

Advent and Sabbath Advocate.

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

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THE ADVOCATE is devoted to the promulgation of the doctrines of The Second Advent of Christ, The Signs of the Times, The duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other Commandments of God, The Nature of Man, his Unconscionable state in Death, The End of the Wicked, The Earth restored to its original glory and condition as the future inheritance and abode of the Redeemed and the Kingdom of God, The Atonement and Redemption by Jesus Christ, The Prophecies, The Christian Life, and kindred Bible subjects.

Hopkins on the Ten Commandments.

(Continued.)

And now if any one ask, 'What need all this long discourse about the law? Is it not fully abrogated by the coming of Christ? Shall we be again brought under that heavy yoke of bondage, which neither we nor our fathers were able to bear? Doth not the Scriptures frequently testify that we are not now under the law, but under grace? that Christ was made under the law, to free those who were under the law? and, therefore, to terrify and over-awe men's consciences by the authority of the law; what is it but to make the gospel a legal dispensation, unworthy of that Christian liberty into which our Savior hath vindicated us, who has by his obedience fulfilled the law, and by his death abolished it?'

To this I answer: Far be it from every Christian to indulge himself in any licentiousness, from such a corrupt and rotten notion of the law's abrogation; for, so far is it from being abolished by the coming of Christ, that he himself expressly tells us, he came not to destroy the law, but to fulfill it, Mat. 5. 18, he avers that 'till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled,' that is, till the consummation and fulfilling of all things; and then the law which was our rule on earth shall become our nature in heaven.

When therefore St. Paul speaks, as he frequently does, of the abrogation and disannulling of the law, we must carefully discern and distinguish both what is taught us respecting the law, and what is taught us respecting the abrogation of the law or any part of it.

The law, which God delivered by Moses, was of three kinds: Ceremonial, Judicial, and Moral. The Ceremonial law was wholly taken up in enjoining those observances of sacrifices and offerings, and various methods of purification and cleansing, which were typical of Christ, and that sacrifice of his, which alone was able to take away sin.

The Judicial Law consisted of those constitutions which God prescribed the Jews for their civil government, and was the standing law of their nation. For their state was a theocracy; and, as in other commonwealths the chief magistrates give laws to the people, so in this, the laws for their religion and for their civil government were both

immediately from God. By this law were to be tried and determined all actions and suits between party and party: as in all other nations, there are particular laws and statutes for the decision of controversies that may arise among them.

But the Moral Law is a body of precepts, which carry a universal and natural equity in them: being so conformable to the light of reason and the dictates of every man's conscience, that as soon as ever they are declared and understood, they must needs be subscribed to as just and right.

These are the three sorts of law which commonly go under the name of the Law of Moses: all of which had respect, either to those things which prefigured the Messiah to come, or to those which concerned their political and civil government as a distinct nation from others, or to such natural virtues and duties of piety towards God and righteousness towards men, as were common to them with all the rest of mankind.—Pages 19-21.

The Scattering and Restoration of Israel.

R. V. LYON.

(Continued.)

I WILL introduce to you Hosea 3: 4, 5: 'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.' This prophecy was given B. C., 785, and about 64 years before the TEN TRIBES were carried into captivity, and 179 before the Jews were carried by Nebuchadnezzar down into Babylon, and 230 subsequent to the death of David. Consequently it could not have had its fulfillment in the return of a portion of the Jews from their captivity in Babylon. 1. Because David was dead, Jesus his royal son—the child of promise, and rightful heir to his throne, as we have proved, was not born. 2. Jehovah authorized his prophet to fix upon a later period of time, in this world's chronology for its fulfillment. Mark the language! 'In the latter days!' And as I have already proved, that the TEN TRIBES never returned to their own land, since they were carried into captivity by Tiglath Pileser, and Salmeser his son, and Esarhaddon, kings of Assyria; therefore, I must look for its fulfillment subsequent to the second coming of Jesus our Life Giver, in order to escape the *talons of hawkheaded infidelity!*

I will now call your attention to the eleventh chapter of Isaiah. Here the prophet, in the first place, v. 4, brings to view the great battle that is to be fought at or subsequent to the second coming of Jesus. 2. He presents the restitution in glowing colors, not the new creation, commencing at the 5th verse. 'And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not

hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.' In all kindness, I will ask a few questions for those to answer before the judge of all the earth, who have the audacity to assert that the gathering of Israel and Judah, foretold in this prophecy, was fulfilled in the return of a portion of the Jews from Babylon.

1. Did Jesus come at that time and slay the wicked with the breath of his lips? v. 4; Rev. 19: 15; Ps. 2: 9.
2. Did the wolf dwell with the lamb, and the leopard lie down with the kid, at that time?
3. Did the lion eat straw like the ox?
4. Did the sucking child play on the hole of the asp, and the weaned child put his hand on the cockatrice' den?
5. Was there nothing at that time, to hurt and destroy in all God's holy mountain?
6. Was the earth full of the knowledge of the Lord, as the waters cover the sea?
7. Did Jesus, the root of Jesse, stand as an ensign to the people in that day?
8. Did the gentiles unto it seek?
9. Was there a glorious rest at that time, when the Jews had to work with the trowel in one hand, and the sword in the other?
10. Was there any gathering of Israel from 'Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea?'
11. Was Judah dispersed at that time, into the four corners of the earth?
12. Was there an ensign set up for the nations?
13. Was the envy of Ephraim, the TEN TRIBES, destroyed?
14. Was the adversaries of Judah cut off?
15. Did Israel or Judah, lay their hands upon Edom and Moab?
16. Did the children of Ammon obey them?
17. Was the tongue of the Egyptian, the Red Sea, utterly destroyed?
18. Did he with his mighty wind shake his hand over the river (the Nile) and smite it in the seven streams, (seven mouths by which its

others, as the Romans, burnt them on a pile; and others, again laid them in

care to preserve bodies without lodging in tombs appears injurious to human nature in general, and to those persons in particular whom respect is designed to be shown by the state and deformity; since whatever may be taken, spectators see nothing but melancholy and frightful remains of what once were. The custom of burning dead bodies has something in it cruel and barbarous, and is so hastily the remains of persons, that of interment is certainly that has been taken from it; and prepares the way for a second restitution of our bodies, that dust of which they were at first.—*Ancient History, Vol. 1, p. 55.*

CE Bismarck and the Ultramontane portion of the Roman Catholic church are becoming more fierce in their contentions in the East. The war of words recently was waged, and Bismarck stated very positively his opposition towards the course of the Pope. He plainly declared the Pope to have authority whatever, but merely, a reviser. The end is at hand.

Benjamin Madill writes from Newmarket, that he hopes that Bro. R. V. Lyon will call the next time he visits Canada. It lives 5 miles west of Newmarket, Ontario, says they have heard 'but little' Advent preaching since they heard him at Borrellia, about 10 years ago.

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waters pass into the great sea) and make men go over dryshod?

Respected friends! Remember this gathering is to be like as it was when the *Most High*, under Moses, brought the tribes of Israel up out of Egypt. *All the living* were delivered, and brought into the wilderness. And the bones of Joseph were taken along with them as proof that when the time arrives for this second gathering to take place, the dry bones spoken of in Ezek. 37, which are the whole house of Israel, will come up out of their graves, and the Lord will put his spirit in them, and they shall live, and he will bring them into the land of Israel, upon their mountains, and they shall no more be removed out of their land.

19. Did the antitype of Pharaoh and his army exist at that time, and were they destroyed?

20. Did they wander in the wilderness forty years at that time, until all the rebels were purged out or destroyed? Now, reader, if you were to ransack earth and heaven, you could not find any thing to upset the testimony which this witness has given in favor of the literal gathering of Israel and Judah, after *Shiloh* comes, and stands in that day (when the wolf shall dwell with the lamb, and the leopard lie down with the kid, &c) an ensign of the people!

I will introduce Ezek. 20: 33-44. 'As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.' [or a place of delivering.]—Marg]. 'And I will purge out from among you the rebels, and them that transgress against me, [those that have done evil to the restoring of condemnation. John 5: 28, 29.]

... and they shall not enter into the land of Israel.' But such as 'have done good to the restoring of life.' He says 'I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.' In the day when this prophecy is to be fulfilled, 'The children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.' Jer. 50: 4, 5. 'And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.' Isa. 4: 3, 4. 'In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.' Isa. 26: 1-4.

In the twelfth chapter of Isaiah, we have a similar song of joy and salvation, prepared to be sung, by them, at the same time. And much of the Psalms also, is inspired matter of Israel's praise, containing the most decided references to the period of their conversion and restoration.

(To be continued.)

A Letter to the Editor of 'Advent Review.'

POLLY G. PITTS.

FREDERICKSBURG, IOWA, June, 1874.

BRO. SMITH; I take my pen to address a few lines to you because I feel it a duty I owe to you, and myself. I have often thought I must write to you, but the right time did not seem to come; and when I received the *Review* for Feb. 3rd, and read your article, 'The Reformation not yet complete,' I can never tell you on paper how I felt, and how I would like to see you and talk over our experience for 22 years back. I have not been a dull scholar nor an idle looker on of what has been passing in the professing world; for how could I with the word of God in my hand, and a deeply interested feeling on the subject of the coming of the Lord, and of his blessed holy law?

To-day the *Review* for June 9th lies before me, containing the article of Geo. I. Butler on 'Visions and Prophecy,' and I have read it. In his closing remarks he says, 'Seventh-Day Adventists believe in these visions because the Bible teaches them. They do not in any sense make them a test of fellowship, knowing very well the prejudice which exists against everything of this kind, and that the people have been witnesses to many false manifestations. They leave every one perfectly free to come to their own conclusions concerning them.' On reading this I could not longer refrain from writing, the time had come. Now if they be the voice of the Spirit of God to the church in the last days how dare any man say this? If the visions of E. G. White are dictated by the Holy Spirit of God they may as well say, 'We do not make believing in the Bible a test of fellowship; we leave every one perfectly free to come to their own conclusions concerning it.' Dear brother, on reading this and looking back 18 or 19 years, I felt to exclaim, 'Bless the Lord, O my soul, and all that is within me bless his holy name!' Light is spreading; God is purging his people. He will purge out every error, and everything that exalts itself above his word. Jesus will not spue all out of his mouth, for as many as he loves he rebukes and chastens; may God grant us all true repentance! I know that financially the visions of Mrs. White have been a 'power' in the S. D. A. church, and they have caused powerful divisions, and taught in their influence a fear, which I feel is not the fear of God, but that which is taught by the precepts of men, or the visions.

We will look at some of your remarks in your 'Reformation not yet complete.' You say that God designed his people should be one. The Son of God so prayed. And the word of God which he has given us as a source of instruction and the basis of our belief, is not yea and nay. (Amen, so I say.) You say, 'This confusion of sentiment is the work of the enemy. It has its source substantially in three great errors. 1. A wrong principle of interpretation. [O may God open your eyes to see how many precious passages of God's word have been held up before the people with the interpretation the visions gave to them.] 2. An effort to bring the Bible to support what we have predetermined to believe. [O my brother, may God let you see that out of your own mouth you have condemned yourself. All of your most prominent writers in the *Review* bring the Bible to support the interpretations that the visions give of it. How much I have felt within the last year while reading the many articles in the *Review* written by your leaders. I will mention the long article on the Kingdom of Grace and Glory, by J. W.; the article, 'The Child shall die an hundred Years old,' by Geo. I. Butler, I think; and many others, and many books, in which to me there seems to be a mighty effort to bring the Bible down to support her interpretation in her visions.] 3. Reforming in part, and then barring the way to all further progress by a human creed.' This last you say is perhaps the worst error of all (you speak the truth), for it is a step backward toward the spiritual tyranny of Rome. If a church, before it becomes free from Romish errors, adopts a creed (mark what you say), these errors are stereotyped into its belief; and that this is the case with most Protestant churches is the testimony of one of your discerning men. We will look at the testimony of one of your discerning men, as you say the terrible evil of creed power is well set forth in an extract from a sermon by Charles Beecher, as follows: 'Our best, most humble, most

devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible.' Now Bro. S., look at; see if you have not condemned, and that justly, the Seventh-Day Adventist church as well as the Protestant churches? Would any of your messengers or preachers, though believing the Bible to be ever so holy, would go anywhere, even from Maine to California, without believing and preaching the book besides the Bible, and the Bible interpreted by the book. Now, my brother, you virtually say that the Seventh-day Adventist church has fostered in her midst what will one day show itself to be the spawn of the dragon. And you have shown what the spawn of the dragon is, 'Taking the Bible and the book, and making the book or creed an authoritative text.' Have not the Seventh-Day Adventist church books, or testimonies after testimonies, that they say is the voice of the Spirit of God to the church? Surely they say the visions are infallible, they are the gifts of the Spirit of God. Now I will tell you why I have come to the conclusion that the S. D. A. Church is the Laodicean church; I have not seen the evidence of it though it has been before me for the year past, but I bless God that I see it now. The faithful and true witness says, 'I know thy works, faithful and true witness says, 'I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth; because thou sayest, I am rich and increased with goods, and have need of nothing.'

Now, my brother, let us read a little. We will take the *Advent Review*, Vol. 41, p. 144, Conference Address. We read: 'When we consider the small beginning and in how obscure a manner this work commenced, the rapidity and soundness of our growth, the perfection and efficiency of our organization, the great work it has accomplished, not only in bringing out men and women of other tongues, qualified to teach it to their countrymen; when we see in what union we stand, and the means we have at our command, such as our publishing facilities, our system of supporting the cause, and our organization, which experience has shown to be so complete, but which was an experiment only about a dozen years since; when we look at all these things and see how God has prospered us, we that are connected with the work can say, "What hath God wrought!" We can say that he in his providence has given us ALL WE WANT. Here let me state that two years since, when I made an appeal for means to erect the second building for our publishing works, we needed nine thousand dollars. I called for ten thousand and the brethren immediately gave us eleven thousand; and now in the two buildings we are crowded as much as we were in the one two years ago. We should now go to work and put up another building that would cost thirty thousand dollars. Our present rapid ratio of increase would justify such a move.' Now, my brother, this is the public declaration of the President, or head leader of your church. Does it not plainly say, 'We are rich and increasing with goods, and have need of nothing? or God hath given us all we want? Now the true and living witness, Jesus Christ, says when the church of the Laodiceans say they are rich and increased in goods, &c., that they know not that they are wretched, and miserable, and poor, and blind, and naked. O I praise the blessed witness that he has given blessed counsel, and some will heed it; and that he said, 'As many as I love I rebuke and chasten. I believe God will have a pure church that shall keep all of his commandments and have the faith of Jesus, and the patience of the saints; and that the Bible and the Bible alone will be their only rule of faith and practice. And they will not be lukewarm; but their loins will be girt about with truth, and their lights burning, and they like unto men that wait for their Lord.' (Concluded in our next.)

Do the Scriptures Teach a Future Gathering of the Jews, as a Nation, to Jerusalem, Either Before or After the Second Advent of Christ?

J. C. DAY.

THE ground that I assume is, That no return of the Jews, as a nation, to the land of Palestine, is promised in the Scriptures, other than what has already taken place. My first argument of-

ferred in proof of this is the opinion of Rennell, and Calmet, that the main body of Jews were never deported from their own country; they that were carried away being a small portion of them; and that when they returned from Babylon, after the fall of the Median or Assyrian Empire, those of the tribe of Judah and Benjamin, had the privilege of returning; so that the ten tribes, as a people, do not exist. Among the reasons for this opinion is the fact that nearly a hundred years after the captivity of the tribes by Shalmaneser, Josiah, king of Judah, not only purged Judah and Jerusalem of idolatry, but went in person to the Jordan, west of the Jordan, Ephraim, and even to Naphtali, throughout all Israel, and did the same great work, which he could have done, had not these tribes been destroyed at least a part of them. And it may be seen that when Zerubbabel returned, there are mentioned as going with him other tribes than of Benjamin and Judah. Also under the reign of Nebuchadnezzar, the king of Babylon, the land was peopled by the Israelites of all the tribes indifferently.

It should be recollected that all the prophecies who have been supposed to predict the return of the Jews, lived and uttered their prophecies prior to the return of the Jews from Babylon, so that all the predictions referred to in all probability, were fulfilled by that time, far as they can be in an earthly sense. The return from Babylon took place about 539 or 538, but Isaiah prophesied B. C. 760 to 750, Jeremiah from B. C. 629 to 583; Ezekiel B. C. 594; Daniel 606 to 534; Hosea 785; Joel 800; Amos 787; Obadiah 587; Jonah 862; Micah 720; Habakkuk 626; Zephaniah 608; Haggai 520; Zechariah 520; Malachi 480; that whatever any or all these prophets have said about the return of the Jews, have been fulfilled when the Jews were restored to Babylon and other places to their own land. It will be recollected when Cyrus issued his decree, his kingdom was immense, and he gave him all the kingdoms of the earth, the dominion of Artaxerxes Longimanus issued the decree of liberty for the Jews, B. C. 457, was not less than the dominion of Cyrus. This is stated to show that the Jews, when they had liberty to return, if they wished, would actually return, vast numbers of them, and built their temple again, and enjoyed great prosperity till Christ came, who was the glory and end.

Does not the return of the Jews, as a nation, at Christ's second coming, contradict what he says took place at his first coming; that he abolished all national distinction to himself one new man? Would not that be a contemplation, the return of the Jews to Jerusalem, accomplish the very thing which Christ came to destroy? He came to break down the middle wall of partition between them, and this would seem to conflict with the plain testimony of the plain testimony of the gospels to be true.

The next argument I have to offer is, that the Jews have no more title to Palestine than the Gentiles; because the original promise to Abraham was not through the law; it was before circumcision. It was a general promise that thee shall all nations be blessed, and that promise was given as a seal of that right which he had being yet uncircumcised, and might be the father of all who believed

devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible. Now Bro. S., look at; see if you have not condemned, and that justly, the Seventh-Day Adventist church as well as the Protestant churches? Would any of your messengers or preachers, though believing the Bible to be ever so holy, would go anywhere, even from Maine to California, without believing and preaching the book besides the Bible, and the Bible interpreted by the book. Now, my brother, you virtually say that the Seventh-day Adventist church has fostered in her midst what will one day show itself to be the spawn of the dragon. And you have shown what the spawn of the dragon is, 'Taking the Bible and the book, and making the book or creed an authoritative text.' Have not the Seventh-Day Adventist church books, or testimonies after testimonies, that they say is the voice of the Spirit of God to the church? Surely they say the visions are infallible, they are the gifts of the Spirit of God. Now I will tell you why I have come to the conclusion that the S. D. A. Church is the Laodicean church; I have not seen the evidence of it though it has been before me for the year past, but I bless God that I see it now. The faithful and true witness says, 'I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth; because thou sayest, I am rich and increased with goods, and have need of nothing.'

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Do the Scriptures Teach a Future Gathering of the Jews, as a Nation, to Jerusalem, Either Before or After the Second Advent of Christ?

J. C. DAY.

The ground that I assume is, That no return of the Jews, as a nation, to the land of Palestine, promised in the Scriptures, other than what is already taken place. My first argument of-

ferred in proof of this is the opinion of Taylor, Benell, and Calmet, that the main body of the Jews were never deported from their own country; they that were carried away being only a small portion of them; and that when the Jews returned from Babylon, after the fall of the Chaldean or Assyrian Empire, those of the ten tribes of Judah and Benjamin, had the privilege of returning; so that the ten tribes, as a distinct people, do not exist. Among the reasons offered for this opinion is the fact that nearly one hundred years after the captivity of the ten tribes by Shalmaneser, Josiah, king of Judah, not only purged Judah and Jerusalem from idolatry, but went in person to the cities of Manassah, west of the Jordan, Ephraim, Simeon, and even to Naphtali, throughout all Israel, and did the same great work, which he could not have done, had not these tribes been there, at least a part of them. And it may be seen, also, that when Zerubbabel returned, there are mentioned as going with him other tribes than those of Benjamin and Judah. Also under the Maccabees, and in the time of our Savior, Palestine was peopled by the Israelites of all the tribes indifferently.

It should be recollected that all the prophets who have been supposed to predict the return of the Jews, lived and uttered their prophecies prior to the return of the Jews from Babylon; so that all the predictions referred to may be, and in all probability, were fulfilled by that event as far as they can be in an earthly sense. The return from Babylon took place about B. C. 457 or 8, but Isaiah prophesied B. C. 760 to 706; Jeremiah from B. C. 629 to 588; Ezekiel B. C. 595 to 571; Daniel 606 to 534; Hosea 785; Joel 785; Amos 787; Obadiah 587; Jonah 862; Micah 720; Nahum 720; Habakkuk 626; Zephaniah 630; Haggai 520; Zechariah 520; Malachi 400. So that whatever any or all these prophets may have said about the return of the Jews, may have been fulfilled when the Jews went from Babylon and other places to their own land; for it will be recollected when Cyrus issued his decree, his kingdom was immense, and embraced not only Assyria, but he testified that God had given him all the kingdoms of the earth. And the dominion of Artaxerxes Longimanus, who issued the decree of liberty for the Jews, B. C. 457, was not less than the dominion of Cyrus. This is stated to show that the Jews, universally, had liberty to return, if they wished, wherever they may have been scattered. And they did actually return, vast numbers of them at least, built their temple again, and enjoyed more or less prosperity till Christ came, who was its glory and end.

Does not the return of the Jews, as a nation, at Christ's second coming, contradict what Paul says took place at his first coming; that is, that he abolished all national distinction to make in himself one new man? Would not this theory that we are contemplating, the return of the Jews to Jerusalem, accomplish the very thing which Christ came to destroy? He came to make both Jew and Gentile one, to break down the middle wall of partition between them; hence this would seem to conflict with the plain teachings of the New Testament; and what conflicts with the plain testimony of the gospel cannot be true.

The next argument I have to offer is, that the Jews have no more title to Palestine than have the Gentiles; because the original promise to Abraham was not through the law; it was before circumcision. It was a general promise, 'In thee shall all nations be blessed,' and circumcision was given as a seal of that righteousness which he had being yet uncircumcised, that he might be the father of all who believed, though

they be not circumcised, that righteousness might be imputed to them also. And this covenant of faith could not be disannulled by the law covenant, which was given four hundred and thirty years after. This promise was given to Abraham in person, and to his seed which was Christ. But it will be recollected that neither Abraham nor Christ ever owned a foot of land in Canaan. Christ had not where to lay his head; and to Abraham he gave none inheritance in it, no, not so much as to set his foot on. Neither did Abraham expect the promise would be fulfilled while the earth was in its present condition; if he had, the apostle tells us he might have had opportunity to have gone back. But now, says the apostle, 'he seeks a better country, that is, an heavenly.' This is what he understood the promise to embrace. I have thought sometimes that if Abraham was here he would contend sharply with these brethren who are contending that the promise contemplates the restoring the carnal Jew back to old Jerusalem.

No, my brethren, Abraham never thought the promise embraced old Jerusalem, but his natural seed sojourned there four hundred and thirty years as a pledge that he should have what God had promised him; that is, the heavenly country or the earth in its renewed condition. See Gen. 15. And Abraham sojourned in this country as a stranger and pilgrim with the heirs with him of the same promise. And these things declare plainly that they sought another country, one out of sight. And these things show plainly that what was promised to Abraham and Christ, was a heavenly kingdom, shadowed out by Canaan.

Now, if this inheritance is secured to Abraham by promise, then it must be evident that in order to have a share to this inheritance we must be Abraham's seed, either by birth or adoption. Let us see if we can find this seed. Can the Jew of to-day trace his genealogy back to Abraham? I trow not; for when he runs back to Christ they reject him; hence the connecting link is gone, and this is the only link which could connect the literal seed with Abraham. On account of this rejection of him he dissolved his relation to the Jews, which was a blood relation, by giving his blood or life (for the blood is the life Lev. 17: 11-14) a ransom for sinners. Isa. 53. Peter says Christ was put death in the flesh, but made alive by the Spirit; and St. Paul tells us that if the Spirit of him who raised up Jesus dwell in you, he that raised up Christ shall also quicken your mortal bodies by his Spirit which dwelleth in you; hence all who live in the world to come will live by the Spirit of God, which will be the principle of life in that world; hence they will be prepared to enjoy that heavenly country, for which Abraham looked.

Let me conclude then by asking you, my brethren, if you do not join me in saying, if it be probable that the ten tribes were not, as a general thing, deported from their own country, as captives; if they were permitted to return after the fall of the Assyrian empire, by Cyrus and succeeding princes; if the prophets who have predicted their return, prophesied before their return from Babylon; and if at that time they were restored from all the tribes, indifferently, and built their temple, and flourished in Jerusalem; if Christ came to break down the middle wall of partition—to break up the division between the Jews and Gentiles as distinct nations; and if the original promise was never given to any but to Abraham and Christ, and to those who believe with Abraham; and if we have to belong to Christ in order to be Abraham's seed and heirs according to the promise (Gal. 3: 29), and as we cannot be Christ's unless we possess his Spirit, is it not probable that no restoration is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus I judge, and thus I think the prophets testify. South Ashburnham, Mass.

What is Truth?

JACOB GRIM.

'For the love of Christ constraineth us; because we thus judge, that if one died for ALL, then were all dead.'

Texts like the above are seized upon for the proof of the doctrine of Universal salvation, Restorationism, and the resurrection of all men from the grave. The word ALL is taken in its general or broadest sense, and applied to the whole human family. If such is the fact then the case is clear, and there should be no dispute about the matter. But that such is not the fact we have been long satisfied in our own mind. And in our last article on John 5: 28, 29 we endeavored to give some of our reasons for so believing, and we will endeavor on the present occasion to throw some light upon the meaning of our Bro. Paul. It is true that this epistle was addressed to the church of Corinth. But to suppose that this church was made up of Gentile believers is to suppose more than can be proven. When Paul is making his defence before this same people, 11th chapt., he says: 'Would to God you could bear with me in my folly,' &c. He then goes on to make his plea, and winds up as in v. 22, 'Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.' Here Paul is addressing Christians, converts of the house of Israel, of the stock of Abraham, and as such he makes his defence before them; in fact, the early churches were made up chiefly of the converted Jews. And in this defence Paul is contending with the doctrines and teachings of Cephas and James, who were Jewish in their proclivities, and were contending for the doctrines of Judaism being engrafted on those of Christianity, and Paul contending that the teachings of the law were annulled in Christ, and being dead, were no longer binding upon the church. Now, says Paul, in the language of our text, 'For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead.' Now the question fairly stated is, who does Paul mean, and of whom is he speaking when he says if 'one died for all, then were all dead?' If Paul refers to all being dead in Adam, under the Adamic LAW, then all under that law are affected by the death of Christ.

But is this the fact? It is an important truth to be considered, that in all the teachings of Jesus Christ he never in one instance mentioned the name of Adam, either for good or evil; he never said he came to fulfill the law of Adam, he never said he came to redeem men from the consequence of Adam's sin, or deliver them from the death incurred from Adam's transgression. He did charge them with the violation of the Mosaic law, and the consequence of its violation. 'Think not that I am come to destroy the law; one jot or tittle of the law shall in no wise pass until all be fulfilled.' Matt. 5: 17, 18. Here evidently he refers to the law of Moses. It is needless for me to make quotations; the gospels are full of the charges of Jesus against the Jews for the violation of the law of Moses, but not one single instance of a charge for the Adamic transgression. We find in the whole Scriptures three instances mentioned of Adam in relation to law. Rom. 5: 14.—'Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude [likeness] of Adam's transgression, who is the figure of him that was to come.'

Here the apostle is merely stating one fact to illustrate another. Adam was the representative of a class, and stood at the head. Adam was made under law, tried and failed, and death was the result, which came upon his family, even over those who had not sinned after the

upon which the others were based, and its foundation of all law; the violator of this was directly amenable to God, who devised a system of mediation, which in the Mosaic dispensation comprised the Ceremonial law. Sabbath was and is one of the precepts of moral law. Under the Mosaic dispensation the church was a national one, and they had peculiar to themselves regulating their affairs as a nation, inflicting penalties if their conduct (or the ten commandments,) was not up to, which law is called their Judicial and given to Moses for them directly from God. Under this law the mode of inflicting punishment was by stoning to death, which was executed for breaking the third commandment, or blasphemy, Lev. 24: 10-23, and the case of the man who gathered sticks on Sabbath-day, Numb. 15: 32-36. This Judicial or Executive law, belonging to the national Israel, could not be in force longer than the nation existed.

For Whom Christ Died.

Do not wish to understand any one writing on the Jews and the relations Christ and his element sustained to them, to say that his memorial work was for them alone, but that it extended also to the Gentiles. That he came to own people of Israel, and his work was primarily for them, no one will deny, for he himself said to the woman of Samaria that 'salvation is of the Jews;' and he also said that he 'not sent but unto the lost sheep of the house of Israel.' But salvation was not for them alone, for the Savior also said, 'Other sheep I have which are not of this fold; them also I will bring, and they shall hear my voice; and there shall be one fold and one shepherd.'—John 10: 16. These undoubtedly were Gentile believers who were eventually to be brought into the same fold by adoption into the Abrahamic or fold, by faith in Christ as the promised seed of Abraham. And at the same time that he said he was 'not sent but to the lost sheep of the house of Israel,' he accepted the faith of a faithless woman. After the middle wall of partition was broken down, it was said by Peter, 'a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him.'

'Thy Kingdom Come.'

'Thy kingdom come: thy will be done on earth as it is in heaven.' These are the leading petitions of the prayer which Jesus taught his disciples to pray. These petitions, indited by the son of God, will be fulfilled; they are prophetic of that which has promised shall take place. The time will come when the kingdom desired will be established and the will of God will be done on earth. We cannot believe that the will of God is done perfectly on earth at the present time; we cannot believe that the promised kingdom or reign has been established. Sinners do not reign on earth at present. As long as this is the case it is evidently still right to pray, 'Thy kingdom come, Thy will be done in earth as it is in heaven.' What is the kingdom? It is the one promised in prophecy. Is it a real kingdom, or only a principle ruling and reigning in the heart, which by a figure of speech is called a kingdom? We see, a real kingdom has these constituents: a king, subjects, territory, and laws. Scripture showing that Christ is to be king; that he maintains the subjects or inheritors, and the territory or inheritance. 'Yet have I

set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: 'Thou shalt dash them in pieces like a potter's vessel.' Ps. 2: 6-9. The Father has set forth the Son as the king, and the kingdoms of the heathen as nations, and the whole earth as his possession. 'Thou shalt call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give him the throne of his Father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Oh for a faith that will not shrink, though pressed by every foe, that it may be our righteousness to believe what God has said and promised; that we may be heirs of God and joint heirs with Christ: that we may pray without ceasing, and ask according to his will.

Lone Star, Mo.

Reminiscences of Palestine.

J. L. BOYD.

JERUSALEM—AS IT IS.

'For thus saith the Lord of hosts: after the glory hath he sent me unto the nations which hath spoiled you; for he that toucheth you toucheth the apple of his eye. . . . And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again.'—Zech. 2: 8, 12.

In recalling the impressions of our visit to Jerusalem, when we entered its walls, and afterwards during our absence therefrom while sojourning in Bethlehem and visiting Hebron, etc., the change which those few weeks effected in our emotions, mental thoughts, and silent convictions, which has in the subsequent years, entirely revolutionized our previous life-time belief respecting David connectively with David's lordson, JESUS, there comes over us, now, a satisfying peace in their remembrance; and we, very briefly, now record them before we enter into details on the various incidents which occurred in our personal observations of the many interesting localities both in and around Jerusalem.

It had been the dream of our life that we should sometime take a pilgrimage to Palestine and Jerusalem, as the land where 'the Savior of the world' was born, lived, suffered, and died for man—as a RACE. Until we became identified with the Advent movement of '43, '44, etc., there was no very clearly defined ideas about many things recorded in the Old Testament Scriptures, but we endorsed Bro. Wm. Miller's view that the twelve tribes of Israel were never to be restored to the land of Abraham, Isaac, and Jacob, because they had rejected and 'killed the Prince of Life,'—which, since that visit, has loomed into large proportions and importance quite the opposite, and have crystallized our convictions into vivifying lines of light, and clearer apprehensions of the mission of Jesus' relationship with the house of Israel, strictly, of his direct lineage in the tribe of Judah, and of the family of David—as his son, the predicted Shiloh, unto whom shall be the gathering of his people, ISRAEL. Step by step, and link by link, we gathered together the prophetic testimonies; the evidences became marked connections, which stretched out into a woven chain for 'the girdle of truth,' from Jacob's prophecy concerning Judah's sceptered tribe and its Shiloh unto David, and, through David, to the uttermost link in the chain, to JESUS, where the two ends would be clasped—David and David's greatest son, Jesus, the anointed claimant of his throne; of whom the delegated governor of the world Imperial Rome, Pontius Pilate, was constrained by a power superior to him, to write his

title, and nail over his head, when crucified, 'This is JESUS, the KING OF THE JEWS.'

On the day after our first arrival in Jerusalem, the object which first attracted our attention, as we passed the Parias (or Governor's) fortress (located on the site of 'Pilate's Judgment Hall') was an ancient arch, spanning the *Via Dolorosa*, having these lettering thereon, 'ECCE HOMO,' the words which Pilate uttered when he was 'prevailed' by the priests and people of the Jews to condemn Jesus to be crucified, 'Behold the man.'

The man who was there and then led forth, to go 'without the gate, bearing his cross, was crucified, and died; (Query: If he was, as Christendom at large assert, a supernatural being, how could he die? If he did not die it was 'an unmeaning show'—of dying); was buried; and he rose again—according to his own predicted words, —'the Son of man shall be in the heart of the earth three days and three nights;' of whom the apostle Paul asserts, God exerted his 'mighty power, which he wrought in Christ, when he raised him from the dead;'—'which was made of the seed of David according to the flesh; and declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection of the dead.' Rom. 1: 3, 4; Eph. 1: 19, 20.

When visiting all the tinsel wares and imagery and pictures in the show-shops of the Greek and Latin Churches—the Unitarians and Trinitarians, who have assumed to give to their votaries the tracery of his 'footsteps' from his 'cradle' in Bethlehem, 'to his grave' in Jerusalem, our own mind was discovering 'the two grains of wheat in their bushels of chaff.' We learned, with new enlightenment, that Jesus was and is 'the Son of David, according to the flesh,' and 'died, for our sins according to the Scriptures;' and was declared to be the Son of God by the resurrection from the dead.' It had been one thing to read these testimonies commingled as one application to Christ before his death and resurrection, but quite another to discern him as the Son of man before his death, and the Son of God, with power, as the Life-giver after his resurrection, having the 'lordship both of the dead and living.' Great, exceeding great, is now our joy to recognize, as the apostle Peter did, on the day of Pentecost, 'that God hath made that same Jesus, whom ye [house of Israel] have crucified, both Lord and Christ;' and, on another occasion, said, 'For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, etc. Acts 1: 30; 2: 22. Jesus is, as Simcon, in Luke 2: 32, declares him to be, 'A light to lighten the Gentiles, and the glory of his people Israel.'

Amidst all the rubbish and ruinous condition of 'Jerusalem, as it is to-day, there are still some very traceable landmarks and connective links of the 'Jerusalem as it was,' when Jesus sojourned there and ministered in its temple. These we purpose to write about, and portray their peculiarities. We cannot but believe that the time is nearly run out, in which the Gentiles have permission of God to 'tread under foot the holy city,'—during which 'times' the apostle James says, 'God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets;' (See Amos 9: 11; Isa. 60: 1-3; 'as it is written; after this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, saith the Lord.' Acts 15: 14-17. Yet with these statements of the prophets and the apostles, and many more cognate to them, that ought to be familiar to every Advent Bible reader, both in the Old and New Testaments, the major part of these people still persist in keeping up the old Popish and Puritanical cry, that the Jewish people 'are accursed of God forever, and will never be restored.' How senseless, unjust and bigoted is their short-sightedness. To

illustrate this spirit, no later than a week ago, the writer received a long letter from an aged and old-time friend,—an Advent Sabbatarian,—who criticizes and denies the views of some of the writers in the ADVOCATE, who endeavor to show by 'the Scriptures of truth,' that the Lord has promised to restore Israel, and to rebuild Jerusalem, 'on her own heap,' or, mountain.

There is only one thing in this matter, that should be pondered and remembered, by all of us, who are looking for the return of our Lord Jesus Christ, that the Master said, 'the Scriptures cannot be broken.' The purposes of the Lord will not be helped, nor cannot be hindered, by any vain or one-sided denunciations. God has promised to RESTORE Israel for their 'fathers' sake.' And Gentile Christians ought not to be found, when the Lord is 'at the door' of the kingly 'Age-to-Come,' wasting their pen and ink in endeavoring to vitiate the promises in Israel's Scriptures, as they may, possible be grieving away the Good Spirit of 'mercy and truth'—by which Jew and Gentile could learn to 'kiss each other' in peaceful relations; because this lack of love and reconciliation to the Jew will not, nor cannot make void 'the promises of God concerning Israel.' Such theories cannot compel the 'Disposer of the coming events' to alter his declared programme, made known to all the prophets of Israel long before Jesus was born 'king of the Jews.' Paul, the apostle to the Gentiles, especially warns the Gentiles of his day (and ours too), 'not to be wise in their own conceits: that blindness in part, is happened to Israel UNTIL the fulness of the Gentiles be come in. And so ALL ISRAEL shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from JACOB. For this is my covenant unto them, when I shall take away their sins.' Rom. 11: 25-27. We submit the inquiry: What claim of affinity has any so-called Gentile Christian with Jacob's posterity, whom the apostle here declares God will 'turn ungodliness from?'

In short, such writers as pronounce the Jew 'accursed,' must settle the controversy with Jesus' words in Matt. 23: 39, etc., and the testimony of Paul, as above quoted. We believe, as they say it will be, in the end of 'the times of the Gentiles.' We believe also that Jesus, the Son of David, will reign on his father's throne, on Mt. Zion, in Jerusalem; for David's throne is not in the heavens, but was on the earth; and its ruins are in that city where 'his sepulcher is to this day.'

Jerusalem was founded about A. M. 2023, by 'the priest of the Most High God, Melchizedek,' who called it Salem, and was king there in the days of Abraham. It was afterward captured by the Jebusites, and received the name of Jerusalem—'a vision of peace.' Nearly a thousand years afterwards, King David re-captured it from them, and made it the capital of his kingdom over the twelve tribes. And, in that very city, the Lord gave to him, in vision, the promise of 'the sure mercies;' that he would raise up unto him 'a righteous son'—a 'rod' and a 'branch' out of his roots.' A thousand more years after David, the angel Gabriel reiterates the promise to the prospective mother of Jesus that her son is to be the inheritor of his father's (David's) throne. In the last chapter of the 'Revelation of Jesus Christ' he himself tells his beloved disciple, John, 'I am the ROOT and the OFFSPRING of David;' and his angel was sent to show John how the New Jerusalem will 'come down out of heaven,' and, according to the prophets, will be planted on Mt. Zion, having its gates marked with the 'names of the twelve tribes of Israel.' For God hath said, 'I have chosen Mt. Zion: I have desired it for my habitation.' See Ps. 132: 13, 14. 'Behold, the tabernacle of God is with men, and he will dwell with them.' Rev. 21: 3.

ALL blood stains, but the blood of Christ; that purifies and makes white.

Ease and Duty.

If our pat^h were strewed with roses
That concealed no stinging thorn;
If the hour when one joy closes
Saw another newly born;
If our dreams were full of beauty,
And our waking hours of peace,
Would we feel for those whose duty
Never gives their hearts release?

If our dwelling were a palace,
Where we knew no pang or pain,
Where the red wine in life's chalice
Bore no bitterness, no bane;
Would our sympathies awaken,
Would our willing hands be spread,
For the outcast and forsaken,
Who have neither home nor bread?

If our raiment were the fairest
That the Indies could afford,
If the daintiest food and rarest
Daily crowned our glittering board,
Could our full hearts know the sorrow
Of the patient, toiling poor—
Those who tremble lest the morrow
Bring gaunt famine to their door?

If we knew no lack, no losses,
Disappointments, toil, or care,
Would we succor him whose crosses
Are too wearisome to bear?
If we slept on silken couches,
Decked with costly gems and gold,
Would we pity him who couches
By the wayside in the cold?

If the world were juster, truer,
In its censure and its praise;
If our doubts and fears were fewer—
Fewer weary nights and days;
If there were no graves behind us,
Where the loved and lost ones sleep—
No sweet memories to bind us,
Would we weep with those who weep?

If our hopes were never blasted,
If our love grew never cold,
If our strength and beauty lasted
Till a hundred years were told,
Would our hearts be humbly given
To the giver of such bliss—
Would we ever think of heaven
As a better place than this?
—Selected by MARY A. AYRHART.

Surely I Come Quickly.

S. E. BRINKERHOFF.

THESE are the cheering words of our blessed Redeemer in the revelation which he gave, by his angel, to his servant John; and what sweet comfort do they bring to the heart of every faithful, toiling Christian. What a glorious thought it is that Jesus is soon coming! Although these words were spoken nearly eighteen hundred years ago, yet the beloved apostle could respond, 'Even so, come Lord Jesus.' And now, as the church is nearing the blissful hour when her Lord shall descend from heaven to claim his ransomed bride, does not the daily prayer arise from thousands of burning hearts, 'Come Lord Jesus, and come quickly?' The hour is fast approaching when the trump of God shall sound, when the sleeping saints shall come forth clothed with immortality, and with everlasting joy shall arise to meet their Savior in the air. Then shall his apostles who followed him as the lowly Nazarene, see him seated upon the throne of his glory; and they shall also sit upon twelve thrones, judging the twelve tribes of Israel. Hark! we can almost hear the rumbling of his chariot wheels, as the cry is made, 'Behold, the Bridegroom cometh, go ye out to meet him.'

The long dark night of sin is nearly ended. The weeping time for God's dear children will soon be past. Soon the morning will dawn and the sun of righteousness arise. Then shall God's own hand wipe the tears from every eye, of those who have loved and served him, while in this age of sin and sorrow. Then shall the glad day have come 'when the tabernacle of God shall be with men and he will dwell among

them.' O glorious thought! Blessed prospect to the child of God—to those who are crying and sighing for all the wickedness and abominations that are done in the land. While iniquity is abounding on every hand, wicked men and seducers waxing worse and worse, and because of these things the love of many growing cold; yet the weary pilgrim can look beyond and rejoice knowing that the glad day of redemption is drawing very near.

Reader, does the thought that Jesus is soon coming to earth again fill your heart with joy and gladness? or do you say 'I am not ready for that event?' If the latter is your condition, let me earnestly entreat you to prepare to meet your God. The door of mercy is still open, and Jesus is still pleading the merits of his atoning blood in your behalf. Still the Father stands with open arms to receive the wanderer, and to pardon all who come to him through Jesus his well beloved Son. Still the Spirit and the bride say Come, all heaven is interested in your behalf, Come then, dear reader, and taste the sweets of redeeming love, and let your prayer ascend with the waiting church, 'Even so come, Lord Jesus, and come quickly.'

"Nahum's Chariots."

V. HULL.

BRO. BRINKERHOFF: The ever welcome ADVOCATE brings to its readers some just, and in my opinion, timely remarks on the use to be made of Nahum's prophecy. I wish to state to the readers of your earnest and faithful sheet how I was affected when I first heard it applied to the railroads of the present day. It was some twenty years since, and in my own pulpit, by Elder M. E. Cornell. As he jagged from point to point he would exclaim, 'How wonderful! if the prophet had lived in our day he scarcely could have described the scenes more accurately as he views the rushing cars, and as they jostle one against another in the broadways,' &c. The people sat in apparent amazement to think they had been kept in ignorance by their stupid leaders. I went home, first read the prophecy, then the history of Nineveh as given in Ecclesiastical History, especially Rolland; then Profane History; then my Encyclopedia and Bible Dictionary under the word Nineveh: I noted the address of the book—'The burden of Nineveh.' Second, the description of the city. Third, the sins charged against her and her exceeding guilt; the agencies employed for her overthrow (sword and flood); the manner of the warfare of that age, 'spear, sword, and chariot.' Attached to the wheels of the chariots were large burnished knives, and spears attached in front of the chariots drawing the chariots; these were driven furiously in the streets, or 'broadways.' The horsemen 'lifting both the bright sword and glittering spear' in the sunbeams they seemed like 'flaming torches.'

The description of Nineveh in after times, 'Nineveh of old is like a pool of water.' The great amount of treasures, see chapter 2: 9, how complete ruin! 'She is empty, void, and waste.' When I took these and other facts into consideration, I confess that I lost my confidence in him and all such men as 'expounders of prophecy.' I said, when men can take such a prediction as this and turn it from its real channel, what reliability is there in them! what must be the caliber of a people led by such fanatical teachers! This, too, had been borrowed from the Mormons, for I had heard them repeat the same things years before Eld. C. had been a public speaker. We poor, stupid leaders of the blind were often chided for not having 'studied the prophecies more,' and lamented the unhappy

condition of the people that had been kept in ignorance so long; but now the angel had come 'with the everlasting gospel,' and 'the wise should understand, but the wicked would do wickedly.' I confess I felt pained at such theological folly, to call it by no worse name. One of the plainest prophecies, and strongest proofs of the plainest prophecies, and strongest proofs of divine inspiration in its literal fulfillment on record, a grand bulwark against infidelity of all ages, and solace of the Christian's hope, and terrible warning to all ungodly nations and cities! To-day the dreary desolation where once the proud city stood, lifts its doleful wailings in accents of solemn warning to all who would not heed the warnings of an ever-watchful Creator and Ruler! I was so pained with this and similar bombastic displays of his wisdom as well as other passages equally perverted, that they were constantly before my eyes. I could scarcely listen with confidence or hope to his other utterances. I do not think the man was dishonest, but like thousands of our race, had become over zealous in his cause, and looked at everything through colored glasses which tinged all objects with their own likeness. I was glad to see that Bro. A. M. Brinkerhoff had both the sagacity and Christian candor to call in question such a use of the prophecy of Nahum. May God prosper the right!

'SHE HATH DONE WHAT SHE COULD.'

WHAT noble words of commendation coming from him 'who weighs the paths of the just,' whose ever-watchful eye marks and notes every 'falling hair,' whose attentive ear hears the 'young ravens when they cry,' and takes cognizance of the 'thoughts and intents of the heart! For such a one contemplating every conceivable condition, and whose words fix the destinies of the world, with a smile of approbation beaming from his brow, hushing the spirit of bigotry, and murmuring with the soul-cheering approval, 'She hath done what she could!' Grander thoughts were never uttered! They were burning words of rebuke to the spirit of pride and opulence, and fixing by the eternal seals of justice every one's measure of duty, 'She hath done what she could!' How the words shook the pride of those who 'of their abundance' had been satisfying their consciences with their 'much' cast into the treasury, or with their swelling notes of eloquence, had been commending their cause! How they sweep away all human standards of approval, inscribing in letters of gold on the gate-way to immortal glory, 'She hath done what she could!' How these chiding words burned their image into his quickened conscience and echoed by the waiting guests, as each repeated to himself, 'She hath done what she could!' New inspiration was imparted to each poor and humble gifted one. I fancy I see the disheartened and lowly draw still nearer to the blessed Master, and despair kindled into devotion, and hope revived in the timid. O, glad words to the poor of earth, from him who knows no rank or cast, but devotion! who indeed is no respecter of persons, whose measure of obedience is simple ability, who looks with equal approbation upon all who fill that obligation and measure of service.

This act of service was not prompted so much by a sense of duty as that of gratitude for the 'much forgiven.' No language could be more eloquent in expression of a deep felt sense of gratitude for the almost unhopd for deliverance wrought for her by the blessed Jesus. Indeed, duty she had not thought of; a more sacred sense possessed her heart, dipped in the warmest gratitude for the inexpressible favors she had received, she gave scope to her overflowing heart and streaming eyes, in humble service. Little did she look for such words of approval. Last

to all other objects, her devotion knew no in expressions of gratitude, only aroused all absorbing thought of mercies received, the rebuke given to the fastidious, 'alone, against the day of my burial have done this.' Then to complete the test of approbation, and as a full commendation of approval, and as a full commendation of approval, 'She hath done what she could.' 'Cheer up, you desponding soul, gird on armor for the conflict, for the Captain of salvation has said that our success does depend on our 'might,' but by his 'Spirit' this is free to all; and by it we can win grand approval, 'She hath done what she could.' The blessed Christ can or could say no more is the climax of approval. This is the crown of duty; each trembling child can fill it. up, my halting brother a little longer, a battle will be over, the race will be run. yonder; do you see that 'crown of glory' hand of the coming Lord? Listen to notes of approbation as they float on the air, 'She hath done what she could.' Your fellow traveler,
Wilton, Iowa.

Grasshoppers.

A. M. BRINKERHOFF.

BRO. EDITOR: I was thinking to night it might be of some interest to the readers of the ADVOCATE to see a description of the 'invading army' that has invaded our country, an account of the situation of the people by the 'invading host' that has laid our country waste; and in doing so we shall quote from the prophet's prophecy; not that we believe his prophecy applies to us; no, it met its fulfillment ages ago. But we can, by referring to his writings impress upon your minds our situation here, and more so if you will read his whole prophecy. 'The land is as the garden of Eden before them, and behind them a desolate wilderness. We were not as the garden of Eden, for in the garden of Eden was more beautiful than any of our country at the present day, everything was green and beautiful, although the drouth was telling fearfully on every part. Yet we must say, after they had passed the country looked like a desolate wilderness. Before their face the people shall be pained: all faces shall gather blackness.'

This can be better felt by the inhabitants than I am able to portray. We, that were poor and peaceful homes, sought the West to make our essaries of life. Whether this was a mistake or the right direction or not, or whether this country should have remained vacant, matters now. We are here; have worked hard to get up homes, getting the land in a state of cultivation, and this was the year that we as a people depended much on. The first years we expended to buy, and shaped our affairs accordingly. The year that is now past the people's money generally was gone, and in many cases borrowed money with it. So you can imagine better I can tell you the feelings of the people when they saw the fruits of their labors being swept away before their eyes, with no power to avert the storm. It certainly was 'a day of darkness and gloominess.' The question, How will we keep our families, our cattle, horses, &c., till that year, came home to every individual; that question is yet to be solved. This we refer to by and by.

And now, perhaps, I had better give you some experience with the grasshoppers when they paid us their first visit. I say first visit, they were back and forth all summer, occasionally lighting down, but finding nothing good to eat, would leave. They commenced alight

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experience with the grasshoppers when they
paid us their first visit. I say first visit, as
they were back and forth all summer, occasion-
ally lighting down, but finding nothing good to
eat, would leave. They commenced alighting

down over the country one Sabbath afternoon,
similar to a snow storm. On Sunday they con-
centrated their forces in the cornfields. I walk-
ed out with corn cutter in hand to save what
feed I could (the corn was just beginning to ear).
All day they came drifting in, sometimes so
thick I could hardly work, oftentimes would
stop and gaze in amazement as I would look in
every direction, and as far as I could see, the
air seemed thick with them; and then to think
that all over the County, and perhaps Counties,
they were just as thick, it was truly astonishing.
I cut and threw in piles all day. The ground
was covered, and in some places several deep.
I worked until ten at night. They did not
seem in an eating mood that day, only on the
edges of the field. Up Monday morning early
and at work, knowing I should have plenty of
help that day. After the sun warmed them up,
they commenced their work. The cornstalks
were loaded down, while the ground was cover-
ed, and by ten o'clock the top and every blade
was gone. All day the air was full of them,
dri ting along. It was actually almost impos-
sible to work in the field with them. Then I went
to shocking; what I cut down on Sunday was
wilted, and they did not like it; what I cut on
Monday they nearly eat up before I got it in the
shock, and then they nearly eat it up in the
shock. Our vegetables disappeared seemingly
in an instant. Cabbage, beans, and onions, went
first: melons, not only the vines, but the green
melons; then when the good things were gone
the tomatoes and potatoe tops had to suffer, and
our fruit trees they not only ate the leaves off,
but the bark on the small limbs.

But I must stop, or my article will be too long,
and speak of the condition of the people at the
present time. So far as my observation goes,
the wheat crop was small and poor, as corn was
the main crop raised here; yet some had no
wheat at all, and to-day, I believe in the west-
ern counties, one half the people are entirely
out of wheat, one fourth have enough to last
till spring, one eighth enough to seed, and one
eighth enough to seed and bread them till har-
vest. The winter being cold, many families are
suffering with the cold, being poorly clad, and
have to keep fires nights to keep from freez-
ing to death. And as to food, we have heard of no
extreme suffering as yet in our part of the coun-
try: although hundreds of families are destitute
of food, with no way of buying any; yet they
have been helped by those that had, and the
consequence is that those that might have got
through will also suffer, unless they too receive
aid. A vast amount of country was desolate, a
vast amount of people are destitute, and their
ranks are receiving recruits daily; and what is
to become of them God only knows. It is a sad
picture to look upon. It will take a great
amount of provision to keep them, and of seed
to seed the land, and the question is, Where is it
coming from? Aid we hear is being sent, but
very little has yet arrived, only as it were a
drop in a bucket. Very soon will be seed time,
and no seed to sow. People may say they had
no business to go to Kansas, knowing of these
plagues. True, yet with the same propriety it
might have been said fo the Chicago and Boston
sufferers, they had no business living in the
city, knowing they had fires. But I have wan-
dered off, as I was only speaking of the condi-
tion of the people, and will only add, it will be
impossible for pen to describe the sufferings of
the people of the West, if unaided,

Jewell Center, Jewell Co., Kansas.

Report of Labors in Central Missouri.

BRO. BRINKERHOFF: Thinking that perhaps it
might interest the readers of the ADVOCATE to

know how the cause is progressing in Central Mis-
souri, I herewith send you a condensed report of
the labors of Bro. Case and myself in this part of
the State. As an anxiety to hear Bible truth had
been manifested here by some friends, Bro. Case
and myself left our homes in Michigan on Dec. 1st
for the purpose of laboring a few weeks among this
people. We arrived at Booneville, Cooper Co., on
Dec. 4, and were warmly received by friends who
were expecting us. As no appointment was given
out until the evening after the Sabbath, it gave us
a chance to rest and refresh our weary bodies after
our long journey of about 500 miles, preparatory
to entering upon the labors before us. We met ac-
cording to appointment on the evening after the
Sabbath, at the Methodist Episcopal Church, near
Mineral Springs, and about 7 miles southwest of
Boonville on the M. K. & T. R. R. Bro. Case
preached from 2nd Timothy 4: 2 to quite a large
and attentive congregation. We met again on
First-day morning at 10 o'clock and Bro. Case
preached on the Inheritance of the Saints. In the
evening he took up the great chain of prophecies
commencing with the 2nd chapter of Daniel, show-
ing plainly the nearness of the end of human gov-
ernments and the setting up of God's everlasting
kingdom with Christ to rule in righteousness. On
Monday eve, Dec. 7th, he spoke on the 7th of Dan,
and the following eve on the 8th and 9th of Dan.
On this eve, Dec. 8th, seven arose and manifested
a desire for baptism. Accordingly a meeting was
appointed for the next day at 10 o'clock. At this
meeting Bro. Case preached on the subject of bap-
tism, showing to a large and attentive congregation
the necessity of putting on Christ in order to walk
in newness of life. After the meeting we repaired
to the water where Bro. Case buried six willing
souls in the liquid grave to arise and walk in new-
ness of life, and keep all of the commandments of
God and the faith of Jesus. This was the most
impressive baptismal scene that I ever witnessed.
All seemed to be impressed with the deep solemn-
ity of the occasion. And here let me say that in
all my experience I never saw a people manifest so
deep an interest to hear the truth and give so good
attention as this people do. They never have
heard the doctrine of the soon coming of Christ
preached, consequently they are ignorant of the
great truths held by the Advent people.

On the evening of Dec. 9th Bro. Case took up
the chain of prophecy commencing with Rev. 12.
On the eve of the 10th he preached from Rev. 13th,
and on the 11th from Rev. 17. On the evening after
the Sabbath he preached on the seven churches
from Rev. 2d and 3d. On the following First-day
we met a full house and Bro. Case preached on
the subject of the Sabbath, showing the perpetuity
of God's law and the necessity of keeping all of
the commandments of God. In the evening Bro.
Case preached from the 24th of Matt.

The people here seem to be deeply interested and
are searching the Scriptures to see if these things
are so. We have had several calls to go to differ-
ent places to hold meetings. We continued our
meetings here until the 23rd, when we went about
6 miles from here where we held four meetings,
when Bro. Case's health began to fail from the in-
cessant labor he was performing, having preached
25 discourses from two to two and a half hours
long, and baptized nine persons. We shall start
for home next week. I had intended visiting Mar-
ion on my return home, but shall not be able to on
account of lack of means, as it is very hard times
and money is scarce. We should not go home yet
did not necessity compel us to, as there is a great
field of labor here, and no laborers. Cannot some
of the preaching brethren from Northern Missouri
come here? There are many of different denomi-
nations who are investigating, and I think will
take hold of the truth, and the Maclonian cry is,
Come over and help us. My prayer to God is that
he may send some one to the help of this people,
that those who have embraced the truth may be
encouraged and others brought to a saving knowl-
edge of the truth as it is in Christ Jesus.

Yours hoping for eternal life,

J. M. BEEDLE.

Pilot Grove, Mo., Dec. 31, 1874.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, FEB. 2, 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.

We have an interesting article on the 'Six Angel's Messages,' also on the 'Last Seven Plagues,' which have had to wait the use of other matter, but will now appear.

We are glad to announce to our readers and patrons that we have added 100 pounds new type to our office material, with which a part of the present number of ADVOCATE is printed.

THE SABBATH MEMORIAL is the name of a new publication in London, England, edited and published by W. M. Jones, pastor of the Seventh Day Baptist Church at Mill Yard, London. Its aim is to hold up the obligation of the Bible Sabbath, and to persuade all to return to its observance. The first number is before us, and contains several good Sabbath items, historic notes, and references to the progress of the Sabbath cause in different parts of the world. We are glad to see this new champion for the Sabbath in Great Britain, and we hope to hear of many more individuals rising up in England, Scotland, and Ireland, to keep the true Sabbath, as we doubtless shall.

Do We Believe it, and Why?

E. S. SHEFFIELD.

Do we believe that Jesus of Nazareth will return to this earth again? If so, what do we believe he is coming for? We might state that there are a great many opinions among professors of religion respecting his coming again to the earth, as well as the purpose of his coming; but as it is not our object to treat of the views of others at this time, but to say a few words respecting what we believe on these points ourselves, we shall therefore confine our remarks to what we profess to believe, hence we say. DO WE BELIEVE IT?

Believe what? That Jesus is soon coming back to earth again. I say, yes, we profess to, at least. Then let us try to be consistent with our profession, and be like men that wait the return of their Lord from the wedding; for if the Lord is coming soon, it cannot be a very long period before it cannot be so said any longer, but it will then be said, The Lord has come. If we should say now, The Lord has come, we should be found bearing false witness. Even so, if after the Lord comes, any person should say the Lord is coming, it would cease to be true, although at the present it is true.

Do we believe it? That as it was in the days of Noah so also shall the coming of the Son of Man be. I say again, yes, we profess to. Then don't let us be satisfied by merely professing to believe it, but let us be like Noah, act out our profession by preparing for the event we say we expect.

But some one will say, If we only could have the evidence in regard to the second coming of Christ that Noah had respecting the flood, we would believe it. Now, dear brother or sister, bear with me a moment, while I tell you candidly, that the evidences of the second coming of Christ being nigh at hand, are *tenfold* compared to the evidence Noah could present to the world respecting the coming flood; and yet the world was condemned and destroyed because of their not believing Noah's preaching. But wait a little, don't get the idea that I said, we have

ten times the evidence that Noah had, I did not say so. Noah could tell the world that Jehovah had revealed it to him, that a flood was coming on the world, in one hundred and twenty years from the time he began building the ark. But he could not point to predictions that had been made hundreds of years before the time when he was preaching flood to a scoffing world and tell them God had declared these things should immediately precede the flood. From all the evidence we have in our possession, we conclude Noah proclaimed to the world that Jehovah had commanded him to build an ark, as the only means of safety from a fearful impending calamity. This he preached to the world one hundred and twenty years while the ark was in process of preparation. An unbelieving world of mankind in their unbelief were condemned, and destroyed. We do not claim that Jehovah has given us a direct and special revelation respecting the second coming of Christ; but we do say that some of the prophets, when speaking by inspiration of the Almighty, long before the birth of Jesus Christ, testified of some events that are now transpiring on the earth, as preceding others that have not yet transpired. Jesus, during his ministry and just before his crucifixion, gave a connected chain, or historic account, of events from that time down to the time of his second coming.

Now brother, sister, friend, reader, bear with me while I kindly and sincerely ask where are we in that chain of events? In what part of that pre historic book of Jesus are the now passing events written? Dear reader, do not, like one of old, turn away in a rage when I tell you the earth scenes of to-day are on the last leaf of that wonderful book. When all that is written on this last leaf has had its fulfillment, then the book of the present age will suddenly close, with the age itself, with wailings and bitter lamentations by all that are unprepared for the event, even the coming of Jesus, as did the flood upon all in the antediluvian age who did not believe, and thus it found them unprepared, and all thus found were swept away by the flood of waters, while Noah was undisturbed in the midst of the pouring torrents of rain; and though the fountains of the great deep were broken up, he saw no cause for alarm, because he believed, and had followed the instruction of the Almighty. Even so also we are informed, that when Jesus shall come again, 'to them that look for him shall he appear the second time without sin unto salvation.' It was to the salvation of Noah that he was up and doing according to divine instructions. How graphic the scene as told by Paul, Heb. 11: 7 'By faith Noah, being warned of God of things not seen as yet, (i. e., not in Noah's time before the flood came) moved with fear, prepared an ark to the saving of his house.'

DO WE BELIEVE IT? That the scenes of that time shall be re-enacted in a measure. An event shall transpire for which the world at large will be as unprepared as were those at that time who did not believe the flood was coming, and therefore had no desire for an interest in the ark. Were they warned then before the event came? Yes, for a great, but successful preacher, declared it to the people for one hundred and twenty years. Even so it must be before the coming of the Lord. 'For as the days of Noah were, so shall the coming of the Son of Man be.'

Dear reader, don't let prejudice prevent your giving this a thorough examination by the Scriptures. Don't meet it with ridicule, as I did. Don't say, Jesus himself said of that day and hour knoweth no man, no not the angels! We don't pretend to tell the hour, day, or the year? We know that Jesus said as you say, but is that any reason that we are not to be watching and waiting for his coming? most certainly

not. This saying of the Savior, so often quoted to disprove any knowledge of his coming before the event takes place, is the great argument of our Lord to make the importance of watching appear a necessity among his followers. Let us hear him a few moments: 'Watch therefore (i. e., for this reason); for ye know neither the day nor the hour wherein the Son of Man cometh.' 'But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only. Take heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping; and what I say unto you, I say unto all, Watch.'

But what is the benefit of this watching if no information is obtained? Let us hear the testimony of Paul about it; he ought to know. First he tells of some being overtaken by the day of the Lord as a thief in the night, and then adds the contrast: 'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. 2nd Thess. 5. Oh that this light and truth may to us shine in its glorious splendor, and that we may show it to our fellow mortals.'

Pririe Hill, Iowa.

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To Britain's Sabbath-keepers.

S. E. BRINKERHOFF.

COME, strike your harps, ye noble ones,
Who fight on British soil;
Arise and gird your armor on—
Like valiant soldiers toil.
Ye lonely ones who love the truth,
And keep God's blest commands,
Go onward in the strength of God—
He will uphold your hands.

Go sound aloud the Sabbath truth,
Where once your fathers bled,
Where martyrs at the stake were burned,
Like sheep to slaughter led.
They died that you might have God's word
Untouched by Popish creeds—
Go sound aloud this hallowed truth,
And imitate their deeds.

Take courage, faint not by the way,
Though lonely you may be,
Though few may hear your loud appeals
From man-made creeds to flee.
But few the truth of God will heed—
But few his laws obey,
But few will turn from Papal creeds
To keep the seventh day.

But courage take, ye lonely ones,
God will his law maintain,
The Sabbath truth will yet shine forth,
Though long in darkness lain.
From Scotland's hills and Erin's isle,
And London's busy streets,
Shall songs of praise to God arise,
Who with his people meets.

Then faint not, fear not by the way,
Though loud the billows roar;
Be valiant for the truth of God,
Think what your fathers bore.
How Jesus bled and died—
And may you still God's law obey,
And in his love abide.

Six Angel Messages.

SAMUEL DAVISON.

THE ministry of angels is a doctrine mentioned in all the holy Scriptures, containing the Hebrew and the Christian faith. By the ministry of angels God has sent messages of righteousness and mercy to the ancient fathers of God's elect, and messages of reproof and wrath to ancient transgressors. Angels delivered the righteous from perils, and