

# Advent and Sabbath Advocate.

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

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

## The Christian's Hope.

S. E. BRINKERHOFF.

The Christian's hope, how bright it shines,  
When darkness veils the sky—  
When earthly hopes and pleasures fade,  
And brightest fancies die!  
It sheds a light upon our path,  
And smoothes the roughest road,  
It soothes the anguish of the heart,  
And lightens every load.

The Christian's hope, how bright it shines,  
Through all life's trials here!  
It bids us view that brighter world,  
And look for Jesus near.  
It sheds a radiance all around  
On life's dark troubled sea,  
And bids the Christian look above,  
Where he may Jesus see.

The Christian's hope, how bright it shines,  
Through all the gloomy night!  
It bids us look beyond this life,  
To that bright world of light,  
Where we shall view a glorious scene,  
Which Jesus shall unfold,  
When we shall in his kingdom dwell,  
And his dear face behold.

## The Disturbed Thessalonians.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—2 Thess. 2: 1, 2.

THE Christians at Thessalonica seem to have constituted the model church of apostolic times. They certainly enlisted Paul's regard and commendation beyond any other congregation assembled by his labors. We may, therefore, safely look to them for a truthful and complete exemplification of what true Christianity is. And when we come to inquire narrowly into the nature of their experience and character, we find their Christianity summed up in two grand articles. In his first letter to them, the inspired apostle says, "Ye turned from idols, to serve the living and true God;" this is the first article: and to wait for his Son from heaven" (1: 9, 10); this is the second article. And this was the whole of their Christianity.

From this, then, it appears that the earnest

and confident expectancy of the coming of the Lord Jesus from the heavens, was as much and as vitally a part of primitive, practical, and experimental Christianity, as conversion itself; nay, that it was one of the very elements of the early conversions, and one of the great and leading things to which apostolic conversions were made. And it would verily seem from this Scripture, that those who have not been brought practically to take in the doctrine of the second advent, are only about half converted. They may have turned from idols to serve the living God; and so far, their religion may be true and genuine, but, until they have added the other item, of waiting for his Son, Jesus Christ, from the heavens, they have only gone half the length of these Thessalonians, and are so far short of being complete Christians. It is a sorrowful statement, and one which bears disastrously upon the claims of much that passes for Christianity in our day; but how to escape from it, with these texts before us, is not so easy to be seen.

The text quoted gives intimation that the church at Thessalonica had become, to some degree, perplexed and disturbed by certain misrepresentations touching their expectations, which misrepresentations were of a character to change a topic, hitherto their strength and joy, into a source of disquietude and alarm. What was that misrepresentation?

From the reading of the English text, it has been taken that the Thessalonian Christians were in distress and perturbation at the idea of the nearness of the day of the Lord; as if they were afraid of it, alarmed at it, and overwhelmed at the prospect of having Christ to come in their day. It has even been quoted to prove that it is dangerous and anti-apostolic to preach the doctrine of any near or speedy coming of the Lord; that it unsettles people, and robs them of their proper spiritual comfort, and fills with unnecessary anxieties. But nothing could be farther from the facts in the case, or the real meaning of the apostle's words. It is abundantly evident, from both epistles, that these Thessalonians were most warmly and joyously interested in the faith and expectation of the near coming of their blessed Lord. They were converted from their old idolatries, and entered the service of the living God, in waiting for that coming. Paul speaks of it as their crown of rejoicing—as their highest and most effective comfort—that the Lord himself was speedily to descend from heaven with a shout, with the voice of the archangel, and the trump of God. And he commends their hopes of happiest rest at the revelation of Jesus Christ. How could it be possible, then, that their agitation of mind and perplexing trouble were the result of an apprehension that the Savior was to come in their day? So far from being a source of disastrous disturbance, this was the gladdest and most consoling element of their faith and hope, so declared by the inspired apostle himself.

But this being "at hand," of which the apostle speaks, was something wholly different from the idea that the day of the Lord was only about

to come. The original word is *enesteeken* (from *enisteeni*), and occurs seven times in the New Testament, but nowhere else in the sense of impending or near, in the relation of not yet quite arrived. In five out of the seven instances, it is translated by the word present, in the sense of already come. The phrase, at hand, is used in twenty other places in the New Testament, in the sense of near, though not yet quite arrived; but not in a single instance is it *enesteeken*, as here. Other versions are much truer to the meaning of this word. The Syriac, which is the oldest translation that was ever made, renders it by the phrase, *is come*. The Swiss version renders it the same, *est arriv*. Macnight translates it, *hath come*. And the evidence is perfectly conclusive, that such is the proper and only true signification of the word. Luther renders it *vorhanden sei*, to be present, to exist at the time. Olshausen says it refers to "what is present." Bengel says, "*enesios* means present." It does not mean something at hand, in the sense of being near, though not yet come, but something at hand in the sense of already come—as being already present—without the possibility of any further waiting for it.

And the moment we take this true and only proper sense of the word, the complexion of the whole passage is entirely changed from the false interpretation which some have put upon it, and the precise nature of what was disturbing these Thessalonian believers becomes manifest. Somebody had been telling them that the day of the Lord had already come; that it was then present; that it had arrived, and was no longer a subject of hope or expectation. If what some were thus teaching them was true, they felt that a great misfortune had befallen them. They had been comforting themselves by the idea that, with the arrival of that day, their dead would be restored to them; that their companions in the faith, who had fallen asleep, were to arise with the dawn of that day; and that they themselves were to be translated, and caught away to the clouds, to be forever with the Lord, when that day should come. And if now it had already come, the conclusion was inevitable that they had been cherishing all these glad hopes in vain, and that all their joyous expectations had proved a cheat and a failure, for their dead had not been raised, and they were still left upon earth. Could it be that their faith was a mere deceit, and that all they had hoped from it was mere delusion?

Such a doctrine, then, as that the day of the Lord had come, was a virtual subversion of their Christianity and their hope. It was well calculated to shake them from their mind as Christians, to confuse and confound all their ideas, and to fill them with utter despair. Hence, the interference of the apostle to counteract the misrepresentation, and restore their peace and comfort. He beseeches them and conjures them most solemnly, by our gathering together unto the Lord Jesus, and as they valued their hopes, not to be so easily and quickly shaken in mind, not to be troubled by such sorrowful misgivings, and not for a moment to believe that the day

act for another, and to fancy we have article when we have only an ingenit. But, covered up with never so and tricked out with all fair disguises, will shirking, and in no phase of it is able; in all phases of it, rather, it is an.—Independent.

## Being His Own Pilot.

One who loved the sea, entered on a when very young. He rose to quick and while quite a young man was master of a ship. One day a passenger upon the voyage, and asked if he for off a certain headland, supposing anchor there, and telegraph for a pilot vessel into port. "Anchor! no: not to be in dock with the morning thought perhaps you would signal "I am my own pilot," was the

on reaching port by morning, he low channel to save distance. Old, gray-headed seamen turned their eyes to the sky, which boded squally and shook their heads. Cautious passed to the young captain, and besought the wider course; but he only their fears, and repeated his promise at daybreak. He was ashore be-

not describe a storm at sea; the speakers shouted hoarsely through the wild orders to get the life-boats. Enough to say that the captain was fier than he promised, tossed sportsome weedy beach, a dead thing that were weary of, and his queenly ship freight were scattered over the surfy angry sea. How was this? The glory young man was his strength; but he own pilot. His own pilot! There was er—fatal, suicidal blunder.

ang men, beware of being your own Take the true and able Pilot on board, stride upon those waves, who can Peace be still," to that rough Boreas, so th Christ in the vessel, you may smile orm." To be emptied of self, that is d. Send a message to heaven for help. h for a pilot. You will not ask in vain. ouraged by the help that is vouchsafed u will ask again, and seek grace to help time of need.—Selected.

## Appointments.

r Varnum Hull, Seventh Day Baptist r, will be in Marion on Sabbath, Nov. 20th, following evening will commence lectures Spiritualism in the Christian Church.

## Received on Subscription.

Mullet for Alexander Loofboro \$1, 11-15. affee \$1, 11-1. S G Cottrell \$2, 11-1. J J \$1, 10-11. Elizabeth Geer 75 cts, 11-2.

## Books and Tracts Sent by Mail.

Kiser 20 cts; E Geer 20 cts; S E Stringer ts.

## Books and Tracts For Sale at this Office.

Bible Student's Assistant; a compend of icture reference, embracing a list of the prin- al texts of scriptures proving the essential ts of faith held by Sabbatarian Adventists. ce, 10 cents.

Seventh-Day Sabbath.—A short Treatise on Scriptural Evidences of the Bible Sab- th, showing that the seventh day of the week still the Sabbath by divine authority; by ob Brinkerhoff. 32 pages—price 5 cts.

ADVENT AND SABBATH ADVOCATE

of the Lord had come, or was then present in any such sense, as to be no longer a subject of joyful anticipation, as it had once been. No matter in what way such a false idea might come to them, whether by apparent revelation from the Spirit, or by oral communication as if from the Spirit, or even by letter, professing to come from under his own hand, he charges them by no means to believe it, and not for an instant to give place to the truthless assertion that the day of the Lord was not still pending, and still future.

No, no; not so unsubstantial and disappointing are the promises of Christianity. Not such an unreal thing is the doctrine of Christ's coming, the resurrection of the dead, and the gathering of the saints in the clouds to meet the Lord in the air. These things are literal realities. And whether from the Scriptures, or from philosophy, men propose to explain them away, and resolve them into mere poetry and gorgeous Oriental metaphor, it is the part of true Christian faith and obedience to refuse place to anything short of the literal and complete fulfillment of what Jesus promised, and his inspired apostles so constantly preached. It was Hymeneus and Philetus who, in apostolic times, undertook to spiritualize and explain away the resurrection as past; but Paul says of them, that concerning the truth, they erred; that they were overthrowers of the faith, and that their words were a corroding canker. 2 Tim. 2: 17, 18. And he here says as much concerning all such as would spiritualize and explain away what else pertains to the literal promises and hopes touching Christ's coming, and the day of the Lord. None of these things are past, and none of them have yet transpired; and he who says they have, however he may explain it, is a heretic of a deadly sort, and no Christian can hold with him without ruin to his faith.—Selected.

**Deliverance from Tobacco.**

Early in life I contracted an appetite for tobacco. My parents using it, and I, being brought up surrounded by its influence, may say that tobacco smoke was my native element. After using the weed for a number of years, and making fruitless efforts to break the bonds of habit, I was at last brought to the feet of Jesus who said to me that he would accept my love, and love me in return, but could not accept my tobacco, there being nothing about the filthy mouth of a tobacco user that could glorify God.

Well, I resolved to quit the use of the drug, and if resolutions had been all that were necessary I should certainly have broken the habit, but habit with me was stronger than resolution. It is all very fine to make resolutions when the system is braced up with this narcotic, but wait till the effects of the tobacco are gone, and the nerves are relaxed, and the system prostrated, and then resolution steps out.

I remember one fine morning in the spring of '70, I was laying fence. I resolved to then and there stop the use of tobacco, and laying my tobacco box upon the ground I placed a large stone on it and built a corner of fence on it and went my way rejoicing. But before the day was half gone my resolution had vanished like the "baseless fabric of a vision," and I had torn down the fence and resurrected the tobacco and was again—well, read Prov. 26: 11; that will describe it better than I can.

At night my system was braced up so that I could make resolutions again, and I again resolved to break the habit. Going to a large flat stone that had been used as a step-stone to an old house, I pried it up, and threw my tobacco box under it and again boasted of my resolutions. But the next morning my last resolution had gone to loo;

for the first, and I was left alone with my weakness, and again I returned to my filthy servitude. I made no more resolves for about two weeks, and during this time my state of mind was far from being enviable, for I was convicted, as is every other tobacco Christian, that I could serve God more acceptably and affectionately without the accursed drug.

I continued in this state of slavish weakness until the fifteenth day of April. I was in the field plowing, when I determined by the help of God to be free, and first emptying my pockets into the furrow, I fell on my knees and asked God's help, acknowledging my weakness, and promised to give him the glory, and now, more than four years having passed, I can testify that from the moment I gave my tobacco to God until this present writing I have felt no desire, no longing, none of that which tobacco users call hankering for the weed.

And I am strong in the faith that he who has kept me for the last four years, is able to keep me, not only four years, but "I am persuaded that he is able to keep that which I have committed unto him" until "that day." Therefore I rejoice, not only in believing, but knowing, that the God who has the power to "create in me a clean heart and renew a right spirit within me", has the power also to cleanse the mouth, and govern the appetites if we will but give them into his care.—D. T. CALL, in *Advent Christian Times*.

**The Pentecost Holy Spirit.**

MANY claim to have this spirit and the power of it in this dark age of the world. This I think is a great mistake. Jesus commanded the disciples not to depart from Jerusalem, but to "wait for the promise of the Father, which," saith he, "ye have heard of me." Acts 1: 4. Accordingly they tarried, and in due time the Spirit and the power came.

These disciples were the only persons who had ever been fitted to receive this gift. They had followed Christ, been with him in his temptation and suffering, and received from his lips all needful information. They had seen and heard important things which prophets, kings and righteous men had desired to see and hear, but died without the sight, and without the knowledge. But after all they had seen and heard and learned, they were weak and but natural men still.

Satan desired to sift Peter, and in the hour of temptation he denied his Lord, and cursed and swore. But said Jesus, "When thou art converted strengthen thy brethren." This shows that Peter could not strengthen the brethren until he had received strength himself—something more than all he had learned, seen or heard.

After Peter received the Holy Spirit on the day of Pentecost, we find him full of courage, strength and wisdom. Now he could and did strengthen the brethren. He had a power that worked mightily in him, taught him all things, spoke through him, and feared not man. He knew Ananias lied without calling witnesses to prove it. He could heal the cripple without medicine or calling upon God to send down the power, for such as he had—the power that dwelt within him—he imparted to him and he was made whole.

If church leaders and builders in this age had this power, hypocrites would be kept from joining them, which would, doubtless, very much reduce their numbers. Proof is not lacking that no such power is possessed by our religionists of this age.

When a certain damsel, possessed with a spirit of divination, followed Paul and his company, crying out, "These men are the servants of the most high God, which show unto us the way of salvation," Paul was grieved and cast that spirit out of her.

If such a damsel should follow the leaders of our time who claim to have this same Holy Spirit that Paul and Peter had, they would call her a

bright Christian, full of the spirit and power of God.

The apostle says they had the first-fruits of the Spirit in that age. If the manifestations of the Spirit there was only the first-fruits, what will the harvest time be in the age to come? The watchmen will see eye to eye, the lame will leap as a hart, the blind will see, the dumb speak, and the people will all become righteous, and all know the Lord from the least to the greatest. Wars will cease to the ends of the earth, and nation will not lift up sword against nation, neither will they learn war any more. All can sit under their own vines and figtrees, and there will be none to make them afraid. The ferocity of the wild beasts will be taken away, and they will not hurt nor destroy in all God's holy mountain, and the earth will be full of the knowledge of the Lord as the waters cover the sea. In that age the people will all be taught of God and fitted for the reception of the Holy Spirit, and it will be poured out upon all flesh. This will be the harvest time of the Spirit.

Then let thy kingdom come, that thy will may be done on earth as it is in heaven. Amen.—Selected by Jane Stults.

**The All for Whom Jesus gave Himself!**  
Or the Oath and Promise of God to Abraham.  
1 TIM. 2: 6; GEN. 13: 3; 2: 16-18.

R. V. LYON.

DR. FRANKLIN learned the art of calling down the lightning from heaven to the earth, but it was left to the ingenious and active mind of Prof. Morse to learn the art of controlling it, so as to use it in conveying tidings from one city to another, and from one continent to another, though predicted interrogatively by Jehovah, ages before Morse was born.—Job 38: 35.

Being satisfied that his invention would be of great use to the world, he resolved to go to Washington, during the sitting of Congress, and present it to them for the purpose of securing their influence and aid to carry it into operation. But he was looked upon as a fanatic; and to many of that body his telegraph was a chimerical, a visionary dream, rather to be a matter of merriment than to be seriously entertained. Then he visited England and France; but he met with no encouragement in Europe, consequently he returned. And struggling on for four years longer, renewing his appeal at Washington year after year, he was still hopeful in the midst of poverty and trouble. However, on the last night of the session in March, 1843, he left the capital entirely disheartened, after waiting through the day. But the next morning, to his amazement, he learned that in their hurry and confusion of the midnight hour, the expiring Congress had voted \$30,000 to construct a line from Baltimore to Washington; 89 votes were cast for the bill and 83 against it; and this was done out of respect for the Professor, not because they thought his invention was to be of much use. But prior to the passing of the bill, a number of amendments were proposed by some of the most prominent members of the House, such as the following: Mr. Cave Johnson moved that a part of said sum of money be given to Mr. Fisk, a gentleman lecturing on Mesmerism at that time in Washington, to carry on experiments as well as Prof. Morse. Mr. Houston moved that Millerism should also be included in the benefits of the appropriation! Other motions, disparaging to the passing of the bill, were made; such as to appropriate part of the money named in the bill to construct a telegraph to the moon! But the bill passed! And to-day the lightning plows the ocean! bringing the account of a battle fought a few hours ago in Europe. And who can estimate its worth to the world? Is it a chimerical?

Reader: Remember that as it has been science, so in theology? The moment preacher gets in advance of his brethren, dare venture to proclaim what he has learned to be the truth, as taught in the Bible—that they ought to learn and believe, in order that they have a correct knowledge of God and the plan of human redemption which he devised—the mission of Jesus—and when shall be accomplished, and the exalted position that they occupy under his reign, as the result of learning these truths, and yielding implicit obedience to all of God's commandments, thereby fitting themselves for greater usefulness during their trial here, for the world to come at once the cry of "heresy" is heard! "They are a chimerical!" "Belong to the apostasy!" we hope you will be so kind as to let them alone whilst with us, and preach what we agreed in!" Therefore he is excluded from stand at the annual Camp-meetings, and from the rostrum and pulpit. And all this is done by those who would have plucked out their eyes to benefit him, whom they now brand a heretic. Yet they claim to believe the Lord soon to come. Popery in the seven-hill-city equally as good as it is, when found in a church professing the one faith, or in Adventism.

GOD IS LOVE! The plan of redemption, in all his acts in the past dispensations, in connection with the one which we now enjoy, coincides with this revealed truth. Therefore it would not be reasonable for us to conclude, or even harbor the thought, that his love does not embrace his own family. And having devised a plan of human redemption, it is reasonable for us to conclude that in the plan to save he embraced all of his own children; leaving of that plan the curse, the tares, the goats, children of the wicked one—the Devil. I and Jude call them "brute beasts," "made taken and destroyed." They are the surplus of a race that never would have been born if "messengers had kept their first estate!" "The result of sin—Gen. 3: 15, 16.

"Like brutes they live,  
Like brutes they die!" Hence, it devolves upon him to place his family, or cause it to be done, where they can embrace Jesus the Life-giver, and be saved. Having made their salvation conditional on all past ages, he can never save one of them only as they are made acquainted with the conditions, and comply with them. From the fact that he is unchangeable, his purposes are immutable and his ways equal. Therefore he can never save his own who may have been in infancy, or without the opportunity of hearing the gospel; only as they shall hear it, and embrace it. And we have positive testimony that Tyre and Sidon would have repented if they had been in the power of the gospel, which were done in Chorazin and Bethsaida, and that it will be more tolerable in the judgment—the day of Christ's rule—for them than for Chorazin and Bethsaida, because they will be taken out of the globe where they will embrace Jesus the Life-giver and rightful heir to the throne of David, whilst Chorazin and Bethsaida held in the empire of death eternally, being Jesus—Matt. 11: 21, 22; Luke 10: 13.

But if God can and will save the idolaters of the heathen without the knowledge of the gospel, and faith in it, and obedience to his commands, as some teach, then the work of the prophet, writing, translating the Bible into all languages, and printing it and other works on the plan of human redemption, and sending out missionaries to the heathen, and houses of worship and dedicating them

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the apostle says they had the first-fruits of the spirit in that age. If the manifestations of the spirit there was only the first-fruits, what will the first-fruits be in the age to come? The watch-tower will see eye to eye, the lame will leap as an eagle, the blind will see, the dumb speak, and the deaf will hear, and all know the will of the Lord. Wars will cease from the least to the greatest. Nations will be lifted up against nation, neither will they fight any more. All can sit under their own vine and fig-tree, and there will be none to make them afraid. The ferocity of the wild beasts will be taken away, and they will not hurt nor destroy. All God's holy mountain, and the earth will be full of the knowledge of the Lord as the waters cover the sea. In that age the people will all be saved by the grace of God and fitted for the reception of the Holy Spirit, and it will be poured out upon all flesh. This will be the harvest time of the Spirit. When let thy kingdom come, that thy will may be done on earth as it is in heaven. Amen.—*Selected by Jane Stults.*

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But if God can and will save the infants and the heathen without the knowledge of the gospel, and faith in it, and obedience to his commands, as some teach, then the work of preaching, writing, translating the Bible into different languages, and printing it and other religious works on the plan of human redemption, sending out missionaries to the heathen, building houses of worship and dedicating them to God,

paying out millions of dollars for men to fill their pulpits on the first day of the week! is a work of supererogation, an imposition on community, and should never be countenanced by any of the admirers of consistency!

St. Paul informs us in our text, that Jesus "gave himself a ransom in behalf of all, the testimony in its own seasons." \* *Diaglott*. That is, at the time fixed upon in the council chamber of the eternal Father, for Jesus to die on Calvary's rugged mountain! he gave himself—his entire being—by consenting to suffer the ignominious death of the cross, on account of the sins of the family of God—the all spoken of in the text—the families that are to be blessed—saved. And at the time appointed he will present them without spot or wrinkle to the Father, as the purchase of his blood, hence his blood is the testimony. Therefore, we conclude that the all, for whom he "gave himself a ransom for," are "the families," "the nations," "the kindreds of the earth," embraced in the oath and promise of God to Abraham. Gen. 12: 3—"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Also Gen. 16-18—"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the families of the earth be blessed; because thou hast obeyed my voice." Count the stars! Number the sand that is upon the sea shore! Then you will be able to count the multitudinous seed of Abraham. And this great promise Jehovah, under a solemn oath, renewed to Isaac and Jacob, Gen. 26: 25; 28: 13, 14.

In this portion of Holy Writ Jehovah positively affirms, under a solemn oath; 1, That he will perform the oath which he swore unto Abraham, the father of Isaac and Jacob; in thy seed shall all the families—nations of the earth—be blessed. 2, That he would multiply the seed of Isaac and Jacob, as the stars of heaven, and as the dust of the earth: INNUMERABLE! 3, He informs Jacob that he is the "Lord God of Abraham, and the God of Isaac." 4, That because Abraham obeyed his voice, and kept his charge, his commandments—and the Sabbath was one of them—his statutes, and his laws," he would perform his oath, which he swore unto him, "in thy seed shall all the families of the earth be blessed."

And in St. Peter's memorable sermon, that he delivered subsequent to his performing a miracle in the name of Jesus of Nazareth, he quotes this promise, and locates the time of its fulfillment under the reign of Jesus our Life-giver—the times of restitution. Acts 3: 25—"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." And it must be obvious to all, who do their own thinking; that this promise has never been fulfilled! And that God never designed to bring about its fulfillment either in this age or the ages that are past! But like the man who has invented an engine which will be of great use to the world when built, his first work is to make the tools, and when they are completed, then he builds the engine. Thus the great Architect of the universe has been and still is preparing agencies, by taking out of the nations a people for his name, honor and glory;—the bride, the Lamb's wife,—rulers, who are to share in the reign and glory of the kingdom, and a people to be employed in accomplishing the work to be done in the ages to come—the

\* *To mar'urion*—the testimony, is marked doubtful by Dr. Griesback.

blessing all nations, the reconciling of all things in heaven and in earth by removing the curse, and peopling it with a siples race.

### Obstacles to the Truth.

AMONG the obstacles to the prevalence of the truth we may enumerate the following:

1. *Prejudice*.—The judgment is often formed without light—without evidence. And should the truth be presented to a mind thus pre-occupied, before it can lodge there it has an obstacle to encounter and remove of a very formidable magnitude. The strength of prejudice is amazing. Though assailed by reason, and argument, and revelation, it often remains as deeply rooted and vigorous as ever. Nay, it is frequently nourished by the very efforts which are made for its destruction.

2. *Pride of Opinion*.—When a man has formed an opinion and committed himself to its support, his mind is fortified against the reception of evidence showing that his opinion is false. Though he may feel himself unable to answer the objections which are urged against his views, he still clings to it with the most obstinate tenacity. His pride of opinion revolts at the thought of a change. It would be to him a weakness, a degradation to which he cannot submit.

3. *Authority*.—There are but few minds which think for themselves, and form their judgment independent of others. Whether they will acknowledge it or not, almost every man has his *Magnus Apollo*, to which he listens as to an Oracle. And whatever changes the responses of his Oracles may undergo, he changes with it, and echoes its last dicta.

4. *Education*.—When the mind is in its forming state, it takes readily the impressions which are made upon it, and retains them through after-life in all their distinctness and vigor. Hence erroneous impressions early made are apt to be enduring. And it is here that truth meets the firmest resistance.

5. *Interest*.—What multitudes are governed by calculations of profit and loss, in forming their opinions! And by habitually acting upon these sordid principles, are given over to believe a lie.

6. *Personal Attachments*.—Man is a social being, and has his favorites, who insensibly exercise a control in the formation of his opinions.

7. *Personal Aversion*.—When the truth comes from the lips of those we hate, the resistance to it is far greater than if it proceeded from a different source.

8. *Consciousness of Error*.—This often prevents men from coming to the light, lest their deeds should be reproved. They love darkness rather than light, because their deeds are evil. And though conscious of their error, they are not willing to confess and forsake it.

9. *The Dread of Ridicule*.—How many are prevented from entertaining the truth because it will expose them to the ridicule of their companions! They had rather endure the pangs of a wounded conscience than the scoffs of the wicked.—*Sel.*

A Chinese teacher told Dr. Dean that the Bible could not be so ancient a book after all, because the first chapter of Romans gave an account of Chinese conduct such as the missionary could only have written after full acquaintance with the people.

When the late President Day, of Yale College, first had his attention called to Spiritualism, a quarter of a century ago, said he, "Either nothing is in it, or the devil is in it." Dr. Day was generally right and we think he was not far from right in this instance. The subsequent history and fruit of Spiritualism confirm the soundness of his judgment.

We should never learn to interpret duty by success. The opposition which assails us in the course of obedience is no evidence that we are mistaken.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."  
MARION, IOWA, THIRD-DAY, 2nd 9th Mon. 1875.  
JACOB BRINKERHOFF, Editor.

The Christian Graces.

"AND besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1: 5-8.

This list of the Christian graces is given by the apostle Peter as of great importance to the Christians in his day, by which to improve or complete their Christian character. It is just as important to us of this day, in the close of the Christian dispensation, that we have a correct faith, be virtuous, be intelligent, temperate, patient, godlike, loving, be charitable. To be followers of Jesus is to be all that is good, and is an elevating principle, bringing no one down, but every body up to a higher and nobler plane. It is an improper thing to say "Christianity brings us all down to a level," as it is applied to the conversion of the rich and those who have been considered the aristocratic of the world. It elevates all to an equality of union in Christ, oneness in faith and hope, and a desire to realize the glories of the heavenly inheritance. Paul says "There is neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus." Gal. 3: 28.

The Christian perfection to which we should aim is to possess these graces which Peter has named in our text. He tells us that if we possess these, we "shall be neither barren nor unfruitful in the knowledge of our Lord Jesus." Then he further exhorts to "be diligent to make our calling and election sure; for if we do these things we shall never fall; for so an entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ." What more desirable! If we obtain an entrance into that kingdom our eternal happiness is secured. But with this diligence and these Christian graces, we not only have an entrance, but an abundant entrance. Then will be received the crown that Paul said was laid up for us at his appearing. Then with that abundant entrance the Savior will say, "Well done, good and faithful servant, enter into the joys of thy Lord."

But for a foundation on which to build the Christian graces we must have a correct faith. People will say, "Every one has a right to his own opinion." This is correct no further than you form that opinion on correct principles, and the Scriptures are given for that purpose, "for doctrine" as well as "for reproof, for correction," and also for this very purpose of opinion, "for instruction in righteousness," 2 Tim. 3: 16. Paul says to the Corinthians, "Examine yourselves whether ye be in the faith." We present you the evidence of our faith on the Sabbath and God's law, on our nature and hope in Christ, with other subjects, for your consideration, and with an exhortation to do as did the noble Bereans (Acts 17: 11), to "search the Scriptures daily, wifether these things are so." You want a correct faith, for none other will stand the test of that great day.

"BRO. BRINKERHOFF: Please not to send the ADVOCATE any longer, as I do not see any reason for your being disunited any longer from the other Seventh Day Adventist people, seeing they have put the visions in the background."

The above is a copy of a letter we received a few weeks ago from one who has been a subscriber from nearly the first issue of the *Hope of Israel* in Marion, and who had always paid promptly

ADVENT AND SABBATH ADVOCATE

If he does not wish the ADVOCATE any longer it is his privilege. But as to uniting in fellowship with those who are organized by the name of Seventh Day Adventists, it is about as far from practicable as when they cast us off or drove us from them because we could not endorse those visions; for although they may say they do not make the visions a test of fellowship they said so then; and they do not consider us who have conscientiously stood off from their close and fanatical test with enough favor to believe the Lord will save us in the great day of his coming. We have been told by them, that we are that class spoken of in Matt. 7: 22, 23, "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils in thy name? and done many wonderful works? And then will I profess unto them, I never knew you." While I profess unto them, I never knew you. While I profess unto them, would they want us in their fellowship? Having set up such false tests of fellowship they have driven many of their numbers from them and overthrow the faith of many.

Also they endorse a system of faith which allows of no departure, for it being advanced or brought out, and Mrs. White's mind receiving it in her trance states or visions her thoughts go over the same things, and to that people puts the stamp of inspiration on those doctrines or articles of faith. So, as they say, they have a chain of evidence or articles of faith which is so complete that to remove one link destroys the chain. In this chain is the cleansing of a sanctuary that never was defiled, and the passing of the Savior into the Most Holy apartment of the heavenly sanctuary in 1844, instead of the Scriptural view of it being when he ascended into heaven from this earth; the termination of the prophetic periods in 1844, which time marked no event in history but the disappointment of those who looked for Jesus to come at that time, and none in prophecy, except, perhaps, Rev. 19; the saints going to heaven to remain there during the thousand years, while the earth is desolate and uninhabited, and the restoration of the earth as an immediate work instead of it going through the restitution age; an ignoring of the prophecies concerning the restoration of Israel; the application of the two horned beast to the United States government, which, whether it applies there or somewhere else, must be endorsed by them; and the third angel's message just and always ready to swell into a loud cry, instead of it going forth with a loud cry at the first, as is declared in the prophecy. Could they have toleration for others' views on these and other subjects, there might be some use of talking about uniting.

To the writer of the above letter, and perhaps in his vicinity, the visions are kept in the background; but they constitute a prominent feature of the faith of that people, and they hold them as tenaciously as their points of faith. Are not these differences between us and that people, and the free investigation of them and Bible subjects, of sufficient importance to sustain a paper devoted to the Advent and Sabbath faith and the free investigation of the Scriptures? The *Advent Review* and their other periodicals shut out an investigation of these subjects named, for they must run in their prescribed channel. For us, we believe every one should decide these questions for himself, and we do not hold the ADVOCATE as an article of faith for its readers, but a paper in which to consider the Bible evidence on Bible subjects. But while this is the case, we must exercise some discretion as to the character the ADVOCATE must make, while we ask God's blessing upon our labors.

"1000 newspapers suspended and went down last year for want of support," is a newspaper paragraph that has gone the rounds of the surviving ones. The question naturally comes up, Why is it? It is because the expense of publishing exceeds the income of the business, and sometimes the proprietors are in debt for their printing ma-

terial, calculating on the good results of the business to pay the same. Much of it is also due to the amount of unpaid subscription, especially with the religious papers, where the main dependence is on the subscription, and where they have not the income of advertising and Job Printing of the local or newspaper press. People will subscribe for a religious paper, paying a year's subscription, or promising to pay, and neglect to pay, and when the publisher thinks they are not going to pay he may stop sending the paper. The ADVOCATE has lost much in this way and is now suffering the need of unpaid subscription. We have no complaint to make of the liberality of those who have kindly donated of their means to assist us, but when we see that much of our subscription list is delinquent, we feel that we ought to have some of it now. If some of our delinquent subscribers can come to our relief soon we hope they will not hesitate to do so.

Look at the papers which started in 1874 and before the year closed had suspended. The *Good Tidings*, an Adventist paper in Chicago, had a life of about six months. The *Bible Investigator*, of Columbus, Kansas, run a course of about five months, and reported "Not sustained." The *Millenarian*, another Adventist or restitutionist journal of Chicago, commenced in 1874 and closed before the year ended. The *National Protestant*, a large monthly started in New York last July, became so financially embarrassed in a very few months that it was compelled to suspend. We know our readers do not wish it to be so with us, for many of them have expressed their appreciation of our labors. We took up our present business as a matter of duty to the cause, and we expect to go on with it, but we expect our readers to help us in this manner unless they inform us that they are not able to do so. Few people unacquainted with the printing business realize the expense of publishing, let it be conducted ever so economically. The *Herald of Life*, published at Springfield, Mass., by an association called the "Life and Advent Union," weekly, and some larger than the ADVOCATE, is sustained by its friends, and at their last annual meeting the statement was made that it would require \$2,300 to sustain it another year, and immediately \$1800 was subscribed. There is a difference between the needed amount to sustain that paper and ours, but we speak of it merely to make a comparison between it and the ADVOCATE.

We know our list is small and it affords a small income; but the burden of the work must not fall on the few who donate to our help, but we hope that our subscribers will not be behind if they can help it. The impoverished state of Kansas and Nebraska prevents our subscribers here from assisting us at present, but if they wish the ADVOCATE continued they must have it. Thanks to those kind friends who sent us money for some that cannot pay, so that we are enabled to continue it to them. We do not wish to be too urgent, for we believe you all appreciate the paper, but we want to hear from you all during the winter. We know, too, that in money matters it is hard times with very many of our subscribers, but in a few months we have reason to hope it will be better; and with enough means to manage through with we are satisfied to wait for better times; but in the next four months we want to hear from all who have not yet reported to us.

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE FEAST OF TABERNACLES—NO 1.

"Speak unto the children of Israel, saying, The fifteenth day of the seventh month shall be the Feast of Tabernacles, for seven days unto the Lord. . . . And ye shall take unto you, on the first day, boughs of goodly trees, branches of palm-trees, and willows of the brook. . . . Ye shall celebrate it in the seventh month. . . . Ye shall dwell in booths seven days," etc.—Lev. 23: 34, 40-43.

THAT we should attend, from the first of the last (the eighth), "the Jews' Feast of Tabernacles" at Jerusalem, was one of our chief purposes before we had entered the borders of the land of Israel. We had felt, as the representative of "a people scattered and peeled," from the "land shadowing with wings" (which is emphasized by the out-stretched wings of the United States government), that we were tarry in Jerusalem until we had witnessed celebration of a "feast of ingathering" of bread and cereals by assembled Jews from every part of the world, and on the earth, who, since their dispersion eighteen centuries ago, having not planted nor gathered a harvest from the fields and vineyards of their former God-bestowed land, have had a place of sacrifice or oblation in their temple was destroyed by Titus the Roman Emperor. We desired to see, with our own eyes, how it could be observed, as thus restricted.

We are taught, by the prophecy of Zechariah (14: 10-19), that, after our glorious Melchizedek Priest and King (JESUS, King of Salem), had appeared on Mt. Olivet, and had destroyed and subdued all his enemies and taken out of his domain "all things which offend," he will restore this festival; in all its fullness, it will be a "marriage supper" of the Lamb; and, subsequently, he will extend its participation to every one that is left of all the "nations which fought against Jerusalem;" that "they shall come up, from year to year, to keep the feast of tabernacles," etc. Also, recalling to mind that blessed Lord Jesus, in John 7: 37, 38, on "the great day of the feast—the very last time" was present at the feast in Jerusalem—and, besides, when its celebrants were reciting, Isaiah 12: 3, "Therefore with joy shall ye draw water out of the wells of salvation"—he then those blessed and soul-inspiring words, "I have ever since stirred the deepest heart-tou of every live and kindred soul of his disciples," "if any man thirst let him come unto me and drink. He that believeth on me, as I have said, and that of his belly shall flow living water." Jesus was quoting Solomon, Prov. 18: 4, "The words of a [wise] man's mouth are as deep waters; the well-spring of wisdom as a flowing brook."

The Jewish residents of Jerusalem, on five time, all flock to the synagogues, both morning and evening of each one of the eight days while the festival continues, and there is a formula prescribed for each day. The synagogues are all adorned with wreaths of olive and palm branches, which are suspended interspersed with the choicest clusters of grapes and dates, and bunches of pomegranates, lemons, citrons, etc., etc., all of which have a very pleasing effect to their otherwise unadorned places of assembly. But in the first and last days of the feast that the Jews exhibit the greatest demonstrations of joy, singing and dancing before the Lord, for the purpose to relate more in detail, subse-

Both their houses and their persons, on the festival time, to the extent of their resources, they adorn. The more affluent their poorer brethren and families to their faded or worn-out wardrobes, and their empty larders. Each individual, on the festival days, either a new suit of at least a new garment of some sort. A side by side, or marched two by two in the synagogues, we noticed some in the ranks with others of more shabby attire, in the latter had on either a new pair of shoes, or a new fez cap, or a turban of blue-and-white tissue. And thus they march along, reciting the Psalm while the file-leaders—from two number—carried copies of the Law, written on rolls of parchment, and, on every occasion, adorned with silver and

THAT we should attend, from the first day to the last (the eighth), "the Jews' Feast of Tabernacles" at Jerusalem, was one of our chief purposes before we had entered the borders of the land of Israel. We had felt, as the representatives of "a people scattered and peeled," from the far-off "land shadowing with wings" (which is emblemized by the out-stretched wings of the eagle of the United States government), that we should tarry in Jerusalem until we had witnessed this celebration of a "feast of ingathering" of fruits and cereals by assembled Jews from every clime under heaven and on the earth, who, since their dispersion eighteen centuries ago, having neither planted nor gathered a harvest from the fields and vineyards of their former God-bestowed land, nor have had a place of sacrifice or oblation since their temple was destroyed by Titus the Roman. We desired to see, with our own eyes, how closely it could be observed, as thus restricted.

We are taught, by the prophecy of Zechariah (14: 10-19), that, after our glorious Melchizedek Priest and King (Jesus, King of Salem,) has reappeared on Mt. Olivet, and has destroyed and subdued all his enemies and taken out of his kingdom "all things which offend," he will re-institute this festival; in all its fullness, it will be the "marriage supper" of the Lamb; and, subsequently, he will extend its participation to "every one that is left" of all the "nations who fought against Jerusalem;" that "they shall come up, from year to year, to keep the feast of tabernacles," etc. Also, recalling to mind that our blessed Lord Jesus, in John 7: 37, 38, on "the last, the great day of the feast—the very last time he was present at the feast in Jerusalem—and, doubtless, when its celebrants were reciting Isaiah 12: 3, "Therefore with joy shall ye draw water out of the wells of salvation"—he then spoke those blessed and soul-inspiring words which have ever since stirred the deepest heart-touchings of every live and kindred soul of his discipleship: "If any man thirst let him come unto ME and DRINK. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Jesus was quoting Solomon in Prov. 18: 4, "The words of a [wise] man's mouth are as deep waters; the well-spring of wisdom is as a flowing brook."

The Jewish residents of Jerusalem, on this festive time, all flock to the synagogues, both morning and evening of each one of the eight days while the festival continues, and there recite the formula prescribed for each day. The synagogues are all adorned with wreaths of evergreen and palm branches, which are suspended around, interspersed with the choicest clusters of grapes and dates, and bunches of pomegranates, oranges, lemons, citrons, etc., etc., all of which impart a very pleasing effect to their otherwise plain and unadorned places of assembly. But it is on the first and last days of the feast that the assemblies exhibit the greatest demonstrations of rejoicing, singing and dancing before the Lord, which we purpose to relate more in detail, subsequently.

Both their houses and their persons, during the festival time, to the extent of their available resources, they adorn. The more affluent assist their poorer brethren and families to renovate their faded or worn-out wardrobes, and replenish their empty larders. Each individual wears, on the festival days, either a new suit of attire or at least a new garment of some sort. As they stood side by side, or marched two by two circuiting the synagogues, we noticed some in the richest array with others of more shabby attire, in part; yet the latter had on either a new pair of red morocco shoes, or a new fez cap, or a turban of variegated blue-and-white tissue. And thus they would march along, reciting the Psalms of David; while the file-leaders—from two to seven in number—carried copies of the Law of Moses, written on rolls of parchment, and, for their festive occasion, adorned with silver and gold orna-

ments and musical bells and pomegranates, festooned with scarlet and blue ribbons. When the recitations of the chanted Psalms required repeating, as the Allelujahs and Selahs, the ranks would wheel, and, faces inward, the living belt of voices would re-echo the louder hallelujahs with a power and melody that was truly impressive and inspiring.

But the saddest feature of all was, to us as strangers, to behold some Israelites, on their own soil, and in their beloved city of Jerusalem, soliciting alms at the doors of the synagogues—(on these set days of rejoicing,) of strangers and visitors. Our tears started while responding to their solicitations. Poor, poor Israelite; how hast thou been cast down!

In the course of this festival time a friendly Christian Israelite introduced us to some of the most affluent Jewish families, who resided in Mt. Zion precinct. They all received us, as strangers and Americans, very cordially. One visit, in particular, we will here more fully describe, as illustrative of the general mode of celebrating the festival within their dwelling boundaries. The patriarchal father of this family—of three generations—was named Am Z—k. In his early life, many years before he came to Jerusalem, he had resided in the town of Gibraltar, as a merchant. Afterwards, he migrated along the shores of the Mediterranean, in the various seaports of Spain, France, and Italy. He understood the English language, and could speak it, conversationally, in a good degree, so as to be apprehended by us. He was quite a tall man—fully six feet high—and of a portly figure; and in his flowing garments was the finest specimen of an Oriental Israelite we had met in Jerusalem. From his venerable appearance and silvery long beard, we judged he was about sixty-five years old; and attired in his rich silken robes, and courtly grace of manners, gave to us an apprehensive idea of what his father (our father) Abraham, in his primal day, might have appeared, when he first reached the land of Canaan as a stranger and a sojourner. The ladies of his household (a wife, three daughters, and two grandchildren—little girls), were all dressed in a mixed English and Oriental style, in silken robes of varied colors. They very courteously escorted us over the house—to every room—and finally ushered us into the tabernacle, or booth. This was located in a summer-house in the court, which is the center-space of a hollow-square—the usual form of opulent oriental houses of the East. Its sides were hung with blue curtains of fine worsted stuff, and a yellow silk canopy covered it, and festoons of evergreen, interwoven with palm-branches, and with rich clusters of grapes from Hebron, and the finest specimens of pomegranates, citrons, oranges, lemons, plums, peaches, etc. In this booth they ate their meals throughout the feast. After some pleasant conversation, while seated in the booth, on divans, the three "daughters of Jerusalem" brought in, on silver waiters, a collation of fruits and confectionery, and some choice grapes from the vale of Eshcol, which had been procured at great cost, being the most prized in the whole bounds of the land by both Jews and Arabs, because they grew in the neighborhood where Father Abraham so long while resided and had pitched his tent in the plain of Mamrè. Finally they gave us each, on rising to depart, a glass of new wine, and wished us "all good luck" (or "God's goodness") to attend us in our adventures in the Holy Land and on our way home in the "far-away America." They pressingly invited us to call again, which we did in the course of the week.

Our friend, on introducing us to another family as American travelers, "who had made the pilgrimage to the fathers', Abraham, Isaac, and Jacob's, resting-place in Hebron," the patriarch of this household was almost as demonstrative in his joyful welcome as was our Austrian Jewish host at Hebron—which some of the readers of the

SABBATH ADVOCATE may recall as described in our sketch of "A night in Hebron." He said, in his earlier years, in all his commercial trade in the ports of Italy, he had never been defrauded by any American; which he could not say as regarded the "Englishers;" and remarked that the United States government and nation was the only nationality where the people of Israel were recognized and treated as equal citizens. This was in 1849, our readers must remember. Since then, Israel, throughout the European nationalities, have looked up, and have accorded to them all the rights that are allowed to other citizens of these several governments.

We afterwards, on the evening of "the last great day of the feast," met both these Jewish gentlemen and Am Z—k, at the largest synagogue in Jerusalem, where they obtained for us seats in the reader's stand (the highest public compliment they could accord to Gentile strangers), where we witnessed the last closing scene of the "Feast of Tabernacles." We never can forget this act of kindness of these noble-hearted Jews to the American strangers; nor omit, on this occasion, to embalm this record and our appreciation of them. Our prayer was, May they live to behold Jesus Messiah, as the Crowned head of the greatest feast "in the tide of prophetic time," and be partakers thereof! Amen!

Absurdities of the No-Law Position.

1. It assumes that the law did not exist till Moses; hence there was no law against idolatry, profanity, murder, &c., till that time.
  2. It assumes that the Gentiles never had any law given to them, that God never made any claims upon them.
  3. It gives no reason why God singles out the ten commandments and gave them in so conspicuous a manner as he did.
  4. It teaches that the ten commandments were all abolished at the cross and nine of the ten re-enacted at the same instant.
  5. This was done simply to get rid of the Sabbath as the law would have been all right but for that.
  6. Or, as some claim, the law was abolished at the cross and re-enacted at Pentecost, which leaves an interregnum of fifty days without any law.
  7. God came from heaven to give his law, then sent his Son to abolish it.
  8. Christ came to die for the law and in the very act of dying for it killed the law itself.
  9. Christ could not die for two laws at the same time; hence, if he died for the old law, he did not die for the new law; and vice versa. Therefore, either those under the old law, or those under the new law, have no Savior and must be lost.
  10. Christ died for his own law before that law existed or any one had broken it; thus making provision for sin.
  11. It impeaches God's wisdom as a lawgiver, showing that his moral laws need altering, amending, changing, &c.
  1. It makes Christ the law giver and leaves the Father out entirely; and so we need an advocate with Christ.
  13. It makes Christ an advocate between us and his own law.
  14. The world was in rebellion against the law of the Father. God sent his Son to reconcile them to himself; but Christ abolished his Father's law and set up one of his own, thus becoming the greatest rebel of them all.
  15. Men cannot be judged by any abolished law; hence all those before the cross will go free in the Judgment having no law to condemn them.
- An abolished law is annihilated. "The general principle relied upon, independent of some statutory rule, is not controverted, that when a statute is repealed it must be considered as if it never existed, except with reference to such parts as are saved by the repealing statute. And equally well settled is the doctrine that, though a party may have instituted his suit, and the same be pending at the time of the repeal, the jurisdiction

calculating on the good results of the business to pay the same. Much of it is also due to the amount of unpaid subscription, especially in the religious papers, where the main dependence is on the subscription, and where they have the income of advertising and Job Printing of local or newspaper press. People will subscribe for a religious paper, paying a year's subscription, or promising to pay, and neglect to pay, or pay at all, and when the publisher thinks they are not going to pay he may stop sending the paper. The ADVOCATE has lost much in this way and is now suffering the need of unpaid subscription. We have no complaint to make of the liberality of those who have kindly donated of their means to assist us, but when we see that some of our subscription list is delinquent, we feel that we ought to have some of it now. If some of our delinquent subscribers can come to our relief soon we hope they will not hesitate to do so.

Look at the papers which started in 1874 and before the year closed had suspended. The *Good News*, an Adventist paper in Chicago, had a life of about six months. The *Bible Investigator*, of Columbus, Kansas, run a course of about five months, and reported "Not sustained." The *Millenarian*, another Adventist or restitutionist journal of Chicago, commenced in 1874 and closed before the year ended. The *National Protestant*, a large monthly started in New York last July, came so financially embarrassed in a very few months that it was compelled to suspend. We know our readers do not wish it to be so with us, for many of them have expressed their appreciation of our labors. We took up our present business as a matter of duty to the cause, and we expect to go on with it, but we expect our readers to help us in this manner unless they inform us that they are not able to do so. Few people unacquainted with the printing business realize the expense of publishing, let it be conducted ever so economically. The *Herald of Life*, published at Springfield, Mass., by an association called the "Life and Advent Union," weekly, and some larger than the ADVOCATE, is sustained by its friends, and at their last annual meeting the statement was made that it would require \$2,300 to sustain it another year, and immediately \$1600 was subscribed. There is a difference between the needed amount to sustain that paper and ours, but we speak of it merely to make a comparison between it and the ADVOCATE.

We know our list is small and it affords a small income; but the burden of the work must not fall on the few who donate to our help, but we hope that our subscribers will not be behind if they can help it. The impoverished state of Kansas and Nebraska prevents our subscribers here from assisting us at present, but if they wish the ADVOCATE continued they must have it. Thanks to those kind friends who sent us money for some that cannot pay, so that we are enabled to continue it to them. We do not wish to be too urgent, for we believe you all appreciate the paper, but we want to hear from you all during the winter. We know, too, that in money matters it is hard times with very many of our subscribers, but in a few months we have reason to hope it will be better; and with enough means to manage through with we are satisfied to wait for better times; but in the next four months we want to hear from all who have not yet reported to us.

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE FEAST OF TABERNACLES—NO 1.

"Speak unto the children of Israel, saying, The fifteenth day of the seventh month shall be the Feast of Tabernacles, for seven days unto the Lord. . . . And ye shall take unto you, on the first day, boughs of goodly trees, branches of palm-trees, and willows of the brook. . . . Ye shall celebrate it in the seventh month. . . . Ye shall dwell in booths seven days," etc.—Lev. 23: 34, 40-43.

is gone, without some saving clause." Decision of the Supreme Court of Iowa, 1862.—Iowa Reports, Vol. 12, p. 311.

16. It assumes that a new law has been given, but can produce no record as to when it was given, where it was given, how many precepts it has, which is the first or the last commandment, who gave it, what its penalty is, to whom it was given, wherein it differs from the old law, &c.

When a new law is to be given to the people it must always be done in the most public and definite manner possible. Take as an example the New Constitution of Iowa. Art. 12, Sect. 13 reads: "We, the people of Iowa," &c. This Constitution shall be submitted to the electors of the State at the August election in the year 1857. Then it provides how the voting shall be done. "And if it shall appear that a majority of all the votes cast at such election for and against this Constitution are in favor of the same, the governor shall immediately issue his proclamation stating that fact, and such Constitution shall be the Constitution of the State of Iowa, and shall take effect from and after the publication of said proclamation."

Are God's laws of less importance than men's? Is God less particular than men? Those who claim a new law ought to produce it in as plain a record as the above. But no such record exists, hence there is no such new law as is claimed. What would the people think of the man who would claim a new law of his State, but could produce no record of it?

17. When an attempt is made to find a new law, some of its precepts are found enacted during the life of Christ and before it is claimed that the old law was abolished, thus having two moral laws in operation at the same time.

18. Then other commandments are found for the first time in the epistle of the apostles not given till thirty years after the decalogue was abolished, thus leaving thirty years without any commandment against various sins.

19. This makes the apostles, instead of God, our lawgivers.

20. It assumes that the decalogue has been abolished when no record of its repeal can be found. Notice how carefully the record is made when even human laws are abolished:

Law repealed. "Be it enacted by the General Assembly of the State of Iowa, That section 2,498 of the Revision of 1860, be and the same is hereby repealed." Approved Feb. 7, 1870. Session Laws of the Thirteenth General Assembly of Iowa, p. 112.

Let our opponents bring something like this for the repeal of God's law and we will believe them.

21. Finally, upon the most important and vital of all subjects, the giving of the law of Jehovah by which the eternal destiny of the human race is to be decided, it leaves us to mere inference and guess-work.

A theory which involves so many and so great absurdities must be a very bad one.—Advent Review.

"Ye are Not Your Own."

S. E. BRINKERHOFF.

THE apostle Paul declared to the Christian church of his day that they were not their own, but that they were "bought with a price;" and this price the apostle Peter tells us is the "precious blood of Christ." Who would for a moment suppose that the professed Christian church of to-day were not their own. They talk, walk, and act as if they were their own, and as though no other power had any claim upon them. But with the professed Christian world we as Adventists have but very little to do, only so far as our individual influence goes; hence our remarks are for Adventists. We profess to be a people who have not only come out from the world, but have come out from the religious denominations of the world, to obey God in

keeping all of his commandments and the faith of his Son Jesus Christ. And not only this, but we profess to be looking for the speedy return of our Lord and Master, to come and set up his kingdom, and give us, with all those who have in past ages loved his appearing, eternal life therein. In view of the profession we make, How ought we to live? As we look over the professed Adventist church of to-day we see pride, fashion, love of pleasure and show, almost as extensive as in any other place; and the love of the world is so deeply rooted and grounded in the Advent people, with but few exceptions, that there is but little room left for anything else.

Now, this is a deplorable fact, and yet fact it is which we cannot deny, we may try to evade it or shut our eyes against it, but deny it we cannot. The cry of poverty and hard times is very convenient and ready on all occasions, only when self has to be gratified. How many we see among us who can eat, drink, and dress, just like those in like circumstances who make no profession of religion; but the Lord's cause, Ah I am too poor to give anything to that! If there are a few who are willing to go and preach the gospel, and take what they can get, all right; or if the Lord should feed them as he did Elijah of old, and cause their garments not to wear out like the children of Israel, why all are willing that the gospel should be preached; but to give anything for the spread of truth, for the cause of God, for the salvation of sinners, ah, we are not able!

Brethren, beloved of the Lord, these things ought not so to be, and if we had the love of God and precious souls at heart as we ought, they would not be so. We are no poorer than multitudes of others around us, who each can give to help sustain his individual cause, and they do not make half the profession that Adventists do. How does this look to the outside world? True, they profess to be the followers of Christ, but they do not pretend to be looking for his soon coming in glory. We profess to believe that Jesus is soon coming, and yet making but little effort to warn the world of impending judgment. We profess to be followers of him who had not where to lay his head while he went about doing good, and yet, we can have our houses and lands and still feel that we have but little duty beyond ourselves. If we really believed that Jesus was soon coming we would show it more in our actions. We would show it to the world around us, not by a multitude of words, but by a quiet persevering effort to advance the cause of our dear Redeemer. We would show "our faith by our works," by living more for the future inheritance, and less for the present; more for eternity, and less for time. O that we could each feel our responsibility! and see our own selfishness as it is seen by him who reads the heart!

Selfishness, love of the world, a desire to be like other folks, as well off as other folks, have as much money as other folks—or, at least, make as big a show as others—are the besetting sins of this age; and Adventists are not free from them. But as well might we think of gaining a home in Eden restored with these worldly desires and feelings, as we might think to put a camel through a needle's eye. Both are utterly impossible. Many of us are just in the same position that the young man was who came to the Savior, when on earth, to know what good thing he might do in order to have eternal life. He was a commandment keeper, or at least trying to be, for he could say "all these have I kept from my youth up." And right here let us notice that Jesus did not dispute his word, and we have no right to do so when the Savior did not. But he lacked something; yes,

he lacked the pure, unselfish, self-denying, life work of the Savior. This, brethren and sisters, is what we lack. We are trying to serve God and keep his commandments; and, no doubt, the Savior beholding us loves us; but, alas, how often we grieve him by our selfishness, and say to the world by our actions that we love our own gratification much better than we love God or his cause! Would to God that these things were not so, and that it was only my imaginations! But who of us does not often feel that worldly-ness is fast creeping in among us? Where is the self-denial, the plainness, the self-sacrificing devotion to the cause of God, the holy zeal for its advancement that characterized us as a people in the years gone by? It is gone to a great extent, and as the Savior said, "Because iniquity shall abound, the love of many shall wax cold." Not because trials, persecution, or hard times shall abound, but because "iniquity," injustice, wickedness, "shall abound the love of many shall wax cold."

"Ye are not your own." Do we realize this fact? Do we ever remember that we are not our own, but that we are bought with the precious blood of Jesus? Let us for a moment look at the price that was paid for our redemption. Christ, the well beloved of the Father, gave his own precious blood to "redeem us from all iniquity," that we might be to him "a peculiar people, zealous of good works." Not a people that would profess good works; but a people that would do good works, so that others beholding them might be led to glorify our Father who is in heaven. Now how much good works can the world see by our resting from labor and going to meeting on the Sabbath? or by our saying when we get there that we believe Jesus is soon coming again? Observing the Sabbath, and professing to believe in the soon coming of Jesus will do very little for us without a holy, self-denying life. And when we say self-denial we mean something more than a mere observance of the Sabbath, and a nominal profession of faith in the near coming of Jesus Christ. We mean a giving up of selfish desires and pursuits, and an entire consecration to the will and service of our heavenly Master. God never designed that his cause should be carried on in this world without self-denial on the part of his children; and a crucifying of the affections and desires of the flesh in them. He could support his ministry, and sustain his cause without the aid of man, if that were his alwise purpose, but it is not. It is God's purpose that we should work while here, all of us, men and women, old and young, poor and rich, all who are followers of Jesus must work, for he that gathereth not with him scattereth abroad; and the more we work for God and his cause the more we will delight to do so. The more we try to realize that we are not our own, the more will we strive to serve him who purchased us with his own precious blood.

Brother, sister, think of what Jesus has done for us—and that while we were enemies to the government of God—he lived a life of suffering and sorrow, and then died the shameful death of the cross that we might have life. He bought us with his blood; then he and he alone has a right to our time, our talents, our energies, and our all. How many of us realize this? how many of us feel that our time and means belong to God? Is not eternal life, with all its attending blessings, worth our life work while here? Could we but think of the joys of the eternal weight of glory that await us, if faithful, when Jesus comes, we would arise with renewed zeal and energy in the glorious cause of our dear Redeemer. "They that turn many to righteousness shall shine as the stars forever and ever."

Are we, who believe that Jesus is near at hand making all the effort we can to turn many ar- righteous? The hosts of darkness are gather- ing around, the perils of the last days are upon us, are we ready to meet them? If our strength is in the God of Israel, and our hope firmly fixed upon the coming of Jesus, and our life one of watchfulness and prayer we will be able to stand against all the fiery darts of the enemy. But, alas, for those who are idle, luke- warm, and careless, they will be swept away in the swelling tide! May God wake us up to life and to duty! Time is short, the work is great and what is done must be done quickly. Then let us each and all arise, gird on the armor, and fight manfully in the battles of the Lord. Work while the day lasts, so that in that great day we may receive a crown of dazzling glory, an inheritance that is incorruptible, and hear the sweet voice of our Savior pronounce to us the glad words, "Well done."

Come to Me.

WITH tearful eyes I look around,  
Life seems a dark and stormy sea.  
Yet midst the gloom I hear a sound,  
A heavenly whisper—Come to me!  
It tells me of a place of rest—  
It tells me where my soul may flee;  
Oh! to the weary, faint, oppressed,  
How sweet the bidding—Come to me!  
When nature shudders, loth to part  
From all I love, enjoy, and see,  
When a dread chill steals o'er my breast,  
A sweet voice utters—Come to me.  
Come, for all else must fade and die;  
Earth is no resting place for thee.  
Heavenward direct thy weeping eye,  
I am thy portion, Come to me.  
O voice of mercy! voice of love!  
In conflict, grief, and agony,  
Support me; cheer me from above,  
And calling sinners—Come to me!  
—Selected by MRS EMMA STEVENSON.

He that is of God Heareth God's Words.

JOHN 8: 47.

JULIA LAMB.

WITHOUT the Holy Scriptures we could never have had any knowledge of God, and we would be ignorant of the creation of the world and all things therein. But we read in Genesis 1: 1 "In the beginning God created the heavens and the earth;" and the record goes on to specify the things created. After creating the heaven and earth, he created light; and as light manifested, we see the wisdom of God in the creation of light that we might behold his glory and adore the author of all for that inestimable blessing. But he has given the earth to the children of men, and created everything necessary for our enjoyment here; the sun for light causing the earth to vegetate and bring forth food for his creatures. Think of the care of our heavenly Father in this one thing. Did you ever imagine the gloom that would envelop earth if the great luminary of heaven should be withdrawn? What would be more terrible? But are we as grateful as we should be for one great blessing? How little do we appreciate God's goodness toward us, and how prone we are to forget him! Is it any wonder that the prophet Isaiah represents him saying, "Hear, O heavens, and give ear, O earth, for I have nourished and brought up children, and they have rebelled against me?" How have we rebelled? We have turned from him and served other gods. He, as our Father, gave us commandments, which were holy, just, and good. He has given us one day in seven for rest, has blessed and sanctified it by resting in his labors; not because he was weary, but because he cared for his children.

Are we, who believe that Jesus is near at hand, making all the effort we can to turn many to righteousness? The hosts of darkness are gathering around, the perils of the last days are upon us, are we ready to meet them? If our strength is in the God of Israel, and our hopes firmly fixed upon the coming of Jesus, and our life one of watchfulness and prayer we will be able to stand against all the fiery darts of the enemy. But, alas, for those who are idle, lukewarm, and careless, they will be swept away in the swelling tide! May God wake us up to life and to duty! Time is short, the work is great, and what is done must be done quickly. Then let us each and all arise, gird on the armor, and fight manfully in the battles of the Lord. Work while the day lasts, so that in that great day we may receive a crown of dazzling glory, an inheritance that is incorruptible, and hear the sweet voice of our Savior pronounce to us the glad words, "Well done."

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And has he not a right, as a father, to enact laws that are for our benefit? and if we are obedient children we will willingly obey out of pure love, studying to know his will that he has left on record for us. We cannot love and at the same time live in rebellion to his laws and government. Have we not all one Father? Hath not one God created us? Then why these divisions among professed Christians? Because they have broken the everlasting covenant, and are content to obey the commandments of men. They have drifted away from God, going with the current, down, swifter and swifter, and at last God gives them up to hardness of heart; for, as Ephraim, they are joined to their idols and are left alone.

I entreat you, one and all who may read these few lines that are written by one who loves you, and would have all come to the knowledge of the truth. Search the Scriptures. There you will learn the will of God concerning you, and may you be honest hearted. We must seek for ourselves if we would have pleasure in keeping the commandments that we may have a right to the tree of life, because the works of the Lord are great, sought out of them that have pleasure therein.

May we be earnest seekers after truth, is the prayer of your sister in Christ.  
Bedford, Iowa.

**The Sleep of Death.**

"Do you think the little girl was really dead?" asked the teacher of a class of neglected-looking boys gathered in from the lanes, who had been painfully toiling to read through the story of Jairus' daughter.

"Please 'm, I think she was," answered a ragged little fellow at the end of the form.

"Why, then, do you think, did the Lord Jesus say she was sleeping?"

"Please 'm, it was *only* sleep to him; he could wake her so easy."

"Only sleep to him"—how sweet the thought that, terrible as death is to us, with its icy chill, its gloomy pallor, its dust and ashes, and corruption: it is "only sleep to Him" who has the keys of hell and of death, and can wake the slumberer with his slightest word!

Let us then bury our dead in hope. Gloomy as death seems to us, "it is only a sleep to Him," and the hour is coming when all that are in their graves shall hear the voice of the Son of God, and shall come forth, and those who sleep in Jesus shall be caught up to meet the Lord in the air, and so be forever with the Lord.—Selected by E. C. M. BOYD.

**Letter Department.**

**From Sister Stults.**

DEAR BRO. BRINKERHOFF: I write you a few lines for our much loved paper, the ADVOCATE. We are very much interested in the communications from our beloved brethren and sisters; there are some who have the privilege of meeting together on the Sabbath for prayer, and have the word preached, and can talk of the things pertaining to the kingdom of God; while there are others that are all alone, one here and another there. I hope all you who have the privilege of meeting together from Sabbath to Sabbath, will be indeed and in truth like a city set on a hill, whose light can not be hid. And to you, dear lonely ones, placed as we are, without any one to speak to of like precious faith, let us live near to God, be like the noble Bereans, search the Scriptures daily to see whether these are so. Finally, let us all be of one mind, and have compassion one for another, love as brethren,

ren, be pitiful, be courteous. Do not let any of us do to others, as some do to us. There is a people near here that call themselves the remnant, and the last true church; we go to their meetings some times, they wish us to take part but when we happen to say anything that does not suit their theory, they manifest they same spirit that all churches do. How then can they be what they claim to be, when they do the same thing which they condemn others for doing? O how sad these things are! I long for the time to come, when the watchmen shall see eye to eye, when we can all have the privilege of coming up from Sabbath to Sabbath, and from one new moon to another to worship the Lord of hosts. Let us all look well to our ways and deny ourselves of everything that is not right in the sight of the Lord, and live so that when Christ comes, we may "have a right to the tree of life, and enter in through the gates into the city." Your sister in the love of the truth.  
JANE STULTS.

Fort Atkinson, Wis.

**From Sister Adams.**

DEAR BROTHERS AND SISTERS: I esteem it a duty as well as a privilege to write a few lines for our paper, as I have been a reader of its columns for some time, and love to read its cheering letters from those of like faith. What great promises and blessings are left on record for the overcomer of sin. I desire to overcome this vile world of sin, so that I may inherit that happy home that our dear Savior gave his precious life to obtain for us. I desire to keep all of God's commandments that I may be permitted to enter in through the gate into the city, eat of the tree of life, and live forever with the Lord, and the loving ones who have been faithful in doing his holy will. I wish I could do more to revive the work of God. I am afraid that the church will go down here under persecution, for some of our members have turned against us, and some of our friends say, "Keep still. Keep the gospel still!" O what would become of this vile world if the blessed gospel was kept still? I pray to God that it be proclaimed louder than ever, that it may reach the heart of that poor sinner that he may never again say, "Keep still." I often feel that I am alone fighting against this world of sin, but I am determined to fight on to the end that I may wear that starry crown in glory.

My dear brothers and sisters, I exhort you to be faithful in keeping God's commandments. Christ Jesus was faithful to him that appointed him, so also was Moses faithful in all his house. "Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, as in the day of temptation in the wilderness." And the meaning is, we are to keep all the commandments of God, and have faith in Jesus, and not harden our hearts to commit sin, for sin is the transgression of the law. Therefore, we are to keep the seventh day of the week for the Sabbath, for the same voice that said, "Thou shalt have no other gods before me," said also, "Remember the Sabbath day to keep it holy." Now if we fail to keep this or any other, we fail to be received into the rest that remains for the people of God. Let us labor to enter into that rest by obeying the voice of the Lord, and keeping all of his commandments. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." And now be faithful in the good work and do not keep still.

CATHARINE ADAMS,

Martinsville, Mo.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 2nd 9th Mon. 1875.

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

We would call attention to our very small receipts in this and the previous numbers of the ADVOCATE, and we know that no publisher can publish a paper on such a fund. We try to be patient, but with printing paper needed, and wood for the winter, and much of the subscription delinquent, we must necessarily consider the situation. Now, cannot those who have not paid their subscription send it now? or if you cannot send it all, send a part; it will be a great help.

As announced, Elder Hull gave two lectures in the Christian Church in Marion. His proposition was to show the evil tendencies of Spiritism, and that the leading journals and lecturers on that subject have upheld and countenanced vice and crime. He proved his point, which met the approbation of many of the citizens of Marion, while a very few Spiritualists opposed him. They are not very strong in Marion. Bro. Hull met with the church on Sabbath, Nov. 20th, and after his lectures returned to his home to remove to Wisconsin.

We were very glad to greet Bro. A. C. Long, of Mo., on Thursday, Nov. 18, to whom the Marion church had extended an invitation to labor for a few months in Iowa. We were glad also to meet Bro. J. H. Nichols, of La Porte City, the next day, who had come to spend the Sabbath with us, and to hear Bro. Hull's lectures on Spiritism. After the close of Bro. Hull's lectures announcements were made that Bro. Long would speak on the nature and source of Spiritism, from a Scripture standpoint, in our meetinghouse. A fair audience gave attention, and Bro. Long showed the Satanic nature of Spiritism, and the impossibility of the communication of the spirits of the dead—that there are no such spirits. During the succeeding evenings of the week, he continued to discourse on the nature of man, and Christ as the only source of immortality, to be realized at the resurrection. The church at Marion is strengthened and encouraged by Bro. Long's labors with us. On Monday, Nov. 29th, Bro. Davis accompanied him to Delmar, Iowa, near where he will hold a series of meetings.

The P. O. address of Elder A. C. Long, for the present, is Marion, Linn County, Iowa, in care of Jacob Brinkerhoff.

A subscriber in Canada has returned his paper, but as it does not bear his name or address we do not know which one of our Canada subscribers it is. He must send us another notice.

ERRATA.—In No. 15 of the ADVOCATE, in "Scenes and Incidents in Jerusalem," page 117, 3d column, 15th line, it should read, "without defilement or render nugatory his fasting and"—In No. 16, page 125, 2d column and 26th line, instead of reading "half-a-year" it ought to read "half-a-week." In the 12th line from the foot of the same column, instead of reading as published, "in the nineteenth beyond," it should have read "in the nineteenth century beyond." J. L. BOYD.

THE BIBLE IN THE PUBLIC SCHOOLS.—The bold strike that the Catholics have, and are making at the Bible in the public schools, is only the entering wedge for future development. Give them this, and at once they will make a bolder strike at the very foundations of our Christian liberties.—Phila. Eve. Express.

IN publishing a free paper, in which each writer is made responsible for his or her own sentiment, it is not to be expected that each and every reader of the paper will agree with all the ideas advanced; hence we must exercise toleration for each other, and investigate Bible doctrine for ourselves. Some would exclude from its columns what they would not endorse, but this would destroy the character of a free paper. In controversy on disputed subjects, let a spirit of brotherly kindness prevail, harsh or unkind language in controversy will not be admitted. We hope that ideas not generally endorsed by the majority of the Advent people will be well considered before giving them to the public.

We write with reference to Bro. R. V. Lyon's views of the resurrection of a portion of the dead to believe on and accept Jesus as their Savior in the age to come. This does not seem as reasonable as the view that resurrects all those who have died without having heard the gospel, to a probation after Jesus comes; which view we have not endorsed either. We feel called upon to make a few remarks on this subject, which we do in all kindness and respect to Bro. Lyon. If the dead are raised for the purpose of accepting Jesus in the age to come, and God knows that they will accept him, it is no probation, but a decree of the Almighty, and they cannot do otherwise. We understand Bro. L. that those who have rejected the gospel will never be resurrected to life at all. We cannot endorse the view, as we have previously written, of a portion of the human family being born to receive everlasting destruction. This destroys their free moral agency, and their responsibility in the matter. We believe one part of mankind to be his children as much as another, until they accept Jesus, after which they are called "the sons of God." Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." As to their being resurrected for the purpose of accepting Jesus, the Bible does not tell us; but by Bro. Lyon's view they are not lost, but eventually saved. Now we know that many of our readers do not look at the blessing upon the nations which comes through Abraham, as their being saved. It is a great blessing to the nations to have Jesus and his salvation offered to them, but that the blessing saves each individual, or saves them as nations, is another thing. We offer these remarks with kind wishes to all. Search the Scriptures. Let us try not to misunderstand any one. Bro. Lyon writes many good things, for which we commend his writings to your consideration.

THE following extract sent us by Bro. Boyd will be of interest as additional matter in reference to Catholic affairs in the City of Baltimore, and shows why the Reformers of that place did not make good their expectations of politically revolutionizing it:

INFAMOUS.—Catholic Democratic Baltimore again disgraced itself on Tuesday. Organized fraud and ruffianism held possession of the majority of the wards. In many of them bullies captured the polls, and with pistol and bludgeon remained in possession of them all day, while the ring judges stuffed the ballot-boxes. There was a preconcerted attempt early in the morning to check the colored vote, and it proved successful. Almost every one of the few colored men who managed to get to the polls were refused their votes by the judges on lying pretences. In the wards where the colored men were numerous, they were attacked by bands of ruffians as soon as the polls opened, and effectually intimidated. There were probably two hundred persons beaten or wounded. Fully five thousand Reformers were disfranchised by fraud and violence, and the ring judges piled up at least ten thousand illegal votes.—Phila. Sun Republic.

THE National Protestant has resumed publication again after a temporary suspension of a few months. It is now published by Messrs Vogel & Co, 67 Liberty St., New York, under the editorial management of D. M. Gazlay. Price \$1.00 per

year, monthly. As we before noticed, we believe this journal has a worthy object, that of informing the country of the danger it is in from the inroads and aggressions of the Roman Catholic power, and we wish the National Protestant a successful course.

Quarterly Meeting at Denver, Mo., Nov. 12-14.

DEAR BRO. BRINKERHOFF: By a vote of the delegates present at our quarterly meeting, I was requested to send you a statement of the proceedings of the meeting for publication in the ADVOCATE. Meeting commenced Sabbath evening, Sermon by Bro. A. C. Long. Sabbath morning had a very interesting social meeting. We were encouraged by words of cheer from the brethren and sisters, especially from Bro. and Sister Lamb, who are keeping the Sabbath of the Lord alone, near Bedford, Iowa. Although fifteen or twenty miles from any place of worship with the brethren, they often meet with us, and are in earnest and deeply interested in the great truths concerning the coming of Christ, and those who are keeping the commandments of God and the faith of Jesus. It is really refreshing to the lover of Jesus to listen to the testimony of those who are growing old and have waited long for the coming of the Savior, and are not yet discouraged, but are still willing to wait though he should tarry. Such was our Sabbath meeting; it was really refreshing season to those who are looking for the second coming of the Lord.

On First-day evening, following our Sabbath evening, we spent a short time in making arrangements to fill Bro. A. C. Long's appointments and keep up Sabbath meetings while he should be in Iowa. We have seven or eight brethren in this District who are able to labor to some extent. They were nearly all present and expressed not only a willingness but a determination to do all they could for the prosperity and advancement of the cause. As time for preaching drew on we adjourned and listened to a discourse on the ten commandments, or law of God.

On Sunday morning Conference met. Bro. S. C. B. Williams was elected Chairman, pro tem, and H. Woodruff, Secretary. Churches reported by their delegates to be in good moral standing. Further arrangements were made for Bro. Long's visit to Iowa, though his labors were needed here.

The members present unanimously resolved to do all in their power and to make any sacrifice that they may be called upon to make, either in labor or means, rather than see the cause suffer for support or go down. They also resolved that Bro. Long should be supplied with means to keep him above want. Also resolved that we try to furnish more original matter for the ADVOCATE. It was then decided that our next quarterly meeting be held at the Victory School-house, commencing Feb. 4th. Bro. Moore and others made request that special mention be made of the interest manifested in the meeting.

Conference closed by singing, "Children of the heavenly King," and pledging ourselves to carry into effect the resolutions that we had made. After conference closed we had a sermon from Bro. Spencer on the nature of man, and a sermon from Bro. Long at night. The meeting closed with the best of feeling and a growing interest.

Brethren, let us all pray God earnestly, both in secret and in public, and around the family altar, to keep this interest growing, to keep us all faithful that we may at last be overcomers and enter in through the gates into the city.

H. WOODRUFF, Sec.

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

Jesus is Near.

How so glad that the prophets of old, Christ's appearing and kingdom foretold; All the promises which we hold dear, Is the sweetest, that Jesus is near.

CHO.—I am so glad that Jesus is near, Jesus is near, Jesus is near, I am so glad that Jesus is near, Soon in a cloud he will appear.

How sweet will the song of the ransomed ones be— This is our Lord, we have waited for thee; Lift up your heads, your redemption is here, Then herald the tidings that Jesus is near.

Those who revile him, and laugh at his word, With Satan and death shall receive their reward; Stand before him they tremble with fear, Then list to the warning that Jesus is near.

In the new song with the angels we'll sing of glory and life that is won by our King; But we will sing till we get over there, And join in the chorus that Jesus is near.

ELLA M. MILLS, in World's Crisis.

A Second Time to Salvation, Without a Sin Offering.

I. N. KRAMER.

THAT Jesus should come a second time to salvation without a sin-offering, implies that he did come a first time with a sin-offering to save the world, "he saith, Sacrifices and offerings thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices thou hast had no pleasure; then said I, Behold, I come, in the volume of the book it is written of me, to do thy will, O God."

Sacrifices, or the offering of the life of an animal in sacrifice in consequence of sin, by which the life of man is forfeited, is of very ancient date. But it was not possible that the blood of beasts and goats should take away sins. First, because those animals offered in sacrifice for sin were not possessed of moral responsibility, nor were they endowed with intellectual ability; and consequently incapable of discerning between virtuous and vicious actions, so that in consequence of these defects they could not be constituted a proper sacrifice to make atonement for sin.

Secondly, those animals were not themselves exempt from the general sentence of death