

# 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 Prophecies,  
The Christian Life, and kindred Bi-  
ble subjects.

## The Judgment.

W. D. TICKNER.

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

THIS is no idle story,

Like Virgil's famed of old,  
'Tis not of heathen warriors,  
And armies manifold.

But 'tis of Christ the Savior  
(Who for us once did die),  
When every eye beholds him,  
And judgment's drawing nigh.

The time is fast approaching  
When Jesus will appear,  
And bid the awestruck millions,  
Their righteous doom to hear.

They cannot stand by nations,  
By families or tribes,  
Each for himself must answer,  
Received will be no bribes.

He will respect no station,  
However high it be,  
To him all earthly titles  
Are as bubbles of the sea.

The king beside his servant  
Shall stand before the throne,  
And though in deepest anguish,  
Christ's sovereignty will own.

There too will stand the scoffer,  
Who ne'er to him would bow,  
He had no love for Jesus,  
Oh who can save him now?

Behold him there upraising  
His hands to mountains high,  
Beseeching them to hide him  
From the terror of God's eye.

Naught now but separation  
From God to him remains,  
For all his life he slighted  
The Lamb for sinners slain.

Account must each one render  
For all his good or ill,  
E'en idle words he's spoken  
Fond pleasure's cup to fill.

Oh! who can stand acquitted,  
And pardon free receive?  
'Tis only the repentant  
Who did in Christ believe.

Their blest and loving Savior  
Will say to them, "Well done;"  
And in his heavenly kingdom  
Will bid them, welcome home.

Marquette, Wis.

PUBLIC opinion is that line on the moral ther-  
mometer above which the worlding never rises  
and to which the Christian should never sink.

## Is there Evidence in the Scriptures of the Future Gathering of the Literal Seed of Abraham?

J. C. DAY.

As the 11th chapter of Rom. is depended upon  
by some to prove a future gathering of the Jews,  
I should like to examine it and see how much  
evidence this chapter affords for such a gather-  
ing. 1st, Who was the apostle addressing in  
this chapter? The 13th verse gives the answer.  
"For I speak to you Gentiles, inasmuch as I am  
the apostle to the Gentiles, I magnify mine  
office." What was his controversy with the  
Gentile converts? It is evidently about the  
nature of that rejection, of which the Jews were  
the subjects. It would appear that the Gentiles  
had got an idea that God had utterly rejected  
the Jews beyond all hope of salvation. But St.  
Paul undertakes to enlighten their minds upon  
this subject, and to do this he commences that  
masterly argument found in this 11th chapter of  
Romans. "I say then, hath God cast away his  
people [that is, has he cast them away so there  
is no hope for them]? God forbid." But what  
is your proof, Paul? I will tell you, says the  
apostle, "For I am an Israelite, of the seed of  
Abraham, of the tribe of Benjamin," and I have  
obtained salvation. This is my first proof that  
God has not cast away the Jews so that they  
may not obtain salvation. But, Paul, you may  
be favored above others, have you any other  
proof that God has not put the Jews beyond the  
reach of mercy? Yes, says the apostle, "God  
has not cast away his people which he foreknew.  
Wot ye not what the Scriptures saith of Elias?  
how he maketh intercession to God against Israel,  
saying, Lord, they have killed thy prophets,  
and digged down thine altars; and I am left  
alone and they seek my life. But what saith  
the answer of God unto him? I have reserved  
to myself seven thousand men, who have not  
bowed the knee to the image of Baal." The  
apostle adds, "Even so at this present time also  
there is a REMNANT according to the election of  
grace." This is my second proof that the Jews  
may hope for salvation, as wicked as they are;  
I am saved, and a remnant besides are saved.

Paul then proceeds to say: "And if by grace,  
then it is no more of works; otherwise grace is  
no more grace. But if it be of works, then it is  
no more grace; otherwise work is no more  
work. What then? Israel hath not obtained  
that which he seeketh for: but the election hath  
obtained it, and the rest were blinded, (accord-  
ing as it is written, God hath given them the  
spirit of slumber, eyes that they should not  
see, and ears that they should not  
hear;) unto this day." Who were the elec-  
tion? Answer: Paul, and that part of the Jews  
who embraced the gospel. See Acts 6: 7. Paul  
goes on to say in verses 9, 10, that David proph-  
esied of this thing and said, "Let their table be  
made a snare, and a trap, and a stumbling block,  
and a recompense unto them; let their eyes be  
darkened that they may not see, and bow down  
their back away." Why were their eyes dark-  
ened? Because they rejected the true light—

the Lord Jesus Christ. But the apostle adds,  
verse 11, "I say, then, Have they stumbled that  
they should fall [beyond the possibility of sal-  
vation]? God forbid; [or by no means, as this  
signifies,] but through their fall salvation is  
come to the Gentiles, for to provoke them to  
jealousy." That is, the Jews were provoked to  
jealousy by the presentation of the gospel to the  
Gentiles. See Acts 13: 45, 46—"But when the  
Jews saw the multitudes they were filled with  
envy, and spoke against those things which  
were spoken by Paul, contradicting and blas-  
pheming. Then Paul and Barnabas waxed bold,  
and said, It was necessary that the word of God  
should first have been spoken to you, but seeing  
ye put it from you, and judge yourselves un-  
worthy of everlasting life, lo, we turn to the  
Gentiles."

The middle wall was now broken down—the  
Jews fell from that exclusive privilege that they  
had enjoyed as a nation, and through their fall  
salvation came to the Gentiles. From this time  
Jew and Gentile are placed on one common  
level, and all must come in by the same Door—  
Jesus Christ. Here the national plan ends and  
the individual plan begins. Now, says the  
apostle, 12th verse, "If the fall of them be the  
riches of the world [or be the means of enrich-  
ing the world by means of salvation flowing to  
all men with equal freedom], and the diminish-  
ing of them [or as the margin reads, the loss of  
them or their loss,] the riches of the Gentiles [or  
has been the means of enriching the Gentiles],  
how much more their fulness." As though the  
apostle had said, By the loss of the Jew salva-  
tion has come to the Gentiles, whereas if they  
had embraced Christ and cast their influence  
in favor of Christianity, how much richer the  
world would have been through their fulness  
and influence. The apostle now proceeds to say,  
verses 13 and 14, "I speak to you Gentiles; in-  
asmuch as I am the apostle of the Gentiles, I  
magnify mine office; if by any means I may  
provoke to emulation them which are my flesh,  
and might save some of them." If we can judge  
by Paul's language we should not suppose that  
he believed in the salvation of all the Jews. He  
even expresses a doubt that even any of them  
will be saved, but he labors if by any means he  
might save some of them. He now proceeds to  
caution the Gentile converts against being puffed  
up, because they have been brought to their  
exalted privilege. And he does this with great  
effect. In verses 17-22, he says, "And if some  
of the branches be broken off, and thou, being a  
wild olive tree, wert grafted in among them, and  
with them partakest of the root and fatness of  
the olive tree; boast not against the branches.  
But if thou boast, thou bearest not the root, but  
the root thee. Thou wilt say then, The branches  
were broken off, that I might be grafted in.  
Well; because of unbelief they were broken off,  
and thou standest by faith. Be not high mind-  
ed, but fear; for if God spared not the natural  
branches, take heed lest he also spare not thee.  
Behold therefore the goodness and severity of  
God; on them which fell severity; but toward  
thee, goodness, if thou continue in his goodness;  
otherwise thou also shalt be cut off."

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

BRINKERHOFF: I think there is a mistake  
N. K.'s reply to Almon Hall's question  
chrevellii Lexicon of Greek and Latin  
774, gives "kuriakos, kuriake, kuriaken  
, a, um," no doubt concerning a Lord's  
is there a true rendering. When I  
article referred to by Bro. A. Hall, I  
ing at Edgerton, Wis.; and while ex-  
the testimony of the Lord Jesus and his  
respecting the Sabbath day, Rev. 1: 10  
and on examining and comparing the  
e, and in 1 Cor. 11: 20, it struck me as  
ing that an apostle should write "kuri-  
non," and another apostle write "kuri-  
y I took the question to A. R. Cornwel,  
d teacher of Greek in Albion Acad-  
ed him to give me a literal rendering  
in question. Without any hesitation  
kuriaka is not a noun at all, and ought  
translated with the genitive case at-  
it properly belongs to the class of  
all adverbs." I next took it to T. R.  
ho was then President of the Acad-  
ed, "Prof. Cornwel is right, though I  
ved it before. I will send this to Dr.  
es. of Brown University, R. I. A few  
rds Geo. B. Utter, who was then  
Milton, came into my room, and I  
aim; he not only coincided with Bro.  
Williams, but wrote out the passage  
my use, and I have it now.

is generally conceded by linguists  
k language is as definite and precise  
age ever spoken by men. Why then  
red writer write *kuriakara*, and an-  
ame age of the world write *kuriake*,  
to convey the same idea; that is,  
lord? At the time these circum-  
I was not what is called an Ad-  
d that question have anything to do  
the meaning of those words. I was  
I am now, for plain unvarnished  
Englishman's Greek Concordance  
s in both passages, but they are not  
in the Greek Testament, nor will  
mmar make them alike. The dis-  
e, the genitive singular *is, es, ou*,  
Rev. 1: 10 is 'kuriake.' I think Br.  
at the right idea of the article which  
e *Sabbath Recorder*. I am sure I  
it meant "the whole time that John  
on the isle of Patmos," nor any  
I did think then and I do now,  
say that in the Spirit he was ear-  
stream of time to see the day when  
will reign on earth triumphant  
, just as Paul was carried away,  
e third heavens (2 Cor. 12: 2); and  
carried by the Spirit from the Riv-  
rusalem, that he might see the im-  
y which God was provoked to lay  
ments upon Israel.  
ectionately yours, S. DAVISON.  
Kansas.

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this state of alarm Jehovah sent Isaiah to assure Abaz and his people that there was no cause to fear this invasion, and that within a short space of time the land would "be forsaken of both its kings." This argument I regard as unanswerable. It is so obvious that all the attempts to answer it by those who apply it to the Messiah have been entire failures.

8. It is a truth that Isaiah regarded himself and his children as "signs" to the people of his times.—Chapt. 8: 18. "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts which dwelleth in mount Zion." And in accordance with this view he had named one child "Shearjashub," v. 3. 4. An unanswerable argument, for believing that the prophecy refers to an event which was soon to take place, and to a child that should be born before the land should be forsaken of the two kings—Ahaz and Pekah, is the record contained in Chapt. 8: 1-8. It is self-evident, that the record is connected with this account, and intended to accomplish the same thing, and to be a sign of the fulfillment of what is here predicted respecting the deliverance of the land, or the kingdom of Judah, from the threatened invasion. Verse 4—"For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."

Verse 1.—The prophet is directed to take a great roll, (v. 2.) and make a record of the son that was to be born; he calls witnesses, men known to possess a character above reproach, to testify to the transaction; (v. 3.) he approaches the prophetess; (v. 4.) that before the child should "have knowledge to cry my father and my mother," that is, be able to "know to refuse the evil, and choose the good, (ch. 7: 16.) "the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria; that is, the land which Ahaz and his people abhorred should be forsaken of both its kings. Chapt. 7: 16. A more perfect fulfillment of a prophecy could not be expected or looked for, by those outside of the papacy! The fact that the child had two names, does not militate against the application we have made of the prophecy and its fulfillment. For there was nothing more common among the Jews than to give two names to their children, names that were significant, as on this occasion—that God would be with the nation as its protector and defeat the allied armies—cause the two kings to be slain.

*Suspension Bridge, N. Y.*

### Type and Anti-type,

N. B. COLLINS.

(Continued.)

GREAT and manifold are the blessings which God covenanted with Israel as a nation, but they were continually rebelling against the God of mercy, who, with a high hand and an outstretched arm had led them out of the land of Egypt, the house of bondage, insomuch that at one time, as Moses was up in the mount receiving the tables of the covenant, when they saw that he delayed, they gathered themselves unto Aaron and caused him to make them a golden calf. After Aaron had made them the molten calf, they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Yet with the pleadings of his servant Moses and his loving kindness which endureth forever, he withdrew his wrath from destroying them, and they were permitted to travel on their way to the promised land.

God's promises have always been on conditions. The conditions are very plainly set forth in God's revealed will to them; nevertheless, the covenant which he made with Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed," though the Jewish nationality should cease, yet the promise to Abraham should never

cease. We have a clause written to continually remind God's servants of the covenant made with Abraham—"Be ye mindful always of the covenant, the word which he commanded to a thousand generations, even the covenant which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance."—1 Chron. 16: 15-18; Psa. 105: 8-11. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the commandment of no effect. For if the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise."—Gal. 3: 16-18. The promise made to Abraham has never been fulfilled: 1st—because it was an everlasting covenant; 2nd—because Abraham did not inherit the promise; 3rd—because it was given in connection with a law that was imperfect, hence could not give life; 4th—because if it had been of the law it would not have been by promise; 5th—because it was given in connection with the Aaronic priesthood instead of the Melchisedec, which is an everlasting priesthood; 6th—because it was a figure of the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience; 7th—because the substance, which is Christ, had not come, which cast the shadow, hence was not the literal thing itself, but is a type which speaketh better things in the future.

Christ, the antitypical lamb, has been slain, the just for the unjust, that all, through his atoning blood, might inherit the promise. Blindness in part happened to Israel, until the fullness of the Gentiles be come in; and then shall come out of Zion the Deliverer and shall turn ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins. As concerning the gospel they are enemies for your sakes; but as touching the election they are beloved for the fathers' sakes." What great prospects hath God wrought for the Gentiles through the unbelief of the Jews! There were ordinances given by God to Israel to be observed in connection with their deliverance from Egypt, which are features of great importance. And why I say this is because its shadowing forth brings through the Spirit and wisdom of God, to our minds, the combined excellency of his designed purpose to make manifest through the Lamb of God which taketh away the sin of the world. I will now endeavor to give a brief outline of them. We will call your attention, dear reader, to Exodus. "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, . . . Speak ye unto all the congregation of Israel, saying, In the tenth day of the first month they shall take to them every man a lamb according to the house of their fathers, a lamb for a house; and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls. Your lamb shall be without blemish, a male of the first year; ye shall take it out from among the sheep or from the goats, and ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening, and they shall take of the blood and strike it on the two side posts and on the upper door post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat in haste, it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all of the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment. I am the Lord. And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations, by an ordinance forever. And ye shall observe the feast of unleavened bread, for in the self-same day have I bro't your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever."—Ex. 12: 1-8, 11-14, 17.

1st—The lamb was to be of the male kind. 2nd—without a blemish, to be a perfect type of the holy lamb of God who freely spilt his precious blood, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for us. 3rd—they were required to eat unleavened bread with the lamb offering in commemoration of their flight from Egypt. 4th—ye shall keep it by an ordinance forever. (1.) By faith the blood was applied in type, reaching forth to the Lamb of God which cleanseth from all sin.

(2.) The unleavened bread which they ate was to be eaten to commemorate the way by which they took their flight from Egypt; and that is, being buried in the cloud and in the sea. (3.) It typified the way by which we now commemorate our flight from antitypical Egypt, and that is, to be buried in the likeness of the death of our antitypical lamb, an antitype of the Red Sea. And now, dear brethren, let us not forget when we come together to commemorate our Lord's death, that under the type leavened bread was not allowed in their houses; hence, much less should it be allowed under the antitype.

### Three Days and Three Nights.

MR. EDITOR: In your editorial remarks of Oct. 13, 1874, I think you have given us the key to harmonize the several statements of the Evangelists respecting the time the Saviour was to lay in the grave—"three days and three nights," he "shall rise the third day," "after three days shall rise again." Your key to this harmony is: "What was Bible time then should be Bible time now." And so, to reconcile the above passages we must see how the men who used these different expressions understood them. First, then, what are we to understand by 'day' and 'days' in the above passages? Your key explains this also: "The two parts, the dark and the light parts, are together called a day." In Gen. 42: 17, 18 we see that the Jews in the days of Joseph understood the terms, 'the third day' and 'three days,' to be one and the same time. So again, in the days of Rehoboam, king of Israel, the time then included in the expression, 'after three days,' is the same as "the third day," and also ended on the third day. See 2 Chron. 10: 5, 12. The passage in Matt. 12: 40 "three days and three nights," is the same as that in Mark 8: 31, 'after three days,' only worded differently. In this last quotation the word 'days' includes the dark and light parts, according to your key. In Gen. 1: 5 and Matt. 12: 40 the word 'days' includes only the light part, and the word 'nights' the dark part of the 'day.' So we might change the reading of this verse without changing its meaning by reading, "As Jonah was three days in the whale's belly so shall the Son of man be three days in the heart of the earth." They who contend for the literal interpretation of Matt. 12: 40 have overlooked one of its requirements, that is, his being "in the heart of the earth," which would literally be in the center of the earth.

We also see that the Jews in the days of Esther understood the time included in "three days" ended on "the third day," Esther 4: 16 and 5: 1. Thus we see that the Jews used the words, 'after three days' and the 'third day,' as one and the same, the same as Jacob and Israel means one and the same person; why they did I cannot tell, but the Bible tells us that they did, and Christ himself tells us plainly which the third day is, Luke 13: 32; it is from any time of this present day to any time of the day after to-morrow. So you see that it does not necessarily include the whole of the first, nor all of the third. See also Ex. 19: 10, 11. We may safely say here that the dark part of the first day had passed, and when the Lord came the third day the night had passed and not more than three hours of the day, or light part, see verse 16. You see here in the 11th verse that the Lord told Moses that he would come 'the third day,' that is from the day told him, and the 16th verse informs us that he did come on 'the third day,' shortly after the first half had passed; so also Christ told his disciples that he should be killed and be raised the third day; that is, on the third day from the time he was crucified; and as the Scripture says in Ex. 19: 11 that the Lord would come on the third day, and did come (v. 16), so the Scriptures say that Christ did arise, as he said he would, the third day; and if the Lord did not wait to come to Moses until the third day had ended, why need Christ wait to arise exactly on the end of the third day?

Now to prove that Christ did arise the third day we have his own witness, also of angels and men: first, his own words, Luke 24: 46; he said it was necessary for him to rise the third day to fulfill the Scripture. If he had waited until the day ended the scriptures would not have been fulfilled. See Matt. 16: 21; 17: 23; 20: 19; Mark 9: 31; Luke 18: 33. The angels say that Christ did arise the third day, Luke 24: 4-7. By men, 1 Cor. 15: 4, and that too, according to the Scriptures; and Luke 24: 21. This last scripture is a link of a chain, with others, which links this third day right in the first day of the week. Here these two disci-







ought up to meet their Lord in  
to be ever with him. Then  
lives were hid with him. Then  
them again, and appear in  
sin-offering was made while  
of his first advent; he now  
sin offering, none needed, he  
victory and take possession of  
ent to the Father to receive.  
ch can then shout, "Oh death,  
g? Oh grave, where is thy

of the Greek reading of Heb.  
d rendered 'sin,' as 'sin-offer-  
bt, is more correct than the  
most consistent, and in har-  
ptures. As it reads in King  
plies by contrast that at his  
e with sin. The reading, as it  
reader and the student after  
h all the considerations of  
is coming, we must conclude  
n Heb. 9: 28 would be better  
g.' Let us not cease to look  
ond coming, for the word of  
s that to those who do "look  
ear the second time without  
alvation."

### of Seeking Christ.

istry multitudes followed  
nd witnessed his miracles.  
his power as superhuman,  
a prophet; yet not many of  
disciples, or believed that he  
their Messiah. On one oc-  
titude had thronged him to  
his miracles, it being a desert  
ously fed them; and when  
them to the other side of  
they also took shipping and  
said unto them: "Ye seek  
w the miracles, but because  
es, and were filled."

re in this day and age of the  
on account of loaves and  
emselves to the disciples of  
advancing their position or  
me who really join a church  
brethren helping them to  
hemselves and families, or  
n it! But the Savior's rem-  
em the same as it did on  
vas on earth, followed him  
hich he fed the multitude:  
at which perisheth, but la-  
ch endureth unto everlast-  
n of man shall give unto  
e would be sought for on ac-  
save them from sin and

He would have us seek  
r Savior, and redeem us to  
us seek him because he is  
eirs with him to the king-  
oy its glories throughout  
o him he would have us  
the first and highest con-  
says: "Take no thought,  
eat, or what shall we drink,  
ve be clothed? For your  
eth that ye have need of  
ye first the kingdom of  
hings shall be added unto  
Seek Jesus for his salva-  
ake care of you, exercising  
, and you will be provided

h themselves to different  
ents induce them to do so,  
better religious instruction,  
y School has greater festi-  
excursions for the children.  
od and of Jesus is made  
s, but very often the pie

pies and excursions are made the chief object of  
interest. It is too much like seeking Jesus for the  
loaves and fishes.

When asked by the multitude whom he re-  
proved for seeking him for the purpose of the  
loaves and fishes, what they should do that they  
might work the works of God, he answered, "This  
is the work of God that ye believe on him whom  
he hath sent." This was rather incomprehensi-  
ble to many of them, how believing could be  
called a work, or the work of God, the work which  
God wished them to do. So it is at the present  
day. Many cannot realize that to believe—to be-  
lieve on the name of Jesus Christ—is what will  
secure them the favor of God. Many would be  
willing to purchase their salvation; but no, it is  
offered them "without money and without price."  
All the good deeds man can do will not atone for  
his sins; he must accept the sacrifice made for  
his salvation and believe that Jesus is the Son of  
God who came into the world to save sinners. Be-  
lieve—have faith in his name and his atoning  
work and we are doing the work of God which  
he would have us do. To believe is to obey, and to  
follow him who came to save us. Reader, seek  
Jesus, not for the loaves and fishes which you  
might receive, but seek him for his salvation and  
because he hath the words of eternal life. Seek  
him for the bread of life which God will abun-  
dantly bestow on all those who seek him with  
full purpose of heart, and he will lead you to the  
waters of life and give you peace forevermore.

### God's Commandments.

V. HULL.

THE light in which God would have us hold his  
law or commandments, is seen in the manner in  
which they are presented to us. I will put a few  
of God's presentation of them together, that the  
reader may see them at a single glance.

"And remember all the commandments of the  
Lord and do them; and that ye seek not after  
your own hearts and your own eyes, after which  
ye used to go a whoring, that ye may remember  
and do all my commandments, and be holy unto  
your God." Num. 15: 39, 40. "What doth the  
Lord thy God require of thee, but to fear the Lord  
thy God, to walk in all his ways, and to love him,  
and to love the Lord thy God, and to serve him  
with all thy heart and with all thy soul, and to  
keep the commandments of the Lord, and his  
statutes which I command you this day, for thy  
good." Deut. 10: 12, 13. "Know therefore this  
day, and consider it in thine heart, that the Lord  
he is God in heaven above, and in the earth be-  
neath; there is none else. Thou shalt keep there-  
fore his statutes and his commandments, which I  
command thee this day, that it may go well with  
thee." Deut. 4: 38, 39. "And there came one and  
said unto him, Good Master, what good thing  
shall I do to inherit eternal life? and he said unto  
him, Why callest thou me good? there is none  
good but one, that is God; but if thou wilt enter  
into life keep the commandments." Matt. 19: 16,  
17. "But the mercy of the Lord is from everlast-  
ing to everlasting upon them that fear him, and  
his righteousness unto children's children, to such  
as keep his covenant and to those that remember  
his commandments to do them." Ps. 103: 17, 18.  
"The fear of the Lord is the beginning of wis-  
dom; a good understanding have all they that do  
his commandments; his praise endureth forever."  
Ps. 111: 10. "Blessed are they that do his com-  
mandments, that they may enter in through the  
gates into the city." Rev. 22: 14. "And he that  
keepeth his commandments, dwelleth in him,  
and he in him; and hereby we know that he  
abideth in us by the spirit which he giveth us."  
1 John 3: 24.

"He that hath my commandments and keepeth  
them, he it is that loveth me, and he that loveth  
me shall be loved of my Father, and I will love  
him, and will manifest myself to him. Judas

said unto him, not Iscariot, Lord, how is it that  
thou wilt manifest thyself unto us, and not unto  
the world? Jesus answered and said unto him,  
If a man love me he will keep my word: and my  
Father will love him, and we will come unto him  
and make our abode with him. He that loveth  
me not keepeth not my sayings, and the word  
which ye hear is not mine, but the Father's that  
sent me." John 14: 21-24. "If ye love me keep  
my commandments." v. 15. "As the Father hath  
loved me so have I loved you; continue ye in my  
love. If ye keep my commandments ye shall  
abide in my love; even as I have kept my Fa-  
ther's commandments and abide in his love. . . .  
Ye are my friends if ye do whatsoever I command  
you." John 15: 9-14. "He that saith I know him  
and keepeth not his commandments is a liar and  
the truth is not in him. But whoso keepeth his  
word in him verily is the love of God perfected.  
Hereby know we that we are in him." 1 John 3:  
4, 5. "For as many as sinned without law shall  
also perish without law; and as many as sinned  
in the law, shall be judged by the law: for not the  
hearers of the law are just before God, but the  
doers of the law shall be justified." Rom. 2: 12, 13.

"Wherefore lay apart all filthiness and super-  
fluity of naughtiness, and receive with meekness  
the engrafted word, which is able to save your  
souls. But be ye doers of the word, and not hear-  
ers only, deceiving your own selves. For if any  
be a hearer of the word and not a doer he is like  
a man beholding his natural face in a glass. For  
he beholdeth himself and goeth his way, and  
straightway forgetteth what manner of man he  
was. But whoso looketh into the perfect law of  
liberty, and continueth therein, he being not a  
forgetful hearer, but a doer of the word, this man  
shall be blessed in his deed." James 1: 21-25. "If  
ye fulfill the royal law according to the Scriptures,  
Thou shalt love thy neighbor as thyself, ye do  
well. But if ye have respect to persons, ye com-  
mit sin, and are convinced of the law as trans-  
gressors. For whoso shall keep the whole law,  
and yet offend in one point, he is guilty of all.  
For he that said, Do not commit adultery, said  
also, Do not kill. Now if thou commit no adu-  
ltery, yet if thou kill, thou art become a trans-  
gressor of the law; so speak ye, and so do, as they  
that shall be judged by the law of liberty." James  
2: 8-12. "Not every one that saith unto me, Lord,  
Lord, shall enter into the kingdom of heaven;  
but he that doeth the will of my Father which is  
in heaven." Matt. 9: 21. "Why call ye me Lord,  
Lord, and do not the things which I say." Luke  
6: 46. "Let us hear the conclusion of the whole  
matter; Fear God and do his commandments, for  
this is the whole duty of man." Eccl. 2: 13. "Oh  
that thou hadst hearkened to my commandments!  
then had thy peace been like a river, and thy  
righteousness like the waves of the sea." Isa. 48:  
18. "This people draw nigh unto me with their  
mouths, and honor me with their lips, but their  
heart is far from me. But in vain they do wor-  
ship me, teaching for doctrine the commandments  
of men." Matt. 15: 9.

READER, DO YOU BELIEVE IT?

Welton, Iowa.

### Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM AS IT IS—THE CHRISTIAN QUARTER—  
THE GREEK CHURCH. NO. 2.

OF all the sub-divisional portions of the city the  
most important and overshadowing is the Greek  
church's sub-quarter. They are much wealthier  
in ecclesiastical property than the Latin, inde-  
pendent of their joint and divisional interest in  
the pile of buildings comprised around the  
"Church of the Holy Sepulcher." In church  
buildings and convents they number more than  
twenty of the most imposing structures in the  
city—always excepting the Saracenic Mosque of  
Omar and the Armenian Church and Convent of

St. James. These structures can accommodate  
many thousands of the pilgrims, in the seasons of  
the Christmas and Lent, who annually muster  
here from all parts of Russia and Greece, also from  
Persia and Armenia, and the various provinces of  
the Ottoman Empire in Europe, Asia and Africa.

These churches and convents are richly en-  
dowed by the Czars and nobility of Russia. They  
are generally finely adorned, and contain many  
costly and beautiful paintings (the Greek Church  
system disallows all statuary of Arian saints, of  
the "Virgin and Child," etc). Like, too, the Ar-  
menian Church system, the Greek Church repu-  
diates *in toto* the claim of the primacy of the Pop-  
ish hierarchy. Their bishops are democratically  
recognized equal; and their Patriarch takes rank  
simply as the Senior Bishop of the Church. Both  
the orders of bishops and deacons are also allowed  
to marry. They, however, construct the language  
of the apostle Paul in 1 Tim. 3: 2-8, that they  
"shall be the husband of one wife," to mean, in  
case of the wife's decease, that these officers may  
not remarry. An amusing incident occurred in  
Jerusalem, some years prior to our visit, illustrat-  
ing the importance attached to this restriction.  
An American missionary, having acquired inti-  
macy, made an unceremonious call on the Patri-  
arch, early one morning, and found his brother  
clerical engaged in washing his family linen. On  
the American expressing some pleasant remarks  
at his unclerical and womanly occupation, the  
good bishop replied, "My good Christian brother,  
I have found 'a good wife;' and she is somewhat  
unwell this morning; and, as my church's rules  
forbid me to replace her with another, in case of  
her death, I shall not permit her to overtask her-  
self, as the main portion of the Oriental women  
have to do in their households; so I prefer to save  
my 'help-mate' all I can with my better masculine  
strength, so that she may not die prematurely."  
A very sensible conclusion under such premises  
and restriction.

Not only is the Greek Church potential, *ecclesi-  
astically*, in Jerusalem, but more than this is the  
fact *politically*, which is becoming more and more  
apparent, every day, to all observers, whether  
Catholic, Protestant or Mohammedan, who visit  
Jerusalem and other localities wherever Russia  
has a foothold outside her territorial limits. These  
Greek churches here are the citadels which have  
been planted, and purposely fostered, by the Rus-  
sian policy, whose interests they constantly sub-  
serve; the especial aim of which is, eventually,  
to obtain—either by diplomacy or force of arms—  
the exclusive possession, as the custodians of all  
the "Holy Places" in Palestina and Jerusalem.  
Year by year the Russian policy and encroach-  
ments in Asia Minor keep pace with the martial  
advance of that empire in Asia Minor, until, at  
the present hour, the *reveille* of her garrisons of  
the outlying posts can almost be heard by the ex-  
treme outposts of the British picket-guards in  
Farther India. The watchful eyes of other Euro-  
pean States know this, as well as the heedful  
American student of prophecy, that, ever since  
the termination of the Crimean War of 1854-5,  
the Russian government has been ceaselessly en-  
gaged in spanning the vast steppes which lie be-  
tween the capital cities of St. Petersburg and Con-  
stantinople with the iron ribbands of the rail-  
way, which, "in the last days," will enable "the  
King of the North," "like a whirlwind," to hurl  
his myriad military hordes of sixty tribal forces  
on the "doomed" Turk and drive it out of Con-  
stantinople, where it has been only encamped, for  
the past four centuries, on the "ragged edges" of  
Southern Europe. Now-a-days, there is no im-  
perial Napoleon to combine with "the Queen of  
the Seas" (England) to prevent the catastrophe  
which they hindered Nicholas of Russia from ac-  
complishing in 1854. Russia and Prussia, to-day,  
are a unit for this and other kindred purposes  
both in the East and in the "Seat" of the Latin  
Beast in Europe. The "hour" is fast approach-  
ing, when this modern Nebuchadnezzar will







Because, according to Luke, "Eli-  
 ther of John the Baptist,] was of  
 of Aaron, and she was cousin to  
 her of Jesus." Our brother sees  
 possible that Mary could be of the  
 David, while her cousin Elisabeth  
 daughters of Aaron; but I can see no  
 tory of Joash, king of Judah, as re-  
 22, 23, and 24 chapters. In 22d  
 erse, we read, "But Jehoshabeath  
 of the king, took Joash the son of  
 stole him from among the king's  
 slain, and put him and his nurse  
 er. Jehoshabeath, the daughter of  
 the wife of Jehoiada the priest of  
 er of Ahaziah, hid him from Ath-  
 e slew him not." In chapter 24,  
 we read, "And the spirit of the  
 n Zechariah, the son of Jehoiada  
 h stood above the people, and said  
 us saith God; Why transgress ye  
 of the Lord that ye cannot  
 And they conspired against him  
 n with stones, at the command-  
 g." This Joash the king remem-  
 indness which Jehoiada his father  
 ,but slew his son. Here we have  
 that Zechariah, of the house of  
 e son of Jehoiada the priest, was  
 king of Judah, of the royal house  
 shabeath, the wife of Jehoiada the  
 r of Zechariah, being the sister to  
 ther of Joash.

What of Jesus I think?  
 my very best are but poor,  
 my meat and my drink,  
 and my Health, and my Store;  
 d, Redeemer, and Friend,  
 from sin, and from thrall,  
 m beginning to end,  
 and my God, and my All."

D. T.

Are the Israel of God?

By RACHEL MADILL.

In this question we might say with  
 not all Israel which are of Isra-  
 use the are they seed of Abraham  
 ren, but in Isaac shall thy seed  
 is, they which are the children  
 natural Jews], these are not the  
 but the children of the promise  
 he seed." Rom. 6: 6-8. This,  
 he summing up in Gal. 3rd,  
 doubt who the Israel of God are,  
 poses his remarks by saying, "For  
 children of God BY FAITH IN  
 For as many of you as have been  
 ist have put on Christ. There is  
 Greek, there is neither bond nor  
 her male nor female, for ye are  
 Jesus; and if ye be Christ's then  
 seed and heirs accordidg to the  
 : 26-29.

testimony we conclude that the  
 e none other than those who  
 ist, and are the children of God  
 aptized into Christ. Therefore  
 e Jews or Greeks, irrespective  
 ey are Christ's by believing in  
 aptized into the likeness of his  
 if to be Christ's is to be Abra-  
 ot be Christ's, to not believe in  
 e Abraham's seed; which is  
 ened by the Savior's words in  
 hen said Jesus unto them, Yer-  
 unto you, I am the door of the  
 ver came before me are thieves  
 the sheep did not hear them.  
 by me if any man enter in he  
 if Jews or any others enter into  
 God another way they are

believers and robbers, for "neither is there salva-  
 tion in any other; for there is none other name  
 given among men whereby we must be saved."  
 Acts 4: 12. They will be like the man that had  
 not on the wedding garment (Matt. 22: 11); they  
 will be cast out because they are not the children  
 of God, having rejected the only source of sal-  
 vation, and prided themselves on being the seed  
 of Abraham (Matt. 3: 9), which did not profit  
 them; the middle wall of partition being bro-  
 ken down, and they, the natural seed, standing  
 by faith (Rom. 11: 23), by which we are saved.

THEIR HABITATION.

"For behold, I create a NEW heaven and a  
 new earth, and the former shall not be remem-  
 bered nor come into mind." This is evidently  
 when the earth is filled with the glory of the  
 Lord (Num. 14: 21); and if there is to be no  
 more curse (Rev. 22: 3), and no more death  
 (Rev. 21: 4), neither sorrow nor crying, nor  
 pain, for the former things are passed away,  
 there will not be births and deaths in the king-  
 dom of God, which kingdom is not to be in one  
 corner of the earth, as we are told by some, but  
 to fill the whole earth. See Dan. 2: 35. And  
 Peter tells us of this new heavens and earth  
 wherein dwelleth righteousness (1 Peter 3: 13),  
 which cannot be if people are always sinning  
 and dying. Death is the wages of sin, and when  
 the wages end the labor must end also. There  
 cannot be a sinner to be accursed where there  
 is no curse. The following is a correct rendering  
 of Isa. 65: 20, "There shall be no more thence  
 an infant of days, nor an old man that hath not  
 filled his days, that the child should die a hun-  
 dred years old, or the sinner being a hundred  
 years old should be accursed." The apostle  
 speaks of a time when the last enemy shall be  
 destroyed (1 Cor. 15: 26), which is death; and  
 this being the case, how will there be dying and  
 grave digging in the kingdom of God?  
 Newmarket, Province Ontario.

Am I Right or Wrong?

H. A. JENKINS.

I PURPOSE to write the opinion of my mind and  
 see how it will meet the minds of others; and  
 if I am wrong I will be happy to be informed  
 of it. I have searched the Scriptures with care,  
 and have held them in close examination for  
 the purpose of finding out my duty to God, and  
 what I would have to become to inherit eternal  
 life, and for what object I will have to labor in  
 order to make my peace, calling, and election  
 sure with God.

And this is the first conclusion that I have  
 come to, that if persons are ever saved in the  
 kingdom of God they will have to be honest  
 men and women; and not only honest, but  
 they will have to become in earnest in life and  
 practice. If persons become honest in the work  
 of the Lord, then they will love God with all  
 their might, mind, and strength, and their  
 neighbor as themselves. Then they will keep  
 all of God's commandments instead of the com-  
 mandments of men, and will be ready to sacri-  
 fice everything for the sake of the gospel, and  
 count the treasures of this world nothing for  
 the sake of gaining an admittance into the  
 everlasting kingdom of God, and for the pur-  
 pose of pleasing our heavenly Father. Now it  
 is evident to me that we cannot lay up treasures  
 in heaven and at the same time lay up treasures  
 on earth. It seems as if the Savior was afraid  
 that some would imagine that it was possible to  
 be both heavenly-minded and covetous at the  
 same time, for he assured them that it was full  
 as impossible as to imagine that a person could  
 serve two masters, "for either he will hate the

one and love the other, or else he will hold to  
 the one and despise the other; ye cannot serve  
 God and mammon."—Matt. 6: 24.

And again, Christ has said, "For where your  
 treasure is there will your heart be also;" and  
 James says that "a double-minded man is un-  
 stable in all his ways." Now if a man labors  
 hard to accumulate wealth with a selfish, covet-  
 ous motive, he must have his whole heart in  
 the work of trying to excel his neighbor in all  
 his witty schemes, and some persons will labor  
 under such influence and yet think they can lay  
 up treasure in heaven.

I would say now to every person, let not any  
 man be so foolish as to think he can place his  
 heart on the happiness of a future life, when his  
 treasures are deposited on this earth; for wher-  
 ever are laid up the goods which man's soul  
 desireth, there his heart and affections will also  
 remain. If therefore ye are desirous of sharing  
 in the joys of eternity you must lay up your  
 treasures in the mansions of our Father's king-  
 dom. More solid happiness will accrue from  
 depositing your treasures in heaven than in lay-  
 ing them up on earth, where they are subject to  
 a thousand disasters, and even at best can re-  
 main but a short time, whereas those that are  
 laid up in heaven are permanent and will lead  
 to a crown of glory that fadeth not away, eter-  
 nal in the heavens.

After our Savior had set it forth so plain that  
 our future destiny depended upon where we  
 deposited our treasures, and after having en-  
 forced these heavenly precepts, he exhorts them  
 (though the task seems hard,) to strive to enter  
 in at the straight gate, "for straight is the gate  
 and narrow is the way that leadeth to life." In  
 the way there is nothing to be found that suits  
 the will of man, only the thought and assurance  
 of eternal life; but many things that have a  
 tendency to mortify the will of man, such as  
 poverty, fasting, watching, and injuries. and  
 with regard to the gate it receives none who are  
 puffed up with the glory of this world, none  
 who are indulging in the luxuries of this life.  
 It does not admit those that love riches; none  
 can pass through the gate but those that re-  
 nounce all worldly lust and forsake all sin. There  
 is no reason for us to despair of entering that  
 heavenly portal. If we sincerely endeavor to  
 strive for the assistance of the Holy Spirit to  
 help us we shall receive aid from God to help us  
 through every difficulty, and thus we shall safe-  
 ly pass through the straight gate and pursue our  
 journey with ease along the narrow way till we  
 arrive at that point where we can say, "I know  
 that my Redeemer liveth;" and if he lives I  
 shall live also; and until our blessed Savior  
 shall come in the clouds of heaven, and all the  
 holy angels with him, and then shall we cry,  
 Behold our Lord: we have waited for him and  
 he will save us.

I say, would it be honest for the short time  
 that God has given us to remain here, for us to  
 use that time for our own benefit, or the greater  
 part of it in trying to accumulate wealth for our  
 own good? And the few hours that we spend  
 in the prayer meeting, or at prayers, and the  
 few dollars that we give toward sending the  
 gospel to perishing sinners, or the little acts that  
 are bestowed upon the poor, it is not hardly  
 missed. Is it honest to treat the Lord in this  
 way? Is it right to use the present time that  
 the Lord has given us to worship, honor, and  
 glorify his most holy name, in trying to honor  
 ourselves? Judge ye. It seems to me that if we  
 wanted eternal life honestly, we should be ready  
 to sacrifice property, wealth, friends, and every-  
 thing, for the sake of the kingdom of God. Now,  
 brethren in Christ, are we willing to sacrifice  
 everything for the sake of the kingdom? are

we willing to lay everything on the altar of  
 God? or do the things of this world look so  
 great in our eyes that we cannot give them up  
 for the sake of heaven.

It seems to me that we have a very great work  
 to do if we ever gain the portals of heaven; and  
 we must be laboring every day and hour. We  
 have no time to lose, for after we have done all  
 we can and labored hard for an abundant en-  
 tance into the everlasting kingdom, we may but  
 scarcely be saved at last. If we will only cast  
 our eyes about us we will see all we can do; we  
 can see numbers of our friends and neighbors  
 working their way down to destruction every  
 day. Oh, let us labor to stop them in their wild  
 career, that they may be brought into the fold  
 of Christ, and that it may be said to them at  
 last, "Come, ye blessed of my Father!" and  
 that they may sit down with Abraham, Isaac,  
 and Jacob, in the kingdom of God.

Lyndon, Neb.

Letter Department.

From Bro. Tireman.

DEAR BRO. BRINKERHOFF: This is my first  
 attempt to write, but when we see and read  
 letters from the brethren and sisters of like  
 faith, it gives us new courage to search God's  
 word, for we believe in Christ's second coming to  
 the earth; and shall we be ready and waiting?  
 My prayer is that we may all be looking for  
 Christ, the Lord. We have no preacher to  
 speak to us, but the word of God and the AD-  
 VOCATE, which we could not get along without;  
 for when the Sabbath comes we gather to have  
 prayer and read the Bible and the ADVOCATE;  
 and the Lord has said, "Where two or three  
 meet together in my name there I will be also,"  
 and that to bless, and I think that we ought to  
 believe in his word, for he has promised to ful-  
 fill his word.  
 Ogden, Iowa.

W. L. TIREMAN.

From Sister Wait.

DEAR BROTHERS AND SISTERS: I once more  
 write a few lines for the ADVOCATE. It is a  
 welcome visitor to us, and we love to read the  
 letters from the dear scattered ones. We are  
 still striving, here at Bloomingdale, to keep  
 God's commandments and the faith of Jesus;  
 although we some times get out of the way, say  
 and do things that we ought not and to leave  
 things undone that we ought to do. May the  
 Lord bless his dear children and keep them in  
 the narrow path that leads to life everlasting.  
 We mean to do all we can for our little paper,  
 although we are poor in this world's goods, we  
 hope to be rich in the world to come. Please  
 send us the paper and we will do what we can  
 to spread the truth. From your unworthy  
 sister,  
 Gobleville, Mich.

PAULINA A. WAIT.

BRO. R. W. WINCHESTER writes from Van-  
 ville, Wis.: "I believe the ADVOCATE keeps  
 getting better. Its pages are full of light. I am  
 glad to see the progress that is being made. May  
 God speed the good news throughout the land  
 that it may leaven the whole lump! How easy  
 for those who are looking for the Sabbath to  
 find it! Begin at the 12th verse of the 31st ch.  
 of Exodus and read the remainder of the chap-  
 ter. In the 16th verse it reads: "Wherefore the  
 children of Israel shall keep the Sabbath to ob-  
 serve the Sabbath throughout their generations  
 for a perpetual covenant, for it is a sign between  
 me and the children of Israel forever." How  
 easy it is to find that perpetual sign that will  
 take hold of the skirt of him that is a Jew and  
 say, we will go with you, for we have heard that  
 God is with you; but them that hate the Jews  
 will also hate the King of the Jews, who is  
 Christ."



**The Advent and Sabbath Advocate.**

MARION, IOWA, THIRD-DAY, 21st 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.

THE interest on the Sabbath question over the Atlantic is increasing, and attracts considerable attention. It has come to be known that three Sabbath-keepers, each not knowing of the existence of the others, nor of others of like faith anywhere, have written tracts on this subject. These persons came to their conclusions unassisted by outside influence. They are John Villiers of Belfast, Ireland, Donald McKenzie, of Urray, Rosshire, and James Scott, of Elgin, Scotland. These with other Sabbath-keepers, have been brought to the knowledge of the Sabbath-keeping public through the advertising of W. M. Jones, S. D. Baptist minister at London, England. We rejoice at the progress that is made in the good work of bringing people to the observance of the law of the Lord.

IN taking different views of a subject and writing on its merits, let us be careful not to misunderstand the positions of those who do not see it the same as we do. We should not understand those who write on the Restoration of Israel to believe that the Jews will be saved without believing on Christ; or those writing on the Age-to-come to claim that in the kingdom of God there will be sin and death, or that the kingdom will only comprise the land of Palestine. There is a distinction between the Age-to-come and the kingdom of God. And in writing on the Restoration of Israel let us be careful not to take as proof texts those prophecies which may be applied to the restoration from the Babylonian captivity.

THE Rome correspondent of a Paris journal writes that the Pope will take up his residence in the United States if it should become impossible for him to remain in Rome, and says it was with a view to such possible emergency that Archbishop McCloskey was elevated to the Cardinalate.

THE Paris *Univers* publishes a Papal encyclical, renewing the excommunication pronounced against the old Catholics of Switzerland, and censuring the authorities for protecting them. Bishop Reinkens, the leader of the Old Catholics, has issued a pastoral letter, enforcing obedience to the civil government. He denies with great ability the papal doctrine of allegiance first to the Church and then to the State.

A LETTER from Quito (South America), in the *Cologne Gazette*, reports that the Republic of Ecuador has passed wholly under the control of the Ultramontanes. A council of the heads of the church, established at the capital, governs the country. It is proposed to establish the Inquisition

MEXICO ON ROMANISM.—The law recently passed by the Mexican Congress contains the following provisions: "All the Roman Catholic Church buildings are made the property of the State, and only a certain number are allowed to persons of the Roman Catholic faith in each city or town. Sunday is made a legal day of rest; public feast days are abolished, the Sisters of Charity are banished, and in future no man or woman can wear a religious habit in the street; the clergy are forbidden to receive property or gifts of any description for service to the sick and dying, and all members of the church are given the same right of petition as bishops and other church dignitaries."

**From Bro. Brockman.**

DEAR BRO. BRINKERHOFF: It may be of interest to the readers of the *ADVOCATE* to learn through its columns, the vast amount of destruction done to the citizens of this County and vicinity. On March 25th, about four o'clock in

the evening, the wind changed its direction suddenly from the south to the north-west, and for a few moments there was a very sudden calmness in the atmosphere. Within fifteen minutes after the wind ceased to blow from the south, there might have been seen in the north-west, clouds as black as night rolling and whirling as though something terrible was to transpire soon. Soon the wind was blowing from that direction driving the black whirling clouds before it. But it was not long till it was discovered there were flames of fire rolling and sweeping nearly every thing they came in contact with; there was frequent distant thunder in the direction of the storm. Many quaked with fear, some saying the day of judgment had come. In fact, it was the most fearful looking storm I ever saw. The flames of fire traveled as fast as a race horse would run. Considerable property was destroyed, several teams were burned to death, cattle were burned to death out on the prairie, stables and hay, fowls, hogs, and tools was lost, and some had their dug-outs burned with nearly all their household goods in them. We happened to be among that number. Three of our youngest children, the only ones at home, made a narrow escape from being burned in the flames. They left the house and started to run for their uncle's house, a quarter of a mile distant. Before they got half way there the flames overtook them; but as Providence provided a steep bank for them to take refuge under, their lives were spared, though nearly smothered with heat and smoke. We got within four miles of home, when we were obliged to take refuge with a friend who said it was an impossibility to go further. After the flames passed we hurried home to see what had happened our children and home. Found children safe, as we feared they were burned, but nearly everything else destroyed. Brother Jacob I received yours of March 31st; enclosed found \$2. from Bro. and Sister Stults.

C. L. BROCKMAN.

*Red Cloud, Webster Co., Neb.***From Sister Moore.**

DEAR BRETHREN AND SISTERS: I would for the first time attempt to address you through the *ADVOCATE*. I have lately started out in obedience to the truth. I love the truth with my whole heart, and am glad that I had a heart to receive it, and I want to live it out in my every day life that others may see by my good works that I indeed do believe what I profess. I have many things yet to overcome before I can meet my Savior in peace at his coming, but I know if I put my trust in him he will help me. I know that by having our hearts lifted in constant prayer to God and remembering the hour of secret prayer, that we will gain strength to overcome all our sins. I am young in this cause; but the youth have a work to do if they expect to gain eternal life. Pray for the youth for we need your earnest prayers, that we may hold out faithful to the end. Your sister striving to overcome,  
ELLA MOORE.  
*Pleasant Valley, Harrison Co., Mo.*

**Signs of The Times.**

THE sky presents a variety of phenomena from which, by careful observation, we may learn when we expect showers and storms. There is nothing more common than for people to regard the tokens in the sky and take observations respecting the weather; especially, if they have important business to do which might be unfavorably affected by a change; or if they anticipate a pleasure dependent upon its condition. Jesus said, "When ye see a cloud rise out of the west, straightway ye say, There com-

eth a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat and it cometh to pass." The Mediterranean Sea lay to the west of Palestine, and a cloud rising in that quarter showed the accumulation of vapor, and indicated a shower. Elijah understood this, when from the top of Carmel his servant saw the little cloud, like a man's hand, rising out of the sea, and giving warning to Ahab of an abundant rain, he escaped to Jezreel before it began. The Desert of Arabia lay south of Palestine, and a wind from that quarter, was accompanied with heat. Knowing this, the inhabitants could use means to exclude the hot air from their dwellings.

It was something to understand these signs and profit by them. But a more important science was that of knowing the signs of the time to which they gave no heed, incurring the censure, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye discern not this time." It was the time of their visitation, and the concluding period of their national trial, which, on account of their culpable ignorance and unworthy conduct, was about to terminate in their national overthrow, and the destruction of their city and polity. Their lack of discernment arose from their sensuality and pride. Their unbelief was occasioned by their self-righteous formality, worldly-mindedness and hypocrisy. It was not for want of means that they were deficient in knowledge. The word of God and the ordinances of religion were theirs. It was not from any natural defect that they were so stupid. They were intelligent beings, and capable of understanding; but their hearts had waxed gross, their ears were dull of hearing and their eyes they had closed, so that they could not see nor hear nor understand. The doom could not be averted only by repentance toward God and faith in Christ! but they had made themselves incapable of repenting or believing. Yet they were inexcusable. The fault was their own.

In the ordinary business of life, men are generally disposed to compromise differences, which, if pushed to a legal result, might end in ruin. A prudent man avoids danger by timely precaution. He makes peace with his adversary before matters come to the worst.

We should bring the same prudence to bear on spiritual and eternal things which are of the last importance. We are called to the kingdom and glory of God, and urged to make instant preparation for that future state. Preparation can be made only in this life. We must work while it is called to-day; the night cometh when no man can work.

We must get ready and keep ready, that whether we live or die we may be found in Christ in peace at his coming; for he will come again to ransom his saints from death and glorify them with himself. We know not the day of his coming, yet there are signs which indicate its approach. It will come as a thief in the night upon a careless and indifferent world. It will take them by surprise. It will fall upon them as a snare. But if we watch and wait for it, it will not overtake us as a thief in the night. Let us observe the signs of the times. There is a specialty in the times in which we live. We seem to be approaching some great crisis. What is it? It may be the Lord is near. Are there no signs to indicate that the day of the Lord draweth nigh? Enough to excite in many minds apprehensions of some fearful overturnings of society in both church and state. Enough to enforce the Savior's admonition to watch. Watch, therefore, for ye know not the day or the hour when the Lord cometh.—*The Prophetic Times and Watch Tower.*

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Redeemed and the Kingdom of God,  
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Prophecies, The Christian Life, and  
ble subjects.

**The Other Side.**

S. C. B. WILLIAMS.

On the other side of death's cold  
In the beautiful fields of glory,  
There'll be our home and there we  
To tell the wondrous story;

Of a Father's love, who from above  
Looked on our lost condition,  
And sent his Son, the holy One,  
To save us from perdition.

When Jesus came, he did proclaim  
That "I'm the Prince of glory;  
But was denied by Jewish pride,  
They disbelieved his story.

In the dark gloom of Joseph's tomb  
He fought with death the mon  
And made his way to endless day  
Came off a mighty Conqueror.

He then went home to his Father  
To accomplish his commission;  
Through him we plead, in time  
For pardon and remission.

O praise his name! he'll come again  
This then will end the story;  
In th' Eden home, with him we  
In the beautiful world of glory,  
Denver, Mo.

**Birth of The Spirit.**

M. B. SMITH.

MUCH has been said and written  
ject as presented in John 3: 5, and  
almost always incorrectly applied  
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conversion are the same, and ar  
changably? We think there is no  
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which would seemingly apply to  
the Spirit to mortal men, and in th  
is Gal. 4: 29; and that this is ap  
is certainly very true; but that it  
John 3: 5 in all respects we do no  
apostle, in Gal. 4, is contrasting  
Isaac with that of Ishmael, speak  
as being born after the flesh, that  
according to the course of nature,  
as by promise and of the Spirit;  
ception was by the Spirit, or mi