

# Advent and Sabbath Advocate.

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

Volume X.

Marion, Iowa, Third-day, 7th 1st month, 1875. (Apr. 13, 1875.)

No. 2.

## The Advent and Sabbath Advocate.

IS PUBLISHED SEMI-MONTHLY BY  
JACOB BRINKERHOFF, at Marion, Iowa,  
to whom all communications should be addressed.

TERMS.—One dollar and a half per year. Free  
to those unable to pay. Specimen copies sent free.

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-  
happy state in Death, The End of the Wicked,  
The Earth restored to its original glory and condi-  
tion as the future inheritance and abode of the  
Redeemed and the Kingdom of God, The Atone-  
ment and Redemption by Jesus Christ, The  
Prophecies, The Christian Life, and kindred Bi-  
ble subjects.

### Shall I Stand the Test?

LILLA D. AVERY.

WHEN the Lord of hosts in mighty power,  
Shall try the hearts of the sons of men,  
Shall I stand the test of the judgment hour?  
Shall I be prepared with the King to reign?  
When he calls his saints from east and west,  
Shall I be clothed as a wedding guest?  
Will my hands be clean, and my garments pure?  
Will guile be cleansed from my sinful heart?  
Shall I leap for joy that my crown is sure?  
Or shrink with dread at the word "Depart?"  
Shall I be clothed in a spotless vest?  
Shall I stand approved in the final test?  
All hearts shall quake in that trying day,  
And trembling seize on the souls of men;  
The scoffing boast of the proud and gay  
Shall be hushed by the cries for mercy then.  
Shall I stand at last in the sinner's lot,  
When the Judge proclaims "I know you not?"  
Shall I stand the test when the books are read,  
Where all my deeds have been written down?  
Will the Master place on my waiting head,  
With a smile of approval, a starry crown?  
Or will sin be found in this guilty breast?  
Oh! solemn thought, shall I stand the test?  
Shall I be too late when the judge shall come,  
With the holy angels, pure and bright,  
To seal the guilty sinner's doom,  
And take his saints to their home of light?  
Shall I share at last in the scoffer's fate,  
Oh! wretched thought, should I be too late!  
Let my hands be clean and my heart be pure,  
Let my sins and guilt be washed away,  
Let me bear the cross, to the end endure,  
And stand the test of the judgment day,  
And pass with joy through the golden gate,—  
O God, forbid that I be too late!  
—Selected by HELEN FRENCH.

### First Angel's Message.

A. M. BRINKERHOFF.

It is a well known fact to the readers of the  
ADVOCATE, that Adventists in general, or at  
least some of the Adventist organizations, be-  
lieve they proclaimed this message: "Fear God,  
and give glory to him, for the hour of his judg-  
ment is come." Rev. 14: 7. Now, brother, sis-  
ter, or reader, don't be offended if we offer some  
evidence to this view of the message. We have  
seen those who would take it as an offense if  
you offered an objection against this, their view  
of the fulfillment of this message. But what

we shall offer will be with the kindest feelings  
to all, our only aim being to arrive at the truth.  
Humanity may err; we may deceive ourselves;  
but the Lord in whom we trust never errs, but  
sends forth his messages of mercy or warning  
in their appointed times.

The idea that this message is only to be pro-  
claimed for a few years, and that, too, at the end  
of the age, we think is erroneous. Read the  
sixth verse: "And I saw another angel fly in  
the midst of heaven, having the everlasting  
gospel to preach unto them that dwell on the  
earth, and to every nation, and kindred, and  
tongue and people." Here we have a message  
that is world-wide in its mission, and everlast-  
ing, or age-lasting in duration. Even our Ad-  
ventist ministers acknowledge the proper ren-  
dering of everlasting in this case is *age* lasting.  
Now, when we go back to the times that were,  
before the work of Christ on earth was com-  
menced, we find the worship of God confined to  
one nation only: the nations, and kindred, and  
tongues, and people, outside the nation of Isra-  
el, were without God and without hope. But  
now the Revelator's understanding is opened,  
and he sees an angel flying in the midst of heav-  
en, having the everlasting gospel, not to pro-  
claim to one nation only, but to all that dwell  
on the earth. The apostles commenced spread-  
ing this glorious gospel, and when we read the  
account in the second chapter of Acts, we can  
see with what rapidity the gospel is spreading  
throughout the world. The apostles there, by  
the influence of the Holy Ghost, sounded the  
gospel notes to all the nations that were gath-  
ered there in Jerusalem; and from that time on  
the glorious gospel of our Lord Jesus Christ has  
been sounding throughout the length and  
breadth of the land, and will continue until  
"this gospel of the kingdom shall be preached  
in all the world for a witness unto all nations,  
and then shall the end come."

But some may say, Where does the second  
angel's message come in, if you run the first to  
the end? We are not treating on the second  
message in this article, but will ask, Where did  
you place the second message when you pro-  
fessed to preach the first, reaching to '44, the  
end of time? But my answer to your question  
is this: The second and third come in in their  
proper places, and all continue to the end. It is  
not necessary that the first must cease in order  
for the second to come in. It does not say, And  
when the first angel ceased to sound the second  
came in; but, "And there followed another an-  
gel," etc. And the same is said of the third an-  
gel. They go hand in hand, and continue until  
the end of the age in which we live.

And now we will examine the work of the  
Advent people, and see if they proclaimed this  
message. According to their views we claim  
they did not; in fact, time showed they had not  
a proper understanding of the message. True,  
they did their part in helping spread the mes-  
sage to the world, but they made a hobby of  
that one thing and stumbled and fell; and then  
say God designed it so; or as a professed inspired  
writer says, "God's hand covered a mistake,"

"He designed they should be disappointed," etc.  
Now, understand me: as this message was  
world-wide and age-lasting, they, in common  
with all mankind, had a right to proclaim it,  
but not to make a specialty of it, claiming that  
they alone are the ones who are sounding the  
message. Now, remember, it is claimed that  
this message, this "everlasting gospel," was  
first preached just before 1844; also the proclama-  
tion, "Fear God and give glory to him, for the  
hour of his judgment is come." Now, note this  
point closely: the message says, "For the hour  
of his judgment is come." Here is an obstacle  
in the way that never can be surmounted. *This  
judgment must be commenced before this message  
can go forth.* Says the angel, *is come!* What  
did they proclaim? the judgment *will* come in  
the future, on the tenth day of the seventh  
month, A. D. 1844. One year before will not do.  
One month will not do, nor one day. It must  
be commenced before the cry goes forth; there-  
fore their own hands covered the mistakes, and  
not God's. Now, in the "Key to Prophetic  
Chart," printed at Battle Creek, p. 33, in "Our  
disappointment in 1844," says, "A person or  
thing cannot be said to tarry till the time pass-  
es at which it was expected." Now, be just as  
consistent and say, "An event cannot be pro-  
claimed *is come* when it is years, months, or days,  
in the future. Again, I say, the message says *is*  
(already) come, and you proclaimed *will* come  
(future)."

You say the apostles did not preach it, as they  
reasoned of a judgment to come. Where were  
you? were not you pointing to the future for a  
judgment to come in '44 during these few years?  
Again you say, Martin Luther and others looked  
future for the judgment; therefore they did not  
give the message. So did you; your eyes were  
directed to 1844 for the judgment, and when  
that time arrived you ceased proclaiming this  
great message, according to the *Key*, fulfilled  
between the years 1837 and 1844. Instead of  
coming out fairly and saying, We have made  
a mistake, the people that would not heed our  
cry were right so far as the message is con-  
cerned, you say that God designed all this. You  
take wrong views of the sanctuary, take the 2d  
and 3d messages and say they all belong to you  
and you only, claim to be the 144,000 first fruits  
of the resurrection, and while you are being en-  
veloped in error, wrapping the cloak of selfish-  
ness tighter around you, the everlasting gospel  
is extending its arms to every nation, kindred,  
tongue, and people.

Another reason why you were not the only  
ones to proclaim this message, and why you  
were not giving it right, is that God in past ages  
has revealed to his servants his will and endowed  
them with wisdom and understanding in order  
that they might proclaim to the world his mes-  
sages of warning or mercy aright; and you ac-  
knowledge you were mistaken in the event to  
transpire. In the "Key to the Chart" you say,  
"We were sure no mistake had been made in  
the time, and in that we were correct." In "Spir-  
itual Gifts," p. 148, the writer says, "I saw that  
they were correct in their reckoning of the pro-

place of preaching only  
long and hard labor;  
, and he applies the  
influence of the flame  
ect is wonderful. Can-  
dle the flame 3 miles  
opinion that the breeze  
and why is it that it is  
y on the work after it  
e answer is this: Men  
do we hear men say  
bath they would do so!  
or four small congrega-  
y to one another that  
meet together, the inter-  
side of the work. Hur-  
little flock truly are  
s your turn to make the  
E. ROWLEY.

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J. M. BEEDLE, Clerk.

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-EDITOR.]

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phetic periods." The event and not prophetic time now is the mistake; but how do you know that as God's hand covered a mistake when time reached to 1843, it may yet cover another in 1844? Chronologists differ widely; they have the prophetic days ending all along in this nineteenth century. You can proclaim the day and hour of Christ's coming just as accurately. You are undoubtedly mistaken in the prophetic periods in 1844, for great events will then transpire. Time has proved all this man's mistake.

Now, why lay this all to God and say it was his design to disappoint? Let us go still farther and show other inconsistencies. How the people were treated who could not go with them in this definite time move, for of that day and hour knoweth no man. First, let us go to the "Key to the Chart," and see the feelings of this people. P. 4; "That the Bible reveals the day or hour of Christ's coming we do not pretend." Now, this is correct; their experience helped to teach them this lesson. But now let us turn to "Spiritual Gifts," and see what unchristian language was used toward those who on this point, at least, had the clearest understanding; and this, too, written since definite time was given up. . . . 134—"The preaching of definite time called forth great opposition from all classes [it ought to as it's not Bible doctrine] from the minister in the pulpit down to the most reckless heaven-daring sinner. No man knoweth the day and the hour, was heard from the hypocritical minister [be careful, speak gently, remember I have just read from the 'Key' that the Bible does not reveal the day and hour.] and the bold scoffer. . . . Many shepherds of the flock, who professed to love Jesus, said they had no opposition to the preaching of Christ's coming, but they objected to the definite time [were they not right? even our erring brethren admit it]. God's all seeing eye read their hearts. They did not love Jesus near [Will this yet apply to those who object to definite time? there would then be few loving Jesus]. These false shepherds stood in the way of the work of God," &c. Why? they loved Jesus near; simply they objected to definite time, believing it unscriptural. Now suppose a minister would go in their churches preaching definite time, that the Lord was coming on such a year, month, and day, would they receive it? no, they would turn 'hypocritical' and say, No man knoweth the day and hour. They would profess to love Jesus, but object to definite time. This certainly would be the case. Then let us be consistent and acknowledge our mistakes. Never try to uphold an error by bringing other errors to its support.

Here is another we will have to notice briefly: "The tarrying time." When God's hand was lifted from the mistake in the reckonings that ended in 1843, they then pointed to 1844. Of course this was a severe disappointment, yet this was God's design. Here was a tarrying time to come in some where. "If the vision tarry wait for it." Then 1844 passed, and now the tarrying time reaches from then down to the coming of Christ. The tarrying time has now been over four times as long as it took to proclaim this "everlasting gospel" to the whole world. This looks strange, but we wish to examine the testimony on this tarrying time. We have long since given up reading Scripture through others' glasses. We are cited to Hab. 2: 2, 3; Isa. 30: 8. First go to Hab. "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it, because it will surely come, it will not tarry." Reader, here is an important step to make, if

you have not already made it. Stop wresting from the Scriptures texts from their proper places to suit your own sectarian views; you will sooner or later get into trouble. Now go with me to the first chapter. Here the prophet is narrating the great success of the Chaldeans, and their great wickedness. "They fly as eagles and eat." "They are terrible and dreadful." "Their horses are swifter than the leopard; and more fierce than the evening wolves." Read the whole chapter. Now hear the prophet's supplication: "O Lord, how long shall I cry, and thou wilt not hear; even cry unto thee out of violence, and thou wilt not save." Now, in chapt. 2, after he has supplicated to God, he says, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." "And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it." Query: What vision? Daniel's vision of the prophetic periods? certainly not; it is concerning the burden on this prophet in regard to these wicked people. "For the vision is yet for an appointed time, but at the end it shall speak and not lie." At the appointed time judgments will visit these nations. At the end it shall speak; meaning the end of the appointed time, not the end of time yet in our future. Please read the rest of this chapter. "Though it tarry, wait for it." Though the people might think the time long before God sends his judgments, "yet it will surely come, it will not tarry." It will come, it will not tarry beyond the appointed time. We believe these two verses belong to the rest of the prophecy, and shall leave them there.

Now turn to Isa. 30: 8, which reads as follows: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come, forever and ever." Now, it seems almost useless to comment on this verse, when you read the chapter. It is said that a drowning man will catch at a straw. What is the prophet to write on a table and note in a book? Anything pertaining to the prophetic periods, Daniel's visions, or anything pertaining to the '44 movement? We answer emphatically, no; and we feel sorry for any cause that has to be propped up with such testimony. "Woe to the rebellious children, saith the Lord." The Jews who called themselves God's children are here referred to. Read chapt. 1: v. 2. "Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." Now, write this in a table, so they can see it. Verse 9: "That this is a rebellious people, lying children, children that will not hear the law of the Lord," etc.; and note it on a book that all their posterity can see it, as a witness for me and against them, that I have given them fair warning, and that they have wilfully sinned against me, and caused their own ruin. Candid reader, examine the chapter and you will be convinced. Much more might be produced, but we must return to the message, as our article is now longer than we intended when we commenced.

As we have before stated, this judgment must take place before the proclamation goes forth. Is it possible that we are mistaken in this? it says, "For the hour of his judgment is come." This is the testing point. We appeal to our Adventist brethren for an explanation on this point if we are incorrect. This "everlasting gospel" and the cry "Fear God and give glory to him, for the hour of his judgment is come," are inseparable, they belong together; and if the apostles did not start it, it then remains for another age, for certainly it was not fulfilled between A. D. 1837 and 1844; the objections are too strong against such a view.

That the apostles started the great and glorious gospel of our Lord Jesus Christ, after they were endowed with power from on high by the descent of the Holy Ghost, we do not believe any can deny. The great sacrifice had been made once for all, and now this glorious gospel is to be proclaimed from one end of the earth to the other, "to every nation, kindred, tongue, and people." And in connection with this gospel the cry shall go forth, "Fear God and give glory to him, for the hour of his judgment is come." 1 Pet. 4: 17-19 says, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the sinner and the ungodly appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator. Peter declares, in the first chapter that the gospel has been preached unto them by the Holy Ghost sent down from heaven. And now he says the "time is come that judgment must begin at the house of God." There is no doubt but that the apostle Peter fully realized the great change that had not only been made on earth but in heaven by the death of Christ. They no longer ministered in the earthly sanctuary, Jesus no longer stands between God and man as surety for the debt, for he has paid it with his blood. He offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expect- ing till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. Heb. 10. He now ministers in the most holy apartment of the heavenly sanctuary. There the child of God can lay his case before him for judgment. This hope we have as an anchor to the soul both sure and steadfast, and which entereth into that within the vail, whither our forerunner is for us entered, even Jesus. The apostle further states "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Does it look reasonable that Jesus has been ministering in the first apartment from his death down to near our time? no; the lamb was slain which taketh away the sins of the world; his work in the first apartment was completed. He entered the second over eighteen hundred years ago with his own blood. Let us, therefore, dear reader, with boldness enter the holiest by the blood of Jesus, which was shed for us, and he will pardon all our sins. We now leave the subject with you, but entreat you to lay aside all human creeds and take the Bible as your guide. Where it leads follow. Turn not to the right or left. Keep the narrow path in view, and may your journey be safe to the kingdom of God.

Jewell Center, Kansas.

Type and Anti-type.

N. B. COLLINS.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10: 1. This sacrificial law was given by God to the Israelites, in connection with their deliverance from Egyptian bondage, and is represented by Paul in the above quotation to be a shadow or image of good things to come, but cannot make the comers thereunto perfect." But Jehovah, in his infinite wisdom, has seen fit in the plan of redemption to make a prefiguration of the glorious reign of his predicted Son, and saw fit to place his only begotten at his own right hand to be an intercessor between God and man, and a priest and king forever after the order of Melchisedec. Hence, under the first dispensation there should of necessity be an intercessor to communicate between the great I AM and his people, to commence the prefiguration of his anointed Son. But we read that Christ was a priest also. Some

might question our using God's and Aaron, as a type of Christ. that they are, which we shall e best of evidence is that they h their anti-type. This seems to God is working upon to carry scheme of salvation. When God chose Abraham treasure on the earth, he says thy seed shall all the famili blessed." Gen. 28: 14. God that great and glorious prom to Abraham. "And God spak his seed should sojourn in a that they should bring them entreat them evil four hundr 6. "Abraham begat Isaac, an The patriarchs here mentio thers or heads of all the r God. And the patriarchs envy, and sold Joseph their but the Scriptures inform u with him, in so much that of King Pharaoh to love time that he was in Egypt in that land, and also in t lived; and for want of sust pelled to send into Egypt, corn in that land; and by t Pharaoh to Joseph he mad all his realm, and gave hi and measures; and he it w people, and his brethren bowed down before him. reading of the Scriptures him wisdom to recognize him not; but the second ti himself known to them, a into Egypt also, and died. But when the time of t which God had sworn to had grown and multiplied king had arisen which k this time Moses was born which said unto the child et shall the Lord your G your brethren, like unt hear." Acts 7: 37. Her things which were pred concerning Christ, the n enant, who is the mediat that there were two co Mount Sinai, which ge answer, Moses. He was the Lord to the child and through him that first covenant. How c carrying out the plan through Moses that t handed down to Israe raised up to make kn was made to Abraham that "by faith Abraha gs out into a place whi for an inheritance, obe knowing whither he journeyed in the land Jacob, the heirs with Heb. 11: 8, 9. In thi native of the whole seed, which is Christ, earth be blessed. " seed were the promis to seeds, as of many seed, which is Christ that Abraham

the great and glorious Christ, after they come on high by the sacrifice had been his glorious gospel end of the earth to hundred, tongue, and with this gospel God and give judgment is come." time is come that house of God; and of God? And it ed, where shall the appear? Wherefore, to the will of God, souls to him in well. Peter declares, the gospel has been Holy Ghost sent he says the "time begin at the house but that the apostle great change that earth but in heaven no longer minister, Jesus no longer as surety for the his blood. He offered, sat down on henceforth expect his footstool. For ed forever them He now ministers of the heavenly of God can lay his nt. This hope we ul both sure and into that within ner is for us entle further states boldness to enter of Jesus." Does it is been ministering is death down to was slain which world; his work in leted. He entered undred years ago s, therefore, dear e holiest by the ed for us, and he e now leave the you to lay aside all ble as your guide. not to the right ath in view, and the kingdom of

type.

ow of good things age of the things, which they offer make the comers 1. This sacrificial Israelites, in con- from Egyptian by Paul in the y or image of good make the comers ah, in his infinite an of redemption glorious reign of to place his only d to be an inter- and a priest and of Melchisedec. tion there should to communicate s people, to com- nointed Son. But priest also. Some

might question our using God's servants, Moses and Aaron, as a type of Christ. If this be a fact that they are, which we shall endeavor to show by divine Writ, why are not their works also a type of the work of Christ? The best of evidence is that they have thus far met their anti-type. This seems to be the plan that God is working upon to carry out the plan and scheme of salvation.

When God chose Abraham as his peculiar treasure on the earth, he says, "In thee and in thy seed shall all the families of the earth be blessed." Gen. 28: 14. God is about to fulfill that great and glorious promise which he made to Abraham. "And God spake on this wise, that thy seed should sojourn in a strange land, and that they should bring them into bondage and treat them evil four hundred years." Acts 7: "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs." v. 8. The patriarchs here mentioned signify the fathers or heads of all the redeemed family of God. And the patriarchs were moved with envy, and sold Joseph their brother into Egypt; but the Scriptures inform us that the Lord was with him, in so much that he turned the heart of King Pharaoh to love Joseph. During the time that he was in Egypt there was a famine in that land, and also in the land where Jacob lived; and for want of sustenance he was compelled to send into Egypt, for there was much corn in that land; and by the good will of King Pharaoh to Joseph he made him governor over all his realm, and gave him control of weights and measures; and he it was who sold to all the people, and his brethren came for corn, and bowed down before him. It appears from the reading of the Scriptures that God had given him wisdom to recognize them, but they knew him not; but the second time they went he made himself known to them, and Jacob went down into Egypt also, and died, he and our fathers.

But when the time of the promise drew nigh which God had sworn to Abraham, the people had grown and multiplied in Egypt till another king had arisen which knew not Joseph, and in this time Moses was born. "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." Acts 7: 37. Here Stephen confirms the things which were predicted by the prophets concerning Christ, the mediator of the new covenant. If Jesus is the mediator of the new covenant, who is the mediator of the old? We read that there were two covenants, the one from Mount Sinai, which gendereth to bondage. I answer, Moses. He was made a mouth-piece by the Lord to the children of Israel. It was in and through him that God made manifest his first covenant. How complete is his wisdom in carrying out the plan of redemption! It was through Moses that the Oracles of God were handed down to Israel. To this intent was he raised up to make known the promise which was made to Abraham, for the Scriptures declare that "by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11: 8, 9. In this he became the representative of the whole earth, for in him and his seed, which is Christ, shall all the families of the earth be blessed. "Now, to Abraham and his seed were the promises made; he saith not and seeds, as of many, but as of one, and to thy seed, which is Christ." Gal. 3: 16. It is said by Paul that Abraham sojourned with the bright

anticipation that this earth would finally become his abiding home. Has the promise been fulfilled yet? No. You and I, dear reader, are still in the promised land as sojourners; hence we see that the covenant of inheritance is extended until Christ, who is the rightful heir, shall come to whom pertaineth the promise.

"And it came to pass in process of time that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried, and their cry came unto the Lord by reason of their bondage, and God heard their groaning, and remembered his covenant with Abraham, with Isaac, and with Jacob; and God looked upon the children of Israel, and had respect unto them." Ex. 2: 23-25. Jacob was called Israel because he prevailed with God when he wrestled with the angel. It was from this that the children of Israel derived their name. God has chosen Israel as his peculiar treasure on the earth, and it is through them that the Gentiles are made heirs to an inheritance; for it is evident that our Lord sprang from Judah.

There are two covenants spoken of in the Scriptures that I wish to introduce to the minds of the readers in succession, that we may ascertain whether the events which have transpired under each have any resemblance or nearness to each other. We will commence with the first covenant by giving the features of Egypt from which the children of Israel were delivered from bondage. It is said to be noted for its very great darkness. "And the Lord said unto Moses, Stretch forth thine hand towards heaven, and there was a thick darkness in all the land of Egypt. And the angel of the Lord which went before the camp of Israel removed and went behind them, and the pillar of the cloud went from before their face and stood behind them, and it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night." A query arises in my mind, Why should not the works of Moses and Aaron be the typical works of Christ, and also the noted places made mention of in connection with their deliverance, inasmuch as Moses and Aaron are believed by all Adventists to be a type of Christ on account of the resemblance they bear to each other.

I will now notice the covenant which is in process to-day, to see if we can learn by divine authority if there can be a resemblance to Egypt, and if it be that Egypt spoken of in the first. I will notice a clause penned by John the Revelator. "And their dead bodies shall lie in the street of the great city spiritually called Sodom and Egypt, where also our Lord was crucified." Rev. 11: 8. When we meditate and carefully examine the exposition of the Scriptures we cannot fail to notice the harmony of the two; hence we can say with this as with other things, it has met its anti-type. According to John this world is fairly the anti-typical Egypt. See Isa. 60: 2, 3. "For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising." "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

Jesus came to lead the people out of the anti-typical Egypt, as Moses led the children of Israel out of the typical. They were led by the way of the Red Sea. Paul says, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and in the Sea," etc. 1 Cor. 10: 1-4. The baptism of the Red Sea was a type of the baptism into Christ; hence the apostle says that "spiritual rock was Christ." Through faith they looked forward to the substance which

cast the shadow, and that substance was Christ. Thank God for the substance which "we have as an anchor to the soul, both sure and steadfast, which reacheth to that within the veil." We have greater reason to rejoice than did Israel, for they only had a foretaste of Christ, the veil not being removed they were blinded until Christ removed the veil himself; then they were broken off because of unbelief, God having provided some better things for us that they without us should not be made perfect. The children of Israel having passed through the Red Sea they were all in the wilderness on the other shore. They passed from Egypt into the wilderness by being baptized unto Moses in the cloud and in the Sea. By faith they forsook Egypt, expecting to receive an inheritance incorruptible, which fadeth not away.

Dear reader, have you left this Egyptian world of darkness by the way of the anti-typical Red Sea, with the bright anticipation of hailing Jesus, our coming King, who has promised to give to all his faithful followers a crown of life in the earth made new? Is it possible that we go into the wilderness by being baptized into Christ? just as sure as we were in spiritual Egypt before we were baptized. The church fled into the wilderness where she could receive the favor of God, for while she remained in Egypt she was under its tyrannical government. Some might question our being in the wilderness at this present time; but until they have proven that we have passed over the anti-typical Jordan we shall continue to think we are still in the wilderness. We wish to call your attention to the first covenant, "for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God. And there truly were many priests, because they were not suffered to continue by reason of death; for the law maketh men high priests which have infirmities, but the word of the oath which was since the law, maketh the Son, who is consecrated forever more." Heb. 7: 19, 23, 28. Paul being skillful in the law, gives us a brief synopsis of the priesthood, both of the Levitical and Melchizedec. He informs us that under the Levitical law the priests were not suffered to continue by reason of death. Aaron being the first in that line, it came to pass while they were journeying in the wilderness after a number of years, that he rebelled against the Lord, and the Lord told Moses to take the priestly garments off from him and put them upon Eleazer his son. Aaron shall be gathered unto his people, and die there. And Moses did as the Lord commanded him.

*Watervliet, Mich.*

#### Medical View of Spiritualism.

Of all mental ailments, none seem to yield to treatment so reluctantly as Spiritualism. I have watched many cases of genuine spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone nearly three millions of people. The last census informs us that there are in the republic twenty-four thousand insane, setting aside idiots; and it is believed that out of this number seven thousand and five hundred cases may be traced directly to Spiritualism.

The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago; and we venture to say that, had they remained free from the disorder up to the present day, they would not now be very susceptible to its influence. The fact is, Spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, papers and asylums; they are as sincere, earnest, and fearless as were the Flagellants, Lyncanthropes and Crusaders of the middle ages; but, alas! they are even more deranged.—*New York Chemical Review.*



us, feeling that if that one thing  
l be well. The other rushes out  
rgy of soul to seize hold of the  
oes exultingly forward in the  
Christian religion, going boldly  
grace, claims the promises thro'  
nd the coming of Christ, and by  
retaste of the joys to come in the  
vation for the faithful. He has  
e, and he shouts praises to him  
d for us so great a salvation.  
ce in hope of seeing Jesus and  
those joys in reservation for us if  
them. Let your rejoicings break  
redeeming love and shouts of  
d send your thoughts contents  
of the kingdom of God which  
e word, when the "redeemed of  
me with singing unto Zion, and  
shall be upon their heads, and  
gladness and joy, and sorrow  
all flee away."

### around Jerusalem.

J. L. BOYD.

#### ATH IN GETHSEMANE.

ath, in the afternoon, after our  
m from Bethlehem, a Christian  
s an *attache* of the Medical De-  
English Hospital (we having  
ntroduced to him), called at the  
d us to accompany him to the  
emane," as he had obtained a  
atin Convent, who very rarely  
etical Protestants" to enter its  
n his professional duties at the  
aelite indeed" had prescribed  
ial agent for an ailment of the  
the Convent, who gratuitously  
this permit for "himself and  
course, were willing enough to  
opportunity of visiting the lo-  
nded to his kind invitation

alities in or around Jerusalem,  
he most sacred to every Christ-  
ene where our beloved Savior's  
ony occurred. The place is—  
nited area is bounded—tradi-  
eavil, and arrests the most ear-  
ery visitor to Jerusalem, wheth-  
ohammedan. Its boundaries  
ourteen feet high, and its in-  
60 yards.

and passed along the *Via Dol-*  
phen Gate, and out through  
sed the depth of the dry bed  
a short distance south of the  
the crest of Mt. Olivet, at its  
ed Gethsemane's Garden. En-  
through which we had to  
were in an enclosure of about  
the remnant of what was in  
ator, probably a much more  
—the place of JESUS' last re-  
betrayed. When we visited  
later dates report there are  
erable looking but decaying  
trunks riven by time, their  
ed by iron bands and bolts  
The olive-berries still were  
of these time-worn trees.  
he forest oak, is of very slow  
ascertained to live and bear  
sand years; so that, although  
may not be *the very trees*  
ek Catholic traditions claim  
e Savior's time, they doubt-  
a those trees which were the  
s of the Master's terrible or-  
and acquiescence to "drink  
Father gave him to quaff  
ong-time witnesses, were a

number of flower-beds, in which were flourish-  
ing many varieties of floral votive offerings of vis-  
iting pilgrims—choice flowers, both native and  
otic, which are carefully cultivated and tended  
by a skilled Italian gardener, who has devoted his  
and talent to their care.

Having our '43 Bibles with us, and seated on a  
root of the most time-scarred tree of the  
under its ample shade, we perused and  
read aloud to our Israelitish friend, the 53rd chap-  
ter of Isaiah. He was deeply and solemnly  
moved, and remarked that this perusal recalled  
his own first conviction, that Jesus was the  
Anointed One—is the Messiah who died for his  
nation, and had redeemed them from under the  
covenant of Moses. While perusing those words  
of the prophet, our own feelings were very  
strangely stirred, and became most intensely alive  
to the almost tangible presence of the Master's  
spirit, as we realized the unparalleled scene here  
depicted by the "Man of Sorrows." No language  
in our vocabulary can adequately convey the  
sense of them. Perhaps no two persons, under  
like circumstances, on this spot, would realize  
like the same emotions; yet every live Christian  
would experience a thrill unlike anything they  
could feel in any other place on our "Lord's foot-  
path." But, to a second Advent believer, who,  
lifting his or her eyes upwards, over this enclos-  
ure, having in mind the far-reaching result of  
the HOUR of the Prophet and Teacher "like unto  
Moses," who was here humiliated unto death, at  
the base of this Mount,—“without the gate,”—  
and recalling, with these thoughts, the promise of  
the angelic couple, on the day of Jesus' ascension  
and disappearance, that "this SAME Jesus, which  
is taken up from you into heaven shall so come  
IN LIKE MANNER as ye have seen him go into  
heaven," and associate these events with the pre-  
dictions of the prophet Zechariah, 14: 4, 5, the  
flash of triumphant expectation dispels the op-  
pressive grief and sympathy of this scene of his  
degradation and abandonment when "ALL for-  
sook him." Here, "in his humiliation," the MAN,  
Jesus, realized for us—for Israel, lineal or adopted  
—all which the prophecy (Isaiah 53d) describes:  
"He was oppressed, and he was afflicted, yet he  
opened not his mouth. He is brought as a lamb  
to the slaughter, and as a sheep before his shear-  
ers is dumb, so he opened not his mouth. He  
was taken from prison and from judgment, . . .  
for he was cut off out of the land of the LIVING;  
for the transgression of MY people was he strick-  
en. And he made his grave with the wicked,  
and with the rich in his death. . . Yet it pleased  
the Lord to bruise him; he hath put him to grief;  
When thou shalt make his soul an offering FOR  
SIN, he shall see his seed, he shall prolong his  
days, and the pleasure of the Lord shall prosper  
in his hands" (53: 7-10). Here, we repeat it;  
here, Jesus felt like any one of us, the power of  
temptation, and the overcoming of it, in the HOUR  
of this last trial, as he had met the tempter in the  
40 days in the "wilderness," after his baptism in  
the Jordan. Here, however, he realized that he  
was to be betrayed, by one of his chosen twelve:  
he would be taken prisoner, and dealt with unto the  
better death, according to the prediction. But,  
there, yonder, on this mountain's crest, our souls  
were quickened with ecstatic hopefulness, that by  
and by, we should behold him, with the sunlight  
of the glory that shall be revealed when he re-ap-  
pears—when his feet shall stand, in that day,  
upon the mount of Olives; even "that SAME Jes-  
us," who has been so humiliated at the base of  
this mount, and be the Exalted One of Israel, and  
be the King on David's throne, and reign not  
only "over the house of Jacob forever," but be  
"King of kings and Lord of lords" of the whole  
earth. In that eventful and triumphant hour,  
where then will be the ambitious hierarchies,  
where the counterfeit semblances of his king-  
dom, which so often attempted to build them-  
selves up in his name and position, in "the times

of the Gentiles?" Where, then, the false Christs  
and false Elijahs, and other *false* assumptions of  
the would be "I ams"—with all their rubbish of  
false standards and "doctrines of men,"—putting  
their dogmas in the path of "the meek and the  
lowly" as 'tests' of truth? "They will be broken  
in pieces, and shall become as the chaff of the  
summer threshing-floor, and the wind shall carry  
them away, that no place shall be found for  
them." Dan. 2: 25.

Oh, Gethsemane! Gethsemane! what a lesson  
of humility doth thy locality teach the disciple  
of the Master; of him who was so truly "acquaint-  
ed with grief." Here was humility indeed before  
the day of honor comes; to be despised and reject-  
ed of thine "own brethren" before the recogni-  
tion of thy "days" of righteousness. Oh, Jesus,  
my one only true and forever blessed Master, thou,  
in very truth, art the Anointed One,—the one  
complete Man of God—"the Son of Man," whom  
the Most High has exalted "above every name  
under heaven"—THE MAN, Christ Jesus. This is  
thy mountain of holiness. Here thy feet's im-  
press, when they touch it again, shall part the  
mount asunder, and the "living waters shall go  
out from Jerusalem," half of them toward the  
FORMER Sea (the Mediterranean Sea) and half of  
them toward the HINDER Sea (the Dead Sea): all  
the land shall be turned as a plain, from Geba to  
Rimmon, south of Jerusalem, etc. . . and there  
shall be no more utter destruction; but Jerusalem  
shall be safely inhabited. (See Zech. 14: 4-11.)

The etymology of the Mount of Olivet intimates  
that it was connected with an olive orchard and  
a fertile vale. The garden, from the authority of  
Josephus and other Jewish writers, it would seem  
was a public place of resort,—a kind of "pleasure  
garden," situated immediately on the side of the  
footpath leading to Bethany. The vale of Olivet  
is quite fertile, and well stocked with olive-trees,  
even at the present day. Tradition of the temple  
says, that it was on this mount that the olives  
were gathered, which were set apart for the sac-  
ered purposes of expressing the "olive-oil" used  
for the anointing of the High-Priest yearly, and,  
in the days of Judah's line of Kings, to anoint  
them on their accession, severally, to the throne  
of David. So that, taking the place and its con-  
nective use of the olive-berries and the appropri-  
ated oil, we see an admirable fitness not only in its  
proximity to Jerusalem, but also why Jesus should  
there be betrayed, in the "hour of darkness," and  
there be crucified, "without the gate"—the Sheep  
Gate—because his God had predetermined that  
his Holy One should return to the "self-same spot"  
to be glorified where he had been put to humiliat-  
ing shame. "So may it be."

#### The Pilgrim's Prayer.

C. S. MINOR.

"And Elisha saw, and he cried, My Father! my  
Father! the chariot of Israel, and the horsemen  
thereof."—2 Kings 2: 11, 12.

LONG—long! we have been waiting  
For the chariot of fire;  
Haste—haste! Father, receive us.  
Ere we in anguish expire.  
No, no; Oh no,  
Thou wilt not leave us to die!

List—list! softly from heaven,  
Hear his "still small voice,"  
Jesus brings again Eden,  
"Lift up your heads," and rejoice.  
Yes, yes; Oh yes,  
He will receive us on high!

Yield—yield! then to his purpose;  
All "his strange work" fulfill,  
Shrink—shrink not from this conflict,  
Patiently SUFFER his will.  
Yes, yes; Oh yes;  
Then will deliverance come!

#### Letter from Bro. Burdick.

BRO. BRINKERHOFF: I have received from a  
friend a copy of your little paper, the "Advent  
and Sabbath Advocate." I am glad to know

that Bible truth is so ably advocated in its col-  
umns. In these latter days of moral degeneracy  
it is cheering to meet those who are steadfast in  
the faith, who are laboring to rescue fallen man  
from that perdition to which the world is tend-  
ing. I am much cheered while reading reports  
of the successful labors of God's ministers in  
many parts of the country. I love to meet with the  
Advent brethren and participate with them in  
their humble worship. The soon coming of our  
blessed Savior is a subject which every true be-  
liever contemplates with emotions of gladness.  
Although the day and hour are not made known,  
we remember what Christ said to his disciples,  
"What I say unto you I say unto all, Watch."

Aside from the predictions of ancient prophets,  
I think we can recognize the signs of these latter  
days as the fulfilment of Christ's prediction,  
which indicates the time near. The predicted de-  
struction of Jerusalem was so clear that none  
need mistake the time of that fearful event. The  
disciples were assured that that generation should  
not pass away before that calamity would come  
upon the wicked city. But of that day, said  
Christ,—the day of his coming, no man knows.  
But when the sun and moon shall be darkened,  
the stars fall from heaven, and the powers of  
heaven shall be shaken, then shall appear the son  
of God coming in the clouds of heaven with power  
and great glory. Although we have no assurance  
from divine authority that this present genera-  
tion will live to witness the awful event, yet, I  
think, it would not be hazardous to suppose it  
may be so. The general aspect looks ominous.

We are living in the latter days. The end is  
drawing near, as evinced by the similarity of the  
inhabitants to those of the antediluvians. The  
last page of this world's history will probably be  
soon written in blood. One important warning to  
the disciples we should not forget. This pre-  
diction has been many times fulfilled. He said,  
"Many shall come in my name, saying, I am  
Christ, and shall deceive many." It is not to be  
supposed that Satan will look with indifference  
upon any religious excitement, or efforts for re-  
form. He is ever on the alert to guard his king-  
dom of darkness from invasion. Every reformer  
has had to cope with this wily deceiver. It is in  
times of reformation that he assumes the garb of  
an angel of light, and attempts to control the  
good work. We are not yet beyond this deceiv-  
er's power. Imperfection yet inheres in our fal-  
len nature.

The sowers of the good seed of truth, especially  
have need of the utmost vigilance, lest, in an un-  
guarded hour, the enemy infuse error into doc-  
trine he is called upon to teach to the people.  
When I hear good men read from a book—the  
production of a mere finite being—and say it is  
the words of Jesus Christ, I am inclined to think  
it possible for the very elect to be deceived. The  
assumption of a special divine revelation may  
seem to be a source of strength in forming a new  
denomination, yet it ultimately will prove an el-  
ement of weakness. Men of independent tho't,  
and a well balanced mind can readily see when a  
thing is overdone, and readily shun such impro-  
prieties. My prayer is that fanaticism may not  
bring reproach upon the cause of truth. Yours in  
hope of eternal life. D. BURDICK.

Milton Junction, Wis.

WE should not desire to be godly by comparison  
with others, but by positive obedience to all of  
God's commands through Christ.

#### One Lawgiver.

S. E. BRINKERHOFF.

IN order to get rid of the law of God, or the  
Sabbath in particular, it is claimed by many  
that Jesus Christ is the Christian's Lawgiver;  
and that Christians are not under the law but  
under grace, and as Jesus Christ gave no com-  
mandment for keeping the Sabbath, therefore,

we as Christians are in no way bound to keep it. Then there are those who to refute this idea or argument, claim that our Lord Jesus Christ gave the law, or at least, made the Sabbath by the authority of the Father. Now, if either of these positions are true the Bible surely tells us of the fact; and to the law and to the testimony we shall go.

The apostle James tells us that "there is one Lawgiver," (James 4: 12,) but he does not tell who this Lawgiver is; hence we must look elsewhere to find who is this "one Lawgiver." And while we do this let one fact be borne in mind, that is, that Jesus Christ no where in all his teachings claims to be a lawgiver, neither of the Sabbath command nor any other. Turn to Ex. 20 where the law is given, and read verse 2nd, "I am the Lord thy God, which have brought you out of the land of Egypt, and out of the house of bondage." Who brought the children of Israel from Egyptian bondage? We answer, God the Father. In proof of this we quote Ex. 6: 3,—“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.” We think all (all Adventists at least,) agree that Jehovah is a title that belongs exclusively to God the Father. Then it was he who brought the children of Israel out of Egypt, and he who gave the law from the smoking summit of Sinai; and this same personage says, “Remember the Sabbath day to keep it holy,” and gives as a reason for so doing that he (not some one else by his authority,) made the heavens and the earth in six days and rested, blessed, and hallowed the seventh day.

Thus we see that God the Father made the Sabbath at the end of his six days work; he it was who made the heavens and the earth, and man to place upon the earth; hence he is man's Creator and man's rightful Lawgiver. Paul, when at Athens, in the midst of Mars' hill, recognized the fact that God the Father is the Creator of all things. He says, “God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands. . . . Because he has appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained. There is no mistaking this passage, Paul recognizes the Father of our Lord Jesus Christ, as the maker of heaven and earth. In Heb. 11: 3, it is said by the same apostle that “the worlds were framed by the word of God.” This is in perfect harmony with Gen. 1st, where God said, “Let there be,” “and it was so.”

“So God created man in his own image,” Gen. 1: 27. “And on the seventh day God ended his work which he had made; . . . and God blessed the seventh day and sanctified it.” Gen. 2: 2, 3. “And the Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed.” Now who is speaking here? The same Being who said “Let there be light and there was light, created man in his own image, blessed and sanctified the seventh day, also said unto the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed.” Is this Jesus Christ speaking? If so who is the promised seed that will yet bruise Satan's head? Take away God the Father as the Creator of the heavens and the earth,—the God who talked with Abraham, Isaac, and Jacob,—the Great I AM who led his people Israel out of Egypt, and through the Red Sea—gave them the law amid the thunderings and lightnings of Sinai, and you destroy the sense of God's blessed volume to me. I must believe in one Creator, not two, in one Lawgiver, and one Mediator between that Lawgiver and me.

Jesus Christ claimed no higher prerogative when on earth than prophet and teacher—the Son of God, and he often told the people that he came not to do his own will, but the will of him that sent him. He never exercised the authority or claimed the title of Lawgiver. When asked by a certain young man what he should do to be saved, Jesus answered, “What is written in the law?” he did not attempt to tell him what to do but directed him to the law of his Father. He did not tell him that if he should keep the principles of nine of the commandments he would be saved; but if he would love the Lord with all his heart, and his neighbor as himself, he should live. This is not only the principle of nine of the commandments, but it is the principle and essence of all of the commandments of God, no matter where they are found, in either Jewish or Christian age.

No doubt there were those in the Savior's day who thought he came to set aside his Father's laws and establish laws of his own; but if there was any such he soon undecieved them. In his memorable sermon on the mount he declares that not one jot or tittle shall pass from the law till all be fulfilled. But it is said that this law was all fulfilled at the death of Christ, and consequently passed away. Now admitting that fulfill means to finish or do away, there is not shadow of proof that any of the laws of God, either moral or ceremonial, were fulfilled or completed (as the word fulfill means to complete,) at the death of Christ. The ceremonial law will not be fulfilled until Christ shall, as our High Priest, come out of the Most Holy place of the heavenly sanctuary, where he has been officiating for over eighteen hundred years, and bless his waiting people. “Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill.” Did Jesus at his first advent fulfill all the prophets or prophecies concerning him, so that they have passed away and we as Christians have no more to do with them? All will answer no. He fulfilled all that applied to his humiliation, suffering, and death. Did he fulfill all the ceremonial law, or what it prefigured, at his death? He did not. He fulfilled that part of it which had reference to the great sacrifice for sin; but not that part which prefigured his meditorial work before the throne of God.

Again, if Jesus Christ is the Christian's Lawgiver, who is the Christian's mediator? and where is the law he gave? and what is its penalty? And if the Christian is not under law, but under grace, how is it that he has any Lawgiver? We as Christians can have no Lawgiver if we are under no law; hence we cannot commit sin, for “where no law is there is no transgression.” Christian reader, do you believe that you cannot commit sin? True, Jesus says, “If ye love me keep my commandments.” But these commandments could not be called a law, and in no way conflict or interfere with the law of his Father. They neither abrogate, change or annul the least of them. Jesus said just before his death, “I have kept my Father's commandments, and abide in his love.” Would we as Christians—Christlike—abide in the love of God, we will do as Jesus did, keep the Father's commandments; and also, the commandments of our Lord and Savior. Let us not fall out with the law of Jehovah, that is all good, and convenient for every good citizen, just to get rid of that “old Jewish Sabbath.” If there are any good Christians who do not want to keep the Sabbath of the Lord God of Israel, just let them say, “We love God just nine-tenths as well as we do our own ways; hence we will keep nine of his commandments, but the fourth we will

not keep; it is inconvenient, unpopular, and out of date long ago.”

But to admit that the Ten commandments were given to the Jews, and the Jews only, and that we as Christians have nothing to do with them; it does not in the least affect the Sabbath, because it was made before there was any need of that law, or any need of a gospel either. It is founded upon the fact of God's having created the world in six days, and resting on the seventh, and just so long as that fact remains the Sabbath remains, whether the law stands or falls; unless the Creator thinks proper to change it, and tell us of the fact. The Sabbath command, of all the commandments of the decalogue, needs no man made props to sustain it: such as, “The Sabbath is the seal of God,” “Christ rose from the dead on the Sabbath,” “Jesus Christ made the Sabbath,” all of which we think are without foundation in the word of God. The Sabbath is fully able to stand on its own solid basis, having for its foundation the great work of creation. Based as it is upon this fact, we find it, when the present heavens and earth are passed away, in the new earth, and God's people, sinless as Adam was when the Sabbath was made, going up from Sabbath to Sabbath to worship the Lord of hosts.

Jesus Christ magnified his Father's law, and made it honorable by keeping all its just and holy precepts. The beloved apostle tells us that “he that saith he abideth in him ought himself to walk even as he walked.” 1 John 2: 6. How did Jesus walk? “I have kept my Father's commandments, and abide in his love.” John 14: 10. Peter says that he left us an example that we should follow in his steps. 1 Peter 2: 23. Did Jesus keep the Sabbath? Yes; he went into the synagogue and taught the people on the Sabbath days. See Luke 6: 6; 13: 10; Mark 3: 1. He did no work on the Sabbath day, but such as he could prove to be lawful and right, or in accordance with the law of Jehovah. Paul tells his brethren to be followers of him as he was of Christ. 1 Cor. 11: 1. Did Paul keep “the old Jewish Sabbath”? He did; and taught it to others by his example. See Acts 13: 14, 42, 43, 44; 16: 13; 17: 2; 18: 4.

What good reason have we, as Christians, now for not following Paul, in the keeping of the commandments of God? Paul was a Christian, a true follower of Christ, and yet he kept the very same Sabbath the Jews did. And why? for the simple reason that God and his Son Jesus Christ, recognized no other. The Bible recognizes but one Sabbath, as well as but one Lawgiver, and that is neither called Jewish Sabbath nor Gentile Sabbath, but “the Sabbath of the Lord thy God.” Reader, would you follow Paul and Christ and by so doing abide in the love of God? Keep the Sabbath of the Lord your God, with all the rest of his righteous law, and soon he will “cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” Isa. 58: 14.

#### Report from Bro. Cranmer.

BRO. BRINKERHOFF: Our late Conference met according to appointment on the evening of the 26th of March. We regretted very much that Bro. Horton was detained at home by reason of sickness; also that very few brethren from a distance were present on account of the bad roads; yet the house was filled to overflowing. All the way through the Conference there was a deep interest manifested by outsiders of the faith, so that some of the brethren wanted me to hold a protracted meeting among them; but the roads were so bad that I thought it not right to invite them to come out. We did no financial business as some of the

hands did not send as much as one dollar. I very seldom ever seemed to beat in perfect victory. The exhortations of the church were very encouraging. I trust we were all strengthened and better prepared to meet the enemy. As it regards myself, I am an old man, 62 years past; and have been in the battlefield over 40 years. I am much determined to stand at my post, as I ever did. I feel that my life is growing brighter. Yours in love,  
Galesburg, Mich.

#### Meetings near Gallatin.

BRO. BRINKERHOFF: In connection with the meetings near Gallatin, I gave nine lectures, embracing the times, Kingdom of God, Sabbath, and Nature of man. We found that we had but a vague idea of what we were teaching, some supposing that we were teaching a spiritless class of people, and spiritless class of people. We were regarded as coming with other Christian people. We admitted that we had the truth, but clearly sustained our positions among the number was a Methodist minister who was a Methodist. We saw the light on the Sabbath question, and desired to live in harmony with the Sabbath. There were several others who wanted to be Christians, but put it off until a convenient season. May the Lord decide before it is too late.

At the close of the last meeting, the minister who has charge of the church had attended most of the meetings for a discussion, stating that he could be one of the disputants, but to furnish one. We closed the meeting that when they had secured the matter, and we would enter into arrangement to discuss the differences between us.

The next day, started for home. Had a very good meeting on the subject of holiness, and cheering testimonies were given.

The ordinance meeting was at the house of Bro. V. at the time appointed the house was filled with brethren and sisters who were

blessed Master, the washing of feet. We had a solemn meeting and sisters see the necessity of

vigorous efforts in the Master's service. He shall appear at the meeting the business of the meeting entered into, everything passing

smoothly. The meetings during Sunday evening were on the subject of Spiritualism, showing the danger of this modern delusion.

Bro. V. wishes to say that Bro. V. cleansed himself from the filth of the habit, but had recently taken a habit of seeing him, after the pipe and tobacco and cast them away, moving the fine particles in his work; and we would say to all the habit, go and do likewise.  
Winstonsville, Mo.

#### Letter Department

From Sister W.

DEAR BRETHREN AND SISTERS: I have a long time since I wrote to

inconvenient, unpopular, and  
 at the Ten commandments  
 Jews, and the Jews only, and  
 have nothing to do with  
 the least affect the Sabbath  
 before there was any need  
 need of a gospel either. It  
 fact of God's having created  
 and resting on the seventh;  
 that fact remains the Sabbath  
 the law stands or falls; unless  
 proper to change it, and tell  
 Sabbath command, of all  
 of the decalogue, needs no  
 to sustain it: such as, "The  
 of God," "Christ rose from  
 Sabbath," "Jesus Christ made  
 which we think are with-  
 the word of God. The Sab-  
 stand on its own solid basis,  
 andation the great work of  
 it is upon this fact, we find  
 heavens and earth are  
 new earth. and God's peo-  
 was when the Sabbath was  
 Sabbath to Sabbath to  
 hosts.

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 keeping all its just and  
 beloved apostle tells us that  
 in him ought himself  
 walked." 1 John 2: 6. How  
 have kept my Father's  
 abide in his love." John  
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 the Sabbath day, but such  
 lawful and right, or in  
 of Jehovah. Paul tells  
 powers of him as he was of  
 Did Paul keep "the old  
 did; and taught it to oth-  
 ee Acts 13: 14, 42, 43, 44;

ve we, as Christians, now  
 in the keeping of the  
 ? Paul was a Christian,  
 st, and yet he kept the  
 Jews did. And why?  
 at God and his Son Jesus  
 ther. The Bible recog-  
 as well as but one Law-  
 r called Jewish Sabbath  
 out "the Sabbath of the  
 , would you follow Paul  
 ing abide in the love of  
 of the Lord your God,  
 righteous law, and soon  
 de upon the high places  
 ee with the heritage of  
 the mouth of the Lord  
 3: 14.

**Bro. Cranmer.**  
 Our late Conference met  
 on the evening of the  
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 rethren from a distance  
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hands did not send as much as one delegate; yet a  
 better feeling I very seldom ever saw. Every  
 seemed to beat in perfect unison. The  
 preaching was spiritual and the exhortations and  
 testimonies of the church were very warm and  
 encouraging. I trust we were all very much  
 strengthened and better prepared to battle with  
 the enemy. As it regards myself I am getting  
 to be an old man, 62 years past; and although I  
 have been in the battlefield over 40 years I feel  
 much determined to stand at my post until I  
 am honorably discharged by the Captain of our  
 nation, as I ever did. I feel that my pathway  
 is growing brighter. Yours in hope of eternal  
 life but a little from this,  
 Galesburg, Mich.  
 G. CRANMER.

**Meetings near Gallatin, Mo.**

**BRO. BRINKERHOFF:** In connection with Bro.  
 Leard, began meetings near Gallatin, March 12th,  
 and gave nine lectures, embracing the Signs of  
 the times, Kingdom of God, Sabbath question,  
 and Nature of man. We found that the people  
 had but a vague idea of what Adventists really  
 teach, some supposing that we were a prayerless,  
 soulless, and spiritless class of people. As the  
 meeting progressed prejudice appeared to give  
 way and we were regarded as comparing favora-  
 bly with other Christian people. Quite a num-  
 ber admitted that we had the truth and that we  
 clearly sustained our positions by the Bible;  
 among the number was a Methodist minister, who  
 saw the light on the Sabbath question and mani-  
 fested a desire to live in harmony with the same.  
 There were several others who were almost per-  
 suaded to be Christians, but put it off until a more  
 convenient season. May the Lord enable them  
 to decide before it is too late.

At the close of the last meeting the Methodist  
 minister who has charge of the circuit, and who  
 had attended most of the meetings, challenged us  
 for a discussion, stating that he did not intend to  
 be one of the disputants, but that they would  
 furnish one. We closed the meeting by stating  
 that when they had secured the man, to inform  
 us, and we would enter into arrangements to dis-  
 cuss the differences between us.

The next day, started for home, to attend the  
 third Quarterly Conference of the First District.  
 Had a very good meeting on the Sabbath, spoke  
 on the subject of holiness, after which many  
 cheering testimonies were given. As the time for  
 the ordinance meeting was at hand, it was an-  
 nounced that we would assemble at early lamp-  
 lighting at the house of Bro. Wm. Rogers. At  
 the time appointed the house was filled with the  
 brethren, and others who were anxious to see the  
 brethren and sisters follow the example of our  
 blessed Master, the washing of one another's  
 feet. We had a solemn meeting. The brethren  
 and sisters see the necessity of putting forth more  
 vigorous efforts in the Master's cause, in order to  
 be ready when he shall appear. At the close of  
 the meeting the business of the Conference was  
 entered into, everything passing off harmonious-  
 ly. The meetings during Sunday were well at-  
 tended. Sunday evening Bro. Leard spoke on  
 the subject of Spiritualism, showing the evil ten-  
 dency of this modern delusion. As an item of  
 news we wish to say that Bro. Leard, who had  
 cleansed himself from the filthiness of tobacco  
 using, but had recently taken to its use, has  
 again concluded to abandon it. We had the sat-  
 isfaction of seeing him, after due meditation, take  
 pipe and tobacco and cast them into the fire, re-  
 moving the fine particles in his pockets by turn-  
 ing them inside out. This looked like thorough  
 work; and we would say to all who are slaves to  
 the habit, go and do likewise. W. C. LONG.  
 Winstonville, Mo.

**Letter Department.**

**From Sister Williams.**

**DEAR BRETHREN AND SISTERS:** It has been  
 a long time since I wrote for our much loved

paper. Brothers and sisters, are we living as  
 we should knowing that our Savior is so near?  
 or are our affections placed upon the earth?  
 How comforting are the promises of God when  
 we ask in Jesus' name, believing that in due  
 time we shall receive the things that we ask  
 for! We read that "God is not slack concerning  
 his promises, but is long suffering, not willing  
 that any should perish. The object of God in  
 sending his son into the world to die on the cross  
 was to save them that believed on him; it was  
 according to the Scriptures to abolish death and  
 bring life and immortality to light through the  
 gospel. "For God sent not his Son into the  
 world to condemn the world, but that the world  
 through him might be saved." Then let us  
 drink of the living waters, that are flowing so  
 freely from that fountain of which Christ is the  
 living head; for they that drink of that water  
 shall never thirst, but it shall be in them a  
 well of water springing up into everlasting life.

Soon we believe the King of glory will appear  
 to take his people home, then let us each one  
 ask ourself, Shall I be among them? It is for  
 us alone to decide and not another; if we do  
 thus decide, we must have on the shield daily  
 so the fiery darts of the enemy may not over-  
 power us, and we be left in the last great day  
 when the faithful ones are brought into the fold  
 of everlasting rest. I feel very thankful to my  
 heavenly Father that he has through his mercy  
 and kindness enabled me to realize the great  
 importance of reading, studying, and watching  
 that the day of the Lord may not come upon  
 me suddenly. I am glad I have got rid of the  
 old theory of eternal torment. Some professed  
 Christians shrink with horror at the thought of  
 Christ's coming. I have heard some say they did  
 not want to live to see that day, they wanted to  
 be asleep. I cannot understand how a person can  
 love Christ and desire to live with him, and not  
 desire him to return to his people. Pray for me  
 that I may not fall. Your sister in hope of a  
 home on the earth made new,  
 REBECCA WILLIAMS.

Denver, Mo.

**From Sister Hancock.**

**DEAR BRO. BRINKERHOFF:** With a sad and  
 aching heart, I pen to you the death of my  
 beloved companion. Oh what a great loss to  
 me! He was a kind husband and father, but is  
 at rest from all his toils and labors, and sleeps  
 in Jesus with our only child, Florence E. Han-  
 cock. I sorrow not as those who have no hope,  
 for they will come again from the land of the  
 enemy, where we shall part no more and where  
 sickness and death can never come. This is my  
 hope and consolation.

What a friend we have in Jesus,  
 All our sins and griefs to bear,  
 What a privilege to carry,  
 Every thing to God in prayer.

My poor heart is filled with praise when I  
 read the good letters in the ADVOCATE from the  
 dear ones who love and serve God. It is good  
 to have a free Sabbath paper. I was brought  
 up to keep the Sabbath. My husband kept it  
 for over twenty years, and was a firm believer  
 with me to the last, and died with a firm trust  
 in God. Oh praise the Lord for this glorious  
 hope, which is big with immortality and eter-  
 nal life. This, dear ones, is worth our living  
 for. We shall receive the reward of all our la-  
 bors. Cheer up, ye dear afflicted ones in Jesus  
 My health is not good, I have been sick a long  
 time this winter, but thank the dear Lord, I  
 feel much better. I have not suffered for any  
 good thing to make me comfortable. Oh praise  
 his great and holy name! I hope the last piece  
 of my husband's will be remembered, in AD-  
 VOCATE of June 9th, 1874. I hope to be able to

do something for the paper as the way may  
 open. The widow's mite is all that I can do  
 now. "Blessed are they that do his command-  
 ments, that they may have right to the tree of  
 life, and may enter in through the gates into the  
 city." From your afflicted sister in the Lord,  
 SUSAN D. HANCOCK.

Bristol, Conn.

**LINES ON THE DEATH OF ELD. S. C. HANCOCK.**

LAY him down tenderly, sweet be his rest;  
 Cherish his memory, precious and blest.  
 Weep! for the church has been robbed by the foe;  
 Weep! one by one thus our dear comrades go.  
 Hushed is the voice that has cheered us so long;  
 Lifeless the soul that loved music and song;  
 Labors and toils and temptations are o'er;  
 He will proclaim the "glad tidings" no more.  
 Lay him down tenderly, sweet be his rest;  
 Cherish his memory, precious and blest.  
 Joy! for the church shall its treasures obtain;  
 All shall be gathered, nor parted again.  
 Joy! for the saints shall immortal be made,  
 Soon with their crowns and white robes be ar-  
 rayed.  
 Joy! for the Bridegroom to earth will descend,  
 Bringing those glories that never shall end.  
 MARIA M. WEAVER,—in Herald of Life.

**From Bro. Wilhite.**

**DEAR BRO. BRINKERHOFF:** I have had the  
 privilege of reading the ADVOCATE, which you  
 have sent me, and I can say that I like it and  
 don't see how I could do without it. I love the  
 doctrine it teaches, and love to see the progress  
 it is making and bringing men to see the truth  
 and glorify God in keeping his commandments  
 and having the testimony of Jesus. I have man-  
 y trials to overcome, and I ask the prayers of  
 all the brethren that I may overcome and meet  
 you all in the coming kingdom of Jesus, where  
 parting never comes. I have no brethren of  
 like faith to meet with; there are a few of the  
 Seventh Day Adventist organization in this  
 County with whom I meet. O may they see  
 the deception of Mrs. White's visions, and follow  
 the teachings of Jesus more closely and be ready  
 for his coming! I wish some minister could  
 come here and give a course of lectures, and  
 show the people why we cannot endorse the  
 visions. I send the paper to my neighbors to  
 read and they like it well. It don't get dusty;  
 it is read until worn out, and I hope it will gather  
 souls to be saved in the Paradise of God, is  
 my prayer.  
 E. K. WILHITE,  
 Bloomington, Kansas.

**From Sister Burroughs.**

**BRO. BRINKERHOFF:** For the first time I  
 write a few lines to you, now that I have an in-  
 terest in the coming of our Lord and Savior. I  
 am trying in my weak way to keep all the com-  
 mandments of God, and I am fully determined  
 by the assisting grace of God to be an overcom-  
 er. Pray for me, brethren, that I may be able  
 to stand and at last meet you all in God's ever-  
 lasting kingdom on the earth made new, when  
 Jesus comes to call his children home and crown  
 them heirs of eternal life. I feel thankful to  
 God that I ever heard the first Advent sermon,  
 this being the fourth year since this doctrine has  
 been preached here. Bro. Dugger preached here  
 some time, but became discouraged; but we  
 have not forgotten him yet, and pray that some  
 good minister will come and take his place. I  
 believe the door is open here, and a readiness to  
 hear the truth. There is no Advent preaching  
 nearer than fifteen miles. I had the privilege of  
 going to Denver during the holidays; there I  
 heard the Sabbath preached. I feel thankful  
 to God that I was there and heard the truth as  
 it is in the Scriptures; it seemed almost like a  
 feast. I shall never forget the kindness of father  
 Williams' family to me. May God bless them  
 all in the coming kingdom. I am thankful for  
 having the pleasure of reading the ADVOCATE.  
 I wish that I was able to send you some money  
 and to help move on the cause, but cannot now  
 but will in the future. Brethren and sisters,  
 pray for us that we may meet in the coming  
 kingdom.  
 MARIAH BURROUGHS,  
 Alantnes Grove, Mo.

**The Advent and Sabbath Advocate.**

MARION, IOWA, THIRD-DAY, 7th 1st Mon. 1875.

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

We notice that the previous number of the ADVOCATE contains several typographical errors. At the time of getting out that paper the Editor was somewhat afflicted with sore eyes which made him a poor proof reader for the time being. On page 4, 2nd column, 2nd paragraph, 24th line, read "devout people," instead of "dedout people."

We occasionally receive a letter from some brother or sister, asking to have the ADVOCATE sent free to them as they are unable to pay for it, and it is a great comfort and benefit to them to read it. When a person appreciates the paper well enough to ask for it free, we always consider them the worthy poor, and that they are worthy to be placed on our free list. The occasional remittances which we receive to pay for the ADVOCATE to those unable to pay for it, helps materially to keep up this free list.

Do not fail to notice in the various prints, the struggles the papacy is having with the nations, particularly with Prussia; Bismark encroaching upon the previous privileges of the Jesuits, and the Pope teaching that the votaries of the church should give heed to his teaching rather than to the government under which they live.

ONE evening of last month, Mr. Henry Varley, in Barnum's great Hippodrome, N. Y. City, at the close of his revival meetings, preached a sermon on the coming of Christ, to about twenty thousand people.

We have received from Sister Hancock, widow of the late S. C. Hancock, the blind preacher and musician, a copy of his compiled music, 9 pieces, bound in paper. These pieces were printed and bound for the sale of them to be applied to the benefit of Sister Hancock, whose letter read in this paper. The book is 50 cents, containing the following pieces: "Warning, Beulah, Triumph, Celestial city, Comfort in affliction, Redemption, Over yonder, Waiting, and I shall be satisfied." The pieces, single copy, are 5 cents. Address this office, or Milo L. Norton, Waterbury, Conn. You will be pleased with the music, and bestow a benefit on Sister Hancock.

**Letter from Bro. A. C. Long.**

DEAR BRO BRINKERHOFF: Though it has been some time since I have written for the ADVOCATE yet it has not been for want of interest in the cause of truth, but rather for want of leisure time. Since I last wrote I have not been idle but engaged in preaching the word most of the time, but my labors have been confined mostly with the churches. We have received come nine additions to the different churches in Harrison and Worth counties since my last report; among these is a minister, Bro. R. S. Wheat, formerly of the Disciple Church; he has been laboring in that capacity more or less for the last five or six years. He is a man of talent and ability, and is willing to do all he can in the Master's cause. May the Lord bless him in his labors!

We held a very good Quarterly Meeting at Denver, Mo. After these brethren had been locked out of several church houses which they had aided in building they came to the conclusion to fit up one of their own which they accordingly did. They have now a very neat church house, well seated, capable of holding an audience of about

two hundred. We continued this meeting about one week, and five were added to the church. The church there is alive to the interests of the cause.

I am now in Sullivan Co., having been requested by my brother to come and look after the interests of the cause. The weather having been very disagreeable and roads bad our meetings so far have not been as interesting as we would wish but hope they may yet prove more successful.

I feel a deep interest in the cause of truth every where, and as time is short we all ought to lend a helping hand to bring it before the minds of the people. I feel to sympathize deeply with the destitute brethren in Kansas and Nebraska. These brethren should not be neglected. It might be well for those who have means at their command, to ask whether there is not a duty here for them to discharge. From your brother in hope of eternal life,  
A. C. LONG.  
Valparaiso, Mo., March 24.

**The Heavenly Railway.**

THE line to heaven by Christ was made,  
With heavenly truths the rails are laid;  
From earth to heaven the line extends,  
To life eternal, where it ends.

Repentance is the station house,  
Where passengers are taken in;  
There is no fare for them to pay,  
For Jesus is himself the way.

The Bible is the engineer,  
It points the way to heaven so clear;  
Through trials dark and dreary here,  
It does the way to glory steer.

God's love the fire, his truth the steam,  
Which drives the engine and the train;  
All you who would to glory ride,  
Must come to Christ, in him abide.

In first and second and third class,  
Repentance, faith, and holiness,—  
You must the way to glory gain,  
Or you with Christ can never reign.

Come then, poor sinner, now is the time,  
At any station on the line,  
If you repent and turn from sin,  
The train will stop and take you in.

—Selected by J. M. BEEDLE.

**Notice.**

THE Memorial Supper of our Lord Jesus Christ will be observed at the house of Bro. J. L. Boyd, 1330 Columbia Ave., Philadelphia, Pa., on Passover Eve—Second day evening—April 19th, 1875. All friends of Christ our Savior are cordially invited.

[It is due, on the occasion of this "notice," to our Sabbath friends, to state, that, 30 years ago, three Adventists, who had covenanted, unknown to each other, at the recurrence of the Jewish Passover, to meet together, and observe the Lord's Supper and wash each other's feet, and henceforth to observe the seventh day Sabbath. For six subsequent years, several other pilgrim saints joined with us in this primitive annual observance. During the past eleven or twelve years, in the ranks of "Life only in Christ" believers, quite an increased number have experienced similar convictions respecting its annual observance; and in Philadelphia, and generally at the writer's residence, a numerous company, numbering forty on one occasion, have assembled, to partake of a plain repast, and, at the close of an Experience Meeting, partook of the "Bread" and the "Wine." Most of those now meeting with us, not having convictions respecting the duty of "Feet-washing," that part of Jesus' performance is not now observed; on the principle that "if meat offendeth the weak brother, we will not eat it with him while the world standeth," but be content to eat with him (or her) those "herbs" they can eat with a clear conscience. The strong should bear and forbear with the weak. So says Bro. Paul; so say we.] Your brother in Christ.

Philadelphia, Pa.

J. L. BOYD.

**The Lord's Day, Rev. 1: 10.**

BRO. BRINKERHOFF: I think there is a mistake in Bro. I. N. K.'s reply to Almon Hall's question. Coniellii Schrevelii Lexicon of Greek and Latin, London, 1774, gives "*kuriakos, kuriake, kuriaken*; *dominicus, a, um*," no doubt concerning a lord, or master, is there a true rendering. When I wrote the article referred to by Bro. A. Hall, I was preaching at Edgerton, Wis.; and while examining the testimony of the Lord Jesus and his apostles respecting the Sabbath day, Rev. 1: 10 came up; and on examining and comparing the Greek there, and in 1 Cor. 11: 20, it struck me as a curious thing that an apostle should write "*kuriaken deipton*," and another apostle write "*kuriake emera*." Not being Greek enough to solve the difficulty I took the question to A. R. Cornwell, professor and teacher of Greek in Albion Academy, and asked him to give me a literal rendering of the words in question. Without any hesitation he said, "*Kuriaka* is not a noun at all, and ought not to be translated with the genitive case attached to it; it properly belongs to the class of words we call adverbs." I next took it to T. R. Williams, who was then President of the Academy, who said, "Prof. Cornwell is right, though I had not observed it before. I will send this to Dr. Wayland, Pres. of Brown University, R. I. A few days afterwards Geo. B. Utter, who was then preaching at Milton, came into my room, and I showed it to him; he not only coincided with bro. Cornwell and Williams, but wrote out the passage translated for my use, and I have it now.

I believe it is generally conceded by linguists that the Greek language is as definite and precise as any language ever spoken by men. Why then does one inspired writer write *kuriakara*, and another in the same age of the world write *kuriake*, if both meant to convey the same idea; that is, belonging to a lord? At the time these circumstances occurred I was not what is called an Adventist, nor did that question have anything to do with settling the meaning of those words. I was searching, as I am now, for plain unvarnished truth. The Englishman's Greek Concordance gives '*kuriakos*' in both passages, but they are not written alike in the Greek Testament, nor will any Greek grammar make them alike. The dative singular is *e*, the genitive singular *is, es, ou*. John's Greek, Rev. 1: 10 is '*kuriake*.' I think Bro. Hall did not get the right idea of the article which he read in the *Sabbath Recorder*. I am sure I never thought it meant "the whole time that John was a prisoner on the isle of Patmos," nor any part of it. But I did think then and I do now, John meant to say that in the Spirit he was carried down the stream of time to see the day when the Lord Jesus will reign on earth triumphant over all his foes, just as Paul was carried away, not up, to see the third heavens (2 Cor. 12: 2); and as Ezekiel was carried by the Spirit from the River Chebar to Jerusalem, that he might see the image of jealousy by which God was provoked to lay further punishments upon Israel.

I am very affectionately yours,  
S. DAVISON.  
Washington, Kansas.

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**Advent**

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Volume X. Marion

The Advent and Sabbath

IS PUBLISHED SEMI-MONTHLY  
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**The Judgment.**

W. D. TICKNER.

"For we must all appear before  
seat of Christ." 2 Cor. 5: 10.

THIS is no idle story,  
Like Virgil's famed of o  
'Tis not of heathen warri  
And armies manifold.  
But 'tis of Christ the Sav  
(Who for us once did di  
When every eye beholds  
And judgment's drawin  
The time is fast approach  
When Jesus will appea  
And bid the awestruck m  
Their righteous doom t  
They cannot stand by na  
By families or tribes,  
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However high it be,  
To him all earthly titles  
Are as bubbles of the s  
The king beside his serv  
Shall stand before the  
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Christ's sovereignty w  
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His hands to mountai  
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From God to him rem  
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The Lamb for sinners  
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Will say to them, "W  
And in his heavenly k  
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