Advent and Sabbath Advocate. INKERHOFF: I think there is a mist. N. K.'s reply to Almon Hall's quest. Toxicon of Greek quest. hrevelii Lexicon of Greek and Tallian and doubt concerning

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

Volume X. nd on examining and comparing and in 1 Cor. 11: 20, it struck me a apostle should write a

Marion, Iowa, Third-day, 21st 1st month, 1875. (Apr. 27, 1875.)

No. 3.

The Advent and Sabbath Advocate,

IS PUBLISHED SEMI-MONTHLY BY

Not being Greek enough to knew to solve JACOB BRINKERHOFF, at Marion, Iowa, whom all communications should be addressed.

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

conscious state in Death, The End of the Wicked, The Earth restored to its original glory and condion as the future inheritance and abode of the Redeemed and the Kingdom of God, The Atoneble 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 thermometer above which the worlding never rises and to which the Christian should never sink.

Is there Evidence in the Scriptures of the Lord Jesus Christ. But the apostle adds, Future Gathering of the Literal Seed of Abraham?

J. C. DAY.

by some to prove a future gathering of the Jews, jealousy." That is, the Jews were provoked to I should like to examine it and see how much jealousy by the presentation of the gospel to the THE ADVOCATE is devoted to the promulga- evidence this chapter affords for such a gather. Gentiles. See Acts 13: 45, 46-"But when the tion of the doctrines of The Second Advent of ing. 1st, Who was the apostle addressing in Jews saw the multitudes they were filled with kind to observe the Bible Sabbath (the seventh the week,) together with the other Com- "For I speak to you Gentiles, inasmuch as I am were spoken by Paul, contradicting and blasthe apostle to the Gentiles, I magnify mine pheming. Then Paul and Barnabas waxed bold, office." What was his controversy with the and said, It was necessary that the word of God Gentile converts? It is evidently about the should first have been spoken to you, but seeing nature of that rejection, of which the Jews were | ye put it from you, and judge yourselves unment and Redemption by Jesus Christ, The the subjects. It would appear that the Gentiles worthy of everlasting life, lo, we turn to the had got an idea that God had utterly rejected Gentiles." the Jews beyond all hope of salvation. But St. Paul undertakes to enlighten their minds upon Jews fell from that exclusive privilege that they this subject, and to do this he commences that had enjoyed as a nation, and through their fall masterly argument found in this 11th chapter of salvation came to the Gentiles. From this time Romans. "I say then, hath God cast away his Jew and Gentile are placed on one common people [that is, has he cast them away so there level, and all must come in by the same Dooris no hope for them]? God forbid." But what Jesus Christ. Here the national plan ends and

> then it is no more of works; otherwise grace is might save some of them. He now proceeds to no more grace. But if it be of works, then it is caution the Gentile converts against being puffed no more grace; otherwise work is no more up, because they have been brought to their work. What then? Israel hath not obtained exalted privilege. And he does this with great that which he seeketh for: but the election hath effect. In verses 17-22, he says, "And if some obtained it, and the rest were blinded, (accord of the branches be broken off, and thou, being a ing as it is written, God hath given them the wild olive tree, wert grafted in among them, and spirit of slumber, eyes that they should with them partakest of the root and fatness of not see, and ears that they should not the olive tree; boast not against the branches. hear;) unto this day." Who were the elec But if thou boast, thou bearest not the root, but tion? Answer: Paul, and that part of the Jews the root thee. Thou wilt say then, The branches who embraced the gospel. See Acts 6: 7. Paul were broken off, that I might be grafted in. goes on to say in verses 9, 10, that David proph. esied of this thing and said, "Let their table be and thou standest by faith. Be not high mind; made a snare, and a trap, and a stumbling block, ed, but fear; for if God spared not the natural and a recompence unto them; let their eyes be branches, take heed lest he also spare not thee. darkened that they may not see, and bow down their back alway." Why were their eyes darkened? Because they rejected the true light- otherwise thou also shalt be cut off."

verse 11, "I say, then, Have they stumbled that they should fall [beyond the possibility of salvation]? God forbid; [or by no means, as this signifies,] but through their fall salvation is As the 11th chapter of Rom. is depended upon come to the Gentiles, for to provoke them to

The middle wall was now broken down-the is your proof, Paul? I will tell you, says the the individual plan begins. Now, says the apostle, "For I am an Israelite, of the seed of apostle, 12th verse, "If the fall of them be the Abraham, of the tribe of Benjamin," and I have riches of the world [or be the means of enrichobtained salvation. This is my first proof that | ing the world by means of salvation flowing to God has not cast away the Jews so that they all men with equal freedom], and the diminishmay not obtain salvation. But, Paul, you may | ing of them [or as the margin reads, the loss of be favored above others, have you any other them or their loss,] the riches of the Gentiles [or proof that God has not put the Jews beyond the has been the means of enriching the Gentiles], reach of mercy? Yes, says the apostle, "God how much more their fulness." As though the has not cast away his people which he foreknew. apostle had said, By the loss of the Jew salva-Wot ye not what the Scriptures saith of Elias? tion has come to the Gentiles, whereas if they how he maketh intercession to God against Isra- had embraced Christ and cast their influence el, saying, Lord, they have killed thy prophets, in favor of Christianity, how much richer the and digged down thine altars; and I am left world would have been through their fulness alone and they seek my life. But what saith and influence. The apostle now proceeds to say, the answer of God unto him? I have reserved verses 13 and 14, "I speak to you Gentiles; into myself seven thousandmen, who have not asmuch as I am the apostle of the Gentiles, I bowed the knee to the image of Baal." The magnify mine office; if by any means I may apostle adds, "Even so at this present time also provoke to emulation them which are my flesh, there is a REMNANT according to the election of and might save some of them." If we can judge grace." This is my second proof that the Jews by Paul's language we should not suppose that may hope for salvation, as wicked as they are; he believed in the salvation of all the Jews. He I am saved, and a remnant besides are saved. even expresses a doubt that even any of them Paul then proceeds to say: "And if by grace, will be saved, but he labors if by any means he Well; because of unbelief they were broken off, Behold therefore the goodness and severity of God; on them which fell severity; but toward thee, goodness, if thou continue in his goodness:

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ectionately yours,

Kansas.

e \$1.10, 11-1. E K Wilhite \$1,10.1. 11-1; for Mrs M McGowan \$1.50, in \$1.50,11-1. HS Bacon \$1.50,11-1 \$1.50, 11-1. Augusta A Thompson Long \$1, 10-17. H A Jenkins 50 abun \$1, 9-17. Gilbert Cranmer edle \$1, 10-17. Mrs Paulina Wait ussier \$1.65, 11-5. Mrs P Mitchlow 50cts 10-14; for Mrs Edwin Elder Babcock \$1, 10-8. 1. S Munro \$2, 11-1. J J Boyd is 85cts, 10-16.

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

14, gives and doubt concerning a rule rendering a

is there a true rendering a low waterred to by Bro When

article referred to by Bro A. Rah

rticle reservon, Wis.; and Rall ing at Edgerton, Wis.; and while

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I took the question to A. R. Cornwell

I took the direction Albion Acade

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it properly belongs to the class of

ill adverbs." I next took it to T. R

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Englishman's Greek Concordance

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Rev. 1: 10 is 'kuriake.' I think Br.

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S. DAVISON.

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n Donation to Advocate.

II, \$1; Geo Stults for those una-OCATE, \$3.40; Jane L Madill for 1y, \$1.

Elisha Starbuck \$1, Emelia to would not let his left hand the hand the best better the poor tht hand doeth, \$1, for the Poor braska.

count from A C Long, \$1.60.

ADVENT AND SABBATH ADVOCATE.

godliness from Jacob; for this is my covenant 17: 22-24. unto them when I shall take away their sins." henceforth and forever."

(To-be continued.)

The Virgin's Son. Isa. 7: 14.

R. V. LYON.

By request, I call the attention of the readers of our excellent paper to Isa. 7: 14 (a prediction given about B. C. 740), for the purpose of showing that the child spoken of was not the Messiah, as some honestly suppose, but was a child promised which should be a sign to Ahaz and the house of David, that they might know that the confederacy of Rezin, king of Syria, and Pekah, king of Israel, the ten tribes, should not stand. "And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, and Pekah the son of Remaliah, king of Israel, arch. went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confedthe trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, him. Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with . Syria, and of the son of Remaliah. Because Sysaith the Lord God, It shall not stand, neither shall it come to pass." What shall not stand? Immanuel. "Heb. God with us." The name The confederacy that Rezin and Pekah had en- was designed to teach the nation that God

preached to all the world. "Go ye into all the very countries in which the ten tribes reside. name Immanuel should also be given to the world and preach the gospel to every creature, History of the Jews by M. A. Birk, pp. 370-374.) same child, as signifying the presence and pro-... and lo, I am with you always, even unto "and in the cities of the Medes. 2 Kings 17: 1-6. tection of God in defending the nation from the the end of the world." Verse 26-"And so all Esar-haddon, during his reign, "entered the invaders-Rezin and Pekah.

"Moreover the Lord spake again unto Ahaz, Where is this writt n? See Isa. 59: 20, 21. saying, Ask thee a sign of the Lord thy God; "The Redeemer shall come to Zion, and unto ask it either in the depth, or in the height above. them that turn from transgression in Jacob, But Ahaz said, I will not ask, neither will I saith the Lord. As for me, this is my covenant tempt the Lord. And he said, Hear ye now, ye with them, saith the Lord; my spirit that is house of David; Is it a small thing for to weary upon thee, and my words which I have put in men, but will ye weary my God also?" In verse thy mouth, shall not depart out of thy mouth, eleven the Lord commands Ahaz to ask a sign, nor out of the mouth of thy seed, nor out of the that he and his people might know that he was mouth of thy seed's seed, saith the Lord, from on their side, to defend them against the invasion that these two kings might make. But Ahaz, like the nominal church of our day, assumes the appearance of piety and professed reverence for God. But the true reason was because he had already entered into a negotiation with the king of Assyria to come and defend him, and that he was stripping the temple of God of its silver and gold to secure this assistance. 2 Kings 16: 7, 8. Verse 14: Therefore, since you will not ask a sign, since you refuse to ask one, and inasmuch as a sign or proof is necessary and desirable, Jehovah will not withhold it. He will give one without being asked. because it is important for the welfare of the nation, over whom Ahaz reigned, to furnish a demonstration to them, that he is the only true God, and that he was on their side, though king of Judah, that Rezin the king of Syria, their king was a proud and contemptuous mon-

"Therefore the Lord himself shall give you a sign; Behold a virgin ["This word probably erate with Ephriam [the ten tribes]. And his means a girl, maiden, virgin, a young woman heart was moved, and the heart of his people, as who is unmarried, and who is of marriageable age. The word here translated a virgin is applied to Rebecca," Gen. 24: 43. A. Barnes D. D. at the end of the conduit of the upper pool in shall conceive, and bear a son, and shall call his the highway of the fuller's field; and say unto name Immanuel." "There is no reason to suppose, as many of the older interpreters did, that the fact that it is said that the mother should give the name, was a proof that the ria, Ephraim, and the son of Remaliah, have child should have no human father. Such argutaken evil counsel against thee, saying, Let us ments are unworthy of notice; and only show

tered into, to "go up against Judah, and make would be with them and protect them against to secure the aid of the king of Assyria. In a breach therein for us," remove Ahaz from the the invasion that Rezin and Pekah had pur- * A. Barnes, D. D., Trans.

The apostle goes on to say in verse 23, "They throne, and place "the son of Tabeal" on it. posed to make against them: and the birth of the apostle goes on to say in verse 23, "They throne, and place "the son of Tabeal" on it. posed to make against them: and the birth of the apostle goes on to say in verse 23, "They throne, and place "the son of Tabeal" on it. posed to make against them: and the birth of the apostle goes on to say in verse 23, "They throne, and place "the son of Tabeal" on it. The apostle goes on to say in verse 23, "They also, If they abide not still in unbelief, shall be And why shall it not stand? "For the head fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorporated in the fact that the name, God, is incorp also, if they abide not still in unbelief, shall be grafted in; because God is able to graft them in of Syria is Damascus"—the capital, "and the expressive of nothing respecting his route, is grafted in; because God is able to graft them in again." If they abide not in unbelief! Here head of Damascus is Rezin"— the king; "and head of Damascus i again." If they abide not in unbelief! Here head of Damascus is Rezin"— the king; and character, for nothing was more common among the apostle carefully guards this point by the within three-score and five years shall Ephraim the Lews than to incorporate the name small word IF. Had the apostle had any idea be broken" the fen tribes—"that he be not a peosmall word IF. Had the apostic had any idea be broken" the ten tribes—"that he be not a peot part of the name of the Deity with the names that the Jews must be brought in any how, he ple." This prediction recieved its complete which they gave to their children." would never have placed this if here, for this selection received its complete which they gave to their children." A. Barnes of the selection would never have placed this y here, for this elearly points out the conditions, "If ye believe predicted, says Archbishop Usher. Some two local that we have a prediction relative to the conditions." If ye believe predicted, says Archbishop Usher. Some two local that we have a prediction relative to the conditions. not I am he ye shall die in your sins; and if you years subsequent to this prediction being made, learn that we have a prediction relative to the die in your sins where I am ye cannot come."— Tiglath Pileser, king of Assyria, invaded the The chanter was to give high the come."— Tiglath Pileser, king of Assyria, invaded the The chanter was to give high the chanter Jesus. Hence they must get rid of their sins land and carried a portion of the ten tribes into before they can come where Jesus is. He then Assyria. 2 Kings 15: 29. And during the reign was to be its father. And another name was goes on to say, verse 25, "For I would not have you to be ignorant of this mystery lest worked also given to this child, expressing substantially you to be ignorant of this mystery, lest ye should Assyria, took Samaria, and carried another porbe wise in your own conceits; that blindness in tion of the ten tribes away captive unto Assyria

The name, "Maher-shalal-hash-baz," was to be part is happened to Jorgal and the land of the ten tribes away captive unto Assyria part is happened to Israel, until the fulness of "and placed them in Halah, and in Habor, by emblematic of a particular event, that Assyria the Gentiles be come in." That is, until the end the river of Gozan" (which is generally admitof time, for until then the gospel is to be ted to be the Ganges, which has its rise in those and Samaria. It is not remarkable that the

of the Gentiles be come in, or the last one is captive as many as were there, and carried them he may know [or learn] to refuse the evil and grafted into the stock of Israel, then all Israel is into Assyria, except an inconsiderable number choose the good." Verse 16. "For before the made up. They became Israel by faith in Christ. that escaped his pursuit. And that the country child shall learn to refuse the evil and choose "And if ye be Christ's, then are ye Abraham's might not become a desert, he sent colonies of the good, desolate shall be the land, before whose seed, and heirs according to the promise." Gal. idolatrous people, taken out of the countries be- two kings thou art in terror." That is, Rezin 3: 29. "As it is written, There shall come out youd the Euphrates, to dwell in the cities of and Pekah would be slain before this child of Sion the Deliverer, and shall turn away un- Samaria." Rolin's History, Vol.I. p. 286; 2 Kings would learn to know good from evil. Pekah, the Elah, who conspired against him, slew him, and reigned in his stead. This occurred in the fourth year of the reign of Ahaz, for Pekah reigned twenty years. Ahaz began to reign in the seventeenth year of the reign of Pekah, and as Pekah was slain after he had reigned 20 years, it follows that he was slain in the fourth year of the reign of Ahaz, about two years after this prophecy was delivered. 2 Kings 15: 27-30;

> Ahaz took the silver and the gold that was found in the temple, and sent it as a present to the king of Assyria; and he being induced by this, marched his army against Damascus and slew Rezin, a short time after the threatened invasion of the land by Rezin and Pekah, in the third year of the reign of Ahaz, hence about one year after this prophecy was delivered, 2 Kings 16: 5-9. Thus we have learned that the child spoken of in verse 14 is the same child spoken of in chapt. 8: 3, and that he was given to Ahaz and his people as a sign that the confederacy of Rezin and Pekah should not stand. 2. That Isaiah was the father of the child; and that the prophecy had its fulfillment in about two years from the time it was given.

To prove our application of this prophecy to becorrect, I will introduce the following testimony. 1. It is the obvious interpretation. It is that which would strike the mass of candid men, who are accustomed to interpret language on the principles of common sense. That which strikes the mass of men; which appears to men of sound sense as the meaning of a passage on a close and simple perusal of it, is most likely to be the true meaning of it. And this is the rule. I think, laid down by Robert Hall. Outside of human creeds, I believe there are none to be found, who, on a close perusal of this passage, would not regard it as having a direct reference to some event which was soon to take place.

2. Such an interpretation is demanded by all make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: Thus the doctrines [their doctrines,] and interpreting been formed between Syria and Samaria; an inbeen formed between Syria and Samaria; an invasion was threatened; the march of the allied armies had commenced; Jerusalem was in a

of of Jehovah sent Isaia

Jehovah sent Isaia this invasion, and that within a s. of this argument I recommend the sargument of the land would argument of the land would the land of the land would I regard as under this argument all the at the land who are the land who if it by those who apply it to the

that Isaiah regarde truth that Isaiah regarde bis children as "signs," to the per blis children as "Behold, I and the Chapt. 8: 18. "Behold, I and Chapt. Chapt. Lord hath given me an whom the Lo Israel from the Lo of for Woodleth in mount Zion." An with this view he had named pear jashub, v. 3. 4. An unansu well jashuo, believing that the proph panent, not which was soon to take p hild that should be born before wild that saken of the two kingswall, is the record contained in Cha is self-evident, that the record is this account, and intended to same thing, and to be a sign of ont of what is here predicted resp Wirerance of the land, or the kings from the threatened invasion. for before the child shall have kn My father, and my mother, the mascus and the spoil of Samaria Maway before the king of Assyria Verse 1.- The prophet is directed roll, (v. 2.) and make a record i was to be born; he calls with own to possess a character above i tity to the transaction; (v. 3.) he prophetess; (v. 4.) that before and "have knowledge to cry my wmother," that is, be able to "kno mevil, and choose the good, (ch. the of Damascus and the spoil beliebetaken away before the king hat is, the land which Ahaz and hi bred should be forsaken of both dapt. 7: 16. A more perfect fulfil sheey could not be expected or those outside of the papacy! The in child had two names, does i minst the application we have r ophecy and its fulfillment. For the gmore common among the Je are two names to their children, me significant, as on this occasion mold be with the nation as its pr the allied armies—cause the be slain.

Suspension Bridge, N. Y.

Type and Anti-type.

N. B. COLLINS.

(Continued.) GREAT and manifold are the ble denovenanted with Israel as a na e continually rebelling against My, who, with a high hand and ar a had led them out of the land se of bondage, insomuch that Was up in the mount receiving covenant, when they saw tha gathered themselves unto Aarv Make them a golden calf. made them the molfen ealf, the gods, O Israel, which broug' land of Egypt." Yet with Servant Moses and his lov endureth forever, he withdr on it, is them, and they we on their way to the promised Promises have always been eded with are very plainly set ded will to them; nevertheles The made with Abraham, say John Manue William the Seed shall all the family seed shall all the family set the promise to Abraham a sign or pledge of it. "The God, is incorporated in it, in the Coting his rank." ang respecting his rank or g was more common among incorporate the name, or a with the ora the Deity with the names their children." A. Barnes ning to Isa. 8: 1-4, you will a prediction relative to the prophetess, the virgin of the give birth to: and Isaiah And another name Was nild, expressing substantially a circumstantial difference. shalal-hash-baz," was to be rticular event, that Assyria way the spoil of Damascus not remarkable that the hould also be given to the fying the presence and proefending the nation from the

and honey shall he eat, that earn] to refuse the evil and Verse 16. "For before the refuse the evil and choose hall be the land, before whose in terror." That is, Rezin be slain before this child w good from evil. Pekah,the s slain by Hoshea, the son of l against him, slew him, and ad. This occurred in the reign of Ahaz, for Pekah rs. Ahaz began to reign in r of the reign of Pekah, and after he had reigned 20 years, as slain in the fourth year of about two years after this vered. 2 Kings 15: 27-30;

ver and the gold that was , and sent it as a present to ; and he being induced by rmy against Damascus and time after the threatened iny Rezin and Pekah, in the ign of Ahaz, hence about prophecy was delivered, 2 is we have learned that the verse 14 is the same child 8: 3, and that he was givpeople as a sign that the connd Pekah should not stand. the father of the child; and ed its fulfillment in about ime it was given.

ication of this prophecy to roduce the following testiobvious interpretation. It strike the mass of candid med to interpret language ommon sense. That which ien; which appears to men meaning of a passage on a isal of it, is most likely to of it. And this is the rule, y Robert Hall. Outside of eve there are none to be se perusal of this passage, s having a direct reference was soon to take place. etation is demanded by all the case. An alliance had Syria and Samaria; an in d; the march of the allied ced; Jerusalem was in a n, and Ahaz had gone forth the king of Assyria. , Irans.

Ahaz 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 unanswera-It is so obvious that all the attempts to answer it by those who apply it to the Messiah have been entire failures.

3. 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 Bhear jashub," v. 3. 4. An unanswerable arto an event which was soon to take place, and to schild 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 fulfill ment 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 ery, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."

great roll, (v. 2.) and make a record of the son | Sion the Deliverer and shall turn ungodliness from 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 ab horred should be forsaken of both its kings. Chapt. 7: 16. A more perfect fulfillment of a defeat the allied armies—cause the two kings to be slain.

Suspension Bridge, N. Y.

Type and Anti-type,

N. B. COLLINS.

(Continued.)

were continually rebelling against the God of 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 him to make them a golden calf. After Aaron had made them the molten calf, they said, "These of his servant Moses and his loving kindness shall ye observe this day in your generations by day? 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 which he made with Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed," though the Jewish nationalty should faith the blood was applied in type, reaching forth with others, which links this third day right in the Lamb of God which cleanseth from all sin. the first day of the week. Here these two discicease, yet the promise to Abraham should never o the Lamb of God which cleanseth from all sin. the first day of the week. Here these two disci-

this state of alarm Jehovah sent Isaiah to assure cease. We have a clause written to continually (2.) The unleavened bread which they ate was to remind God's servants of the covenant made with remind God's servants of the covenant made with be eaten to commemorate the way by which they Abraham-"Be ye mindful always of the cove- took their flight from Egypt; and that is, being nant, the word which he commanded to a thous- buried in the cloud and in the sea. (3.) It typiand generations, even the covenant which he fied the way by which we now commemorate our made with Abraham, and of his oath unto Isaac, flight from antitypical Egypt, and that is, to be and hath confirmed the same to Jacob for a law, buried in the likeness of the death of our anti. and to Israel for an everlasting covenant, saying, typical lamb, an antitype of the Red Sea. And Unto thee will I give the land of Canaan, the lot of now, dear brethren, let us not forget when we your inheritance."-1 Chron. 16: 15-18; Psa. 105: come together to commemorate our Lord's death, 8-11. "Now to Abraham and his seed were the that under the type leavened bread was not alpromises made. He saith not, And to seeds, as of lowed in their houses; hence, much less should it many; but as of one, And to thy seed, which is be allowed under the antitype. 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 Abraham has never been fulfilled: 1st-because it gument, for believing that the prophecy refers was an everlasting covenant; 2nd—because Abrawas given in connection with a law that was imit had been of the law it would not have been by promise; 5th-because it was given in connection chisedec, which is an everlasting priesthood; 6th 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 itself, but is a type which speaketh better things in the future.

Christ, the antitypical lamb, has been slain, the part happened to Israel, until the fullness of the Verse 1.- The prophet is directed to take a Gentiles be come in; and then shall come out of

gospel they are enemies for your sakes; but as

touching the election they are beloved for the faprophecy and its fulfillment. For there was no- spake unto Moses and Aaron in the land of Egypt, center of the earth.

an ordinance for ever."-Ex. 12: 1-8, 11-14, 17.

-without a blemish, to be a perfect type of the first, his own words, Luke 24: 46; he said it was holy lamb of God who freely spilt his precious necessary for him to rise the third day to fulfill blood, as of a lamb without blemish and without the Scripture. If he had waited until the day spot, who verily was foreordained before the ended the scriptures would not have been fulfilled. foundation of the world, but was manifest in these See Matt. 16: 21; 17: 23; 20: 19; Mark 9: 31; Luke revealed will to them; nevertheless, the covenant last times for us. 3rd—they were required to eat 18: 33. The angels say that Christ did arise the unleavened bread with the lamb offering in com- third day, Luke 24: 4-7. By men, 1 Cor. 15: 4, and memoration of their flight from Egypt. 4th-ye that too, according to the Scriptures; and Luke shall keep it by an ordinance forever. (1.) By 24: 21. This last scripture is a link of a chain.

Three Days and Three Nights.

MR. EDITOR: In your editorial remarks of Oct. 13. 1874, I think you have given us the key to by promise."-Gal. 3: 16-18. The promise made to harmonize the several statements of the Evangelists respecting the time the Savior was to lay ham did not inherit the promise; 3rd-because it in the grave-"three days and three nights," he "shall rise the third day," "after three days perfect, hence could not give life; 4th-because if shall rise again." Your key to this harmony is: "What was Bible time then should be Bible time with the Aaronic priesthood instead of the Mel- now." And so, to reconcile the above passages we must see how the men who used these differ--because it was a figure of the time then present, ent expressions understood them. First, then, what are we to understand by 'day' and 'days' in the above passages? Your key explains this also: substance, which is Christ, had not come, which "The two parts, the dark and the light parts, are cast the shadow, hence was not the literal thing 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 just for the unjust, that all, through his atoning one and the same time. So again, in the days of blood, might inherit the promise. Blindness in 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. Jacob: for this is my covenant unto them when | See 2 Chron. 10: 5, 12. The passage in Matt. 12: 40 I shall take away their sins. As concerning the "three days and three nights," is the same as that in Mark 8: 31, 'after three days," only worded difthers' sakes." What great prospects hath God ferently. In this last quotation the word 'days' wrought for the Gentiles through the unbelief of includes the dark and light parts, according to the Jews! There were ordinances given by God to your key. In Gen. 1: 5 and Matt. 12: 40 the to Israel to be observed in connection with their word 'days' includes only the light part, and the deliverance from Egypt, which are features of word 'nights' the dark part of the day. So we great importance. And why I say this is because might change the reading of this verse without its shadowing forth brings through the Spirit and changing its meaning by reading, "As Jonah wisdom of God, to our minds, the combined ex- was three days in the whale's belly so shall the cellency of his designed purpose to make man- Son of man be three days in the heart of the prophecy could not be expected or looked for, ifest through the Lamb of God which taketh earth" They who contend for the literal interby those outside of the papacy! The fact that away the sin of the world. I will now endeavor pretation of Matt. 12: 40 have overlooked one of the child had two names, does not militate to give a brief outline of them. We will call your its requirements, that is, his being "in the heart against the application we have made of the attention, dear reader, to Exodus. "And the Lord of the earth," which would literally be in the

thing more common among the Jews than to saying, . . Speak ye unto all the congregation of We also see that the Jews in the days of Esther give two names to their children, names that Israel, saying, In the tenth day of the first month understood the time included in 'three days' endwere significant, as on this occasion—that God they shall take to them every man a lamb accord- ed on 'the third day,' Esther 4: 16 and 5: 1. Thus would be with the nation as its protector and ing to the house of their fathers, a lamb for a we see that the Jews used the words, 'after three house; and if the household be too little for the days' and the 'third day,' as one and the same, lamb, let him and his neighbor next unto his the same as Jacob and Israel means one and the house take it according to the number of the souls. same person; why they did I cannot tell, but the Your lamb shall be without blemish, a male of the Bible tells us that they did, and Christ himself first year; ye shall take it out from among the tells us plainly which the third day is, Luke 13: sheep or from the goats, and ye shall keep it up 32; it is from any time of this present day to any until the fourteenth day of the same month; and time of the day after to-morrow. So you see that the whole assembly of the congregation of Israel it does not necessarily include the whole of the shall kill it in the evening, and they shall take of first, nor all of the third. See also Ex. 19: 10, 11. the blood and strike it on the two side posts and We may safely say here that the dark part of the on the upper door post of the houses wherein they first day had passed, and when the Lord came the GREAT and manifold are the blessings which shall eat it. And they shall eat the flesh in that third day the night had passed and not more than God covenanted with Israel as a nation, but they night, roast with fire, and unleavened bread; and three hours of the day, or light part, see verse 16. with bitter herbs they shall eat it. And thus shall You see here in the 11th verse that the Lord told ye eat it: with your loins girded, your shoes on Moses that he would come 'the third day,' that is mercy, who, with a high hand and an outstretched your feet, and your staff in your hand; and ye from the day told him, and the 16th verse informs shall eat in haste, it is the Lord's passover. For I | us that he did come on 'the third day,' shortly afwill pass through the land of Egypt this night, ter the first half had passed; so also Christ told and will smite all of the firstborn in the land of his disciples that he should be killed and be raised Egypt, both man and beast, and against all the the third day, that is, on the third day from the the covenant, when they saw that he delayed, gods of Egypt I will execute judgment. I am the time he was crucified; and as the Scripture says they gathered themselves unto Aaron and caused Lord. And this day shall be unto you for a me- in Ex. 19: 11 that the Lord would come on the morial, and ye shall keep it a feast to the Lord third day, and did come (v. 16), so the Scriptures throughout your generations, by an ordinance say that Christ did arise, as he said he would, the forever. And ye shall observe the feast of unleav- third day; and if the Lord did not wait to come be thy gods, O Israel, which brought thee up out ened bread, for in the self-same day have I bro't to Moses until the third day had ended, why need of the land of Egypt." Yet with the pleadings your armies out of the land of Egypt; therefore Christ wait to arise exactly on the end of the third

Now to prove that Christ did arise the third day 1st—The lamb was to be of the male kind. 2nd we have his own witness, also of angels and men: day was about half gove when they arrived at the sepulcher and found it empty. Now, on this same sepulcher and found it empty. Now, on this same strict day of the week Christ appeared unto these two disciples on their way to Emmaus, and see, two disciples on their way to Emmaus, and see, the their day since he was crucified, and this is the third day since he was crucified, and they return immediately and report to the other they return immediately and report to the other disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ: and whilst so disciples that they had seen Christ and the christ they had seen they had seen they had se fulfill the Scriptures. The other evangelists all agree with Luke as to the time these women first visited the sepulcher; and from Luke we learn positively that this first day of the week was the third day since the crucifixion. Now let us follow the advice of I. N. Kramer, in No. 25, p. 200, in answering A. Hall's question; he says, in conclu sion: "If Bible be allowed to interpret Bible, the matter is plain." This is what I have always contended for. But H. E. Carver does not follow this rule in his article of Oct. 13, called "The Sabbath." He makes Matthew say that Christ arose late in, or on the Sabbath; and then says: "Whatever obscurity may attach to other passages relater evangelists give us of the time these women the second time without sin unto salvation."first visited the sepulcher, no three witnesses Heb. 9: 28. could be plainer than they are; it was early in the

morning of the first day of the week, between accounts agree exactly. But let us follow I. N. Kramer's advice: let these passages explain themthe same as the saying of Mark, 'When the Sabbath was past." In the last three evangelists there will agree with me in saying that these four evangelists agreed with themselves as to the time day of the week is the third day since the crucifixion. Understand me, I am not writing this to prove that the Sabbath was changed from the seventh to the first day of the week, but that Christ did arise on the first day. WM. C. MILLER.

Brooks' Grove, N. Y.

Study the Prophecies.

STUDY the prophetic word with a view to enliven hope, and strengthen faith; I speak to those amongst you, whose "affections are set on things above," who profess to be "looking at the things unseen and eternal," whose citizenship avowedly is in heaven, from whence also we animation of hope, the fervor of love: we are subject to counteracting influences, from without and within. Oh, brethren, when you find these symphonies of the celestial music that will cele-

disciples that they had seen Christ; and whilst so delive he are the start of the s

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 21st 1st Mon. 1875.

JACOB BRINKERHOFF, Editor.

Without a Sin-Offering.

"Unto them that look for him shall he appear

PAUL here assures us that it is not in vain to look for the Savior's second coming, for if we look Matthew commences his account by saying, "In for that event we shall receive our salvation for the end of the Sabbath;" Mark by saying, "And our reward. Salvation is the greatest thing to be when the Sabbath was past." Now, by leaving desired by mankind; and salvation implies someoff the two sayings or sentences, the whole four thing to be saved from—a danger or peril awaiting those who do not obtain salvation. There is danger ahead, for "the wages of sin is death," and ing of Matt.: 'In the end of the Sabbath,' to be "all have sinned and come short of the glory of God." A ransom from death is provided, and to the ransom is given the keys of death and the visited the sepulcher on the Sabbath. By taking grave. With him is salvation, for his atoning toward the first day of the week." So, you see that these evangelists all agree in saying that these women first visited the sepulcher early in on its felicity. 'Tis when the Savior shall appear the morning of the first day of the week. You the second time. The contrast implied in this ye did eat of the loaves, and were filled." text is that to those who do not look for him he because their fate is irrevokably sealed.

riage supper of the Lamb; seek to realize the things which God hath spoken by the mouth of for. glories of the first resurrection, and the splendor all the holy prophets since the world began," Many children attach themselves to different

ples say plainly that the then present day was the third day since Christ was crucified, v. 20. In the commencement of the chapter it says: "Upon the sommencement of the chapter it says: "Upon the fillment of the past, we have a pledge for the prophecy which has been fulfilled. In the fullook from the page of unfulfilled. In the fullook from the page of unfulfilled. In the fullook from the page of unfulfilled. In the fullook from the page of the saints, whose lives were hid with Christ in the saints, whose lives were hid with Christ in the saints, whose lives were hid with Christ in fulfillment of the past, we have a pledge for the page of the advent in fulfillments which are yet future. The advent in lowliness is a sure pledge of the advent in lowliness is a sure pledge of the advent in lowliness is a sure pledge that you go when they arrived at the day was about half gone when they arrived at the day was about half gone when they arrived at the saints, whose lives were hid with Christ in the saints, whose lives were hid with Christ in the saints, whose lives were hid with Christ in the saints, whose lives were hid with Christ in the saints, whose lives were hid with Christ in fulfillment of the page of the advent in lowliness is a sure pledge of the advent in lowliness is a sure pledge that you go without a sin offering, fione needed, he comes without a sin offering, fione needed, he shall be numbered hereafter with the children shall be caught up to meet their Lord in the air, thenceforth to be ever with the a

doing he appears in their midst, and says that it and stars may cease to sinte, out the will of 9: 28 gives the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered, and to rise that word can fail, and he that doeth the will of 9: 28 gives the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered, and to rise that word can fail, and he that doeth the will of 9: 28 gives the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered, and to rise that word can fail, and he that doeth the will of 9: 28 gives the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered, and to rise that word can fail, and he that doeth the will of 19: 28 gives the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered, and to rise that word can fail, and he that doeth the will of 19: 28 gives the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered, and to rise that word can fail, and he that doeth the will of 19: 28 gives the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered, and to rise that word can fail, and he that doeth the will of 19: 28 gives the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered and the word can fail, and he that doeth the will of 19: 28 gives the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered and the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered and the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered and the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered and the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered and the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered and the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered and the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered and the word rendered 'sin,' as 'sin-offerwas necessary for him to have suffered 's was necessary for him to have suffered, and to rise from the dead the third day. Why necessary? To God abideth for ever.—Robert Bickerseth, M. A. ing,' which, no doubt, is more correct than the James' version, it implies by contrast that at his first coming he came with sin. The reading, as it stands, confuses the reader and the student after Bible truth. With all the considerations of Christ's work and his coming, we must conclude that the word 'sin' in Heb. 9: 28 would be better rendered 'sin-offering.' Let us not cease to look for our Savior's second coming, for the word of inspiration assures us that to those who do "look for him shall he appear the second time without a sin-offering unto salvation."

Two Ways of Seeking Christ.

DURING Jesus' ministry multitudes followed him, heard him, and witnessed his miracles. They acknowledged his power as superhuman, and that he must be a prophet; yet not many of them became his disciples, or believed that he was the Son of God, their Messiah. On one occasion when the multitude had thronged him to hear him and see his miracles, it being a desert place, Jesus miraculously fed them; and when he had departed from them to the other side of Matthew alone, when he says the Marys first visited the sepulcher, he says "as it began to dawn
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ited the sepulcher, he says "as it began to dawn when this salvation takes effect—when they who followed him; Jesus said unto them: "Ye seek me, not because ye saw the miracles, but because

How many there are in this day and age of the will not come to salvation. But nevertheless, he world who seek Jesus on account of loaves and ently. To me it is as plain as can be that the first will come; and they are the ones to whom he fishes! Who join themselves to the disciples of will come as a thief in the night, and will appoint | Christ for the sake of advancing their position or them their place where there shall be weeping situation in life! or some who really join a church ing and wailing and gnashing of teeth. Weeping for the sake of their brethren helping them to because they see what they have lost, and agony food and clothing for themselves and families, or helping them to obtain it! But the Savior's re-"Without sin"-he comes the second time with- buke would fall on them the same as it did on out sin. But did he not so come at his first ad- those who, while he was on earth, followed him vent? He came as the babe of Bethlehem, grew for the loaves with which he fed the multitude: to manhood, and the voice of God proclaimed, "Labor not for the meat which perisheth, but la-"This is my beloved Son in whom I am well bor for that meat which endureth unto everlastpleased. Paul says he was "without sin" (Heb. ing life, which the Son of man shall give unto 4: 15), and Peter says he "did no sin, neither was you." John 6: 27. He would be sought for on acguile found in his mouth."-1 Peter 2: 21. He count of his power to save them from sin and "knew no sin," but was made to be sin for us, that give them eternal life. He would have us seek look for the Savior. I know that it is difficult we might be made the righteousness of God in him that he may be our Savior, and redeem us to at all times to maintain the vigor of faith, the him" (2 Cor. 5: 21); that is, he took our sinful na- God. He would have us seek him because he is ture to die for us; not that he was himself a sin- able to make us joint heirs with him to the kingner, for then would he have died for his own sins dom of God, and enjoy its glories throughout graces apt to languish and decline; when you instead of ransoming fallen humanity from sin eternity. In coming to him he would have us experience somewhat of a failing faith, or a de- and death. He came with a sin-offering, and that make the bread of life the first and highest concaying hope, or a love growing chill, go to the offering for sin was himself. He was offered on sideration; and then says: "Take no thought, never failing promises—go to the prophecies of the cross and died for our redemption, that we saying, What shall we eat, or what shall we drink, God's word; try and realize them in all their may live again and inherit eternal life, which was or wherewithal shall we be clothed? For your amplitude; seek to climb with Moses the heights of Pisgah, and take a survey of the lost in Adam's fall, or which Adam's posterity heavenly Father knoweth that ye have need of goodly land in its length and breadth, which the would have obtained had he not transgressed. these things. But seek ye first the kingdom of Lord hath promised; let the eye of faith rest Jesus was raised from the dead for our justification God and all these things shall be added unto upon the new Jerusalem coming down from God and ascended up into glory at the right hand of you." Matt. 6: 31, 32. Seek Jesus for his salvaout of heaven; let the ear of faith catch the the Father, there to make intercession for us; to tion, and trust God to take care of you, exercising brate the triumphs of the redeemed at the mar- remain "until the times of restitution of all your God-given powers, and you will be provided

of the inheritance incorruptible and undefiled, when he will leave his mediatorial seat, and come Sunday Schools, or parents induce them to do so, and that fadeth not away; let prophecies of the as King of kings and Lord of lords, crested with not particularly for its better religious instruction, glory to be revealed, be at once your support in trial, and a source of strength for conflict; de- a golden crown, and comes for the deliverance of but because that Sunday School has greater festirive from them a quickening impulse to duty, his saints who have fallen under the dominion of vals, better picnics and excursions for the children. an ennobling principle to animate you to obe- him who hath the power of death, the Devil, and Teaching the word of God and of Jesus is made dience, or cheer you in sorrow. You wonder, it with them to receive the waiting, living ones, the object of the schools, but very often the pie

made the chief object will be seeking Jesus too much like seeking too much like se old excursions are like seeking Jesus for like seeking like seeking

in stand fishes, the multitude whom he multitude by him for the purpose Then when asked by him for the purpose of him for they should do that they should do that they should fishes, what they of God.he are the works of God th works of God, he answered, "

of God that ye believe on Line of God that ye believe on Lin work the work answered, was rather in which was rather in this was rather in this was rather in the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye believe on him with the work of God that ye had you will not the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of God that ye had you will not have a subject to the work of th sent." of them, how believing believing coult many of the work of God the work, or to do. So it is at the prished them to do. So it is at the prished them to do. Many cannot realize that to believe—t Many cannot of Jesus Christ—is what the favor of God. them the favor of God. Many wou, ing to purchase their salvation; but no, o without money and without p the good deeds man can do will not aton the good death accept the sacrifice making he must accept that T alvation and believe that Jesus is the who came into the world to save sinner have faith in his name and his a tand we are doing the work of God ould have us do. To believe is to obey whim who came to save us. 8 not for the loaves and fishes which htreceive, but seek him for his salvation suse he hath the words of eternal life. for the bread of life which God will thy bestow on all those who seek him purpose of heart, and he will lead you of life and give you peace foreverm

God's Commandments.

V. HULL.

Implight in which God would have us worcommandments, is seen in the ma with they are presented to us. I will p (God's presentation of them together, sder may see them at a single glance. "And remember all the commandmen Ind and do them; and that ye seek wown hearts and your own eyes, aft sused to go a whoring, that ye may ud do all my commandments, and be "God." Num. 15: 39, 40. "What and thy God require of thee, but to fea by God, to walk in all his ways, and to Mto love the Lord thy God, and to thall thy heart and with all thy so the commandments of the Lord atotes which I command you this od." Deut. 10: 12, 13. "Know th Wand consider it in thine heart, th sis God in heaven above, and in th h; there is none else. Thou shalf shis statutes and his commandmen mand thee this day, that it may Deut. 4: 38, 39. "And there c anto him, Good Master, what all do to inherit eternal life? and Why callest thou me good? t' Abut one, that is God; but if tho life keep the commandments." But the mercy of the Lord is f to everlasting upon them that f high teousness unto children's ch ep his covenant and to those th The food ments to do them." the Lord is the begin a good understanding have a Ill: 10 ments; his praise end Blessed are they the ments, that they may enter it white the city." Rev. 22: 14. the his commandments, dw ein him; and hereby we on 8: o. by the spirit which I

their hath my commandme de it is that loveth me, and Pall be loved of my Father. Told Will Diantifood

ADVENT AND SABBATH ADVOCATE.

ught up to meet their Lord ght up to be ever with him. Lord in lives were hid with Christ; them again, and appear with sin-offeting was mide with e of his first advent; he while how of his in offering, none needed, h victory and take possession of ent to the Father to receive ch can then shout, "Oh death ? Oh grave, where is thy

f the Greek reading of Heb. d rendered 'sin,' as 'sin-offer. ibt, is more correct than the e most consistent, and in har. ptures. As it reads in King aplies by contrast that at his e with sin. The reading, as it reader and the student after n 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

of Seeking Christ.

inistry multitudes followed nd witnessed his miraeles. his power as superhuman, a prophet; yet not many of sciples, or believed that he their Messiah. On one octitude had thronged him to is miracles, it being a desert ously fed them; and when them to the other side of hey 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 reem the same as it did on vas on earth, followed him hich he fed the multitude: eat which perisheth, but lach endureth unto everlastn of man shall give unto would be sought for on acsave 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 kingoy its glories throughout o him he would have us the first and highest consays: "Take no thought, eat, or what shall we drink, For your ve be clothed? eth that ye have need of ye first the kingdom of hings shall be added unto Seek Jesus for his salvaake care of you, exercising and you will be provided

themselves to different ents induce them to do 80, etter religious instruction, School has greater festixeursions for the children od and of Jesus is made s, but very often the pie

and excursions are made the chief object of said unto him, not Iscariot, Lord, how is it that St. James. These structures can accommodate

weres and fishes. follow him who came to save us. Reader, seek doers of the law shall be justified." Rom. 2: 12,13. Jesus, not for the loaves and fishes which you waters of life and give you peace forevermore.

God's Commandments.

V. HULL.

reader may see them at a single glance.

good but one, that is God; but if thou wilt enter of men." Matt. 15: 9. into life keep the commandments." Matt. 19: 16, 17. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such 88 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 wishis commandments; his praise eudureth forever." Ps. 111: 10. "Blessed are they that do his com-

thou wilt manifest thyself unto us, and not unto many thousands of the pilgrims, in the seasons of the world? Lord and the world? Lord and the world? Lord the world the world? Lord the world? Lord the world t the world? Jesus answered and said unto him, the Christmas and Lent, who annually muster When asked by the multitude whom he re- If a man love me he will keep my word: and my here from all parts of Russia and Greece, also from When asserting him for the purpose of the Father will love him, and we will come unto him Persia and Armenia, and the various provinces of and fishes, what they should do that they and make our abode with him. He that loveth the Ottoman Empire in Europe, Asia and Africa. work the works of God, he answered, "This me not keepeth not my sayings, and the word These churches and convents are richly enthe work of God that ye believe on him whom which ye hear is not mine, but the Father's that dowed by the Czars and nobility of Russia. They he would have us do. To believe is to obey, and to hearers of the law are just before God, but the

"Wherefore lay apart all filthiness and supermight receive, but seek him for his salvation and fluity of naughtiness, and receive with meekness macy, made an unceremonious call on the Patribecause he hath the words of eternal life. Seek the engrafted word, which is able to save your him for the bread of life which God will abun- souls. But be ye doers of the word, and not heardantly bestow on all those who seek him with ers only, deceiving your own selves. For if any full purpose of heart, and he will lead you to the 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 I have found 'a good wife;' and she is somewhat straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man THE light in which God would have us hold his shall be blessed in his deed." James 1: 21-25. "If have to do in their households; so I prefer to save law or commandments, is seen in the manner in ye fulfill the royal law according to the Scriptures, which they are presented to us. I will put a few Thou shalt love thy neighbor as thyself, ye do of God's presentation of them together, that the well. But if ye have respect to persons, ye commit sin, and are convinced of the law as trans-"And remember all the commandments of the gressors. For whose shall keep the whole law, Lord and do them; and that ye seek not after and yet offend in one point, he is guilty of all. your own hearts and your own eyes, after which For he that said, Do not commit adultery, said ye used to go a whoring, that ye may remember also, Do not kill. Now if thou commit no aduland do all my commandments, and be holy unto tery, yet if thou kill, thou art become a transgresyour God." Num. 15: 39, 40. "What doth the sor of the law; so speak ye, and so do, as they Lord thy God require of thee, but to fear the Lord that shall be judged by the law of liberty." James thy God, to walk in all his ways, and to love him, 2: 8-12. "Not every one that saith unto me, Lord, and to love the Lord thy God, and to serve him Lord, shall enter into the kingdom of heaven; keep the commandments of the Lord, and his in heaven." Matt. 9: 21. "Why call ye me Lord, day, and consider it in thine heart, that the Lord | matter; Fear God and do his commandments, for he is God in heaven above, and in the earth be- this is the whole duty of man." Eccl. 2: 13. "Oh neath; there is none else. Thou shalt keep there- that thou hadst harkened to my commandments! fore his statutes and his commandments, which I then had thy peace been like a river, and thy command thee this day, that it may go well with righteousness like the waves of the sea." Isa. 48: thee." Deut. 4: 38, 39. "And there came one and 18. "This people draw nigh unto me with their mid unto him, Good Master, what good thing mouths, and honor me with their lips, but their shall I do to inherit eternal life? and he said unto heart is far from me. But in vain they do worhim, Why callest thou me good? there is none ship me, teaching for doctrine the commandments

READER, DO YOU BELIEVE IT? Welton, Iowa.

Reminiscences of Palestina.

J. L. BOYD.

dom; a good understanding have all they that do JERUSALEM AS IT IS-THE CHRISTIAN QUARTER-THE GREEK CHURCH. NO. 2.

mandments, that they may enter in through the most important and overshadowing is the Greek the past four centuries, on the "ragged edges" of gates into the city." Rev. 22: 14. "And he that church's sub-quarter. They are much wealthier Southern Europe. Now-a-days, there is no im-Reepeth his commandments, dwelleth in him, in ecclesiastical property than the Latin, inde- perial Napoleon to combine with "the Queen of and he in him; and hereby we know that he pendent of their joint and divisional interest in the Seas" (England) to prevent the catastrophe abideth in us by the spirit which he giveth us." the pile of buildings comprised around the which they hindered Nicholas of Russia from ac-"He that hath my commandments and keepeth buildings and convents they number more than are a unit for this and other kindred purposes them, he it is that loveth me, and he that loveth twenty of the most imposing structures in the both in the East and in the "Seat" of the Latin me shall be loved of my Father, and I will love city—always excepting the Saracenic Mosque of Beast in Europe. The "hour" is fast approach-

the work." This was rather incomprehensi- sent me." John 14: 21-24. "If ye love me keep are generally finely adorned, and contain many he hath seem, how believing could be my commandments." v. 15. "As the Father hath costly and beautiful paintings (the Greek Church ble to make the work of God, the work which loved me so have I loved you; continue ye in my system disallows all statuary of Arian saints, of wished them to do. So it is at the present love. If ye keep my commandments ye shall the "Virgin and Child," etc). Like, too, the Ar-Many cannot realize that to believe—to be- abide in my love; even as I have kept my Fa- menian Church system, the Greek Church reputhe favor of God Many would be Went will ther's commandments and abide in his love. . . diates in toto the claim of the primacy of the Popthem the favor of God. Many would be Ye are my friends if ye do whatsoever I command ish hierarchy. Their bishops are democratically willing to purchase their salvation; but no, it is you." John 15: 9-14. "He that saith I know him recognized equal; and their Patriarch takes rank fered them "without money and without price." and keepeth not his commandments is a liar and simply as the Senior Bishop of the Church. Both all the good deeds man can do will not atone for the truth is not in him. But whoso keepeth his the orders of bishops and deacons are also allowed his sins; he must accept the sacrifice made for word in him verily is the love of God perfected to marry. They, however, construct the language his salvation and believe that Jesus is the Son of Hereby know we that we are in him." 1 John 3: of the apostle Paul in 1 Tim. 3: 2-8, that they god who came into the world to save sinners. Be- 4, 5. "For as many as sinned without law shall "shall be the husband of one wife," to mean, in have faith in his name and his atoning also perish without law; and as many as sinned case of the wife's decease, that these officers may work and we are doing the work of God which in the law, shall be judged by the law: for not the not remarry. An amusing incident occurred in Jerusalem, some years prior to our visit, illustrating the importance attached to this restriction. An American missionary, having acquired intiarch, 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, 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 herself, as the main portion of the Oriental women my 'help-mate' all I can with mybetter 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, ecclesiastically, 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 Ruswith all thy heart and with all thy soul, and to but he that doeth the will of my Father which is sian policy, whose interests they constantly subserve; the especial aim of which is, eventually, statutes which I command you this day, for thy Lord, and do not the things which I say." Luke to obtain—either by diplomacy or force of arms good." Deut. 10: 12, 13. "Know therefore this 6: 46. "Let us hear the conclusion of the whole the exclusive possession, as the custodians of all the "Holy Places" in Palestina and Jerusalem. Year by year the Russian policy and encroachments 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 extreme outposts of the British picket-guards in Farther India. The watchful eyes of other European 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 engaged in spanning the vast steppes which lie between the capital cities of St. Petersburg and Constantinople with the iron ribbands of the railway, 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-OF all the sub-divisional portions of the city the stantinople, where it has been only encamped, for "Church of the Holy Sepulcher." In church complishing in 1854. Russia and Prussia, to-day, him, and will manifest myself to him. Judas Omar and the Armenian Church and Convent of ing, when this modern Nebuchadnezzar will

ADVENT AND SABBATH ADVOCATE.

pared to receive the "sanctifying power" of the ographers, most truly, are these monks of Jeru priest, the father of Zechariah, being the sister to "Holy Fire" on Easter Sunday. The moral effect of these transactions are anything but conducive to the conversion of either the Jew or Mohammedan who may happen to observe the scandalous behavior of these so-called Christians, and

who is cognizant of them, at all events. To the intelligent and reflective Protestant students of the Scriptures the lesson, however, is not lost; for they can readily understand, in witnessing or hearing of such scenes in the "cradle" of the creeds, why the representatives of these divisions of professing Christianity have, in the past fifteen centuries, fought battles, overwhelming nationalities, and changing thrones and dynasties, on the simple yet widest-reaching question, whether Trinitarianism or Unitarianism should be paramount, and become the dictator of all men's consciences. Not only have these representatives of the creeds of Armenia, Abyssinia, Egypt, Greece and Russia, on the one side, and the Latins of Europe, Asia and America, on the other, fought on this yet unsettled dogma, but, also in nearly all the denominational divisions of Protestantism throughout earth's bounds, everywhere, it is found permeating and disintegrating the "dogmas" and the "doctrines" of the "creeds." The yearly battle at the "shrine" of the "Holy Sepulchre" is but the epitome of this long nurtured and unsettling question of the Godship or Manship of Christ Jesus our Redeemer; of whom the Scriptures have declared to be of the seed of Abraham, and of the lineage of David, and the heir of his throne; of whom our Lord's apostles, Peter and Paul, have declared, that "this MAN hath God highly exalted, and given unto him a name above every name;" of whom Moses predicted, that "a prophet shall the Lord your God raise up unto you, of Your BRETHREN, like unto ME; him shall ye hear, in all things;" of whom, also, Paul says, he was "declared to be the Son of God, with power, according to the Holy Spirit, by

in its dying essay to avert the "hour" of its cal-amity of the executing "judgment." Even so, amity of the executing "judgment." Even so, mean of the Bishon of Roma" came also into conamity of the executing "judgment." Even so, neously with the contentions respecting the "priroyal house of David, while her cousin Elisabeth
royal house of Aaron; but I can
macy of the Eishop of Rome" came also into conmacy of the Eishop of Rome also into conwas of the daughters of Aaron; but I can
travers the contentions respecting the "priroyal house of David, while her cousin Elisabeth
was of the daughters of Aaron; but I can Lord God Almighty; thou it is who hast put it into the hearts of thine "angels of vengeance" to into the hearts of thine "angels of vengeance" to give the Latin "woman" and the Moslem "false God" to be the Intercessory "Advocate" instead corded in 2 Chron. 22, 23, and 24 chapters. In the Figure Christ the right and the Figure Christ the right and the Figure Christ the right and the Moslem of Ularra Christ the Right and the R prophet" their "portion"—"the fire-and-brimstone" and the "lake of fire," that they may be
and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and Christ honorforth may be and christ honorforth may be and christ honorforth may be and christ honorforth may be an another may be a

quell the disorder. These thousands of Christian of the "Church of the Holy Sepulchre," that, in pilgrims had, on the previous Good Friday, gone connection with the sump of red clay, of which

False Professors.

MRS. SUSAN W. HORNE.

WHY is it that so many shrink From duty that they owe to God? Still they profess to love his name-They say they're in the narrow road.

They have the form of godliness, But yet the power they do deny; They will not listen to the truth, But Peace and Safety loud they cry.

Sound doctrine they cannot endure, But teachers to themselves they heap, Their itching ears to satisfy, Who unto them will smooth things speak

The pleasures of this world they seek, They love to talk of worldly gain, But seldom do we hear them speak In honor of their Savior's name.

An outward form is all they have, With which alone they're satisfied; Under a cloak of righteousness A multitude of sins they hide.

But God can never be deceived, He knows the thoughts of every man-And if his truth they'll not receive, They're sure to fall, they cannot stand.

And when he comes to judge the world, Rewards to all will then be given, The wicked then will be destroyed-The righteous will go home to heaven.

An outward form alone won't do, But if we give our hearts to God, And love and serve him here below, Then we will reap a rich reward. Independence, Kansas.

What Think ye of Christ? Whose Son is He?

"I am the root and the offspring of David."-

BRO. BRINKERHOFF: Having read the "Reminiscences of Palestina" with deep and absorbing interest, I confess I was startled and pained when * This "HOLY FIRE," so-called, is a performance I read in the "Reminiscence of Hebron," the folpeculiar to the Greek priesthood. It is their an- lowing emphatic assertion; "Therefore Mary was nual sign that "Christ is risen." The Latin not of the lineage of Judah, but of Levi; conseperformance on the preceding Good Friday, of quently the lineage of Jesus to David, as a descend-

help to precipitate the crisis of the "Bismarck" at least we are cortified by history that before the abeth [the mother of John the Baptist.] help to precipitate the crisis of the "Bismarck" the resurrection from the dead. Of one thing, abeth [the mother of John the Baptist,] was of policy, which is "to strip" the Latin races of Eufourth contury of the Christian erg. the Unity of the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of Aaron, and she was considered by the daughters of policy, which is "to strip" the Latin races of Eu- at least, we are certified by history, that before the daughters of Aaron, and she was cousin to the daughters of Jesus." Our brother are fourth century of the Christian era, the Unity of Mary, the mother of Jesus." Our brother are fourth century of the Christian era, the Unity of Mary, the mother of Jesus." rope of all remaining power to succor the Papacy fourth century of the Christian era, the Unity of Mary, the mother of Jesus." Our brother seems in its dying essay to avert the "hour" of its cal-

utterly destroyed together!

It is on the great show-day of the year, Easter

and Christ henceforth was absorbed in the unaptor, 41th verse, 41th vers Sunday, that the conflict between the rival sec-Sunday, that the conflict between the rival sectors of the Queen of neaven," MARY. Such, in short, sons that were slain, and put him and his nurse taries—Greeks, Latins and Armenians,—the lattaries—Greeks, Latins and Armenians,—the lat-ter having arrayed under their banner the minor ism;" the Dissenters of it have, in the past six-ling Johnson the wife of Johnson the wife ter naving arrayed under their banner the minor eliques of the Copts and Abyssinians,—culminates teen centuries, been drowned in their own blood, the was the sister of Abaziahl hid him for first possession of the "Holy Fire," which is colored beast," to become "drunken with the supposed by them to have descended from heaven via the Tomb of the Holy Sepulchre." It is the "Son of Man," the chosen of God, as his "only the chosen of Holy Sepulchre." a fearful sight to look upon, and is indescribable begotten Son"—from the dead—"the FIRST Born." the priest, which stood above the people, and said for its absurdities and ludicrousness by those who take no part in the blasphemous farce enacted by the priesthood in duping their devotees. Some them with the price of his own blood, and had prosper? . . . And they conspired against him seasons, a beholder informed the writer, several redeemed his "brethren, according to the flesh" and stoned him with stones, at the commandlives were lost, and always many are severely injured, before the Turkish guards can interfere and Note.—We omitted to mention, in description bered not the kindness which Jehoiada his father Aaron (being the son of Jehoiada the priest), was believed that they had washed off all the sins of the hole, in the center of the Church, which marks cousin to Joash, king of Judah, of the royal house

"If asked what of Jesus I think? (Though my very best are but poor,) I'll say, he's my meat and my drink, My Life, and my Health, and my Store; My Shepherd, Redeemer, and Friend, My Savior from sin, and from thrall, My Hope from beginning to end, My Lord, and my God, and my All."

Who are the Israel of God?

MISS RACHEL MADILL.

In answer to this question we might say with Paul, "They are not all Israel which are of Israel; neither because the are they seed of Abraham are they all children, but in Isaac shall thy seed be called; that is, they which are the children of the flesh [natural Jews], these are not the children of God, but the children of the promise are counted for the seed." Rom. 6: 6-8. This, together with the summing up in Gal. 3rd, proves beyond doubt who the Israel of God are, for the apostle closes his remarks by saying, "For ye are all the children of God BY FAITH IN CHRIST JESUS. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus; and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3: 26-29.

From this testimony we conclude that the Israel of God are none other than those who have put on Christ, and are the children of God by faith, being baptized into Christ. Therefore whether they are Jews or Greeks, irrespective of nationality, they are Christ's by believing in him and being baptized into the likeness of his death; and then if to be Christ's is to be Abraham's seed, to not be Christ's, to not believe in him, is to not be Abraham's seed; which is further strengthened by the Savior's words in John 10: 7-9-"Then said Jesus unto them, Ver taking down from the cross Christ's body (a flex- ant of Judah, must of necessity be derived through lily, verily I say unto you, I am the door of the ible waxen figure, life-size,) from Calvary's Joseph, who was of the house of David." If our sheep. All that ever came before me are thieves Mount, anointing it on the "Stone of Unction," brother would have us believe that Jesus was the and robbers: but the sheep did not hear them. "Tomb," from whence it is removed early, before son of Joseph, by lineal descent, we cannot, for I am the door; by me if any man enter in he dawn, on Easter Sunday, and re-deposited in a we would not impeach the veracity of Mary, shall be saved." If Jews or any others enter into whom all nations shall call Blessed. But why the kingdom of God another way they are

robbers, for "neither is there salva and robbers, for there is none other nam. Whereby we must he whereby we must be saved, whereby we must be saved, will be like the man and men will be like the man that ha They will ment (Matt. 22: 11); the wedding garment are not the wedding garmon, zz: 11); t.

Wedding garmon are not the children only south because they are not the children rejected the only south south rejected the only south sout The cust out because of the only source of s o he having rejections on being the se sold having the se which did watt. 3: 9), which did and prided 3: 9), which did not prided wall of partition the middle wall of partition being to the middle, the natural seed, stand, which wo which we would be ing the middle, the natural seed, stand, pom, and they, by which we odown, and the 23), by which we are say

THEIR HABITATION. th, behold, I create a NEW heaven and the former shall not it. por behold, the former shall not be rem Rearth, and into mind." This is evide the earth is filled with the glory of Num. 14: 21); and if there is to b Num. 13. 22: 3), and no more of curse neither sorrow curse (neither sorrow nor crying, neither things are for the former things are passed a for the births and deaths in the of God, which kingdom, is not to be in ger of the earth, as we are told by some the whole earth. See Dan. 2: 35. bertells us of this new heavens and rein dwelleth righteousness (1 Peter ; cannot be if people are always si dring. Death is the wages of sin, and Frages end the labor must end also. not be a sinner to be accursed where ocurse. The following is a correct ren 188. 65: 20, "There shall be no more infant of days, nor an old man that ha dhis days, that the child should die a grears old, or the sinner being a h as old should be accursed." seeks of a time when the last enemy s stroyed (1 Cor. 15: 26), which is death is being the case, how will there be dy fare digging in the kingdom of God? Naomarket, Province Ontario.

Am I Right or Wrong?

II. A. JENKINS.

IPURPOSE to write the opinion of my whow it will meet the minds of oth lam wrong I will be happy to be II. I have searched the Scriptures V have held them in close examin purpose of finding out my duty to at I would have to become to inher and for what object I will have er to make my peace, calling, an e with God.

and this is the first conclusion t 48 to, that if persons are ever sa glom of God they will have to and women; and not only will have to become in earnest dice. If persons become honest i the Lord, then they will love (might, mind, and strength abor as themselves. Then the f God's commandments instead Iments of men, and will be re everything for the sake of th the treasures of this world ake of gaining an admitta en sting kingdom of God, and of pleasing our heavenly Fai sent to me that we cannot la and at the same time la arth. It seems as if the Sav on would imagine that it v the heavenly-minded and co the assured them the etherible as to imagine that the masters, "for either he

Because, according to Luke, "Luke, "L of Aaron, and she was cousin f Aaron, and our brother cousin to sold the consider that Mary could be of the David, while her cousin Elisabeth ghters of Aaron; but I can see he

ory of Joash, king of Judah, as re. on. 22, 23, and 24 chapters, In 22 erse, we read, "But Jehoshabeath" the king, took Joash the son of the king, tole him from among the king's slain, and put him and his murse er. Jehoshabeath, the daughter of the wife of Jehoiada the priest [for we read, "And the spirit of the zechariah, the son of Jehoiada h stood above the people, and said us saith God; Why transgress ye ients of the Lord that ye cannot and they conspired against him n with stones, at the command. g." This Joash the king remem. ndness 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.

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

re the Israel of God? S RACHEL MADILL.

his question we might say with not all Israel which are of Isrause the are they seed of Abraham ren, but in Isaac shall thy seed is, they which are the children atural Jews], these are not the but the children of the promise he seed." Rom. 6: 6-8. This, oubt who the Israel of God are, oses his remarks by saying, "For hildren of God BY FAITH IN For as many of you as have been st have put on Christ. There is Greek, there is neither bond nor her male nor female, for ye are Tesus; and if ye be Christ's then seed and heirs according to the

timony we conclude that the : 26-29. none other than those who st, and are the children of God aptized into Christ. Therefore Jews or Greeks, irrespective ey are Christ's by believing in ptized into the likeness of his ned by the Savior's words in hen said Jesus unto them, Ver into you, I am the door of the er came before me are thieves the sheep did not hear them. y me if any man enter in he f Jews or any others enter into God another way they and

in any other whereby we must be saved." God and mammon."—Matt. 6: 24. They will be like the man that had the wedding garment (Matt. 29, 11) THEIR HABITATION.

the wages end the labor must end also. There nal in the heavens. grave digging in the kingdom of God? Newmarket, Province Ontario.

Am I Right or Wrong?

H. A. JENKINS.

sure with God.

men and women; and not only honest, but Behold our Lord: we have waited for him and they will have to become in earnest in life and Practice. If persons become honest in the work erve two masters, "for either he will hate the everything for the sake of the kingdom? are Christ."

And again, Christ has said, "For where your for the sake of heaven. the wedding garment (Matt. 22: 11); they treasure is there will your heart be also;" and the wed because they are not the children James says that "a double-minded man is ungod, having rejected the only source of sal-stable in all his ways." Now if a man labors God, having and prided themselves on being the seed hard to accumalate wealth with a selfish, covetalion, and profit and profit eous motive, he must have his whole heart in abraham (Matt. 3: 9), which did not profit eous motive, he must have his whole heart in the middle wall of partition being bro- the work of trying to excel his neighbor in all his witty schemes, and some persons will labor under such influence. the work of trying to excel his neighbor in all his witty schemes, and some persons will labor under such influence. wifaith (Rom. 11: 23), by which we are saved. under such influence and yet think they can lay up treasure in heaven.

por behold, I create a NEW heaven and a I would say now to every person, let not any "For searth, and the former shall not be remem- man be so foolish as to think he can place his This is evidently heart on the happiness of a future life, when his the earth is filled with the glory of the treasures are deposited on this earth; for wherer of Ahaziah], hid him from Ath. her the earth is filled with the glory of the ever are laid up the goods which man's soul ever are laid up the goods which man's soul we read, "And the spirit eurse (Rev. 22: 3), and no more death desireth, there his heart and affections will also remain. If therefore ye are desirous of sharing 10rd (Rev. 22: 3), and no more death desireth, there his heart and affections will also Rev. 21: 4), neither sorrow nor crying, nor remain. If therefore ye are desirous of sharing for the former things are passed away, in the joys of eternity you must lay up your will not be births and deaths in the king- treasures in the mansions of our Father's kingof God, which kingdom is not to be in one dom. More solid happiness will accrue from orner of the earth, as we are told by some, but depositing your treasures in heaven than in laythe whole earth. See Dan. 2: 35. And ing them up on earth, where they are subject to noter tells us of this new heavens and earth a thousand disasters, and even at best can rewherein dwelleth righteousness (1 Peter 3: 13), main but a short time, whereas those that are thich cannot be if people are always sinning laid up in heaven are permanent and will lead and dying. Death is the wages of sin, and when to a crown of glory that fadeth not away, eter-

annot be a sinner to be accursed where there After our Savior had set it forth so plain that and curse. The following is a correct rendering our future destiny depended upon where we 188. 65: 20, "There shall be no more thence deposited our treasures, and after having eninfant of days, nor an old man that hath not forced these heavenly precepts, he exhorts them filed his days, that the child should die a hund- (though the task seems hard,) to strive to enter prayer and read the Bible and the ADVOCATE; red years old or the sinner being a hundred in at the straight gate, "for straight is the gate rears old should be accursed." The apostle and narrow is the way that leadeth to life." In meet together in my name there I will be also," speaks of a time when the last enemy shall be the way there is nothing to be found that suits and that to bless, and I think that we ought to destroyed (1 Cor. 15: 26), which is death; and the will of man, only the thought and assurance believe in his word, for he has promised to fulhis being the case, how will there be dying and of eternal life; but many things that have a fill his word. 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. write a few lines for the ADVOCATE. It is a It does not admit those that love riches; none | welcome visitor to us, and we love to read the can pass through the gate but those that re letters from the dear scattered ones. We are IPURPOSE to write the opinion of my mind and nounce all worldly lust and forsake all sin. There still striving, here at Bloomingdale, to keep see how it will meet the minds of others; and is no reason for us to despair of entering that God's commandments and the faith of Jesus; Il am wrong I will be happy to be informed heavenly portal. If we sincerely endeavor to although we some times get out of the way, say of it. I have searched the Scriptures with care, strive for the assistance of the Holy Spirit to and do things that we ought not and to leave and have held them in close examination for help us we shall receive aid from God to help us things undone that we ought to do. May the the purpose of finding out my duty to God, and through every difficulty, and thus we shall safe- Lord bless his dear children and keep them in what I would have to become to inherit eternal ly pass through the straight gate and pursue our the narrow path that leads to life everlasting he summing up in Gal. 3rd, life, and for what object I will have to labor in journey with ease along the narrow way till we We mean to do all we can for our little paper order to make my peace, calling, and election arrive at that point where we can say, "I know although we are poor in this world's goods, we And this is the first conclusion that I have shall live also; and until our blessed Savior send us the paper and we will do what we can ome to, that if persons are ever saved in the shall come in the clouds of heaven, and all the to spread the truth. From your unworthy kingdom of God they will have to be honest holy angels with him, and then shall we cry, sister, he will save us.

of the Lord, then they will love God with all that God has given us to remain here, for us to getting better. Its pages are full of light. I am their might, mind, and strength, and their use that time for our own benefit, or the greater glad to see the progress that is being made. May heighbor as themselves. Then they will keep part of it in trying to accumulate wealth for our God speed the good news throughout the land all of God's commandments instead of the com- own good? And the few hours that we spend that it may leaven the whole lump! How easy mandments of men, and will be ready to sacri in the prayer meeting, or at prayers, and the for those who are looking for the Sabbath to fee everything for the sake of the gospel, and few dollars that we give toward sending the find it! Begin at the 12th verse of the 31st ch. count the treasures of this world nothing for gospel to perishing sinners, or the little acts that of Exodus and read the remainder of the chapthe sake of gaining an admittance into the are bestowed upon the poor, it is not hardly ter. In the 16th verse it reads: "Wherefore the everlasting kingdom of God, and for the purmissed. Is it honest to treat the Lord in this children of Israel shall keep the Sabbath to ob-Pose of pleasing our heavenly Father. Now it way? Is it right to use the present time that serve the Sabbath throughout their generations of be Christ's, to not believe the Sabbath throughout their generations to be Christ's, to not which is which is which is a sign between the Abraham's seed; which is wheaven and at the contract of the Lord has given us to worship, honor, and the contract of the Lord has given us to worship, honor, and the contract of the Lord has given us to worship, honor, and the contract of the Lord has given us to worship, honor, and the lord has given us to worship, honor, and the lord has given us to worship, honor, and the lord has given us to worship, honor, and the lord has given us to worship, honor, and the lord has given us to worship, honor, and heaven and at the lord has given us to worship, honor, and heaven and at the lord has given us to worship, honor, and heaven and at the lord has given us to worship, honor, and heaven and at the lord has given us to worship, honor, and heaven and at the lord has given us to worship, honor, and heaven and at the lord has given us to worship, honor, and heaven and at the lord has given us to worship, honor, and heaven and at the lord has given us to worship, honor, and heaven and at the lord has given us to worship, honor, and heaven and at the lord has given us to worship, honor, and heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and at the lord has given us to worship heaven and the lord has given below to be a lord heaven and the lord has given below to be a lord heaven and heaven an In heaven and at the same time lay up treasures glorify his most holy name, in trying to honor me and the children of Israel forever." How on earth. It seems as if the Savior was afraid ourselves? Judge ye. It seems to me that if we easy it is to find that perpetual sign that will be both heavenly-minded and covetous at the to sacrifice property, wealth, friends, and every-say, we will go with you, for we have heard that and coverous at the Jews time, for he assured them that it was full thing, for the sake of the kingdom of God. Now, God is with you; but them that hate the Jews as in Christ are we willing to sacrifice will also be the first of the last the Time of the last the as impossible as to imagine that a person could brethren in Christ, are we willing to sacrifice will also hate the King of the Jews, who is

one and love the other, or else he will hold to we willing to lay everything on the altar of the other; for there is none other name the one and despise the other. the one and despise the other; ye cannot serve God? or do the things of this world look so men whereby we must be saved." God and mammer !! Note a cannot serve God? or do the things of this world look so great in our eyes that we cannot give them up

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 entance 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.

Tetter 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 and the Lord has said, "Where two or three Ogden, Iowa.

From Sister Wait.

DEAR BROTHERS AND SISTERS: I once more that my Redeemer liveth;" and if he lives I hope to be rich in the world to come. Please

Gobleville, Mich.

BRO .R. W. WINCHESTER writes from Van-I say, would it be honest for the short time ville, Wis .: "I believe the ADVOCATE keeps 24

ADVENT AND SABBATH ADVOCATE.

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 ourself responsible only for editorials, selections, and comments.

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.

ting on its merits, let us be careful not to misunderstand the positions of those who do not see it 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 Ageto-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 the papal doctrine of allegiance first to the Church and then to the State.

A LETTER from Quito (South America), in the Cologne Gazttte, reports that the Republic of Ec-

persons of the Roman Catholic faith in each city ing to overcome, 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.

a few moments there was a very sudden calma few moments there was a very sudden carri-ness in the atmosphere. Within fifteen minutes in that quarter showed the accumulation ness in the atmosphere. Within fitteen influtes in that quarter showed the accumulation of van after the wind ceased to blow from the south, or and indicated a shower. Elijah production of van and indicated a shower. after the wind ceased to blow from the south, or, and indicated a shower. Elijah understood there might have been seen in the north-west, or, and indicated a shower. Elijah understood there might have been seen in the north-west, this when from the top of Carmel his there might have been seen in the north west, clouds as black as night rolling and whirling as this, when from the top of Carmel his servant clouds as black as night rolling and whirling as clouds as black as night rolling and whilling as though something terrible was to transpire saw the little cloud, like a man's hand, rising though something terrible was to transpire and giving warning to the sea and giving warning to though something terrible was to transpire out of the sea, and giving warning to Ahabor soon. Soon the wind was blowing from that direction driving the black whirling clouds be-The interest on the Sabbath question over the fore it. But it was not long till it was discovition and a wind from that any south of The interest on the Sabbath question over the fore it. But it was not long till it was discov.

Atlantic is increasing, and attracts considerable ered there were flames of fire rolling and Palestine, and a wind from that quarter, was a standard price of the rolling and palestine, and a wind from that quarter, was a standard price of the rolling and palestine, and a wind from that quarter, was a standard price of the rolling and palestine, and a wind from that quarter, was a standard price of the rolling and palestine, and a wind from that quarter, was a standard price of the rolling and palestine, and a wind from that quarter, was a standard price of the rolling and palestine, and a wind from that quarter, was a standard price of the rolling and palestine, and a wind from the rolling and palestine, and the rolling are rolling and palestine, and the rolling are rolling and attention. It has come to be known that three sweeping nearly every thing they came in con-Sabbath-keepers, each not knowing of the exist- tact with; there was frequent distant thunder from their dwellings. Sabbath-keepers, each not knowing of the exist- tact with; there was frequent distant thunder from their dwellings.

It was something to understand these signs ence of the others, nor of others of like faith any- in the direction of the storm. Many quaked It was something to understand these signs property was destroyed, several teams were burned with nearly all their household goods in In taking different views of a subject and wri- burned in the flames. They left the house and started to run for their uncle's house, a quarter dence provided a steep bank for them to take refuge under, their lives were spared, though 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 chilnearly 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., Iveb.

From Sister Moore.

DEAR BRETHREN AND SISTERS: I would for can be made only in this life. We must work the first time attempt to address you through the ADVOCATE. I have lately started out in no man can work. obdience to the truth. I love the truth with works that I indeed do believe what I profess. I have many things yet to overcome before uador has passed wholly under the control of the me. I know that by having our hearts lifted following provisions: "All the Roman Catholic expect to gain eternal life. Pray for the youth State, and only a certain number are allowed to hold out faithful to the end. Your sister striv-Pleasant Valley, Harison 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. Mrs US Pedrick, \$1.10, 11-1. Geo Nichols \$1.50 through its columns, the vast amount of destruc- anticipate a pleasure dependent upon its con- 11-1. tion done to the citizens of this County and dition. Jesus said, "When ye see a cloud rise vicinity. On March 25th, about four o'clock in out of the west, straightway ye say, There com- \$1.40.

the evening, the wind changed its direction sudthe evening, the wind changed its direction sad the south wind blow, ye say, There will be heat dealy from the south to the north-west, and for and it cometh to pass." The Meditorra

where, have written tracts on this subject. These with fear, some saying the day of judgment had and profit by them. But a more important persons came to their conclusions unassisted by come. In fact, it was the most fearful looking science was that of knowing the signs of the storm I ever saw. The flames of fire traveled time to which they gave no heed, incurring the as fast as a race horse would run. Considerable censure, "Ye hypocrits, ye can discern the face ye discern not this time." It was the time of burned to death, cattle were burned to death their visitation, and the concluding period of out on the prairie, stables and hay, fowls, hogs, their national trial, which, on account of their and tools was lost, and some had their dug-outs culpable ignorance and unworthy conduct, was and the destruction of their city and polity them. We happened to be among that number. Their lack of discernment arose from their sen-Three of our youngest children, the only ones suality and pride. Their unbelief was occasioned at home, made a narrow escape from being 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 of a mile distant. Before they got half way were theirs. It was not from any natural defect the same as we do. We should not understand there the flames overtook them; but as Provi- 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 nearly smothered with heat and smoke. We they could not see nor hear nor understand. The got within four miles of home, when we were 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 gendren safe, as we feared they were burned, but erally 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

while it is called to-day; the night cometh when

We must get ready and keep ready, that whether we live or die we may be found in my whole heart, and am glad that I had a heart | Christ in peace at his coming; for he will come issued a pastoral letter, enforcing obedience to the to receive it, and I want to live it out in my again to ransom his saints from death and civil government. He denies with great ability every day life that others may see by my good 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 can meet my Savior in peace at his coming, but world. It will take them by surprise. It will I know if I put my trust in him he will help fall upon them as a snare. But if we watch and wait for it, it will not overtake us as a thief in church, established at the capital, governs the in constant prayer to God and remembering the There is a specialty in the times in which we country. It is proposed to establish the Inquisition hour of secret prayer, that we will gain strength live. We seem to be approaching some great MEXICO ON ROMANISM. - The law recently to overcome all our sins. I am young in this crisis. What is it? It may be the Lord is near. passed by the Mexican Congress contains the cause; but the youth have a work to do if they Are there no signs to indicate that the day of the Lord draweth nigh? Enough to excite in Church buildings are made the property of the for we need your earnest prayers, that we may 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.

Received on Subscription.

There is nothing more common than for people to regard the tokens in the sky and take observations respecting the weather; especially, it they have important business to do which might.

There is nothing more common than for people to regard the tokens in the sky and take observations respecting the weather; especially, it they have important business to do which might.

There is nothing more common than for people to regard the tokens in the sky and take observations. The second state of the s DEAR BRO. BRINKERHOFF: It may be of in- they have important business to do which might N Kramer \$1.50, 11-1. Mrs P Mitchell 50cts. terest to the readers of the Advocate to learn be unfavorably affected by a change; or if they -8. FO Seeley 50cts, 10-10. LS Huntley \$1.59

From R A Winchester for Sister Brockman,

amont

Volume X.

Marion,

The Advent and Sabbath A IS PUBLISHED SEMI-MONTHLY

JACOB BRINKERHOFF, at Mari JACOB all communications should be TERMS.—One dollar and a half per

TERMS. Specimen ccp. THE ADVOCATE is devoted to the

THE AD doctrines of The Second Christ, The Signs of the Times, The d christ, The observe the Bible Sabbath (day of the week,) together with the mandments of God, The Nature of M conscious state in Death, The End of The Earth restored to its original glor tion as the future inheritance and a Redeemed and the Kingdom of God, ment and Redemption by Jesus 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 w To tell the wondrous story;

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

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

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

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

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

Birth of The Spirit.

M. B. SMITH.

Much has been said and writter lect as presented in John 3: 5, and almost always incorrectly applied idence is there that the birth of the conversion are the same, and ar changably? We think there is n the corresponding testimony of Which to another event. The which would seemingly apply to the spirit to mortal men, and in t' is Gal. 4: 29; and that this is ap John a. Ly very true; but that it John 3: 5 in all respects we do no loate, in Gal. 4, is contrasting s being he that of Ishmael, speak being born after the flesh, that a by he course of nature Was by the Spirit, or m