave you the law, and none of you keepeth the law." Now Christ was made of a woman, made under the law (Gal. 4: 5); "And for this cause he is [made] the mediator of the new testament [covenant] that by means of death for the redemption of the transgressions that were under the first covenant, they which are called [from the first covenant] might receive the promise of eternal inheritance." Heb. 9: 15. Here is another link in the testimony which the same apostle gives us. You will perceive that the Gentile world thus far has nothing to do with the mission or death of Jesus Christ!

"I am not sent but unto the lost sheep of the house of Israel." "It is not meet to take the children's [Israel's] bread and give it to the dogs [the Gentiles]." Matt. 15: 24, 26. And to his disciples he said, "Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. 10: 5, 6. Now if the mission of Jesus Christ was to the world at large, this is certainly strange language to use in the first commission to his disciples, and to the woman begging alms in the healing of her child. But the apostle understood the whole truth when he said: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Eph. 2: 12. This then was the condition of the Gentile world. God's relationship was with Israel, and Israel's relationship to God was through the covenant or law.

The next question to ask in the examination of this question is, What was the condition of Israel to God through their covenant at the advent of the Messiah? which we can ascertain by Daniel 9. Here the prophet makes a confession of the sins of his people before God, and God deigns to give him some instruction concerning them. He says: "I have heard thy supplication, and am come to give thee understanding in the matter." "Seventy weeks are determined, [marked out, set apart] for thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, [under their covenant] and to make reconciliation for iniquity, [under the covenant] and to bring in everlasting righteousness, [under a new covenant] and to seal up the vision, and to anoint the most holy." Now so far as we are able to conceive, the Gentile world has no part in any thing thus far: it is Daniel's people, the house of Israel, under the covenant of Moses. And when John the Baptist and Jesus made their entrance into the world, they came, announcing the time was fulfilled; evidently Daniel's time, as there is no other time referred to.

Now it was under this covenant that Jesus died. And being dead, the law had no more dominion over him, "For he that is dead is free from sin," having paid the penalty; hence it has no claim upon him. Says the apostle, "Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him." It is our purpose to show the relationship of John 5: 28, 29 to the above covenant, but our article is of sufficient length; we therefore close for the present.  
Philadelphia.

### Letter Department.

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

#### From Bro. Carver.

DEAR BRETHREN AND SISTERS: I feel it to be a pleasure as well as a duty to assure you through the Letter Department of our good little paper, that I have not lost my interest in the great and glorious truths it advocates, nor grown weary of the cause of my loving Savior. I have not talked much with you through the paper since it passed into Bro. Brinkerhoff's hands, not because I did not wish to, but because my time and attention have been unavoidably engrossed with the temporal affairs of life. I have read and been much comforted and encouraged by your letters and articles, and reports from Michigan and Missouri. I have read the paper since its re-issue with greater pleasure than for several years previously, and I believe that while it retains its present tone and management it will exert an influence that our Lord can approve, and approving bless.

So much as to the paper, now a little as to personal experience. Without entering into particulars I will say that in the last two or three years I have been subjected to such various and severe trials, troubles, and temptations, as have tested my allegiance to Christ and Christian principles, so as I have never been tested before. To human appearance it seemed, to some at least, who owed me sympathy and friendship, that I had been forsaken of God; and at times I felt as though it was so, as he seemed to hide his face from me. I had the assurance of my own judgement and conscience, however, that I had not willfully forsaken or denied my God, nor my Savior, Jesus, and I did not believe that he had forsaken me. It was not in vain that I had trusted in Jesus for about forty long years, nor was it in vain that I had in those years passed through seasons of trial. I knew that I was under the chastening rod on account of imperfections, and knowing that if I endured it patiently and submitted to the will of God that it would all turn out to my good in the end, I felt no desire to turn away from my heavenly Father, but rather to draw nearer to him; nor seek to any other source of comfort but that which comes through Jesus.

Under such feelings and experiences as these I wrote the article published June 9th, "My God, my God, why hast thou forsaken me?" It seemed almost like presumption in me, under the circumstances, to write as I did. I knew that what I wrote was true even though I could not draw the comfort from it I wished so much. I wrote it as much to commit myself before men, angels, and devils, to the truth of God's word on that particular point, as to drop a word of comfort in the heart of any who might be under similar trials. I thank God to-day that I have just as truly verified the truthfulness of God's word, "I will never leave thee nor forsake thee," (Heb. 13: 5) as I have that the chastening hand of God "seemeth not to be joyous but grievous." Oh brethren and sisters, it is blessed to feel as well as to know that God loves us, that Jesus loves us. The mind and judgment of those who believe the Bible will assent to the truth stated that God loves men; but when in addition to this we have an inward consciousness that he loves us individually this is precious. This is my joy which I would not exchange for all the honors or emoluments of earth.

H. E. CARVER.

Marion, Iowa.

#### From Sister Price.

DEAR Brethren and Sisters in the Lord: I wish to say to you through the ADVOCATE that I am still striving to honor God by keeping his commandments. There are no Sabbath-keepers here except myself. The churches here are Christian (or New Lights,) and Baptists. They have Sabbath meetings once every month, and although they do not keep it as the Sabbath of the Lord, yet it seems to strengthen and encourage me to be with them; and they seem zealous and always want me to take part with them, which makes me feel at home. I should love to hear several of my brothers and sisters express their opinion on the subject of Sabbath-keepers being identified with other churches, where they seem to be trying to honor and love God, and will allow them to exercise their own opinion and feelings on the Scriptures, for they have solicited me many times to join the Christian Church here, and I have been at a loss to know whether in so doing I should glorify God or lower the standard of truth. I should love to be found doing the will of my Master in all things. I do want to be with those who shall have right to the tree of life. I wish some of the preaching brethren could come to our place; but I could not promise anything, for there is none here who keep the Sabbath but myself, and we are poor in this world's goods; but if any should pass near Danville they will find us in East Danville, one square north of the Irish Catholic Church. We will be glad to give them a home, and we think a place can be easily procured for meetings. If possible, come over and help us; and may God bless you in basket and in store; and may many be brought from darkness to light, and be made to rejoice in the earth made new, is the prayer of your sister in the Lord,

SARAH E. PRICE.

Danville, Ill.

#### From Bro. Hull.

BELOVED BRETHREN: With thankfulness I send you this informing you that my reasons for not taking the much loved ADVOCATE, is that I have no home and possess nothing in this world, and am not able to earn my living. I have had the pleasure of reading your free paper, and would like to remunerate you if I could. And as I have said, so I say again, I like the reading better by far than any publication I have ever seen; so much so that I would rather re-read the papers I once read, than other publications. I will be very thankful for the paper; if you can give it do it with cheerfulness as the Lord loveth a cheerful giver, and I can feel better satisfied for such gifts.

I started very early in life to be a Christian, near sixty years ago, with a determination to continue all the days of my life, be they many or few, in the service of God; and have found room for many amendments, but never have I seen any cause for turning back, though I have had very heavy difficulties to surmount; yet in the time of the worst distress I found the promise all faithful (Rom. 8: 28), and am constrained to believe that which we wish to have different is better the way it is; consequently my constant prayer is, May I love God supremely and show to my fellow-beings, more in order that they all may believe, that I do love God. Pray for your unworthy brother. May God grant to speed the cause of truth, and bless all advocates thereof.

JAMES HULL.

Ligonier, Indiana.

PEOPLE do not generally sink under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.



**The Advent and Sabbath Advocate.**  
MARION, IOWA, THIRD-DAY, NOV. 24, 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 thankful for so many kind appreciations for the ADVOCATE and for the substantial aid rendered. Some have contributed to its support by sending it to others, and by getting new subscribers, while some have sent means as donations, and some have pledged a day's work to aid in publishing the ADVOCATE. The church at Denver, Mo., have just sent us \$13 for which the paper goes to 14 new readers. We regret that there is not room in the present number for Bro. Perine's letter, which accompanied the remittance. The work is going right along, and we doubt not will continue to do so, with God's help.

IN ADVOCATE No. 17, of Nov. 10th, John W. Fondy is credited as paying to 9-13, which should have been 10-13.

**Mites.**

DEAR READERS OF THE ADVOCATE: Let me appeal to you in behalf of this welcome visitor, the ADVOCATE. Through its columns we can hear from the dear ones who are scattered in different parts of the land. What comfort and consolation it must be to those who are living alone, as it were, away from those of like precious faith, to read its cheering letters, or contents! To such it is a preacher and a counselor. It cheers up the broken heart, it comforts the afflicted, it gives joy to the desolate; and oh! who would be without the ADVOCATE, to comfort and to cheer them in their lonely hours!

There are many who take the ADVOCATE who cannot pay for it; and also there are many whose subscriptions have run out, and they have neglected to renew it. There are others who are prompt, keeping their subscription always paid in advance. Now let me say to those beloved ones who have not paid their subscription, that is, those who are able to pay but have been negligent, Brother, Sister, think a moment. Suppose that all should neglect to pay their subscription; how long would the paper stand? Could Brother Brinkerhoff bear all the burden alone? Certainly not. Then let us bear our part of the burden, and all will be easy; and the paper sustained. But says one, my subscription is but a mite in supporting the paper. That is true. Suppose we all would say the same, what would be the result? Why the mites would all stop, and the paper too. For the whole subscription list, is made up of mites; and your mite, and my mite should be there to help fill up the list. Then let us all pay up promptly, and try to get others to subscribe for the paper, that it may have a wider circulation.

Every subscriber can, by a little persuasion, get one individual to subscribe for the paper. By this way of doing the paper can have a large circulation in a short time. Let me illustrate this: Suppose there were five hundred subscribers to the paper, and each one of those subscribers would get a new subscriber, how many subscribers would we have then? All can see that we would have ONE THOUSAND. Thus you see, by a little exertion we can spread the good news of the coming kingdom, and other kindred subjects which the ADVOCATE teaches, to many who have never heard its

blessed teachings. Then let each one of us try to get one new subscriber for the ADVOCATE, even if we should have to pay half of the subscription ourselves. We will lose nothing by it, but may do very much good, both in circulating the paper and helping to support the same. May the Lord impress upon our minds the great necessity of sustaining the paper, that through its columns many may be called from darkness to light, and from the power of Satan unto God. Your brother, waiting for the kingdom of God.

S. C. B. WILLIAMS.

Denver, Mo.

**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,	E. Rowley,	\$1.00.
Geo. W. Rowley,	Lovilla Sheffield,	2.00.
Lucius Sheffield,	Wallace Sheffield,	2.00.
Sarah Rowley,	Ann Sheffield,	2.00.
S. S. Davison,	Matilda Davison,	2.00.
J. L. Boyd,		\$3.00.

**Obituary Notices.**

DIED, at Prairie Creek, Benton County, Iowa, Nov. 12th, 1874, Brother John W. McGuire, in the 45th year of his age. His death was very sudden and unexpected, as he left home on the morning of the 6th, in usual health, to go to Vinton for a load of lumber, do some trading at the store, milling, etc.; and being detained longer than he expected, as is supposed, and night coming on, as he was returning home he met with an accident which caused his death. His team ran away about six o'clock, and it is supposed that he was kicked by one of his horses as they started, in his forehead and knocked senseless on the top of his lumber, from which, after being carried some three hundred yards, he was thrown, the fall, as is supposed, breaking his thigh in two places, and otherwise badly bruising him. He was found immediately, as he fell in a few rods of a gentleman's house, and was carried into the house of Bro. J. L. Pauley where he lay apparently unconscious until the 12th inst, not having spoken after he was hurt. Dr. Griffin, Surgeon, of Vinton, dressed his wounds and all was done for him that could be.

Brother McGuire leaves a companion and three small children, beside many relations to mourn his loss; but they mourn not without hope. We trust he sleeps in Jesus, till the sound of the last trump shall awake him to life and immortality. He was a kind husband and father. He has been for many years a great sufferer, being afflicted with that dreadful disease, asthma. At times he has been for weeks so bad that he could not lie down to sleep, and hardly get breath, yet he was never known to murmur or complain. He had many friends as was evinced by the long train that followed him to the grave. Thus our brother, after passing through many dangers during the late war, as he was in the service some three or four years, and in some of the severest battles around Vicksburg, lost his life when in all probability he apprehended no danger.

Dear brethren and sisters, shall we not take warning from this and be zealous in the Master's cause. We that profess to be looking for the return of our Lord and Master should be careful to maintain good works. Our actions should correspond with our profession. We should have a special regard for the holy hours of the Sabbath, try to be ready for and have our work done on time, so that we can rest on the Sabbath, according to the commandment.

Prairie Creek, Iowa.

J. T. COLLICOTT.

**Appointments.**

**Conference at Hastings, Mich.**

THE Michigan Conference will hold its next quarterly session in the Township of Britland, Barry Co., Mich., at what is known as the Podunk school-house, 6 miles south-west of Hastings City, to commence on Friday eve, 6 o'clock, Dec. 25th, and continue over Sabbath and First-day. Those coming on the train will stop at Hastings, from whence they will be conveyed to the place of worship.

R. C. HORTON, Conf. Clerk.

**Received on Subscription for Advocate.**

J T Collicott, \$2.00, 10-8. J C Dine, \$1.00, 9-17. Mary J Certain, 50 cts, 10-1. Lewis Pinch, \$1.50, 10-1. David Tickner, \$1.10, 10-8. S C B Williams \$1.00, 10-17. S C B Williams for James McGinnis, 75 cts, 10-9; for Maria Burress, 50 cts, 10-3; for Miss Gerhart, 50 cts, 10-3; for Jonathan Stark, 50 cts, 10-3. J L Boyd for Mrs Hester J Willis, 85 cts, 10-2. Brethren at Denver, Mo., for James M Adams, W H Cleveland, Robert Kennedy, Jessie Silvers, Geo W Sanders, Frederick Gillespie, D C Woodruff, John M Brown, Winslow Baldwin, Thomas Wright, Thomas Bay, Sydney A Manning, \$1.00 each, \$12.00, 10-10. Also for Jacob T Maler and John Camron 50 cts each, 10-2.

**Books Sent by Mail.**

Silas S Davis, 10 cts. F A Barlow, 25 cts. A L Williams, 10 cts. R V Lyon 23 cts.

**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.
- The Kingdom of Heaven on Earth*, as revealed in the Holy Scriptures. Price 25 cents.
- Christian Baptism*, Its Nature, Subjects, and Design. Price 10 cents.
- Nature's God and His Memorial*. A series of four sermons on the subject of the Sabbath. 111 pages—20 cents.
- History of the Sabbath and Lord's Day*, 10 cents.
- A Prophetic Outlook*: briefly exhibiting the coming crisis of European monarchy, the casting down of the thrones, the Gogian invasion, Etc. By W. H. Spencer. 12 pages—3 cents.
- The Sabbath and its Lord*. A Discourse delivered before the American Sabbath Tract Society, by Thomas B Brown. 28 pages, 7 cents.
- Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public*. 24 pages, 6 cents.
- The Signs of the Times*,—Showing the fulfillment of the signs given by the Savior of his second Advent. By S. E. Brinkerhoff. 12 pp., 3 cents.
- The Destiny of the Wicked*, by Jacob Brinkerhoff. 16 pages, 3 cents.
- Where are the Dead?* Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 cents.
- Thoughts on the Sabbath*, by A. C. Long. Spp., 2 cts.
- Man, a Living Soul, in the Image of God*, by Samuel Davison. 12 pp. 2 cts.
- The Rich Man and Lazarus*, by Samuel Davison. 12 pages, 2 cents.
- What is the Seal of God?*—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.
- The True Sabbath embraced and observed*. 5 cts.

**The Advent and Sabbath Advocate**

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TERMS.—One dollar and a half per annum in advance, to those unable to pay. Specimen copies sent free.

THE ADVOCATE is devoted to the publication of the doctrines of The Signs of the Times, Christ, The Signs of the Times, kind to observe the Bible Sabbath (together with the day of the week,) together with the commandments of God, The Nature of the soul, The state in Death, The Earth restored to its original condition, The future inheritance of the Redeemed and the Kingdom of God, Prophecies, The Christian Life, and other subjects.

**Sweetly Trusting in**

- How sweet to look beyond  
To that bright one to come  
When Christ shall come to  
To renovate our home.
- How sweet to know this age  
This age of war and strife  
That Christ our King will  
To bring immortal life.
- How sweet to look to that  
When he shall reign as King  
Then we to Zion's gates shall  
And our glad praises sing
- How sweet to think that era  
All free from sin's dark shadow  
That Prince Immanuel shall  
On David's throne to reign
- How sweet to think that we  
On that fair blissful shore  
And sing the praises of our  
In peace forever more.
- How sweet to think we'll meet  
Who now in Jesus sleep,  
And with them range fair  
And ne'er be called to weep
- How sweet to know our sins  
While in this world we roam  
That when our wanderings end  
With Christ we'll dwell at home
- How sweet to do our Father's  
Supported by his grace;  
To feel the joyful thought  
That soon we'll see his face  
S. E. B.

**Probation under the Abrahamic Covenant**

SAMUEL DAVISON

WHILE the population of the earth is increasing so rapidly, and the form of government was necessary to maintain order, and effective one that could be maintained among vast unpeopled bodies of people amid vast unpeopled country, could not easily be maintained. Any dissatisfied central power. Any dissatisfaction would only lead to anarchy. No effective government could be adopted. No effective government could be exercised over such a people. They must carry their government with them, and just so far as religion affected their life it must underly their government. Abolish religion and the