

Advent and Sabbath Advocate.

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

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The Advent and Sabbath Advocate,

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THE ADVOCATE is devoted to the promulga-
tion of the doctrines of The Second Advent of
Christ, The Signs of the Times, The duty of man-
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 Atonement
and Redemption by Jesus Christ, The Atonement
and Redemption by Jesus Christ, The Prophecies,
The Christian Life, and kindred Bi-
ble subjects.

Greeting.

S. E. BRINKERHOFF.

AGAIN, dear brethren, we greet you,
Encouraged by the past,
And with courage ever buoyant,
To labor to the last;
With faith and hope in Christ our Lord,
To help us on our way,
To that blest city that we love,—
To that long looked for day.

Again, to work for God and truth,
While he his grace will give;
Believing that in him is help
For all who for him live.
We'll try in Jesus' strength to stand,
And fight for God's commands;
Our all into his keeping give,
Our lives into his hands.

And, brethren dear, we ask your prayers,
Your sympathy and love—
Your prayers to him who made the world,
To him who reigns above.
For Jesus saith, Ask what you will,
And he will give it you.
Ask him for wisdom from above,
That we his will may do.

Ask him to keep us near the throne—
Near to the Savior's side—
That we may ever do his will,
And in his love abide.
That we may well perform the work
Which God gives us to do,
And run with joy the Christian race,
Still with the end in view.

And, brethren, let us each and all,
Our covenant renew,
To better strive to serve our God,
Who for us much did do.
O let us daily strive and pray,
For holiness within,
For sanctifying grace and truth
Till we are free from sin.

An Open Letter to the Editor of the 'World's Crisis.'

H. E. CARVER.

BRO. GRANT: I have had the privilege of
reading your work on "The True Sabbath:
which day shall we keep?" and as you have
in it not only quoted from my work on the Vis-
ions of Mrs. White, but also recognized me as
a brother, I respectfully address you in this
manner, to present some of the reasons why I
cannot answer the question above given in har-

mony with your views, and 'keep' the first day
of the week as the Sabbath. In doing this, I
propose to examine, as briefly and concisely as
possible, points made in your work, but not to
enter upon an extended and detailed criticism.

The gist of your argument against theseventh
day Sabbath as the proper day for Christians to
observe, consists in the fact that the law enjoin-
ing its observance, is found in the code of Ten
commandments, which was given to the Jewish
people at Sinai, as their national constitution. I
cordially agree with you that that code of laws
was given to the Jews as their national constitu-
tion, though I am not able to admit that this
was the only relation it bore to them, as I hope
to show. Let us follow out this thought, and
see what obedience to the Ten commandments
would have done for them, as a nation. Exodus
19: 5, 6. "If ye will obey my voice indeed, and
keep my covenant, then ye shall be a peculiar
treasure to me above all people, for all the earth
is mine, and ye shall be unto me a kingdom of
priests, and a holy nation. This favor was, sub-
sequently, promised repeatedly to that nation,
upon conditions of their obedience to the ex-
pressed will of God. See Lev. 20: 24-26. Deut.
7: 6; 28: 19; 28: 9. I do not see how anything
more could be done for that nation than to make
it a holy nation, except to confer upon it the
promised blessings: and unless these Scriptures
are to be ignored and set aside, or explained
to mean something else than what they say,
that people might have become a holy nation,
in the true and spiritual acceptance of the term.
As it was God himself, who, through Moses, de-
clared the holiness of that nation to depend
upon certain conditions; it must either be ad-
mitted that the means were provided by which
it might become holy, and those means placed
within their reach, or else impeach the wisdom
or goodness of God. Holiness may properly be
defined to be a state of mind and life in har-
mony with the mind and purpose of God. The
means provided of God to produce this result
was obedience to his voice (or expressed will),
and the keeping of his covenant. With his own
voice he gave them the Ten commandments as
their national charter, or constitution, hence,
that code must in the very nature of the case, be
essentially holy in itself; and this is exactly
what Paul, under the New covenant, declares it
to be; viz., "holy, and the commandment holy,
and just, and good." Rom. 7: 12.

The Jewish national constitution, and its at-
tendant ordinances, being but a reflex of the
mind and will of God concerning that people,
and in itself necessarily and essentially holy,
we must look somewhere else if we find any
fault with that system; and this, I think we
shall find in the fact that salvation from sin and
death, through faith in the blood of Christ, was
then taught in figure, and type, and shadow;
instead of fact, and antitype, and substance; so
that while the nation recognized the "holy, just
and good," Decalogue, as the rule of life; just
as intelligent Christians do now; they failed to
see the blood of Christ prefigured and typified
in their sacrificial system; and became so blind-

ed as to finally reject (as a nation,) the forgive-
ness of sins, and salvation offered to them
through Christ: forfeited the favor of God, lost
their nationality which was destroyed; or rath-
er is held in abeyance till he comes whose right
it is to reign on the throne of David forever.
Amen. Come Lord Jesus, and come quickly.

I have expressed the opinion that the Ten
commandments bore another relation to the Jew-
ish nation beside that of their national constitu-
tion. That this is true becomes very evident
when we consider the place assigned to it in
their religious system and worship. The tablets
of stone, containing that code, instead of being
laid aside in some dark corner of the outer court
of the tabernacle, as some would seem inclined
to do now if they had the power, it held the
place of honor in the Most Holy, with nothing
intervening between it and the divine presence
except the mercy seat. Well was it for them
that when God would examine their conduct in
the light of his holy law he chose to do it through
his divine attribute of mercy. The facts in re-
gard to their moral relation to the Decalogue,
are made still more impressive when we con-
sider that it was God, and not man, who made
this disposition of the law, in the ark, in the most
holy place, and established the relations that
existed between it and the typical system of
sacrifice. Whenever a Jew violated a precept of
that code, the Law condemned him as a sinner;
while upon a sincere repentance, and compliance
with the sacrificial system, his sin could be
atoned for, blotted out, and the sinner pardoned.
Thus we find that the Decalogue formed not
only the national political charter of that nation,
but that it was also the divinely appointed test
of their individual moral standing before God.

This brings us to another important point in
our investigations. It is claimed that the Dec-
alogue was given only to the Jews, and for their
use exclusively. If this be true, then it follows
as a logical sequence, that the Jews only are
under obligation to obey its precepts; for the
axiom is laid down by an inspired writer that
where no law is there is no transgression, Rom.
4: 15. Now, if no law has ever been given to
any other people but the Jews, against idolatry,
profanity, Sabbath-breaking, murder, adultery,
etc., then no other people but they can justly be
condemned for doing these things; for "where
there is no law there is no transgression," and
consequently no transgressors. Adam might
have eaten of the tree of knowledge of good and
evil without moral harm if he had not been for-
bidden to do it; and if the Gentiles were never
placed under the provisions of the law against
murder, theft, adultery, profanity, etc., that law
cannot condemn them for these acts. But again,
if the law forbidding the above acts were given
only to the Jews, and were designed to continue
only until Christ, and then run out by limitation,
then the provisions of that law could hold no
man, not even the Jew, under condemnation
after it expired. Such are some (not all,) of the
logical consequences of the doctrine that the
Decalogue was given to the Jews exclusively.
Such, however, is not the teaching of the Bible

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Paul, referring to that law that defines and forbids sin, declares that, whatsoever the law saith it saith to them that are under the law, that every mouth may be stopped and all the world may become guilty before God."

The above points are not made with the idea that there are many, if any, professing Christians who hold such views, but merely to show where their theory would lead them, if carried out to its legitimate result. All Christians will freely admit that the moral principles, as they are called, of the Decalogue have existed, and had a universal application, from the beginning. The statement of Paul has already been quoted, that the law, not the mere principles of the law, but the law, speaks to *all the world*. In perfect harmony with this the apostle John defines sin to be the transgression of the law. The killing of Abel by his brother was declared to be a sin, consequently there must have been a law against murder, and Cain must have known it, though there is no record extant of the enactment of such a law. It is not stated how the laws of God were communicated in those days, but they must have been known in order for Joseph to recognize the sin that would have been committed by yielding to the solicitations of Potiphar's wife. The same is true of other points in the moral law that might be named.

Now if the moral principles (so to speak,) of nine of the Ten commandments existed, and were known and binding upon mankind from the beginning, as all reasonable men will admit, why not admit the same of the remaining one? If God saw fit to place the law guarding his rest day in the very bosom of the moral law under the Levitical dispensation, is it not possible, nay probable, that it constituted a part of that law which God himself declares that Abraham kept and obeyed? Is there no moral principle underlying the fourth commandment as well as the other nine? What saith the Scriptures? "Speak thou unto the children of Israel, saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Surely there is a moral principle involved in being sanctified by the God of creation to his own service, and in having his rest day as a sign of that fact; and if God should see proper to have it so, it would be just as applicable to all preceding and succeeding generations and dispensations, as to the Levitical or Mosaic.

Seeing then that there is a moral principle underlying the Sabbath law, and that consequently there is at least a great probability that its obligations are general and not specifically applicable, let us pursue our investigation, and see if we cannot arrive at some well defined conclusion. For whom was the Sabbath made? and when? If the Sabbath was made for the Jews only, and only designed for their national constitution, the proper time for it to be made was at the time their nationality was perfected; viz, when they entered into covenant relations with God. Was the Sabbath then made? It was not. It was in existence before the covenant was made, before they came to Sinai; and the law protecting it was recognized as among the laws of God before that time. Was the Sabbath made at the giving of the manna? The record does not say so and if it did it would contradict the record made long before. If the Sabbath was made and intended for the use of mankind at large, the appropriate time to do so would be at the beginning of man's life on the earth. What are the facts in the case? The record says, Gen. 2: 2, "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had

made, and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." Now here is the record of *when* and *how* the Sabbath was made; and it is so simple and plain that a child can understand. God rested (or Sabbatized,) on the seventh day of the first week of time. He did more than this. He not only set us the example of resting upon the seventh day of the week, but he placed his blessing upon it; and unless some authentic record can be found that he has removed that blessing, or that it has run out by limitation, it is safe to conclude that it abides there still.

But God did more for the seventh day than rest on and bless it. He sanctified it. What does the word sanctify mean? When applied to man, it means that he has been set apart to a holy use; that is, to the use or service of God. If the same word has the same meaning when applied to the seventh day of the week, then it means that God has set it apart to a sacred and holy use. If it does not mean that, who can tell what it does mean? But for whose use was the seventh day Sabbath made, and set apart? The Savior said it was made for man. But more than this. The seventh day Sabbath is emphatically, and essentially the Lord's Day, instead of the first; for under God, the world was created by Jesus Christ; and consequently it was *him* who rested on, blessed, and sanctified it, in the name and by the authority of the Father.

The argument for the seventh day Sabbath is simple, straightforward, and complete. Authorized and empowered by his Father, it was made by Jesus Christ. It was made for the benefit of man, and was made at the right time to apply to the whole human race. It embodies in itself a moral principle, and has its appropriate place in the bosom of the moral law. It was made long before there was any distinction between Jew and Gentile, or any use for a system of types and shadows; or even any need of a plan of redemption; while yet man was innocent, and pure, the Sabbath was made; consequently, if it were possible for the entire Levitical system, or the whole Hebrew race, to be blotted out of existence, annihilated, it would not affect the integrity of the Sabbath or the Sabbath Law in the least.

Marion, Iowa.

The Last Seven Plagues.

SAMUEL DAVISON.

(Concluded.)

"THE fourth angel poured out his vial upon the sun; and power was given him to scorch men with fire. And men blasphemed the name of God, who had power over these plagues: but they repented not to give him glory." The fulfillment of this vial, as I look upon it, was in this way; The Emperor of Austria was then looked upon as the head of the Holy Roman Empire. In 1799 there was a revolution in the Republican government of France, and Napoleon Bonaparte was made chief Consul. In May, 1804, Napoleon became Emperor. In the same year he marched his army into Vienna, compelled the reigning Emperor to abdicate the imperial title; went himself to Milan, the capital of the kingdom of Lombardy, and put the old iron crown of the Cæsars on his own head; and thus became the seventh, or last head of the seven headed beast of Rev. 17: 10. Here he commenced a career of imperial tyranny as oppressive as any in the whole history of the Roman Empire. The imperial reign of Napoleon was never exceeded in calamities to the nations that had once formed the Holy Roman Empire. It fell in 1815; was revived by his nephew, Louis Napoleon, in 1849, and fell, I suppose forever, at the battle of Sedan. Louis Napoleon was the eighth head, and was OF THE

SEVENTH in the series; and went into perdition at Sedan, September 1870, died an exile in England, December, 1872, answering to Rev. 17: 19.

"The fifth angel poured out his vial on the seat of the beast, and his kingdom was full of darkness: and they gnawed their tongues for pain: and blasphemed the God of heaven, because of their pains and sores; and repented not of their deeds." The seat of the beast is the city of Rome, which from the first restoration of the Empire from the desolations of the Goths has been ruled by the popes; for the dragon gave him his power and his seat and great authority. Rev. 13: 2. This vial was as calamitous to Rome as the first had been to France. Pius the sixth occupied the papal chair; he was 80 years of age; and when ordered to dispossess himself of all his temporal authority, he replied, "I am prepared for every species of disgrace. As supreme Pontiff, I am resolved to die in the exercise of all my powers." He was seized by the dragoons, and with a few domestics carried a prisoner across the Alps to Valence, in France, where he died, August 27th, 1799. The pillage of the ecclesiastical treasury followed: and all the ecclesiastical states were exhausted of all their resources. The value of the plunder was astounding: thirty millions of current money was exacted at one time; at another time, four millions in money, two millions in provision, and three thousand horses: all the jewels, diamonds, and coins, and paintings, and the most costly works of art, were confiscated and transported to France. The landed possessions of the church were confiscated and declared national property, the property of the republic. All the sacerdotal habits of the Pope and of the cardinals were piled up and burned, to collect from the flames the gold with which they were adorned. Thus the city, and the papal palace, were plundered of every article that was thought worth carrying away. Nothing could exceed the rapacity of the soldiery of the French Directory of 1797, and 1798. The accumulations of 1260 years of papal rule were swept away in a few months of the rule of atheistical republicans. This vial was great and marvelous. Yet they repented not of their deeds: but when restored to their positions by the allies who conquered Napoleon in 1815, they restored their abominations: and consequently there awaits them the judgment declared in the seventeenth and eighteenth chapters of Rev.

"The sixth angel poured out vial upon the great river Euphrates, and the waters of the river were dried up, that the way of the kings of the east might be prepared." As the sixth trumpet loosed the four angels that had been bound in that river; and this issued in the establishment of the Ottoman, or Turkish Empire; so on the same principle of interpretation, I suppose this drying up the river, intends the exhaustion of the power of that empire, making way for the kings of the east to bring their forces to the great battle of Armageddon, in which the fate of the nations is to be terminated. The wasting away of the Turkish Empire is too apparent to be questioned, and the preparations of all nations for a grand and awful crisis is also equally apparent; but as it has not taken place, so it is not for us to say how soon it may take place; but whensoever it shall come to pass, then the seventh angel pours out his vial into the air, and thunders, and lightnings, and voices, and an earthquake greater than ever occurred before, takes place and fills the world with consternation, and terror and rage, and the destruction of wicked men. If this summary view of these things be correct, it is obvious that we are now on the verge of that shaking of all nations which will take away all the shaky things of human governments to establish that of God, which cannot be shaken, but which will stand forever more. At this stage of affairs the Lord exclaims, "Behold I come quickly. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." Rev.

16: 15. This association of Lord with the results of the intimation that he comes to Armageddon.

The sixth vial is manifested seventh. The Turkish Emperor, the Saracen Mahometan, the beginning of the Papal way of the latter attaining but as they waned and lost pal and Protestant nations extend their commercial conquests in India, China, and the great crisis shall come the world will be involved in the passage which has "Kings of the East," "The Kings from the East." In this form it is not a general form of speech, important but a form of speech, important of the interests involved. The progress of the Eastern fifty years, must know we of Europe, and of Asia, the dissolution of the Turkish empire, the future fate of the empire, only thing that has kept Turkey, in all that time, of France and England. He that says, "Behold, I am coming, and gives this address he will appear in the midst of the struggle which the nations contend for it is to contend for his Son; and comes, it will be seen how is for the princes of the earth Almighty.

Then will the seventh vial be poured into the air and make a MAD project of governing policy, and the principle and establishments. At the vades the Holy Land with his face; for in jealousy wrath hath he spoken to his set his son upon his command all kings to fall. And when at last there usurp this dominion of the earth of God will endure no more all nations ensues, and then himself his great power will then be his footstool. The bearing of the sixth vial comprehend it is intended to self comes to direct the earth and from the universality poured into the air, I suppose the judgment of the great many waters; and together the enemies of the Lord.

Washington, Kan.

Sacred

E. B.

"SINCE Anti-christ, that is called God," has changed times and laws of reckoning time in the heathen origin."—Thou Nisan, Est. 3:7; Neh. 2: Abib, Ex. 13:4, and 12: Zif, or Zif, 1 Kings 6: Sivan, Esther 8: 9, Fourth month (Tetrame Ab, Ebl, Neh. 6: 5, Tisri, or Ethanim, 1 Kings 1 Kings 6: 38, Chisleu, Zech. 1: 7, Tebeth, Esth. 2: 16,

16: 15. This association of the coming of the Lord with the results of the sixth vial, is a strong intimation that he comes to end the battle of Armageddon.

The sixth vial is manifestly preparatory to the seventh. The Turkish Empire and its predecessor, the Saracen Mahometan Empire, have from the beginning of the Papal Empire stood in the way of the latter attaining to universal dominion; but as they waned and lost power they left the Papal and Protestant nations of Europe at liberty to extend their commercial interests and their conquests in India, China, and Japan, so that when the great crisis shall come, all the kingdoms of the world will be involved in it. The original form of the passage which the common version has "Kings of the East," is more properly rendered, "The Kings from the rising of the sun." In this form it is not a geographical designation, but a form of speech, importing the universality of the interests involved. All who have watched the progress of the Eastern Question for the last fifty years, must know well that all the kingdoms of Europe, and of Asia, look upon the support or dissolution of the Turkish Empire as determining the future fate of the empire of the earth. The only thing that has kept Russia from seizing upon Turkey, in all that time, has been the opposition of France and England. For either of those powers to possess Constantinople, is for them to have the key of the empire of the world in their hands. He that says, "Behold, I come as a thief," knows it is so, and gives this admonition intimating that he will appear in the midst of that final and awful struggle which the nations are approaching in their contests for the supremacy of the world. To contend for it is to contend for what God has promised to his Son; and when that final conflict comes, it will be seen how futile and disastrous it is for the princes of the earth to contend with the Almighty.

Then will the seventh angel pour out his vial into the air and make all nations crazy with the mad project of governing the world by their own policy, and the principles of their own hierarchies and establishments. At that time when Gog invades the Holy Land will God's fury come up in his face; for in jealousy and in the fire of his wrath hath he spoken to warn the nations that he has set his son upon his holy hill of Zion, and command all kings to fall down and worship him. And when at last there is an universal effort to usurp this dominion of the earth, the forbearance of God will endure no longer; the judgment of all nations ensues, and the King of Zion takes to himself his great power and reigns, for his foes will then be his footstool. From the apparent bearing of the sixth vial upon the seventh, I apprehend it is intended to show that Messiah himself comes to direct the execution of the seventh, and from the universality of the seventh, it being poured into the air, I conclude that it includes the judgment of the great harlot that sitteth upon many waters; and together brings an end to all the enemies of the Lord and of his Christ.

Washington, Kan.

Sacred Time.

E. B. TUCKER.

"SINCE Anti-christ, exalting 'himself above all that is called God,' has assumed the authority 'to change times and laws' (Dan. 7: 25), the method of reckoning time in this country is entirely of heathen origin."—*Therman*.

Nisan, Est. 3:7; Neh. 2:1, 1st mo. com. 1875, Mar. 8	1st "	"	Apr. 7
Abib, Ex. 13:4, and 12:2, 1st "	2nd "	"	May 7
Ziur, or Zif, 1 Kings 6: 1, 2nd "	3rd "	"	June 4
Sivan, Esther 8: 9, 3rd "	4th "	"	July 4
Fourth month (Tetramen) 4th "	5th "	"	Aug 2
Ab, 5th "	6th "	"	Aug 31
Eliul, Neh. 6: 5, 6th "	7th "	"	Sep 30
Tisri, or Ethanim, 1 Ki. 7th "	8th "	"	Oct 30
Bul, 1 Kings 6: 38, 8th "	9th "	"	Nov 28
Chisleu, Zech. 1: 7, 9th "	10th "	"	Dec 28
Tebeth, Esth. 2: 16, 10th "			

Sebat, Zech. 1: 7,
Adar, Esth. 3: 7,

11th "
12th "

The fourth month in the above table I have left nameless. The one usually attached to it is Tammuz. I am quite sure this name is of heathen origin. It is the same, I think, as the Adonis of the Egyptians. The name is mentioned in Ezek. 8: 14, where it evidently refers to some abomination. I think this weeping was a ceremony in the worship of an idol named Tammuz. For the fourth month I suggest the name Tetramen, from the Greek *tetra*, fourth, and *moon*, month or moon.

A lunar month is nearly 29½ days, or nearly 354 in 12 of them making about 11 days short of a solar year; hence, once in about 3 years it is necessary to add an intercalary month. The new moon just preceding the summer solstice is the beginning of Abib. The intercalary, or embolismic month, is now by the Jews called the 13th month, but in the Bible it is called the 1st month; hence, whenever this month was added there were two 1st months (1 Chron. 27: 2, 3), Nisan and Abib. It is evident that the end of the 12th month every year would fall farther short of the summer solstice, until there would be two new moons between the solstice and the end of the 12th month. Whenever this occurred the first of these two new moons was Nisan, the other the beginning of the sacred year, or Abib. Nisan begins, this year, March 8, and will end at sunset, Apr. 6th. With the even (i. e., before) of Apr. 7 begins the year of the world, according to some chronologists; 6001, and 1879 years since the birth of the Lord. Your issue of 2nd number of ADVOCATE in Volume X will be very nearly on the Paschal full moon, 3490 years from the time when the shadow of the true paschal lamb (1 Cor. 5: 7) saved the first-born of Israel. Would it not be well and scriptural for us at the time the passover was slain, to celebrate the death of the Lamb of God? What could be more appropriate, especially as all that shadow has not yet been fulfilled—the destroying angel and the protection is yet to come, when the church of the first-born are redeemed or passed over. So far have the ordinances of God's house been forgotten and heathen ones, wholly or partly, taken their place, that scarcely one nominal professor of this degenerate age knows when the Lord's passover annually returns. If Jesus had such desire to eat THE SUPPER with his apostles at the time and in the manner prescribed by Moses (See Luke 22: 15), and did at that place and time institute the memorial of his sufferings, the *sacrament* of his death, and the prophecy of deliverance for the true Israel of God, what is our duty?

I will quote a few extracts from Brocklesby's Astronomy, relating to the measurement of time. *Length of the year—how found.* "The simplest method and the one used by ancient astronomers, was to erect a rod of unchanging length, perpendicularly on a smooth, unchanging, and hard plane. On this plane a true meridian was drawn. The length of the shadow at the shortest point was carefully marked, and the time elapsing until the sun returns and the shadow is at that point again is the approximate length of the year. The length of the year was thus early fixed at 365 days. Hipparchus, an Egyptian astronomer, detected an error in this, and fixed the length of the year at 365 days, 5 hours, and 55 minutes.

"The calendar in use among Christian nations is derived from the Romans. The civil year here is made to consist of 365 days, the necessary corrections being made at stated intervals. The first correction was made by Julius Cæsar, B. C. 45 yrs. So great was the difference between the solar and civil year at that time that 90 days were added to the latter to make them agree. To prevent further disagreement the rule was adopted of adding a day to every four years. But this Julian correction was too great by 11 minutes and 12 seconds to the year, an error which in A. D. 1582, had amounted to 10 days. In this year Pope Gregory XIII. changed the calendar again to agree with

the solar year, by dropping the 10 days and calling the 5th of Oct. the 15th. The former is known as the Old and the latter as the New Style. This change was adopted at once in all Catholic countries, but England did not adopt it until 1752, when the error amounted to 11 days. At this time an Act of Parliament changed the Style and decreed that the 3rd of September should be the 14th; and by the same authority the year which before had begun on the 25th of March should be made to begin on the 1st of January."

Thus we see traces of the true beginning of the year, though changed and marred as the wont of men is to do with God's ordinances, down to within 122 years of this date. At that time the overflowing flood from the dragon's mouth broke down another barrier and swept the last vestige of God's times and laws, except with the woman in the wilderness, from the face of the earth. That especial work of sealing the servants of God in their foreheads (Rev. 7: 2) is about to begin. God's "times and laws" are to be restored. To God's people once it was said, "These words which I command thee this day shall be as frontlets between thine eyes." "These words" consisted of his precepts, ordinances, statutes, and judgments, all of which have been disregarded, except so much as the Roman code has brought down to us. We have forgotten God's commandments and gone after our own eyes, Num. 15: 39. Our national and State laws, our criminal and civil codes, our legislative, executive, and judicial departments, are direct transcripts or immediate modifications of Roman, Greek, and Anglo-Saxon law books. The Bible is a book of morals, laws, and ordinances, only so far as it agrees with the improved codes of the Romans, Greeks, Persians, Egyptians, &c. Whenever the Bible conflicts with accepted pagan customs, derived from the above sources, the Bible, in Christendom, goes to the wall. Look through the libraries of our lawyers and statesmen, listen to their speeches, where is the origin of their books and thoughts? Is it the book of God? One said to me lately, "the *Tzen* of Persia is much better than the Bible."

Millbrook, Mich.

Good Maxims.

NEVER be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Keep good company or none. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Never listen to loose or idle conversation. You had better be poisoned in your blood than your principles. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so virtuous that none will believe him. Drink no intoxicating liquors. Ever live, misfortune excepted, within your income. When you retire to bed, think over what you have done during the day. Never speak lightly of religion. Make no haste to be rich, if you would prosper. Small and steady gains give competency with tranquility of mind. Never play at any game of chance. Avoid temptation through fear that you may not withstand it. Earn your money before you spend it. Owe no man anything. Never borrow if you can possibly avoid it. Be just before you are generous. Keep yourself innocent, if you would be happy. Never think that which you do for religion is time or money mispent. Read some portion of the Bible every day. Seek first the kingdom of God and his righteousness. — *Counsels for Life.*

WHAT you keep by you you can change and amend, but words once spoken you can never recall

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 22nd 13th Mon. 1874.

JACOB BRINKERHOFF, Editor.

The Sabbath in the New Testament.

A RECENT writer against the claims of the Sabbath says that as there is no commandment in the New Testament from Christ or any of his apostles to keep the seventh day, or any other day, therefore Christians are not under obligations to observe the seventh day. Very strange reasoning indeed! as though the New Testament were a book of laws; or that the New Testament superseded the Old, so that it were invalid and of no further use. Yet those making this plea will use the fulfillment of the prophecies to prove the authenticity of the Bible, and have as much to say as any one about those which are yet unfulfilled. If any of the Old Testament is good it all is, and if any is thrown aside let it all go together. Without the Old Testament the New would be unintelligible to a great extent, for it has constant reference back to the Old. Jesus said, "Search the Scriptures," and the Old Testament was all the Scriptures they then had.

Where does the New Testament declare that God is the Creator of the heavens and the earth? and where is there a command in the New Testament to worship God? The first that is said in the New Testament about worshipping God, except by the angels when they announced the birth of Christ to the shepherds, is the Savior's reply to the Devil, when he says, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4: 10. It is written—Jesus does not command it—no, his mission was not to make laws, but to take away sin, which is a transgression of law. And in close connection with that commandment which forbids the worship of other gods, is the commandment which enjoins the keeping holy of the Sabbath—the seventh day. Might as well discard the one as the other. Jesus said, It is written—the authority already given was sufficient, no need of a new commandment. But with the Sabbath there must be a new commandment or no Sabbath!

The commands of the New Testament are said to be a law of love, and Matt. 22: 37-39 is quoted: "Thou shalt love the Lord thy God with all thy heart, soul, and mind, and thou shalt love thy neighbor as thyself." But there must be manifestations of love or it will not be known. If we love our neighbors as ourselves we will do to them as we wish to have them do to us. If we love God supremely we will do, perform, or keep his commandments, and the objector will admit that the Sabbath was one of them; and just as long as until he says, Do so no longer, or cease the Sabbath observance, so long are we required, in obeying this law of love, to show that love by keeping holy the Sabbath day, the day of the original commandment, the seventh.

The New Testament contains no code of laws, but reference is made to those already given. Matt. 19: 16-21 makes mention of some of the ten commandments. When Jesus was asked by the young man what he should do that he might have eternal life, he said that he should "keep the commandments;" and Jesus repeats to him five of the ten, referring to his duty to his fellow-men. Did Jesus mean that no others were to be kept than those five? He said nothing to him of those requiring love to God and his worship, but certainly they were not to be overlooked, and the young man even allowed to take the name of God in vain. He quoted a part of that code of laws which was the national constitution of the people he was addressing, and the Sabbath, with the three first, was well known to them.

Jesus came into the world "to bring life and immortality to light through the gospel." No necessity existed for interfering with the rules of life the Father had previously given, which had been declared "perfect," and afterwards "holy, just, and good." Will the objector tell us where Jesus empowered his apostles to make laws or commandments for the Christian world? He sent them forth to preach the gospel, directing them to baptize believers in his name. This might be called a commandment of the Savior, also the institution of the Lord's Supper; but there are no others, except it be the new commandment to love one another. He came not to make laws, but to become a mediator between God and man on account of laws that were broken. If the gospel the apostles were sent to preach were a system of laws, or included the law, why do we say the law and gospel, and why do the apostles make so much reference to the law in their writings? Were there no law there could be no gospel; and this law comprises the rule of right and wrong, the ten commandments, which includes the Sabbath with as much binding force as any of the ten.

The Sabbath is mentioned many times in the New Testament, and it is also said that it was kept according to the commandment. How else could it be kept according to the commandment but by keeping it on the seventh day? The Jews accused the Savior of breaking the Sabbath day, but he vindicated himself every time from the charge, and honored his Father's laws, fulfilling to all righteousness. To fulfill righteousness is to do righteous acts, which would be the keeping of the ten commandments, "for all thy commandments are righteousnesses." Ps. 119: 172. The life of the Savior while on earth was spent among a people who observed the Sabbath, and in teaching them in regard to his mission of redemption he does not tell them that they may cease to keep the Sabbath; and while he lay in the grave his most devoted disciples "rested the Sabbath day according to the commandment," which if he had taught them otherwise, they would have been obedient to one they loved so well. And as Paul traveled on his missionary tours he found that the Sabbath was observed not only by the Jews but by devout people who worshiped God outside of synagogues. It was his custom to preach in the synagogues on the Sabbath days, and while at Corinth did so every Sabbath; and in all that time said nothing to them about letting his converts down from the custom of Sabbath-keeping. Strange indeed, if such a thing had transpired and there be no record of it, while other events of the opening of the Christian dispensation are written for our learning.

It devolves upon our opponents on this question to show where Jesus, or his apostles in any of their writings, taught that the Sabbath need not now be observed by Christians. We understand by the statement at the head of this article, the objector and those taking the same position, admit that if there be any Sabbath in the New Testament, it is the seventh day. The admission is a very fair one that, while claiming that the seventh day is not obligatory under the New Testament, no other day is. Then we conclude that common custom is their only reason for observing the first day of the week. But if it is not sacredly enjoined why devote it to the worship of God, and perhaps call it the Lord's day? Suppose you that God will accept service he has not required? It is written, They that worship God must worship him in spirit and in truth. That question, What is truth? is a very great one, and that person is in great need of an excuse from the claims of the Sabbath who puts from him the Sabbath day because he can find no commandment from Christ or his apostles to keep it.

The Papal Jubilee.

1875, with the Roman Catholics, is to be a Jubilee year, they recurring every 25 years. Pope Pius

IX has written his encyclical letter to the faithful, giving the announcement. The troublous times in which the papacy was immersed in 1850 prevented their celebrating that Jubilee; but the Pope considers it necessary to procure special graces for the faithful at the present time, in order to obtain divine favor for the world and the church. Though the troublous times with the papacy have deepened since 1850, even to the loss of all temporal power, Pius IX thinks best to hold the Jubilee notwithstanding. Circumstances would indicate that he and his had better go into a state of mourning over their great and mighty judgments which God has poured out upon them. The "great trouble under which Rome mourns, and the apparent absence of the mercy of God," consists in the fact that she has lost her power to dictate the civil rulers, and persecute with fire and sword the dissenters from her portance. It involves the physical and moral power of about two hundred millions of the human family, who are better united and more thoroughly drilled, so as to produce a more harmonious action, than any other class of the same number in the world. They are the richest class in Christendom, and are so distributed among all the Christian nations that they can become a mighty power by concentrating themselves; and they can also wonderfully weaken all the nations, being so largely represented in every department of those governments, legislatures, armies, fleets and forts."

But the governments of Europe are all against the Papacy, and she is becoming alarmed at the strange progress of events. Once the church leaned upon the strong arm of political power, but now her former supporters have become her spoilers. "In Prussia the authorities have closed the Catholic seminary in Fulda, expelled the head priest from German territory, and sequestered all the property of the bishop of that diocese." The supporters of Pius IX are also laying deep plans to place the political reins again in the hands of the Pope. They should remember that in the same year in which the Pope was proclaimed infallible, the same year in which Jesuitical influence impelled Louis Napoleon into a war with Prussia, the Pope blessed him, assuring him of success. But the event showed how this infallible head of the church failed, and France, the Papacy's last supporter, fell from under her, allowing even Rome, so long the sacred city of the church, to be taken from her by one Victor Emanuel,—his name signifying 'Victory, God with us!' God's judgments have been falling upon her, to take away her dominion, to consume and destroy it unto the end.

In free America, the land of religious liberty, the papacy is strong, and her emissaries are alert to her interests. Where the government is represented by the people, it is to her interests to control as many votes as possible. A recent newspaper item says "it is understood that at the next consistory at Rome, four ecclesiastical provinces will be created in North America, in order to provide for the rapid extension of the Church in those regions." The papists manifest great interest in educational matters, and through their schools wield a mighty influence over the young as they rise to manhood and womanhood. This is one of their chief methods of making converts; and many Protestant parents have had their children return to them from Catholic schools confirmed Catholics. The interests of the Papacy are separate from all others except what it can absorb; while they are citizens in most of the nations, they do not unite interests with them, "even as iron is not mixed with clay." Her effort for temporal power will be futile, for her former friends (the nations that upheld her,) now hate her, and as the prophecy has said, "shall eat her flesh and burn her with fire," and this man-of-sin power "shall be consumed by the spirit of the Lord's coming." 2 Thess. 2: 8.

JERUSALEM AS IT IS—THE CHURCH OF THE HOLY SEPULCHRE

THIS division of the city is the most interesting portion, and contains the most important religious monuments of the city. It is the center of the Christian world, and the scene of the most important events of the Christian era. The Church of the Holy Sepulchre is the most important of these monuments, and is the scene of the most important events of the Christian era. The Church of the Holy Sepulchre is the most important of these monuments, and is the scene of the most important events of the Christian era. The Church of the Holy Sepulchre is the most important of these monuments, and is the scene of the most important events of the Christian era.

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM AS IT IS—THE CHRISTIAN QUARTER—
THE HOLY SEPULCHRE.

This division of the city is subdivided into Armenian, Coptic, Greek, Latin, and Anglican sections: the Armenian and Coptic occupying all below the Jaffa, or David Street, the Greek the north-eastern portion, and the Latin mainly the western and central portions of the Quarter. The English Church and consulate, hospital, etc., are in the north-west corner of the Armenian sub-quarter. We cannot, in course, transcribe an intelligent account of all the places and objects of interest in one article, relating to these subdivisions of these sectaries, so will confine our observations, for this article, to the Latin sub-quarter and to the "Church of the Holy Sepulchre."

The Latin sub-quarter is that portion of the city to which Roman Catholic Christendom gives most attention, when visiting Jerusalem, because within its bounds the "Church of the Holy Sepulchre" and its adjacent buildings are located, occupying a large part of the great square contained between a portion of the 'Via Dolorosa,' [or, the route-way of the 'Man of Sorrows' to the place of his crucifixion], Patriarch Street, Palmer Street, and the street leading from the south of the Damascus Gate—partly between the Latin and Greek districts of the Christian Quarter. This historic pile is, doubtless, an object of more general interest than any other of the quarter, or, indeed, of any other in the Holy City, with the one exception of the Mosque of Omar. In addition to the interest which the Latins have in this massive pile of building, which is known under the general name of the 'Church of the Holy Sepulchre,' they also possess several other church edifices, as follows: The convent of St. John the Divine is extensive and well furnished, and is conspicuously located on the highest ground of the city in the north-west corner of the quarter. The Latin nursery is in the same neighborhood; the *Casa Nuova* (or, 'Hostelery' of the convent), is in the next street.—a kind of hotel, designed not only for accommodating the Latin pilgrims, but for the entertainment of all other travelers. The French Hospital, near the Coptic Convent, is a well-conducted establishment. The palatial residence of the Latin patriarch is near the Jaffa Gate. The Church of St. Anna is near the St. Stephen Gate; also the Church of the Flagellation [located on the supposed spot where our Savior was scourged by order of Pilate]. At the ruins of the palace of the *Knights Hospitallers*, east of the Church of the Holy Sepulchre, the traveler will linger a long while admiring the ornate and carved gate of this renowned crusade establishment, despite even of the annoyance of numerous yelping curs of its neighborhood and of the almost intolerable stench of a tannery on the opposite side of the street.—*Dr. Barclay's "City of the Great King."*

We give the foregoing extract, and others which may follow, in accurately describing this historic quarter of the Jerusalem of to-day, because Dr. Barclay was so long (five years) a resident of the Holy City; also as he is universally conceded to be the best posted writer in all details, of the Jerusalem not only of our day, but of the past.

The readers of the Sabbath Advocate and Herald all know, in their familiarity with the arguments of our brethren respecting the "Constantine the Great," so-called, who assumed the audacious responsibility, as Emperor of the Roman world, to change the time of the weekly holy-day, or rest-day, from the seventh to the first day of the week. His mother, the Empress Helena, is equally noted, in church history, as "the finder"—when she made a special pilgrimage for that very purpose—of the true cross and the true spot on which and where our Lord was crucified. Our own mind was satisfied, from the reading of "Jo-

sephus' Antiquities of the Jews" (who gives the exact boundaries of the city of Jerusalem in the times of the Savior, and of its limits when it was destroyed by Titus A. D. 70), that this claimed locality could not possibly have been the place where Jesus suffered, "without the gate," taken in connection with Heb. 12: 12. The boundaries of the existing city, in no direction,—east, west, north or south, exceed or reach to, the old city's limits. The present limits of Jerusalem, by the most reliable measurements ascertained by Drs. Robinson, Richardson and Barclay, demonstrate that it is only a little less than one-half of its ancient area.

The fallacies of the Romish system, on this their most trusted and reliable spot, ought to disenchant any reflective mind,—Catholic or Protestant; for here is epitomized its foundation and capstone of frauds and perversions in traditions and doctrines. In short, we know for ourselves and from the description thereof pre-figured in "the Scriptures of truth," that this show-shop, or museum, is 'a pious fraud,' illustrative of that system which is "the greatest fraud ever perpetrated on mankind,"—which the "overflowing scourge" of the Almighty will speedily sweep away with his besom of destruction. From its foundation, in the fourth century, to the present hour, A. D. 1875, it has existed and lived on misrepresentation and falsehood; and soon will meet the just fate of "the refuge of lies,"—be utterly destroyed: "for strong is the Lord God who judgeth her." Rev. 18: 8.

There are a great many objects forced on the attention of visitors, as relics of events which are stated by the attendant monks of both the Greek and Latin systems to have occurred on this peculiarly fitting spot of earth, all covered by the roof of this sanctuary. For instances, we were shown the skull of Adam I. and a clod of red clay from which he was built. A stone monument indicates the exact spot where ADAM and EVE committed the "original sin," and from which spot the lump of clay and the skull were cut out when the crucifixion of "the seed of the woman"—CHRIST here occurred. Within its bounds some 46 historic spots are located here, in connection with his death, burial, resurrection and subsequent appearance to Mary Magdalene; among which are the Chapel of the "Virgin Mary the mother of God," tombs of "Joseph of Arimathea" and "Nicodemus the Rabbi," the place where Jesus' bonds, the nails of the cross, etc. were preserved; also, the tombs of Adam, Melchizedek, the first King of Salem,—Godfrey and Baldwin, the two last named being the kings of the Crusaders who recaptured Jerusalem from the Saracens, etc.; so that the intelligent on-looker, posted in the history of Jerusalem, ancient and modern, turns from the absurdities of the whole hotch-potch with ill-concealed disgust and contempt; the watchful fanaticism of the monkish custodians will violently resent any open expression of scepticism.

In the centre of the vast rotunda (33 yards in diameter) of this pile of grotesque architectural buildings, is located the small chapel of the "Holy Sepulchre," in which is the tomb and sarcophagus of the Lord Jesus, the latter partially imbedded in masonry. In the centre of the ante-room, (for there are now two rooms in the so-called cave,) is a large block of stone elevated on a pedestal, which the devout pilgrim is expected to believe is the identical stone which stopped the mouth of the sepulchre.

The chapel, or "Mount of Crucifixion," on (they say) the "rock Calvary," is situated about 40 yards distant from the chapel of the "Holy Sepulchre." It is reached by ascending a flight of steps cut (they say) in the solid rock; but these steps and the platform above are covered by stars of marble, so that it is impossible to see the native limestone rock, except where three holes are left, where it is said the three crosses were set. You are also shown a marble slab, called "the Stone of Unction," on which our Lord was washed and anointed before his burial.

Inspiration, or Thoughts on the First and Second Advents.

E. ROWLEY.

It has been said that all men are inspired. Perhaps it is so to a certain extent, for we read that "there is a spirit in man and the inspiration of the Almighty giveth it understanding."—Job. But it is not necessary to conclude that this is the same kind of endowment that was upon holy men of old who wrote as they were moved by the Holy Ghost. But it may be that all men are inspired at certain times with clearer views than at other times, with a kind of inspiration such as we often feel on reading or hearing some lofty expression, such as we read in a late No. of the ADVOCATE:—Look yonder! do you see that crown of glory in the hand of the coming Lord? Faith says yes. And what is the import? It means salvation. It means a kingdom; it means redemption from the dominion of death. It means the end of groaning creation. It means deliverance from the bondage of corruption into the glorious liberty of the children of God. Yet; it means full and ample rewards for all our labors, trials, and crosses—a crown of righteousness which the Lord, the righteous judge, shall give to all them that love his appearing. In short, it means the second advent of our blessed Lord. If it means all this, what Christism would not say, Thank God for a promise of the second advent! THIS SAME JESUS! Yes, this same Jesus shall so come in like manner. This same Jesus who bears the marks of the nails and spear, who was wounded for our transgressions, and by whose stripes we are healed. O for such love let rocks and hills their lasting silence break!

The first advent was announced by an angel, who said, "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a savior, which is Christ, the Lord. And suddenly there was with the angels a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace and good will to men." Although this theme was worthy to be sung by angels, it does not surpass the announcement that this same Jesus shall so come in like manner. Yes, look yonder, and from the opening clouds, and in the hand of the descending Lord, a glittering crown of glory which has been laid up for all them that love his appearing.

It is good news for a hungry man to hear where he can find labor whereby he can supply the wants of himself and family; but it is far better to see the husbandman come bearing in his hand a purse from which he is to have his pay. And so it is good news to hear of a Savior, which is Christ the Lord, whom we can love and serve. But it will be transcendently glorious to see him descend, and bring his reward with him. Yes, he comes with the trump of God. What mighty power will then be manifest! The grave, so long victorious, must give up the sleeping saint; the sea, the mighty ocean, shall give up the dead which are in it. Sublime indeed, is the announcement, "Thy dead men shall live; awake and sing, ye that dwell in the dust!" How true it is that the whole creation groans, travelling in pain; but deliverance is nigh; we say deliverance is nigh, we know it is by analogy, we know it by those sure signs given us as waymarks which we cannot now point out; but we give a few suggestions as to analogy.

First, God permitted the old world to go on till all flesh had corrupted themselves upon the earth. Noah only was found righteous when God's wrath was no longer restrained. Before Sodom's fall the cry went up to heaven; but just Lot was delivered, for his righteous soul was vexed from day to day. Before Israel was delivered from the iron heel of bondage, till God heard their groanings and sent deliverance, and that nation whom they served, God judged as he

had promised to Abraham. And think you that God will not avenge his own elect who cry day and night unto him? I say unto you he will avenge them speedily. Look at railroad monopolies, land monopolies, bank monopolies, manufacturing monopolies, frauds and corruption from the head of government to the lowest office of trust, taxation so heavy on the poor that they are nearly ground into the earth—a moment's thought will show any man that the poor laborer bears the whole burden. Congressmen raise their wages to pay the tax; all manufacturing companies have raised on their productions to pay it, and thus the burthen falls on the poor laborer. Truly it seems that the Devil is come down with great wrath, because he knows that he has but a short time. We can pray now as we never did before, Thy kingdom come, and Come, Lord Jesus, come quickly.

Xenia, Iowa.

I Love to Tell the Story.

I LOVE to tell the story,
Once told by angels bright,
Who left the courts of glory,
To tell the story right.
Why stand ye anxious gazing,
Ye men of Galilee?
For him ye saw ascending,
You yet again shall see.

I love to tell the story
Although it may seem new,
To those who give attention
To much that is untrue.
The blessed angel's story—
I know it must be so,
And that is just the reason
I tell it now to you.

I love to tell the story
To those who never heard
Of Jesus' glorious coming,
According to his word.

I love to tell the story,
For those who know it best,
Seem happy when 'tis told them
He comes with mansions blest.

I love to tell the story,
For soon he will appear,
And all the holy angels
Attend him through the air.

I love to tell the story,
For when he comes we'll rise,
With resurrected dear ones,
To meet him in the skies.

—Selected by SILVIA M. FIELD, Hamilton, Mich.

The Two Dispensations.

A GREAT deal has been said about the two dispensations as they have been called, Jewish and Christian. It is said that the first only deals with the outward, Christianity with the inward. Paul speaks of the church under both dispensations as *one*, as an olive tree, and the branches (Gentiles) as grafted in. Rom. 11: 15. In essence and spirit unlike, some say. "Was not Abraham justified by faith (Gal. 3: 4) even as are the Christians of this age? When was it that God looked at the outward only, since his own declaration that "the Lord looketh on the heart," (1 Sam. 16: 7,) and that he loathed the outward homage of the Jews, and could not bear their "vain oblations, since the heart was far away?" Is. 1: 11-15. Paul says, "I delight in the law of God, (Rom. 7: 22,) and David says, under Judaism, "I will walk at liberty," (Psa. 119: 45.) Judaism existed to prepare all the believing seed of faithful Abraham, whether Jews or strangers, for the home beyond: Christianity exists to prepare believers now to join the ransomed of the Jewish Church, and together will sing the song of Moses and the Lamb. Again David says, (Psa. 24: 3, 4,) "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands, and a pure heart." Shall I quote Micah 6: 8, for mercy, with Matt. 5: 7? Psa. 14: 1 with Matt. 5: 3? Psa. 34: 14 with Matt. 5: 9? and Psa. 37: 11, for meekness, with Matt. 5: 5? Finally, "the law of the Lord is perfect converting the soul;" "the testimony of the Lord is sure, making

wise the simple." "Let your light so shine before men, that they may see your good works and glorify your Father in heaven."—C. B. B., in *Sabbath Recorder*.

Giving and Receiving.

GIVE and it shall be given unto you. There must be a stream going out, if you would have one flowing in. By emptying the top of the pump we drain water from the bottom of the well. By scattering seed we increase our harvest. If we care for God's children God will care for us. We may lend to the Lord generously; he will not be long in debt to us. A faithful steward is one who regards his master's will and disregards his own. God loves to be trusted, and he knows those who honor him with their substance, as well as with their words.

As servants of the Lord we must not involve his property in risks and speculations. We have no right to be entangled with debts and liabilities. We must be just before we are generous, and when we are out of debt we know just what we have, and who it belongs to. No one else can do our work, or discharge our duty. When we know a thing needs doing, the best way is to go and do it. A courageous heart wins half the battle. The man who boldly works for the Lord, will find helpers rise up on every hand. Lift up a standard, and many will rally around it. While Faintheart is making excuses, Greatheart is doing the work. Trust in God brings no disappointment. Work done for God never fails of its reward. All that we leave in God's hands is laid up in safe keeping. God's obligations never outlaw,—and if he takes to all eternity to pay them, they draw compound interest all the time. A little while and all our earthly possessions shall pass away from our grasp; happy shall they be in that day who are rich in good works, willing to distribute, and who having laid up a good foundation against the time to come, shall lay hold on eternal life.—*The Christian*.

THE BIBLE.—Blessed Bible! Its value none can tell. The holy Bible is the Christian's chart. It says Jesus is the Life-giver, and it points to the many signs declaring that he will not be long from his people, and that they are in such danger that the days must be shortened. It tells us that Moses chose to suffer with the people of God, having an eye to the recompense. Paul would endure all things, for he expected a crown when the Lord from heaven should appear: and not Paul only, but all such as love his appearing will receive one. We love, long for, and plead for a continual preparation for the soon coming of Christ, the Lord of light, life, and glory. Let those having no part in him hasten to him; make no delay; time is short; what is done must be done quickly.—*Sel.*

TIME is a precious talent. Every moment should be given to Jesus. At home, at business, in social intercourse—every moment for Jesus. Remember, time is short.

Letter Department.

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

From Bro. Davis.

DEAR BRO. BRINKERHOFF: I enclose four dollars for the dear Brother that lost his horse, for his wife and children needs the cow, and he needs the horse to help till the ground. I wish to do something for the poor friends of the West. I love to help keep the *ADVOCATE* going and doing good, for I am alone as to having a brother or sister of our faith to meet or talk with; therefore I feel for lonely ones. But dear lonely ones, try to hold out faithful to the Lord, and to the end of the race; for Jesus says they that hold out to the end shall be saved. That is what we want—to be saved in the kingdom of God on the earth, the whole of the earth, that we may range the fair sweet fields of fruits and flowers, and praise the Lord for his wonderful love and mercy toward poor perishing creatures

as we mortals are. Thanks be to his blessed name! Amen. From your unworthy brother in Christ,

SILAS S. DAVIS.

Phillips Creek, N. Y.

From Sister Pitts.

DEAR BROTHER BRINKERHOFF: I receive the *ADVOCATE* in its regular time to come, and I think it grows better, and is a paper that will recommend itself to any reasonable unselfish person. I hope that God will hold it up and give you and Sister Brinkerhoff strength to your day, that the *ADVOCATE* may go forth laden with the precious truth as it is in Jesus. I hope that the Lord will enable all its readers and writers to take the exalted standpoint, "God is love;" then they will be reconciled to his righteous government, and worship him in spirit and in truth.

I hope the *ADVOCATE* will be sustained bountifully. I know that I have done but a trifle, but I will send you now the widow's mite, hoping to be able to do more another time. I was very glad to see Bro. Grim's name in the *ADVOCATE*, and Bro. Fondy's, yes, and many others, yes, all names. I send my Christian fraternal greeting, through the *ADVOCATE*, to its writers and readers; especially to brother and sister Stults, brother and sister Sheffield, brother Davison, they are old tried friends. My love to you, my Brother, and to Sister Brinkerhoff, hoping that we all may be ready to meet our coming Lord, and each other in the kingdom. Your Sister in the Lord,

POLLY G. PITTS.

Fredericksburg, Iowa.

From Bro. and Sister Lothrop.

DEAR BRO. BRINKERHOFF: I take pen in hand to write a few words of Christian experience. I and my companion have been trying to serve God together for thirty-nine years, and by the grace of God we do not tire in our feeble endeavors to try to do his will. We have had a good understanding of the Second Advent Messages from the first preaching of them; and have passed through many severe trials in consequence of adhering to them; but we feel encouraged to believe that the trials of God's people will be accomplished soon, and immortality will then be given to those who are accounted worthy to receive it in that day when Jesus shall make up his jewels. We are glad to receive your paper, we like the good spirit in which it is written; it is a welcome visitor at our humble dwelling, as we are old and cannot get about much to talk to our fellow mortals about the commandments of God and the faith of Jesus. Again, we like the principle of your paper, that every writer is accountable for his own views. We wish to have the paper continued, therefore I send you one dollar and sixty cents at present, and will send more soon as I can get it.

I must in justice say that Sister P. G. Pitts' letter to U. Smith, is the master peice I ever read in exposing the falsity of E. G. White's claim to divine inspiration. I could say much in truth concerning her visions, for I have no faith that they are of God. I have one of her visions now before me that purports to have been given Sabbath, March 24th, 1849, at Topsham, Me., at the close of the vision she says, "My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked but could not see it; for the time of their salvation is past." Now, in Pittsfield, Me., Somerset Co., in the Melustin School-house, we think in 1855, we heard James White preach a sermon, and after preaching his wife arose and said, "that any one if they would come to Christ,

they could come and have r house." Now we ask, which the time for the salvation of sold at Pittsfield, when she s house could come and have candid judge.

Rescoe, Minn.

From Bro. Ne

BRO. BRINKERHOFF: I of writing to your paper for now resolved to write a brethren and sisters know church of Sabbath-keepers i feel to thank the Lord for us in sending one of his ser truth of the word of God. ago last Feb. since I starte and Master, and by his a been able to continue unt and I feel to thank God fo for without the assistance could not endure the perse called to pass through. bath meetings and truly cs. Our numbers are fourteen of us living in that can meet together at but we are truly grateful opportunity of meeting wit of like precious faith, to for each other. O brethr ed seasons waiting on th God that he ever sent t world to guide us into t brethren, let us strive o end of the race. From for eternal life when Ch appear,

Hope, Barry Co., Mic

From Sis

DEAR BROTHERS—A down as I am with son prived of the privilege ren, I write a few lines Since last I met with y pass through the deep dear Ella, whose death CATE, was snatched ments warning: and Sabbath alone, how l and society of one w participating with me to pass through or children of her age, s Christ's appearing, v grants to me a great lief. But with bright ward to the resurrect ful, I can once more where the dread mo more dominion over been deprived of the leaned wholly on through this afflictio me to strengthen m stand, upheld by hand. I feel that h for our good. Affl vere, in kindness o as a refiner heats h can behold his face the furnace of affli pare me for the ki be seen in me mor seem to suit my ca

Lawrence, M

Thanks be to his blessed
your unworthy brother

SILAS S. DAVIS.

Sister Pitts.

BRINKERHOFF: I receive
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r Sheffield, brother Da-
l friends. My love to
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POLLY G. PITTS.

Sister Lothrop.

BRINKERHOFF: I take pen in
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are glad to receive
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at Sister P. G. Pitts'
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time of their salva-
Pittsfield, Me., Som-
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mes White preach a
his wife arose and
ould come to Christ,

they could come and have religion, all in this
time for the salvation of sinners was past in
when she saw the door shut? or what she
at Pittsfield, when she said that all in the
house could come and have religion? Let the
judge.

Dodge, Minn.

From Bro. Newton.

Bro. BRINKERHOFF: I have been thinking
writing to your paper for some time, and am
resolved to write a few lines to let the
brothers and sisters know that there is a little
church of Sabbath-keepers in this place; and we
to thank the Lord for his goodness towards
in sending one of his servants to teach us the
truth of the word of God. It is but one year
ago last Feb. since I started to serve my Lord
and Master, and by his assisting grace I have
been able to continue until the present time;
and I feel to thank God for his goodness to us
without the assistance of his holy Spirit we
could not endure the persecutions we have been
called to pass through. We keep up our Sab-
bath meetings and truly the Lord meets with
us. Our numbers are few, there being but
fourteen of us living in this neighborhood, or
that can meet together at our Sabbath meetings;
but we are truly grateful that we have the op-
portunity of meeting with brethren and sisters
of like precious faith, to talk and pray with and
for each other. O brethren, we have some bless-
ed seasons waiting on the Lord! and I praise
God that he ever sent the Comforter into the
world to guide us into the way of all truth. My
brethren, let us strive on, for the prize is at the
end of the race. From your brother hoping
for eternal life when Christ who is our life shall
appear.

THOMAS NEWTON.

Hope, Barry Co., Mich.

From Sister Kemp.

DEAR BRETHREN AND SISTERS: burdened
down as I am with sorrow and grief, and de-
prived of the privilege of meeting with breth-
ren, I write a few lines to unbosom my feelings.
The last I met with you I have been called to
pass through the deep waters of affliction. My
dear Ella, whose death is noticed in the ADVO-
CATE, was snatched from me without a mo-
ment's warning: and to-day as I sit keeping the
Sabbath alone, how I miss the fond embrace
and society of one who was ever by my side,
participating with me in whatever I was called
to pass through or engage in! Unlike most
children of her age, she loved the Sabbath and
Christ's appearing, which in my bereavement,
proves to me a great source of comfort and re-
freshment. But with bright anticipations I look for-
ward to the resurrection morning, when if faith-
ful, I can once more clasp her in my embrace,
and have the dread monster, death, can have no
dominion over, or separate us. As I have
been deprived of the society of brethren, I have
turned wholly on God's all sustaining arm
through this affliction, and felt that he was with
me, strengthened me, help me, and cause me to
stand, upheld by his righteous omnipotent
hand. I feel that he doeth all things well and
for our good. Affliction, though it seems se-
vere, in kindness off is sent. My prayer is that
the refiner heats his gold in the furnace till he
behold his face therein, so as I pass through
the furnace of affliction it may purify, and pre-
pare me for the kingdom, and Christ's likeness
may be in me more fully. The following lines
express to suit my case and feelings.

AMANDA L. KEMP.

Lawrence, Mich.

O Father, I come to thee; my way in life
Is dark, beset with sorrow, pain, and strife;
I am weak and faltering, oft I faint,
In mercy, Father, hear thy child's complaint.
Oh! does thy loving face no longer shine,
Casting such gloom around this heart of mine?
I am unworthy, weakest one of all,
And without thy hand, Father, I shall fall.

I hear, my child, but does thy heart not know
That pain and sorrow comes to all below?
Dost thou not know that in affliction's fire
The heart's refined, the soul is lifted higher?
All this chastening I give to thee in love,
To draw thy heart to brighter realms above.
However dark the way, whate'er betide,
There is one who loveth ever at thy side.

O Father, I hear, and bow to thy will,
For thy love alone my bosom can fill.
This life's storms and darkness, I will not fear,
When thy loving hand is forever near;
And freely I offer my life unto thee,
To suffer and do what thy will may be,
If only at last, when my time shall come,
I may enter the rest of my heavenly home.—Sel.

From Sister Rowley.

DEAR BRETHREN AND SISTERS: I am trying
for the first time to write a few lines for the
ADVOCATE. I have been a reader of it ever since
it started and I love its teachings and admon-
itions. The many cheering letters from the
brethren and sisters give us fresh courage and
renews our spiritual strength. The article from
the pen of our brother, Elder S. Davison, con-
cerning the seven last plagues, are what I had
no understanding of. This little sheet, the AD-
VOCATE, I could hardly do without; it is what
we all need.

Dear readers, let us heed the warnings that
are being sent to the wise, for we read that "the
wicked shall do wickedly" and not understand,
"but the wise shall understand." I feel very
thankful to my heavenly Father that he has
given me an understanding of his will. I am
trying to obey every known duty, for it is obe-
dience that our heavenly Father requires. I
want to get the victory over the beast, and over
his image, and over the number of his name.
We read in the 13th chapter of Rev. and 18th
verse, "Here is wisdom, let him that hath un-
derstanding count the number of the beast, for
it is the number of a man, and his number is
six hundred three score and six." Is it not the
number of the man of sin, or the number of the
different denominations that have the mark of
the beast and that are measuring this number;
that are obeying the laws that this beast has
enacted, Sunday, and immortal soul doctrine,
and going to heaven at death; with other kind-
red falsehoods that are not in the word of God?

Dear friends, I want to be an overcomer, so
that when Jesus who is our life shall appear, I
may appear with him in glory; for when he
comes he will come in glory. Then there will be
no more sickness, sorrow, pain, nor death; for
the former things will have passed away. From
your unworthy sister in hope of eternal life
when the Life-giver comes,

SARAH ROWLEY.

Xenia, Iowa.

From Sister Dilts.

DEAR SIR: About four months since I attend-
ed lectures delivered by Mr. Horton, on the
two covenants. I was very much interested,
and copied some of the headings of his discous-
es; from that time I commenced reading my
Bible and praying that the Lord would let the
light from its sacred pages shine upon my heart;
and O, how gloriously he has heard my feeble
petition! Yet I feel unworthy of so rich a
boon; I feel that there is no sacrifice too much
for me to make for this new light. I embraced
the religion of our Lord and Savior at the age
of 16 (age now 55,) and have been a Bible read-

er all my life; but never read to understand the
truths of the holy word as I have of late. One
Brother Starr came into our place five months
previous; as it seems to be his object and aim
to do good he talks much of the Bible to his fel-
low man, and we have been profited thereby.
My daily prayer is that the Lord will put in the
hearts of the Adventist brethren, where ever
they go, that they may preach the gospel in its
truth and purity. Oh how much need there is
of more to preach the truth in this dark hour!
I love the truth, and want all to come and par-
take of the riches of the gospel. When I look
about me and see so many that are professors of
Christianity that try to exclude themselves
from the truths that are so plainly laid down,
especially those that are professed ministers of
the gospel, it seems that they hold out just to
be popular. God have mercy upon them, and
show them their errors. May we that are try-
ing to keep the commands be faithful unto the
last, that we may receive a crown of life, and be
of that number that shall meet our Lord at the
first resurrection. This is my prayer.

MRS. PHEBE ANN DILTS.

Bangor, Mich.

From Bro. Stults.

DEAR BROTHER: I will try and say a few
words for the ADVOCATE. I like it very well;
there is much good information in its columns.
One of my neighbors seems to be well pleased
with the most of its teachings. I have passed
through some very severe trials in the past
year. I buried my companion on the 4th of
last Nov., who fell asleep in Jesus with a full
assurance of coming forth in the first resurrec-
tion. Bless the Lord, O my soul! Dear brothers,
and sisters, let us be faithful a little longer.
Soon Jesus will come, and we shall see him as
he is. Just a little longer and we'll meet to
part no more. From your unworthy brother,

M. L. STULTS.

Burdett, Mo.

From Bro. Admire.

BRO. JACOB: I thought I would write a few
lines to the ADVOCATE, feeling it a duty as well
as a privilege to give in my testimony with the
rest of the brothers and sisters scattered abroad.
We are living here alone, as many of you are
perhaps, deprived of any meetings with Sab-
bath-keepers, and of any preaching, except
through the ADVOCATE; therefore we should
all esteem it a duty to say a few words, at least,
for it is a great source of comfort to me to read
the cheering letters of those that are placed un-
der the same circumstances as ourselves. It is
also encouraging to know that although they
are beset with trials and temptations on every
hand, that they are not discouraged or cast
down. I feel to take new courage when I think
that although we can't enjoy the associations of
those of like faith, yet we have the Scriptures
to read, and to contemplate the blessed promis-
es set forth therein to encourage us on our lone-
ly way. If we could but fully realize what
great things God has done for us we would not
feel to complain of those light afflictions which
are but for a moment. I can say for my part,
I don't feel like giving up the combat; but by
the assisting grace of God to press forward to
the end of the race. Yes, his grace is sufficient
for us all, and by his help I mean to persevere,
so that when the Lord comes to gather those
that are his, I may be among those that will ex-
claim, Lo, this is our God, and he will save us.

G. W. ADMIRE.

Fairfield, Neb.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 22nd 13th Mon. 1874.

The editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible only for editorials, selections, and comments.

IN the providence of God we have been permitted to complete our first volume of publishing the ADVOCATE, the ninth of its entire counting (in Marion); and to enter upon the work of another volume. We do so with gratitude to God for his supporting grace and his blessing, and to our readers and patrons for their kind words and payment of subscriptions and donations to aid us in our work. What commenced with us in much weakness and with trembling developed into giving the paper a good standing. We set out with the determination to make the ADVOCATE as good a paper as we were able to, with good reading matter on the various subjects to which it is devoted. Friends of the cause in different parts have amply assisted us with their pens, so that the ADVOCATE contains original reading matter, nearly altogether. For the year just commencing we hope for a continuation of your patronage, your sympathy, your contributions, and your prayers to God for his blessing, and that we may have grace and strength for our responsibilities and duties; and that our usefulness may be increased by a wider field, and by more devotion to his cause.

WITH this volume and number of the ADVOCATE we commence numbering the months according to Bible time. As Bible Christians we want to follow Scriptural usages and discard those opposing. We had thought of doing this a year ago when we commenced publishing, but did not. Nearly every one knows that the names of the months now in use are of heathen origin, given to them after or about the time of Christ. Again, what is there in nature or revelation to mark the beginning of the year at mid-winter? It is like beginning the day at midnight. Nature begins the year with the Spring and God directed his people to count their first month from that time. The vernal equinox, occurring on the 21st of March, marks the change of seasons from Winter to Spring, and the first month commences with the first new moon after the equinox. The Israelites counted the first day of the month from the first appearance of the moon, and not from its change. The year just past contained thirteen months, one intercalary month to make up for the falling back of the new moons in the year, before the vernal equinox of the Spring. Some good people number the months as they are now in use instead of naming them; but this is little better, as it numbers the months as given by the heathen instead of by the Creator. We also give the common style, parenthetically, that no mistake may be made by any in our manner of dating.

Sabbath-keepers in Prussia.

ELDER J. N. Andrews, Seventh-Day Adventist missionary to Switzerland, writes that he has discovered a body of Sabbath-keepers in Prussia, numbering 46 adults, scattered over a territory of 50 miles. "Only a short time since they had no knowledge that there were other Christians in the world observing the seventh day except themselves. The work seems to have originated with J. H. Linderman, who, in early life belonged to the national church. In 1842 he was converted to God, when his mind turned to the Bible as the great fountain of truth. In 1850 he became satis-

fied that infant baptism was not of God, and as he continued to study the Scriptures he learned that the Bible Sabbath had been lost as well Bible baptism. In 1860 he began to hallow the Sabbath of the Lord, in which custom he was alone for three years, since which time God has blessed his labors in leading this body of Christians to the Sabbath. They also believe in the near coming of Christ, dress plainly, and have banished tobacco from their ranks."

Sabbath Debate in Elgin, Scotland.

"SHOULD the Seventh or the First day of the week be the Christian Sabbath?" was the all-important question discussed on the evening of Wednesday last (Feb. 17) by the members of the Bishopmill Debating Society, at their meeting in Thunderton Hall. The meeting having been called by advertisement, the number of strangers present, exclusive of a good turn-out of members, was large. Mr. James Scott, shoemaker, well known to the citizens of Elgin and surrounding district as the writer of a pamphlet on the Sabbath question, and the disseminator of tracts containing his views, was essayist, upholding the seventh as the day that ought to be regarded as the Christian Sabbath. In his well-written paper he pointed out the binding nature of keeping sacred the Sabbath-day by showing that the Almighty had included a commandment, in the Decalogue as a holy day of rest, in the Decalogue given amidst fire and thunder from Mt. Sinai. He maintained that this commandment, like the others, was everlastingly binding on all generations, and held that the Savior, according to his own words, did not come to destroy the law, but to fulfill it. A great number of arguments were brought forward by Mr. Scott, and voluminous extracts from the early fathers were given. Mr. Gibson, grocer, who maintained that the first day of the week should be the Christian Sabbath, held his points well, affirming that the apostles, as the legitimate successors of the Savior, had a perfect right to change the day from the seventh to the first. He pointed to the references in the New Testament in regard to the apostles holding sacred the first day of the week in commemoration of the resurrection of their great Lord and Master, who came to usher in a new dispensation, in which all ancient types and ceremonies had no part or lot. The subject was then taken up by the members present, amongst whom a keen debate ensued, after which the various strangers were allowed to express their views. Then the summing up took place, Mr. Scott being allowed time for a lengthy reply. After half past eleven o'clock the vote was taken, Mr. Scott's side of the question gaining by one of a majority. It must be stated, however, that before the vote was taken a large number, about half of those present, had left, as the hour was getting late, so that the vote cannot, we must in all fairness admit, be taken as the correct feeling of the meeting. — Elgin (Scotland,) Courant.

Policy.

MEN in all callings and professions study policy. Is the cause of Christianity and Bible truth the only subject on which men are not to use their judgments, and study the interest of the subject? a subject at once the most important of all subjects, and on which our everlasting welfare depends. I have often had my mind called in that direction while reading reports of meetings, and especially Bro. W. C. Long's report of meetings in Missouri. He first preaches in Bro. Rogers' neighborhood, with opposition, but after 16 sermons preached he has called out 9 who take a public stand for the truth, and finally closes with a good interest to hear further. Then he commences meetings 3 miles from the first place, and calls out 15, with one week's labor. Now, brethren, here is the point of policy to which I

have reference. The first place of preaching only raises a little breeze, after long and hard labor; but now the breeze is up, and he applies the torch close by, within the influence of the flame already lighted, and the effect is wonderful. Can not some other brother kindle the flame 3 miles east, or west? and it is my opinion that the breeze will increase to a gale. And why is it that it is comparatively easy to carry on the work after it is fairly commenced? The answer is this: Men study policy. How often do we hear men say that if others kept the Sabbath they would do so! But when there are three or four small congregations in so close proximity to one another that they can all occasionally meet together, the interest arises with the magnitude of the work. Hurry back, Bro. Long, your little flock truly are lambs among wolves. It is your turn to make the application. E. ROWLEY. Xenia, Iowa.

Appointments.

THE Lord willing, there will be a Conference of the Advent brethren of the Church of God in Mich., to be held at the Stoughton School-house in Hartford, Van Buren Co., Mich., commencing Friday evening, April 23rd, and continuing over Sabbath and First-day. Those coming on the train will get off at Deerfield, where teams will meet them to take them to the place of worship. A cordial invitation is extended to all lovers of the appearing of Jesus. Come out, brethren, and let us work for the Lord. J. M. BEEDLE, Clerk.

[This appointment should have appeared in the previous number, but it was overlooked. However we are glad that there is still time for the appointment to be made general.—EDITOR.]

Received on Subscription.

Hiram Harris \$1.50 10-1. Geo W Rowley 50cts 10-1. Polly G Pitts 50cts 10-9. Leard & Hancock \$1.10, 10-26. Susan D Hancock 50cts 10-21. J H Corporon 75cts 10-6. Sallie A Park \$1.65 11-1.

Received on Pledges.

Wm Rogers, \$1; P D Rogers, \$1; N J Rogers, \$1; Mary E Rogers, 50cts; A G Long, \$1; Mary Long, 50cts.

Books Sent by Mail.

Arthur Todd 45 cts; Received on account from W C Long, 80cts.

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 Sabbath and the Sunday, By A. H. Lewis. Part First, Arguments; Part Second, History. 16mo., 268 pp. Fine cloth, \$1.25.

Nature's God and His Memorial. A series of four sermons on the subject of the Sabbath. 111 pages—20 cents.

Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 cents.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. W. Brinkerhoff. 8 pp. 2 cts.

Thoughts on the Sabbath, by A. . Long. Spp., 20ts. The Sabbath and its Lord. A Discourse delivered before the American Sabbath Tract Society, by Thomas B Brown. 28 pages, 7 cents.

Advent and Sabbath Advocate

"THY WORD"

Marion,

Volume X.

The Advent and Sabbath Advocate

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THE ADVOCATE is devoted to the publication of the doctrines of the Second Advent of Christ, The Signs of the Times, The duty of observing the Bible Sabbath (the day of the week,) together with the ordinances of God, The Nature of Man's conscious state in Death, The End of the Earth restored to its original glory, The future inheritance and redemption and the Kingdom of God, Prophecies, The Christian Life, and other subjects.

Shall I Stand the Test

LILLA D. AVERY.

WHEN the Lord of hosts in mighty shall try the hearts of the sons of men, Shall I stand the test of the judgment day, Shall I be prepared with the King, When he calls his saints from east to west, Shall I be clothed as a wedding guest. Will my hands be clean, and my girth Will girdle be cleansed from my dirt, Shall I leap for joy that my crown Or shrink with dread at the word, Shall I be clothed in a spotless vest, Shall I stand approved in the final test. All hearts shall quake in that trying hour, And trembling seize on the souls of the proud, The scoffing boast of the proud a curse, Shall be hushed by the cries for mercy, Shall I stand at last in the sinners' hour, When the Judge proclaims "I know you." Shall I stand the test when the trumpet shall sound, Where all my deeds have been laid, Will the Master place on my crown, With a smile of approval, a star, Or will sin be found in this guilty land, Oh! solemn thought, shall I stand. Shall I be too late when the jubilee shall sound, With the holy angels, pure and true, To seal the guilty sinner's doom, And take his saints to their home, Shall I share at last in the second resurrection, Oh! wretched thought, should I be found. Let my hands be clean and my girth Will girdle be cleansed from my dirt, Let me bear the cross, to the end of the way, And stand the test of the judgment day, O God, forbid that I be too late, —Selected by

First Angel's Message

A. M. BRINKERHOFF

It is a well known fact to all who read the ADVOCATE, that Adventists believe they proclaimed this message, and give glory to him, for the time is come." Rev. 14: 7. If you, or reader, don't be offended by this view of the message, or those who would take objection to this view of the message, you offered an objection against the fulfillment of this