

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 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-
kind 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 Atone-
ment and Redemption by Jesus Christ, The
Prophecies, The Christian Life, and kindred Bi-
ble subjects.

Drifting.

CHRISTIAN! why so sad and gloomy?

Why doth doubts thy bosom fill?

Art thou drifting with the current,

Drifting in the paths of sin?

Does the way seem dark and thorny?

Are you on the downward grade?

Do you think you are forsaken

By the friends that you have made?

You perhaps have braved the current,

Where the waves dashed wild and high:

You have nobly stood for Jesus

While the mocking crowd passed by.

You have pressed with feet unflinching

In the road that leads to rest;

You are numbered with the people—

With the ones whom Jesus blest.

Do not falter then at even,

Jesus Christ is still your friend;

He will comfort, guard, and keep you,

Safely keep you to the end.

Do not, then, stay idly drifting,

Think what suffering Jesus bore;

Take new courage and ne'er falter,

Till you reach the blissful shore.

A. R. M.

Marion, Iowa.

Nahum's Chariots.

A. M. BRINKERHOFF.

This prophecy is found in the second chapter
of Nahum, commencing at the 3rd verse. "The
shield of his mighty men is made red, the val-
iant men are in scarlet; the chariots shall be
with flaming torches in the day of his prepara-
tion, and the fir trees shall be terribly shaken.
The chariots [rail cars] shall rage in the streets,
they [the cars] shall jostle one against another
in the broad ways [on the side track]; they
shall seem like torches [notice the head light],
they shall run like the lightning [we have
lightning express]. He [the conductor] shall
recount [after every station is passed] his worth-
ies [passengers]: they [the passengers] shall
stumble in their walk, they shall make haste to
the wall thereof, and the defence shall be pre-
pared". This is from the 3rd to the 6th verse;
and now we will stop for the present, and make
explanation why we appear with this article be-
fore the readers of the ADVOCATE. It is a well
known fact that Adventists apply this prophecy
to the present day, referring it to our rail cars.

Money and time are spent in heralding this to
the world, both in printing and preaching.
Tracts are scattered broadcast over the land.

The question to be considered in this article
is, Does this prophecy apply to Nineveh of old,
or to the present generation? If to the present
time it is all right in sending it forth to the
world. If in the past, we are proclaiming error,
untruths, to a dying world. But some may
say, I cannot see as there is anything very im-
portant in it whether we apply it there or here;
it seems to apply to our cars. Well, now, read-
er, you whose creed is "the Bible and the Bible
only," *It is an important matter how we han-
dle the word of God. Remember, we stand in
this generation as no other people stand. We
believe that God is warning through us, as he
did through Noah, a dying world, of judgments
soon to come. We believe God is calling out a
people that will lift up the standard of truth
and righteousness, obey his voice, and keep al-
his righteous commands. We profess to be of
that number. We profess to be traveling on
the road of truth, never turning off and wander-
ing in the by-roads of error. We profess to
have our "loins girt about with truth," so the
gospel armor can be wielded victoriously.
Then, in view of this, again I say it is *very im-
portant that we rightly handle the word of God,
giving to each word its proper meaning, each
verse its proper place, and each chapter just
where God designed it should be; whereas on
the other hand, if we profess to be the "light of
the world," and tear out verses here and there
from their proper places to suit our purpose,
people will find out we are not what we profess,
and it might be the means of crippling the good
we might otherwise do. Surely it accomplishes
no lasting good. Brethren, every truth of the
Bible is guarded by a sufficient amount of evi-
dence to insure the investigator light, without
tampering with anything belonging elsewhere.
Therefore, in view of this, let us give this prophe-
cy a brief review, and place it just where it
belongs.**

And now, reader, and brethren of the S. D. A.
church, get your Bibles, and your tract entitled
"The Sign of the day of God," and let us com-
pare it with the prophecy and see if the views
therein contained are correct. Second chapter,
verse 1—"He that dasheth in pieces is come up
before thy face: keep the munitions, watch the
way, make thy loins strong, fortify thy power
mightily." Does this apply to the present day?
No, no one makes any such claim. Read the
prophecy, and you will see the prophet is speak-
ing of Nineveh. The enemy is coming, for
them to prepare speedily. Verse 2. "For the
Lord hath turned away the excellency of Jacob,
as the excellency of Israel: for the emptiers
have emptied them out, and marred their vine
branches." This again has no reference to the
present time. We now come to the third verse,
where we commenced in the beginning of this
article.

"The shield of his mighty men is made red,
the valiant men are in scarlet, the chariots shall
be with flaming torches in the day of his prep-

aration, and the fir trees shall be terribly shak-
en." Here again the unprejudiced reader can
see a description of the mighty army coming
against them. They had chariots in those days,
but I don't think they looked like our rail cars
of the present day. Verse 13, in speaking of
her desolation, says: "And I will burn her
chariots in the smoke." And as to the "prepa-
ration" day spoken of, there is always a time of
preparing before any great event. When God
saw fit to destroy the great proud city of Nine-
veh which was sixty miles in compass, whose
walls were one hundred feet high and so broad
that three chariots could go abreast on them,
had one thousand five hundred towers of two
hundred feet in height, think you, reader, there
was not a great day, or time of preparation to
accomplish this great event? certainly; no one
can help but admit there was. We will now
pass to verse 4th.

"The chariots shall rage in the streets, they
shall jostle one against another in the broad
ways, they shall seem like torches, they shall
run like the lightnings." The chariots raging
in the streets may refer to their own or the en-
emy's after they broke the wall, or to both.
Chap. 3: 2 speaks of "the rattling of the wheels,
the prancing horses, the jumping chariots."
Seeming like torches and running like the light-
ning has reference to their swiftness of speed.
Verse 5. "He shall recount his worthies: they
shall stumble in their walk, they shall make
haste to the wall thereof, and the defence shall
be prepared." The king "shall recount his
worthies" or "gallants" (margin). "They shall
stumble in their walks." Chapt. 3: 3. says
"they stumble on their corpses." Applying this
where it all belongs it is all plain.

We now will read verses 6th and 7th. "The
gates of the rivers shall be opened, and the
palace shall be dissolved. And Huzzab shall be
led away captive," &c. These need no comment.
Now why not apply this to the present time?
by what authority do you take the third, fourth
and fifth verses from this connected prophecy
and bring them down to us? supposing parts of
those verses can be made to apply to the im-
provements of this generation, this is no evi-
dence that they properly belong here. Justice
should be our motto. Truth should be inscribed
on our banner. Right applications of Scripture
should be our watchword. Then we can battle
victoriously with the enemy. Then we shall
not only feel strong knowing our faith is founded
on the eternal rock, but all heaven will be in-
terested in the great work we are trying to do
toward fitting up a people to prepare for the ad-
vent of our blessed Master.

And now, in conclusion, I would say these
are only my views, and if any reader can see it
differently, and can give us a different exposition
of this prophecy, and make a harmony, explain
the preceding and following verses in the same
manner, we shall be perfectly willing and stand
corrected. All we want is the "truth on every
point." We want to stand where we can be
"sanctified through the truth," for "thy word is
truth."

Jewell Center, Kansas.

is not one word written in the
there no sacred name, nor is
conferred on it in the Bible.
in the face of all this, you keep
disregard the day of divine ap-
now, be not offended when we
you answer to this matter in the
In the Bible, whose teachings
serve, you are commanded to keep
day, and yet you keep the first,
is said in the Bible. Do you
the keeping of the first day to
use it is more convenient to do
order.

O., Methodist camp-meeting,
Mr. Osborne said he thought
of the common kind of re-
time to seek the uncommon re-
the people to seek a salvation
them from tobacco, croquet and
salvation that would save preach-
ies of the day, and the Bishops
n Sunday and going to wine din-
es against the Bishops occasioned
t, and he was interrupted and in-
refused to give particulars, and
answer at the Conference for his ac-

life is not a turnpike road. It is
every one must find for himself,
such directions as God has given
are so many other paths crossing
all quarters, and the wrong paths
ten, and the true path in places is
ed, and so many going the wrong
an, if he does not take continual
at danger of turning into a wrong
without perceiving it.

ly word and feeling, every good
ught, every noble action and im-
e ark-sent dove, and returns from
waters of life bearing a green olive
soul.

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ve are giving this as a trifle out of
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The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

I WILL now call your attention for a few moments, to this covenant, for the sake of eliciting more light on this all important subject. Jer. 31: 27-35 "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that I like as I have watched over them, to pluck up and to break down, and to throw down and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more."

Now it must be evident to every thinking, intelligent, and unbiased mind, that this prophecy has not been fulfilled; neither could it have been fulfilled at the first advent of Christ, from the fact that the TEN TRIBES were dispersed among the heathen, and had been for a period of 721 years. And as they have not been gathered, therefore this new covenant has not been made with them.

2. This witness testifies positively that it is not to be made with them until the days of their dispersion are ended.

3. That it is to be made with the house of Israel, and with the house of Judah; and when made, they will all know the Lord, from the least of them unto the greatest of them, saith the Lord. Hence we must look for its fulfillment subsequent to the second coming of Christ, to MOUNT ZION!

St. Paul testifies positively, in his letter to the Hebrews, 8: 8-13, that the covenant is yet to be made with them, after the days of their dispersion are ended. Please listen to him as he shall speak. "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This testimony of the apostle stands out in bold relief, in favor of the gathering and conversion of Israel, subsequent to the second coming of Jesus.

Let those who ignore the doctrine we are advocating, prove that God did not bring Israel out of Egypt, that they did not break his covenant and that they have never been broken up as a nation, and dispersed among the Gentiles; Then we will acknowledge that they are right, and we are wrong!

And in order to make this glorious doctrine sure, relative to the gathering of Judah and Israel to the land of Palestine, and the new cove-

nant being made with them, subsequent to the second coming of Jesus to MOUNT ZION and the closing up of the Gentile rule, and place it beyond the doubt of every honest inquirer after the truth, the OMNIPOTENT JEHOVAH, the great ARTIST of the universe, has put on the finishing stroke to this grand and invulnerable argument, by authorizing his beloved prophet to present the following IMMUTABLE testimony, Jer. 31: 35-37. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name; If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Reader, If you can blot out the orb of day, and the moon, and annihilate the starry floor which Jehovah has made and hung over our heads, yea, "measured heaven above", and search out the foundations of the earth, then you may defeat the eternal purpose of God, relative to the gathering and conversion of Israel and Judah, and they being settled eternally in the land of Palestine, subsequent to the second coming of Christ!

I will now call your attention to Ezek. 36: 16-38, 37: 1-27. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers: and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. The word of the Lord came again unto me, saying, moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become as one in thy hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's

children forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and I will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

In this interesting portion of the PROPHETIC WORD the following truths are pre-eminently set forth for our reception.

1. That the Lord will take JUDAH and ISRAEL from among the heathen, whither they have been scattered, and gather them out of all countries, and will bring them into their own land—the land of Palestine which he gave to their fathers.

2. That he would sprinkle them with clean water and cleanse them from all their sins, give them a new heart, and that he would put his spirit in them.

3. That he would make them as one nation in the land, upon the mountains of Israel.

4. That one king shall be king over them all: which has never been the case since the division in the days of Rehoboam! Therefore Israel will be restored.

5. That they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

6. That they shall not defile themselves any more with their idols, &c.

7. That he would save them out of all their dwelling places, wherein they had sinned.

8. "AND THE BELOVED," "my servant," shall be king over them.

9. That they all should have one SHEPHERD.

10. That they should walk in his judgments, and observe his statutes, and do them.

11. That they and their children, and their children's children, should dwell in the land FOREVER.

12. That he will make an everlasting covenant of peace with them. And St. Paul informs us that it is to be made with them subsequent to CHRIST, THE DELIVERER, COMING OUT OF ZION!

13. That he will multiply them, and will set his sanctuary in the midst of them FOREVERMORE!

14. That his tabernacle shall be with them, and that they shall be his people, and he will be their God.

15. That the heathen, "Tarshish, Pul and Lud, that draw the bow; Tubal, and Javan, the Isles afar off, that have not heard of his fame, neither have seen his glory" shall know that "I the Lord do sanctify Israel, when my sanctuary, shall be in the midst of them FOREVERMORE!"

Now it must be obvious to every unbiased free-thinker, that this witness furnishes us with testimony as immutable as the throne of Jehovah; that Judah and Israel shall be gathered as a nation, and converted subsequent to the second coming of Jesus; and that he will reign over them FOREVER! (To be continued.)

Pocket-Deep.

YES, say, does your religion go pocket-deep? Were you converted only in the upper story?—the old man only scalped? or was he killed dead? Does your religion reach only down about that unruly member, so that cut your head off, and soul and body would both be damned?—or, were you converted clean down through, from head to foot, "soul, body and spirit," pocket, pocket-book and all? Not merely the coppers, three-cent pieces, smooth

sixpences, uncurrent bills, and currency; but those dollars and and Xs? Say, friend, when God was it mere surface work, or house, barn, cellar, corn-crib, meal-bags, hay-mows, and all?

You have been praying, I think, work of grace. How deep will pocket-deep? You have a deep only want to feel skin-deep? you want to. Well, perhaps fill you feel in your pocket more feel as you want to fill you do.

Just think about these matters. You feel for your afflicted brother feel in your pocket. You feel sick; well, feel in your pocket. cause of God; well, feel in your pocket. And if you feel there others feel, and feel very thank has some servants whose religion "Oh, I don't believe in talking pecuniary matters!" Ah, we religion is not quite pocket-deep get a little nearer him who "came poor" for you. You feel when God's blessings come in purse and dwelling—and that the Lord Jesus said, "It is more than to receive." Now do not ders so; I am not going to beg you; don't be alarmed, I would a dollar, for all the money you world. Your old pump is all and wheezy for such use, and deal of water poured into it be expect to pump much out. I of such people. I prefer to give take from them. So do not know is whether your religion not.

Just think of it a little. I do you would make a charitable thousands for lawyers to quar were sure you were dying and going to hell; nor whether y everything you have to the f knew the Lord was coming s could not use it; but whether to open "the bag" now, when as some other time, when it w haste and fear, and do no o perhaps will do much hurt, a the case in time past. In a wo to enquire, is your religion only skin-deep?—H. L. Hasting

"The King"

E. S. SHEFFIELD

(Continued.)

WE next proceed to the sta respecting the views of mill ages. As his statement resp disagrees with the statement *Religious Encyclopedia* I will ments in two separate columns

"In this the reader will see a modification of the old theory of the millennium, the main difference being that in that theory the Lord was not supposed to come until the close of the millennium, while in the Age-to-Come theory he is personally on the earth during the one thousand years."—J. H. Waggoner in *Advent Review* of April 28, 1874, Article No. 4, "The Kingdom."

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Pocket-Deep.

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sixpences, uncurrent bills, and ragged postal
currency; but those dollars and eagles, and Vs
and Xs? Say, friend, when God converted you,
was it mere surface work, or did he convert
house, barn, cellar, corn-cribs, potatoe-bins,
meal-bags, hay mows, and all?

You have been praying, I think, for a deeper
work of grace. How deep will you have it?—
pocket-deep? You have a desire to feel more
deeply. How deep?—pocket-deep? or do you
only want to feel skin-deep? You do not feel as
you want to. Well, perhaps you never will
fill you feel in your pocket more. You will not
feel as you want to fill you do as you ought to.

Just think about these matters, will you?
You feel for your afflicted brother; well, just
feel in your pocket. You feel for the poor and
sick; well, feel in your pocket. You feel for the
cause of God; well, feel in your pocket. You
feel for poor preachers;—well, feel in your
pocket. And if you feel there, you will make
others feel, and feel very thankful too, that God
has some servants whose religion is pocket-deep.

"Oh, I don't believe in talking so much about
pecuniary matters!" Ah, well, I guess your
religion is not quite pocket-deep yet. Try again,
get a little nearer him who "was rich and be-
came poor" for you. You feel very well pleased
when God's blessings come rolling into your
purse and dwelling—and that is all right; but
the Lord Jesus said, "It is more blessed to give
than to receive." Now do not shrug your shoul-
ders so; I am not going to beg a sixpence from
you; don't be alarmed, I would not ask you for
a dollar, for all the money you have in the
world. Your old pump is altogether too dry
and wheezy for such use, and it needs a good
deal of water poured into it before anybody can
expect to pump much out. I do not go begging
of such people. I prefer to give to, rather than
take from them. So do not fret; all I want to
know is whether your religion is pocket-deep or
not.

Just think of it a little. I do not ask whether
you would make a charitable will, and leave
thousands for lawyers to quarrel over, if you
were sure you were dying and afraid you were
going to hell; nor whether you would scatter
everything you have to the four winds if you
knew the Lord was coming so soon that you
could not use it; but whether you are as ready
to open "the bag" now, when it can be of use,
as some other time, when it will be scattered in
haste and fear, and do no one any good, and
perhaps will do much hurt, as has often been
the case in time past. In a word, I simply want
to enquire, is your religion pocket-deep or is it
only skin-deep?—H. L. Hastings.—Selected by J.M.

"The Kingdom."

E. S. SHEFFIELD.

(Continued.)

We next proceed to the statement of Bro. W.
respecting the views of millenarians of past
ages. As his statement respecting their views
disagrees with the statement as given in the
Religious Encyclopedia I will give the two state-
ments in two separate columns:

"In this the reader
will see a modification
of the old theory of the
millennium, the main
difference being that
in that theory the
Lord was not supposed
to come until the close
of the millennium,
while in the Age-to-
Come theory he is per-
sonally on the earth
during the one thous-
and years."—J. H.
Waggoner in *Advent Re-
view* of April 28, 1874,
Article No. 4, "The
Kingdom."

"Millenarians, or
Chiliasists, a name given
to those who believe
that the saints will
reign on earth with
Christ a thousand
years."—Henderson &
Buck.

"Millennium, a 'thou-
sand years,' generally
employed to denote the
thousand years during
which, according to
ancient tradition in
the church, grounded
on some doubtful texts
in the Apocalypse and
other scriptures, our
blessed Saviour shall
reign with the faithful
upon the earth after
the first resurrection,
before the final com-
pletion of beatitude."
*Encyclopedia of Relig-
ious Knowledge*, p. 810.

To make the subject still plainer we quote still
further: "Though there has been no age of the
church in which such views of the millennium
were not admitted by individual divines, it is
yet evident from the writings of Eusebius, Ire-
naeus, Origen, and others, among the ancients, as
well as from the histories of Dupin, Mosheim,
and all the moderns, that they were never adoptd
by the whole church, or made an article of the
established creed in any nation. About the
middle of the fourth century, the millenarians
held the following tenets. 1st, That the city of
Jerusalem should be rebuilt, and that the land
of Judea should be the habitation of those who
were to reign upon the earth a thousand years.
2nd, That the first resurrection was not to be
confined to the martyrs, but that after the fall
of Anti-christ, all the just were to rise, and all
that were on the earth were to continue for that
space of time. 3rd, That Christ shall then come
down from heaven, and be sen on earth, and
there reign with his servants. 4th, That the
saints, during this period, shall enjoy all the de-
lights of a terrestrial paradise." *Religious Ency-
clopedia*, page 810, Art. Millennium.

We think Bro. W. could not have read cor-
rectly the tenets of the Millenarians, or he
would not have made such a statement. But I
find in article No. 5 a statement that surprises
me more than the foregoing, as it contradicts his
own statement in article No. 4. The statement
referred to is as follows: "The work of subduing
his enemies is never in the Scriptures applied to
Christ. . . . The Father subdues the enemies of
Christ and puts them under his feet." Judge of
my surprise in reading the foregoing, after
reading in article No. 4, after quoting several
passages of scriptures—"It will be noticed in all
these passages that the only work ascribed to
the Father is that of giving the throne and king-
dom to his Son, thereby putting his enemies un-
der his feet. All else—the dashing, breaking,
destroying (his enemies), ruling, ordering, es-
tablishing it, is the work of the Son. . . . If
there is in all the Bible a single passage which
ascribes any work to the Father, in the setting
up of the kingdom, but that of conferring it upon
the Son, or of investing the Son with regal
power, we ask to be cited to such passage; and
that work is accomplished in heaven before the
second advent." This, to say the least, seems
very strange logic indeed, first stating "the
work of subduing is never ascribed to Christ in
the Scriptures," and then in his next article, after
quoting Dan. 2: 44; 1 Chron. 17: 11-14; Isa. 9:
7; Dan. 7: 13, 14; Ps. 110: 1, 2; Luke 1: 32, 33;
says, "The only work ascribed to the Father is
that of giving the throne and kingdom to his
Son, thereby putting his enemies under his
feet."

In view of these statements we ask who does
the subduing? Bro. W. says first, "The sub-
duing is never ascribed to the Son." Second,
"The only work ascribed to the Father is that
of giving the throne and kingdom to the Son."
Then we ask again, Who does the subduing?
Let Bro. W. answer: "All else—the dashing,
breaking, destroying (his enemies), ruling, order-
ing and establishing it, is the work of the Son."
Now if this dashing, breaking, destroying, &c.,
is not subduing, we would be glad to have
Bro. W., or some one better able to define than
we are, tell us what subduing is? But it seems
that it is the same with Bro. W. in regard to the
future age as with the defenders of the first day
for the Sabbath; it seems to make no difference
how many and conflicting the positions taken
are, provided they can be made in some way to
militate against the Sabbath of the Lord. And
Bro. W. lays down the position of the Age to
Come as offering probation after the coming of
Christ being the great point those believing in
the future age are aiming to establish; hence
he says: "Its most prominent points with which
we disagree are these: That the Lord will set
up his kingdom on the earth at his second ad-
vent, by giving his people authority to rule over
the nations then existing; and that the nations
will not be destroyed at that time, but put upon
a new probation. . . . We have no faith in, and

no sympathy for, the doctrine of future proba-
tion after the second advent. It is a deception
of the enemy to lull people to sleep, and lead
them to look with indifference upon the usher-
ing in of the great and terrible day of the Lord."

We are not aware that any believers in the
future age hold to any idea of probation being
offered in that age to any that lived in the past
age; but we do believe that in at least one of
the ages that are yet future there will be some
living in a state of probation; at least we think
some parts of the Bible are quite unintelligible
if such is not a fact. A few of those texts we
will briefly notice, Isa. 65: 20-23—"There shall
be no more thence an infant of days, nor an old
man that hath not filled his days: for the child
shall die an hundred years old; but the sinner
being a hundred years old shall be accursed.
And they shall build houses and inhabit them:
and they shall plant vineyards and eat the fruit
of them. They shall not build and another in-
habit, they shall not plant and another eat: for
as the days of a tree are the days of my people,
and mine elect shall long enjoy the works of
their hands. They shall not labor in vain nor
bring forth for trouble; for they are the seed of
the blessed of the Lord and their offspring with
them."

Whatever may be said respecting the different
translations of the foregoing passage, two things
are very evident: First, it is not possible that
it can have its fulfillment in the present age
under the present order of things. Second, It is
equally impossible that it should have its ful-
fillment in the eternal age, after there shall be
no more death; hence we conclude there is not
only an Age to Come, but Ages to Come, and
this was taught quite plainly by the apostle
Paul in Eph. 2: 6, 7, "That in the ages to come
he might show the exceeding riches of his grace
in his kindness to us ward."

The prophet Isaiah again tells of some events
that are interesting to contemplate, viz: When
all flesh shall keep the Sabbath. Isa. 66: 23—
"And it shall come to pass that from one new
moon to another, and from one Sabbath to an-
other shall all flesh come to worship before me,
saith the Lord." Now, we ask, in what age is
this to be fulfilled? It certainly has not been
fulfilled in any part of the past history of the
world, as we have no account of anything in
history that approximates to anything like a
universal observance of the Sabbath since this
prediction was uttered; although there has been
a great deal of interest manifested on the ques-
tion of Sabbath observance since the time of the
coming of Christ as preached by Wm. Miller
and others to take place in 1843 or 1844 passed
by. It seemed providentially opportune that
in Sept. 1843, when the Seventh Day Baptists of
the United States held their General Conference
at Plainfield, N. J., they appointed some of
their number to prepare an appeal in behalf of
the Sabbath of the Lord, because, as they ex-
pressed it, "The delegates, as they came togeth-
er were generally impressed that the time had
come when it was their duty to make a more
vigorous and extended effort in behalf of the
Sabbath of the Bible." And when they think
of the thousands of Advent believers who have
embraced the true Sabbath since that time, and
the first light on this unpopular truth gleamed
on the minds of Adventists through their "Ap-
peal," we think they cannot help but look back
with satisfaction to the "time" as connected
with their "impressions," and that they em-
braced the opportune moments, acted promptly,
and the blessing of God rested upon their ef-
forts. But notwithstanding the vigorous efforts
that are being made in behalf of the Sabbath of
the Lord, and some are endeavoring to turn
their feet into his testimonies by keeping all his
commandments, yet everything by which we
are surrounded tells us plainly that under the
present order of things an overwhelming ma-

majority will still be opposed to the Sabbath of the Lord; hence we cannot expect that in the present age all flesh will observe the Lord's holy day. Yet if we receive all that the Lord hath spoken through the mouth of the prophet, we must admit that there will yet be a time when all the inhabitants of the earth will observe the Sabbath; and it would seem as though this state of things must transpire prior to the new earth state, as at that time we do not anticipate the dead carcasses of transgressors will be visible, as will be the case when Isa. 66: 23 is fulfilled.

(Concluded in our next.)

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, JAN. 5, 1875.

JACOB BRINKERHOFF, Editor.

Sunday Desecration.

THE subject of Sunday desecration is creating somewhat of a sensation among the religious journals, and shows how public sentiment has changed in that direction. The opening of theaters in New York on Sunday evening, and their successful operation, show that the people wish to have it so, and do not regard it as a violation of Sabbath law. No Sabbathism has obtained a strong foothold among the mass of the people, especially in the cities, and Sunday has come to be regarded as a day of festivity and recreation instead of with sacredness. The *Herald and Presbyterian* of Cincinnati, notices this fact, and says in a recent editorial: "That public sentiment, respecting what is comprehended in the proper Christian observance of the Sabbath, is gradually changing, is clear to the most casual observer of passing events. Nor is this change found among men of the world alone. It is seen in many ways among Christian ministers and Christian people." The opening of theaters and opera houses on Sunday evenings has not been known until lately in any of our cities excepting only New Orleans." The *Herald and Presbyterian* attributes the change of sentiment to the introduction and adoption of the European or Continental Sabbath, or mode of observing Sunday, into our country and society, which allows the day to be given somewhat to business, and spent in various recreations, amusements and practices, which the Puritan Sabbath, or mode of observing Sunday brought into the country by the first settlers, discountenances and condemns. The Puritan Sunday has gradually passed away, and with the adoption of so many European customs the Continental or Parisian style of observing Sunday has come along with them. Americans must go abroad on pleasure excursions, must see Europe; and fashionable people want a fashionable religion, and doing as other folks do, they observe Sunday in the same manner.

The change of public sentiment in regard to Sunday observance is also attributable to the large amount of foreign emigration continually pouring into our land, which brings with it their own customs. The above named journal says: "Added to these evidences of changed and changing sentiment is the still more significant fact that these, and a thousand similar things which are openly and constantly practiced, call forth but a comparatively feeble remonstrance from those who are expected to instruct and guard public opinion respecting the Sabbath. Had these things been done a generation or two ago, or even somewhat later, the pulpit would have thundered out the law of God in tones whose echoes would have resound-

ed all through the heavens. But these Sabbath 'desecrations,' as a former day would have termed them, have become so common, and are so generally acquiesced in, that pulpit remonstrance is far less frequent than formerly, so that Christian men can do all these and many more things, and maintain their "good standing," whereas at an earlier time they would have been subjected to prompt discipline."

Another "desecration" noted is that of the formal opening of the Baltimore, Pittsburg and Chicago railroad on Sunday, Nov. 22, which, a few years ago no President of a great railroad would have dared to proclaim in any part of the country; and "if these things can now be so quietly tolerated, soon this and similar things will become the universal custom of the country." It is complained that this is a violation of the State laws; but it is admitted that these practices are according to public sentiment, and the laws cannot be enforced. Public sentiment on Sunday observance is different from what it was when the laws were made. The sentiment of the people has come to be the acknowledged laws of the country. The same *Herald* further says: "So we go. And at this rapid rate of going, our Sabbath will soon be gone. This seems to be the growing sentiment. The exact status is about this: The anti-Sabbath portion of the people follow their desires in desecrating the sanctity of the day, and the friends of the Sabbath, for the most part, silently acquiesce. The disregard of law, open, defiant, is the great evil touching Sabbath desecration. All the recent acts of which we have spoken are directly prohibited by the laws of the State. But the disregard of the law is so common touching other questions—the liquor traffic, for example—that Sabbath violation follows naturally."

Our country is in great need of Sabbath Reform. The majority of our people see that Sunday has no claim to divine sacredness, and there is no reason why it should not be made a day of festivity and amusement. They acknowledge that its observance is not sustained by any Bible evidence, and prevailing custom is its only authority. The claims of the Bible Sabbath are being heralded over the land, and the consciences of many intelligent people are impressed with its truth. The work needs to be pushed vigorously on; and the importance of observing a true Sabbath and keeping it holy, not according to the manner of keeping Sunday, but devoutly to God, consecrated to his worship and service, needs to be strongly urged. The Sabbath is said by an able writer to be a safeguard to society; for one who conscientiously keeps the Sabbath, will also be conscientious in the path of virtue. Mankind needs a day of rest, and our heavenly Father has kindly provided one and given it his divine sanction, and bids us keep it holy unto him. Our energies must not slacken in the work of showing people that the path of Christianity runs not in drifting with the current of popular Sunday-keeping, or with the strict old Puritan Sunday, but to "remember the Sabbath day to keep it holy," and that "the seventh day is the Sabbath of the Lord thy God."

Spirits in Prison.

"FOR Christ has once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing." 1 Peter 3: 18-20.

Having been requested to give an explanation of this text we present the following remarks: Those who advocate that man possesses an im-

mortal soul or spirit capable of maintaining a conscious existence after the death of the body, claim this text to support the view; for these spirits in prison must be disembodied spirits confined somewhere to whom Christ or his disembodied spirit, went and preached while he lay in the grave; and these spirits could not have existed so long time if they were not deathless. But we cannot admit such to be the idea conveyed in the text, for it says nothing about immortal or disembodied spirits, and such view would be out of harmony with the general tenor of the Scripture. Were there positive testimony of the immortality of the soul then this inferential testimony might be adduced as corroborative evidence. That view of the subject would prove the intermediate conscious state between death and the eternal state, and that the spirits confined there could be on probation, which many advocates of the immortal-soul-theory do not believe. But these same spirits are said to have been disobedient in the days of Noah, and the record of all those who rejected the preaching of Noah and were disobedient to his warning, is that they were destroyed. Gen. 7: 23—"And every living substance was destroyed which was upon the face of the ground." Luke 17: 27—"And the flood came and destroyed them all." We suppose the position is taken that spirits are not substance; but Jesus said the flood came and destroyed them all, and wherever spoken of the language is very far from expressing that some part of those antediluvians remained alive and was kept in prison, but they perished altogether.

The text is rather a difficult one, but cannot be pressed into the service of the immortal-soul-theory, for it has nothing to sustain it. The following paraphrase of the text, in Bro. R. V. Lyon's work, "The Kingdom of God and Life only in Christ," expresses the correct idea of the text, we think. "For Christ hath once suffered for sins [on account of the sins of his people], the just for the unjust [his people who were destitute of righteousness], that he might bring us [his people,] to God, being put to death in the flesh, but quickened [made alive] by the Spirit, by which he [the Spirit which made Jesus alive,] went and preached unto the spirits [to Noah, and through him to the people of his day, who are] in prison [Sheol, the grave], which were sometime disobedient [in the antediluvian age], when once the long suffering of God waited in the days of Noah, while the ark was preparing. . . Thus we learn that it was the Spirit that made Jesus alive that preached to Noah and through him to his family and the people of his day, who are now in the prison house of death, where there is no knowledge or device." Not that the spirits or persons were in the prison when they were preached to, but were in prison, or the prison house, when the apostle wrote. The Holy Spirit, though not a person, is often expressed with the pronoun 'he.' In verse 18 Peter speaks of the suffering, death, and quickening of Christ, which quickening was by the operation of the Holy Spirit. Verses 19 and 20 speak of the operation of the Spirit in the days of Noah, whereby God preached to the people at that time, and the salvation of Noah and his house is made a figure of baptism in the 21st verse.

Items by the Way.

AFTER closing my last report, I held a few meetings at Martinsville. One was there baptized. I also preached one discourse to the Pleasant Valley Church. Dec. 12 returned to the Victory Schoolhouse and found all the brethren faithful in the cause of truth. I here learned that Eld. Osborn, a leading man of the Christian

order in that vicinity, was preaching the Sabbath question at the Andrew where we had formerly labored; an appointment at that place for which we at once concluded to review which we did. This brought us which continued until thirteen lectures were delivered on that subject and six in favor of the Sabbath. The Elder labored hard to prove of the law, but we as zealously maintain it.

At the last meeting, but one, invitation to any who desired to brethren there, who keep the commandment of God and the faith of Jesus. F. obeyed; two of these formerly members of the Elder's own church. Two of me that they came to see and hear the Sabbath doctrine overthrown; heard us were convinced of the truth of the Sabbath question, and embraced it.

Of course the Elder with those us, did not appear to enjoy the discussion very much, but yet Father for the good results that accrued. We feel very thankful for the good results that accrued. And though by this revision of seeing the brethren at their Quarterly Meeting we had not seen them since last feel richly repaid by engaging May the Lord help us not to part but to please him who has called soldiers. Your brother in hope,

Allendale, Mo., Dec. 23. '74.

Reminiscences of Pa.

J. L. BOYD.

HEBRON—DAVID AS A

"How are the mighty fallen, and of war perished?" 2 Sam. 1: 27. BEFORE leaving Bethlehem to salem, our reflections respecting men" being turned back from the battle between the Philistines elites, may here properly be resulting effect on themselves. at Ziklag, tidings from the ba-boa. On the third day he received him at the time, very deplorable both Saul and Jonathan were slain had been defeated most de-then enquired of the Lord w-"direct his steps." "And the Spirit, we propose to follow D our eyes have seen the place wherewhere he did reign over the tril for "seven years and six months appointed, anew, by "ALL the el-king over Israel—the twelve ely, friendship" In Joshua 14: Hebron was given "unto Calephunneh, the Kenezite,"—one of spies out of the twelve, which M was who had said, "We are we and possess the land." Joshua "gave him Hebron for an inherit And the name before was Kirja Arba was a great man among th (the city) was afterwards allotted was a residence of the childre priest, with the suburbs thereof

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order in that vicinity, was preaching against the Sabbath question at the Andrews' schoolhouse where we had formerly labored; and as we had an appointment at that place for the next day, we at once concluded to review his position, which we did. This brought us into a review which continued until thirteen lengthy discourses were delivered on that subject, seven against and six in favor of the Sabbath of the Lord. The Elder labored hard to prove the abolition of the law, but we as zealously labored to sustain it.

At the last meeting, but one, we gave an invitation to any who desired to unite with the brethren there, who keep the commandments of God and the faith of Jesus. Four individuals obeyed; two of these formerly belonged to the Elder's own church. Two of these informed me that they came to see and even desired the Sabbath doctrine overthrown; but when they heard us were convinced of the truthfulness of the Sabbath question, and consequently embraced it.

Of course the Elder with those that opposed us, did not appear to enjoy the results of the discussion very much, but yet it had to be endured. We feel very thankful to our heavenly Father for the good results that attended our efforts. And though by this review we were deprived of seeing the brethren and friends in Daviess Co. at their Quarterly Meeting, and though we had not seen them since last August, yet we feel richly repaid by engaging in the review. May the Lord help us not to please ourselves, but to please him who has called us to be his soldiers. -Your brother in hope,

A. C. LONG.

Allendale, Mo., Dec. 23, '74.

Reminiscences of Palestine.

J. L. BOYD.

HEBRON—DAVID AS A KING.

"How are the mighty fallen, and the weapons of war perished?" 2 Sam. 1: 27.

BEFORE leaving Bethlehem to return to Jerusalem, our reflections respecting "David and his men" being turned back from a participation in the battle between the Philistines and the Israelites, may here properly be extended to its resulting effect on themselves. David awaited, at Ziklag, tidings from the battle-field, at Gibeon. On the third day he received what was to him at the time, very deplorable tidings, that both Saul and Jonathan were slain, and that Israel had been defeated most disastrously. He then enquired of the Lord whither he should "direct his steps." "And the Lord said, Go up unto Hebron." Trustfully, in the self-same Spirit, we propose to follow David thither, as our eyes have seen the place where the Lord had designed he should commence his reign, and where he did reign over the tribe of Judah only for "seven years and six months," before he was anointed, anew, by "ALL the elders of Israel" as the king over Israel—the twelve tribes.

HEBRON signifies, in Hebrew language, "Society, friendship." In Joshua 14: 13-15, it is stated Hebron was given "unto Caleb the son of Jephunneh, the Kenazite,"—one of the two faithful spies out of the twelve, which Moses had sent to search the land about fifty years before. He it was who had said, "We are well able to go up and possess the land." Joshua "blessed him, and gave him Hebron for an inheritance, because he had wholly followed the Lord God of Israel. And the name before was Kirjath Arba; which Arba was a great man among the Anakims." It (the city) was afterwards allotted as one of the "six cities of refuge for the slayer;" and also was a residence of the children of Aaron the priest, with the suburbs thereof round about it.

"But the fields of the city, and the villages thereof gave they to Caleb for his possession." See Josh. 21: 12, 13.

Hebron, of all other localities in the land of Israel, was the most fitting and appropriate for the commencement of the reign of David. It was situated in the heart of the tribal territory of Judah, in its "hill-country." It had long been the choice residence of Abraham, the "friend of God," and where he and his wife, Sarah, were buried, in the Cave of Machpelah; it was the city where Isaac, the son of promise, was born, and in whose neighborhood he also was long a resident, and where he and his wife, Rebekah, were buried, together with Jacob, his son, and his wife, Leah. There, where these fathers of Israel are still sleeping and awaiting their recall from Sheol, was to be the starting point for the reign of David, their son. There he had, as it were, to await the developments of events which should establish him in the kingship over all Israel, while in fact he was only reigning over the tribe of Judah. It was from thence he was to go forth in his triumphant march, when finally anointed king over all Israel, to besiege, conquer, and locate his throne on Mount Zion, in Jerusalem, because it was to be the centre and the "place of the name of the Lord of hosts," where his grand son, JESUS, "the King of kings and Lord of lords" shall reign on the throne of his father David, and "over the house of Jacob [the Hebrew] forever." It is "the city of the Great King."

Hebron, therefore, both in its connective links with David and David's son, Jesus, was the foundation of the kingdom. Here, John Baptist was born and reared, "until his manifestation to Israel" as the Elijah-like forerunner of "Judah's Lion." John was the son of Zechariah the priest; and his mother Elizabeth, "was of the daughters of Aaron;" and she was cousin to Mary, the mother of Jesus; therefore, Mary was not of the lineage of JUDAH but of LEVI; consequently, the lineage of Jesus to David, as a descendant of Judah, must, of necessity, be derived through JOSEPH, "who was of the house of David." (See Luke 1: 5, 27, 36.)

After seven years of patient waiting in Hebron, David then ascended up to the stronghold of "the city of the Jebusite"—JERUSALEM; captures it, and reigns there. And, in the latter years of his reigning, when he had subdued all his enemies, he was tempted into the sinful order of having Israel numbered. In expiation thereof, he was led by the avenging presence and sword-plague of the Lord's angel, to purchase from Araunah, the Jebesite, his "threshing floor," to build thereon an "altar unto the Lord," where he "offered burnt offerings and peace offerings . . . and the plague was stayed from Israel." 2 Sam. 24: 18, 25. So, on the self-same mount (Moriah), David and Abraham, having each, in their day and generation came up from Hebron to the mount of sacrifice, and thereon offered burnt offerings; one, in pursuance of a commandment from God to offer up his "only" (or, best beloved) son, Isaac; but, when the Lord had proved his "friend" Abraham's willingness, he provided a substitute—on the mount; and he received him again, as "one from the dead, in a figure," as the apostle testifies in Heb 11: 19; the other (David), here likewise recognizing its connective association,—and, by a similar purchase like Abraham obtaining possession of Machpelah's Cave, of the original owner, erected an "altar for sacrifice," whereon he offered "burnt offerings and peace offerings" and expiated his own sin and stayed the plague of Jerusalem and of Israel; and whereon, subsequently, the "house of the Lord" was erected by Solomon his son.

In taking leave of the associations which cluster around Hebron and Bethlehem, we may, with propriety, here mention, that the son of our Jewish host, in Hebron, pointed out for our attention the very ancient pool of the city, which, he said, was the identical one where king David's first act of retributive justice, as king, was administered, in executing the two murdering criminals, by maiming, and afterwards "hanging over the pool,"—who had assassinated and beheaded their master, Ish-bosheth, the only surviving son and successor to the throne of king Saul. But, "his untimely taking off"—of which David was as guiltless as he was of conniving in the assassination of Ish-bosheth's general, Abner, by Joab—"opened the way" for David to peacefully mount the throne of a united Israel and Judah. See 2 Sam. 4: 5-12 and 5: 1-3.

Chief, however, of all the men of Israel and Judah who flocked to David to become their shepherd and king, and accompanied him to the conquest of Jerusalem, and in all his subsequent wars, domestic and foreign, was the "six hundred men," who had first resorted to him in Adullam; had adhered to him in all his adventures and privations in the "wilderness;" had gone with him to Gath, among the Philistines, and participated in his sojourn at Ziklag; and when the Lord called him to leave that wilderness town, and "go to Hebron," they accompanied him thither also, and were the mainstay of his throne over the house of Judah. And, finally, when the Lord had "opened up his way" to go "up still higher," we find these ever "faithful and true six hundred men," with their leaders, Joab and Abishai and Benaiah, his van-guard and life-guard; in every battle and conquest the foremost—some of them so mighty that hundreds of the enemies of their king fell by their single spear or sword,—all through his career of conquest; and even when in exile he had retired before his usurping son's (Absalom) brief career, when all Israel and Judah were seduced from their allegiance, the faithful "six hundred" stand with him, and retire with him again towards the wilderness, and even over to the eastern side of Jordan, till they have reached "the wood of Ephraim;" and there, where the few could fight with some advantage the many, the "mighty men" turned "at bay," and those men who, forty years before, had lived in the wilds, and could clamber the steep and precipices of Engedi like the wild goats thereof, who had been enured, and were "swift as eagles and stronger than lions" taught their countrymen one of the lessons of war such as they were accustomed to give to the enemies of Israel: the few "hundreds" conquered the many ten "thousands,"—and twenty thousand perished before the warlike and God-energized few. They corroborated, once more, David's words to Goliath, "the battle is the Lord's;" and he can save by the few against the many: a repetition, in Israel history of the "three hundred" of Gideon's band against the national host of Midian. "David and his men" are again, in the end of their wars, the conquerors; for they were on the Lord's side. They were his "chosen ones."

THE spirit of the papacy is not changed toward sincere followers of the word. The pope calls Gladstone a viper and Archbishop Bailey wants to pull his nose. Numbers of Roman Catholics, and some few priests, have attended the meetings conducted by Messrs. Moody and Sankey, in Dublin. Cardinal Cullen has issued a pastoral in which he says Roman "Catholics ought to pray for the conversion of those who are now giving up their articles of religion, and their Book of common Prayer, to become followers of ignorant converted colliers, of roving minstrels or of speculative travelers."

I Hold Still.

PAIN'S furnace-heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow.
And yet I whisper—as God will!
And in his hottest fire, hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it,
With his gentle hammer, blow on blow.
And yet I whisper—as God will,
And at his heaviest blows hold still.

He takes my softened heart, and beats it,
The sparks fly off at every blow.
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow.
And yet I whisper—as God will,
And in his mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done his work in me.
So I say trusting—as God will,
And, trusting to the end, hold still.

He kindles for my profit, purely,
Affliction's glowing, fiery brand;
And all his heaviest blows are surely
Inflicted by a master-hand.
So I say praying—as God will,
And hope in him, and suffer still.

—From the German,
Selected by ELD. C. H. BISSELL, Marion, Iowa.

Salvation by Grace.

S. C. B. WILLIAMS.

"For by grace are ye saved, through faith."—
Eph. 2: 8.

Before we can convince a person of the necessity of salvation, we must first convince him that he is in a lost condition. The apostle Paul had shown those brethren at Ephesus the position they once held with God, their Creator, by nature, and now the position they hold by grace through faith, by laying hold of the hope set before them, which hope is as an anchor to the soul, sure and steadfast, that entereth within the veil. For by grace are ye saved, if saved at all.

We all are swiftly passing down the stream of time, to the dark abode of the tomb, the valley and the shadow of death; or as Job says, "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." This is the state of mankind by nature and the fall. In this deplorable condition, God, by his loving kindness and great wisdom, provided a ransom for mankind on certain conditions; and those conditions are faith and obedience exercised on the part of mankind. For illustration, we see a small boat or craft upon the smooth waters of the Niagara, far above the falls, sailing gracefully on its calm and peaceful bosom. All is quiet, calm, and serene. Hark! the ears of the inmates are saluted by the rumbling of distant thunder: they are warned of the approaching danger. Alas! a fearful storm bursts forth upon them. Their sails are soon torn with violence from its rigging, and the craft soon becomes unmanageable, and they are driven down the rapid current before the threatening gale.

They are depending entirely upon their own arm for salvation. All hope fails them. In the rear the storm is raging; in front the great cataract is heard, and there the eye beholds the up-heaving mist that immerses from the mighty abyss below. But as they approach nearer and nearer the foaming waterfall, in deep despair, without one ray of hope, a kind friend is seen on the shore, crying with a loud voice, "Cheer up, desponding pilgrim, I am he that was dead but am alive again for evermore." It cost me my life to lay a cable across this mighty chasm. Lay hold of it and be ye saved.

Oh, what lovely words to the believing heart!

Dear reader, have you laid hold of the hope set before you? Have you heard that sweet voice of the blessed One? Oh! do we all offer the praise due his holy name, for the present life, and the life to come? Your brother in fraternal love,
Denver, Mo.

God hath Chosen the Poor.

S. E. BRINKERHOFF.

As I read the many letters from the dear brethren and sisters scattered abroad, of their love for the cause, and of their desires to help it, "but they are poor," I can but rejoice. And why rejoice because they are poor? Simply because God has chosen the poor of this world. Why he has done so we cannot altogether tell, "for the earth is the Lord's and the fullness thereof"; but we know that in all ages, particularly of the Christian dispensation, he has chosen the poor. And while we know it would be very pleasant to have riches, enough at least, to make the cause move along more easily and not have to work so hard and deny self so much, yet we think God is just as well pleased with us now as he would be if we could do all this. Sometimes as we read other Adventist papers and see what they are doing, we wish we could do more. But then we turn to God's blessed word and read, "She hath done what she could;" "Verily I say unto you, This poor widow hath cast in more than they all; for all they of their abundance have cast into the treasury, but she of her penury hath cast in all the living she had." Here is comfort and sweet consolation to the poor who are rich in faith, and are doing what they can for the advancement of the cause and kingdom of our dear Redeemer. The man who had two talents and gained two was bidden to enter the joys of his Lord just the same as the one who had ten and gained ten. God does not require more of us than we can perform. We cannot say what one Adventist paper which we read recently could say, "We can do anything that money can do;" but we can say we can do what God requires of us, and by his assisting grace we will.

We often think of the many ways in which Mary denied herself to save those hundred pence to buy a box of ointment to anoint the dear Savior (for we have no idea that she was rich), and of the love that filled her heart as she poured it on the head of her Lord and Master. No doubt the tender, loving heart was wounded when Judas said, "Why was this waste?" but soon the wound was healed by the sweet consoling words of the Savior, "Let her alone, she hath done what she could." Oh that this may be said of each of us in the great day of the Lord's appearing! How comforting then will be the words, "Well done, good and faithful servants;" but how much more so the words would be, "They have done what they could." No matter how little if it is only what we can, and done for Jesus, and for the honor and glory of his great name alone, it will count a great deal in the bank of heaven. There are no other words in all the volume of inspiration which gives me so much comfort and strength as do these words of Jesus to Mary. Often when tried and discouraged at how little I can do for the cause of my blessed Master, these precious words, "She hath done what she could," gives me fresh courage and new strength to go on my way rejoicing and do what I can, little though it be, for the dear Savior who did so much for me. May the language of my heart ever be:

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

Are we Living too Fast.

We are living too fast to-day. We think, as a people, too much of money and too little of the cultivation and development of a higher life—a life which shall give impetus to the noblest impulses of the soul, which shall give us a more truly Christian home life, which shall give us a better basis to society, which shall find time for resting from the ceaseless whirl and restlessness of business. As a rule, the wealthy business man of to-day does not enjoy life. He carries business with him everywhere. He takes it home; he sleeps with it; he thinks of it as he rides out; and when Sunday comes, he takes it with him to the church and dreams of it in his nod during the sermon. We must have a change from all this. There are other panics yet to follow, if we do not cease this crazy pursuit of money. We are glad to know that there is a healthy reaction from the wild and foolish and wicked manner in which so much of the business of the country has been conducted, and we trust it will continue. Better that business should droop a little; better that steamers and ships should rest a little at the wharves, and that we may scrape the barnacles off; better that man should have an opportunity for knowing his neighbor; better that he should know more and think more upon the country to which he is going. We have brought nothing with us into this world, and it is certain we can take nothing away with us. Let us think of this a little more; let us estimate it at its true worth, and act and live accordingly.—*Christian at work.*

In, But not of The World.

As long as we are of the world there is nothing that can satisfy us. The splendors of wealth may soothe the senses, the praise of the world allay the soul's thirst for a time, but sad the failure of all these, they leave the soul naked, and poor, and miserable, and wretched. How many long for something, they know not what; how many have moments, weary and lonely beyond expression, not knowing that it is Jesus they are lonely for, and folly they are weary of. But let our poor hearts once catch the sweetness of heavenly rest, once try the blest companionship of our elder brother, Jesus; once feel the fullness of his tender love, then we realize the difference between the old creature and his longings, and the new creature and his restful satisfaction. For only his love and smile can impart that rest of soul all mankind are aiming to find. Then, though in the world but not of it, all that comes to us is satisfactory, because we know God knows best. Whatever is his will, becomes our privilege to accept. Sorrow may smite us, but knowing that a loving hand hath thus chastened us for our good, it becomes our song or thanksgiving to say, "Thy will be done."

Whatever crosses our path, whether we understand it or not, we know in whom we trust, and remembering that these lives are but our school-days, out of whose misty problems shall be worked answers of beautiful proportions and progressions by our faithful Master, Jesus, we can, even joyfully, look up and see the rainbow of promise spanning all the clouds and darkness. For experience in the divine life teaches that to all God's creatures, whether regenerated or not, God sends nothing that is not intended for our good. His design, from the beginning of our existence to its close, is to bring us to himself and save us, and having provided a way, he further sends those means which will bring us surest and quickest to his great heart.

As he knows best the tendencies of each heart, the temptations and peculiarities of each soul, so in his wisdom he suits to each their lessons. If mankind naturally turned God-ward, easily hated sin, and loved good, think you he would willingly deal out so much to keep over? No, verily. Our God loves us. Oh that the world would realize this more! and 'tis this very same tender, yearning love, and not an accident of time and circumstances that bears to us many a tempestuous wave

because the human heart will not seek the safety until overwhelmed in the billows. But often, in the midst of the fiercest fires, God to the soul beams with brighter, sweeter light too often. We cannot take in its fulness until we see it through the mists of sorrow. Must we be sorrow-stricken and grief-laden? Yes, the seeds, and needs, and roots of sin, caught a gale from heaven's poisonous breath, sickened by their own poisonous breath, wither away and be utterly uprooted; and soul, swept by storm and purified by fire, knowledge Christ as Lord, and King, and of our whole being, body, soul, and spirit, the satisfying righteousness of God shall armor and our aim, and if, as co-worker, him, by yielding to all his judgments, and cherishing all his designs, we shall daily gather from ours that which of all else is most acceptable to him—a meek, submissive spirit, emptied self, filled with Jesus, in the world, but not of the world.—*Christian Standard.*

Letter Department.

From Sister Stults.

DEAR Brothers and Sisters: I think it a privilege we have of hearing from one through the ADVOCATE. I love to receive cheering letters. But O, how sad to hear of the death of Brother Goff! I had a good vision of them at their house when I was at Marietta, seemed to be walking in the Spirit. How our dear Sister must be! but she cannot as those that have no hope. How sad when McGuire came to his death! Truly we are in the land of the enemy, where sickness, sorrow, pain and death. I too have some loved ones laid in the cold grave. I say to the dear sorrowing ones, Cheer up, monster death is not always going to reign, dear friends, Jesus is coming to restore things, and bring back the loved ones now sleeping in him. How glorious the day that Jesus is coming! The trumpet will call the saints of all ages will come forth, with immortality and eternal life. But the Lord, we commend you to God, word of his grace, which is able to build and to give you an inheritance among those that are sanctified.

We like the ADVOCATE much. We will send it to some more of our friends, to sustain it, so that the dear friends that pay for it can have it without money and out price. Your sister looking for the word of the nobleman to set up his kingdom on earth,
JANE S.
Ft. Atkinson, Wis.

From Bro. Everett.

DEAR Brothers and Sisters in the Land, are exhorted to "be of the same mind, the same love, being of one accord, and of one mind." What a blessed union is here! With this loving union we shall do away with contentiousness and vain glory; lowliness of mind esteem others better than ourselves; looking not each one on the good of all. But how do we obtain this mind? The apostle answers: "Let us be in you, which was also in Christ Jesus, being in the form of God, did not think himself to be equal with God; but made himself in the likeness of men; and being in fashion as a man he humbled himself, coming obedient unto death, even the death of the cross. Wherefore, also God highly exalted him, and gave him a name which is above all names; that at the name of Jesus every knee should bow, of beings in heaven, and

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We like the *ADVOCATE* much. We want to send it to some more of our friends, and help sustain it, so that the dear friends that cannot pay for it can have it without money and without price. Your sister looking for the return of the nobleman to set up his kingdom on the earth,

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earth, and of beings under the earth, and every tongue confess that Jesus Christ is LORD to the glory of God, the Father." (*Union Translation.*) Phil. 2: 1-11. I subjoin the following hymn expressive of the mind of Jesus. May you and I, dear brothers and sisters, seek this holy, pure, loving, meek, lowly, perfect mind. It is by faith, the living faith which works by love, purifies the heart—overcomes the world.

"Jesus plant and root in me
All the mind that was in thee;
Settled peace I then shall find,
Jesus' is a *quiet* mind.

Anger I no more shall feel,
Always even, always still;
Meekly on my God reclined;
Jesus' is a *gentle* mind.

I shall suffer and fulfill
All my Father's gracious will;
Be in all alike resigned,
Jesus' is a *patient* mind.

When 'tis deeply rooted here,
Perfect love shall cast out fear;
Fear doth servile spirits bind;
Jesus' is a *noble* mind.

I shall nothing know beside
Jesus and him crucified;
Perfectly to him be joined;
Jesus' is a *loving* mind.

I shall triumph evermore;
Gratefully my God adore;
God so good, so true, so kind,
Jesus' is a *thankful* mind.

Lowly, loving, meek and pure,
I shall to the end endure;
Be no more to sin inclined—
Jesus' is a *constant* mind.

I shall fully be restored
To the image of my Lord;
Witnessing to all mankind,
Jesus' is a *perfect* mind."

I am your brother in the Lord,

SAMUEL EVERETT.

Unity, Johnson Co., Iowa.

From Bro. Silvers.

BRO. BRINKERHOFF: We feel it our duty to write a few lines through the columns of the *ADVOCATE*. We have been quite lonely, as we are separated from those of like precious faith, and also as we have been deprived of our very welcome visitor, the *ADVOCATE*, for about one year; but thanks be to God it has found its way to our lonely home here in the South West. We can say to our brethren and sisters that we do not feel discouraged in trying to serve God, in keeping his commandments and the faith of Jesus. Although we have trials and troubles on every hand, still I never felt more determined to press my way to the mark of the high calling, which is in Christ Jesus, than I do now. Oh that we may all be faithful in the blessed cause of Christ, and meet together in the kingdom of God! My dear brethren, do not let us sleep as do others, for we know that our redemption draweth near. Pity for us dear brethren, that our faith fail not. May the Lord bless and comfort all the saints, is my prayer. From your brother in hope of eternal life, when the Life-giver comes,

Lamar, Mo.

J. A. SILVERS.

From Bro. Remington.

BRO. BRINKERHOFF: I thought I would write a few lines to let the brethren know how we are getting along at Ottawa. We are still trying to keep in the way of well doing, but are not without our trials and discouragements in this mortal life. But God is able to deliver us out of them all. Sister Fuller has fallen asleep in Jesus, and has passed from her troubles in this life. She sleeps with a bright hope of a part in the first resurrection. She lived out her faith and sleeps the sleep that the world never can—a sleep in Jesus.

Ottawa Station, Mich.

J. M. REMINGTON.

From Sister Bell.

DEAR Brethren and Sisters: As I am a reader of the *ADVOCATE* and love to read its pages, especially the letters from the dear scattered ones, speaking of their hopes and fears, and their determinations, these thoughts come into my mind: We as a people profess to be looking for the Savior to come soon, and if he was to come to-night how many of us are ready? How many have their lamps trimmed and burning, waiting for their blessed Lord to come? It seems to me the word waiting means a great deal. O, my dear brethren and sisters, are we ready and waiting? What are we doing? what kind of examples are we to the world, and our families? are our children ready to meet the Lord? I fear a great many of us will have to answer, No; our children love the world and the things of the world. But why is it thus? Have we all done our duty towards our children? Are we bringing them up in the nurture and admonition of the Lord? Do we pray with and for them every day, and strive to show them by our life and conversation that we really mean what we profess? O, how it makes my heart bleed to look around at the dear children, especially the children of believers! There are those among them who might make able ministers of the gospel, and they are so much needed in the field; but their minds seem to be all on worldly pleasure. And why, dear friends, is it thus? Is it our faults? Have we all done our duty? O, let each one of us examine our own heart and see if we have a conscience void of offence toward God, and toward our own children! O, let us strive earnestly to get ready, and have our children ready and waiting to meet our blessed Lord when he comes! May the Lord bless his people, and open their hearts to spread his blessed truths, is the prayer of your unworthy friend,

MRS. A. BELL.

Otsego, Mich.

From Bro. Purvis.

BRO. BRINKERHOFF: The "Hope of Israel" continued to come to me until the paper changed its name to the *ADVOCATE*, and is still coming, for which favor I feel truly thankful, both to you and all the rest of the brethren and sisters. It has been quite a favor to myself and wife. We read its pages with thankfulness of heart to God and to you all for your benevolence. We are old and not very able to work, and have been in debt ever since our burn out; and taking all things into consideration we do not feel ourselves able to pay for the paper. If you can still send it to us, it will be thankfully received. The old lady says she cannot do without it. I will send you enclosed 50 cents, and if we can do more within the year we will do so. The paper and the Bible are all the preachers we have, and take one of them away and we have but one. We are trying in our lonely condition to make our way to the kingdom. Yours truly,

WILLIAM PURVIS.

Windfall, Tipton Co., Ind.

From Bro. Stubblefield.

DEAR BRO. BRINKERHOFF: We are very thankful for the *ADVOCATE*. We cannot do without it, as it is all the preacher we have. We are very lonely, Bro. Ayrhart's family are all the Sabbath keepers there are here besides ourselves. We want to keep all the commandments of God and the faith of Jesus, and are trying to live so that we may have a right to the tree of life and enter in through the gates into the city. Pray for us that we may ever be found faithful. Your brother, hoping for eternal life,

Carrollton, Iowa.

G. W. STUBBLEFIELD.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, JAN. 5, 1875.

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.

The European Outlook.

THE aspect of affairs in Europe between the nations shows that the war cloud is darkening, and that it is likely soon to burst with fury in that country, which may be appropriately called the world's historic battle field and the map of prophecy. The adherents of the papacy and the statesmen of the Pope, say that he must have the temporal power in order to maintain the ecclesiastical, and this growing sentiment foreshadows what is called a religious war. Of the Eastern Question an outbreak seems more imminent. Russia's reaching out for Constantinople is gradually drawing its meshes closer and surer. 'Tis said that France is secured by private treaty with Russia not to interfere in her scheme. "Germany is held in her old position through fear that any protest would force an alliance with France. Austria is secured through her own needs and made the cat's-paw with which to reach the chestnut—through her comes the announcement that the Roumanian provinces (which the Treaty of Paris, twenty years ago, made dependent on Turkey,) will be treated as independent." This treaty was broken by Russia in 1870 by declining longer to abide by it in keeping her fleets from the Black Sea, and now by Austria in treating directly with the Danubian provinces as independent instead of as dependencies on the Turkish government. Surely the days of the Moslem in Europe are about numbered, and Russia is making rapid strides toward grasping the long-coveted prize, the Dardanelles and Constantinople. What will result from all the commotions about to convulse the world is the question asked but not answered by human sagacity. Republicanism and monarchical institutions are already occupying a threatening attitude toward each other, ready to grapple in an exterminating conflict. But the sure word of prophecy discloses an end of earthly governments and a restitution of all things beyond the present abnormal restless, dissatisfied condition of human society.

Those who have sent us selected poetry need not think their selections are rejected because they have not yet appeared. Glad to be so well supplied.

We have received from the author, Wm. H. Whitman, Galesburg, Ills., a pamphlet entitled, "A Divine Government to be established by God's Nobleman and his Immortal Cabinet; or Light on the Final Destiny of Adam's Race," which takes the position that all that portion of mankind who have died without having received a sufficient knowledge of the gospel to reject it, will be resurrected to probation, with those left on the earth when Christ shall come, and that thereby the majority of mankind will eventually be saved to eternal life. But we are unable to see that the few that find the way unto life through the strait gate and the narrow way means only those who shall become kings and priests unto God during the subduing and restoring the earth while others, their cotemporaries in this life, may become subjects of that kingdom, and the "many" instead of the "few" be eventually saved.

The second part of the work, "Thoughts on the Lord's Supper," showing that there is only one appropriate time to observe it, and that at the same time of year in which the ancient passover occurred, and at the same time of year in which the Savior ate the passover with his disciples and instituted the Lord's Supper, we like very well.

THE onward progress of Spiritism is being somewhat checked by many of its phenomena being exposed as trickery of the performers or mediums, and some other of its features being accounted for on scientific principles. Many of the Spirit communications are of so low a character, so nonsensical, coarse and absurd, that the most of the intelligent and intellectual part of society have become disgusted with its workings and associations. Dr. Geo. M. Beard of New York, recently gave a lecture on Spiritism, in which he states that "all the phenomena embraced under clairvoyance, mind-reading, and Spiritualism so called, may be accounted for by one or several of the following six facts: trickery, guesswork or coincidences, unconscious mental action, unconscious muscular action, physical idiosyncracies, and animal magnetism." He challenges an investigation with any of its professors, claiming that he can show the fallacy of their supernatural claims. Though these facts are fast being disclosed, we think that Satan and his demons have something to do with controlling these agencies and working their purposes of deception through them.

Report of the 2d Quarterly Conference in 1st District, Mo.

THE 2d Quarterly Conference of the 1st District is in the past, and with it its incidents and varied experiences which are registered in a book and will help to decide our moral characters when the Judge of quick and dead shall make his appearance. The meeting commenced under very discouraging circumstances. We expected the assistance of preaching brethren from a distance, but were sadly disappointed. Many of the brethren and sisters were kept away on account of sickness in our midst. But notwithstanding these discouraging features we had a meeting which will be joyfully referred to in years to come. The members of the S. D. Adventist church attended our meetings from the first to the last, engaging heartily in the worship of God. This people have been separated from us years in the past by a few would-be-leaders, who, instead of gathering together, scattered abroad. The social meeting on the Sabbath, will long be remembered by all present, the aged veterans of the cause coming together with a desire to cultivate a better feeling, and referring back to the time when Adventism was yet in its infancy, when they stood side by side battling for truth and enduring the severe persecution that attended the introduction of Adventism into the community. Tears flowed freely, hearts were united together in love, hearty confessions were made, and all felt that "it was good to be there."

We hope that this meeting is the introduction of a better state of feeling among the Sabbath-keepers of this place. May the good work go on until we are a united band in the truth, believing that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Being thus united it will give impetus to the work, and the cause will move forward as never before. May every effort of the enemy to separate and tear asunder prove abortive.

The business meeting was held on Sunday; the attendance was small. The financial condition of the District is not what many desire, but this is owing perhaps to the severe hard times that we are passing through. Those that were present seemed anxious to see the cause move forward, and manifested a desire to sustain the same. The moral condition of the District as reported by the elders is good. Bro. A. C. Leard assisted in preaching the word, delivering two excellent discourses during the meeting, and was also elected Chairman of Conference meeting.

The necessity of sustaining the ADVOCATE was brought up during the meeting. The plan of Pro. S. S. Davison, as suggested in ADVOCATE No. 16, met the hearty approval of the brethren, and the following named persons pledged the amount set opposite their names.

John S Hughes	75 cts	Martha Morrison,	50cts
A. G. Long,	\$1.00	John Morrison,	50cts
Mary Long,	50cts	Malinda Morrison,	50cts
A. C. Leard, paid	\$1.00	Rebecca Morrison,	50cts
W. C. Long, paid	1.00	Elisabeth Morrison,	50cts
Flora A. Long, pd	50cts	Ella Morrison,	50cts
Patsy Leard, paid	50cts	Miles Frazier,	50cts
Joseph Gilbert pd	\$1.00	M. E. Rogers,	50cts
S. A. Gilbert,	50cts	Catharine Rogers,	50cts
Agnes Gilbert,	50cts	N. J. Rogers,	\$1.00
Thomas Morrison	1.00	Wm. Rogers,	1.00
Rachel Morrison,	50cts	P. D. Rogers,	1.00
Tilman Morrison,	50cts		

W. C. LONG, Secretary.

[May the ADVOCATE ever be worthy of the liberality and prayers of its friends; and with the interest taken in its welfare, it must prosper.—Ed.]

BRO. B. ALVerson, of Lone Star, Mo., writes that he pledges the amount of at least one day's work for the ADVOCATE, to be paid as soon as it can be raised.

Appointments.

THE 3rd Quarterly Conference for the 1st Dist. will be held at Altavista, Daviess Co., Mo., commencing March 19th, 1875, and continue over Sunday. We extend a cordial invitation to brethren in the other Districts. Come and let us have a good time praising the Lord.

W. C. LONG, Sec'y.

Received on Subscription for Advocate.

J C Day, \$1.00, 10-8. F P James, \$1.50, 10-1. Eber Davison, \$1.50, 10-1. G W Stubblefield, \$3.00, 11-1. James M Burger, 25cts. A C Leard, \$1.50, 10-1. Wm. Purvis, 50cts, 9-13. W C Long, \$1.00, 10-1. J H Morrison, 10cts. A G Long, \$1.00, 10-14. Jesse Davidson, \$1.00, 10-20. J W Nicholson, \$1.00, 10-8. Eliza Payne, \$1.50, 10-5. Orrin Chipman, \$1.00, 11-1. F E Pressler, \$1.00, 9-18. S Everett for Mrs Mary A Davise, \$1.00, 10-20. John S Hughes 1.10, 10-20. Jacob Lemley, 2.00, 10-8.

Received on Donation to Advocate.

R J Leard, 50cts. John W Leard, 50cts. Orrin Chipman, 3.40. Received on Pledges—A C Leard, 1.00, W C Long 1.00, Joseph Gilbert 1.00, Flora A Long 50cts, Patsy Leard 50cts.

Books Sent by Mail.

Arthur Todd 35cts, Mr McCoid 25cts, Jacob Lomley 35cts.

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 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. 5pp., 2cts

Advent and Sabbath Advocate

"THY WORD"

VOL. IX.

The Advent and Sabbath Advocate

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THE ADVOCATE is devoted to the propagation of the doctrines of The Second Advent of Christ, The Signs of the Times, The duty of observing the Bible Sabbath (the kind to observe the Bible Sabbath (the day of the week,) together with the other commandments of God, The Nature of Man, the conscious state in Death, The End of the Earth restored to its original glory and abode as the future inheritance and abode of the redeemed and the Kingdom of God, The Prophecies, The Christian Life, and kindred subjects.

Honor.

Not all the nobles of the earth, Who boast the honor of their birth, Such real dignity can claim, As those who bear the Christian's birth.

To them the privilege is given, To be the sons and heirs of heav'n, Sons of the God who reigns on high, And heirs of joy, no more to die.

Oh! then, a happy, chosen race! Their Father pours his richest grace, To them his counsels he'll impart, And write his law upon each heart.

Lamar, Mo.

Present Probation.

SAMUEL DAVISON.

FROM Moses to John the Baptist Jesus was known and worshipped only as the God of the whole earth. No one was appointed for sacrifice; no other people were recognized; no other people were with the oracles of God. "In Jerusalem: his name was great in Israel; salem also was his tabernacle, and his place in Zion."—Ps. 71: 1, 2. "God was in her palaces for a refuge: for lo! the earth were assembled, they passed together."—Ps. 48: 3, 4. There was place in all the earth where God was he was in Zion, and among the people it was in reference to this important our Lord said, "The law and the prophets until John; since then the kingdom is preached." Luke 16: 16. The law of Israel and the prophets which God among them, were the only authorities of God's will upon the earth, began to announce that the kingdom was at hand. It is as if he had said; the Baptist appeared preaching the kingdom of the divine will but the institution of the Mosaic ritual; but with the advent of John a new dispensation of the subject of promise and typical representation.