

Advent and Sabbath Advocate.

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

Volume X.

Marion, Iowa, Third-day, 16th 9th Month, 1875. (Dec. 14, 1875.)

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THE ADVOCATE is devoted to the promulga-
tion of the doctrines of The Second Advent of
Christ, The Signs of the Times, The duty of man-
kind to observe the Bible Sabbath (the seventh
day of the week,) together with the other Com-
mandments of God, The Nature of Man, his Un-
conscious state in Death, The End of the Wicked,
The Earth restored to its original glory and condi-
tion as the future inheritance and abode of the
redeemed and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The Prophecies,
The Christian Life, and kindred Bi-
ble subjects.

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.

Meet 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;
But 'g before him they tremble with fear,
Then list to the warning that Jesus is near.

With the new song with the angels we'll sing
"Glory and life that is won by our King;
For we will sing till we get over there,
And join in the chorus that Jesus is near."
ELLA M. MILES, 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 sal-
vation. And so it is declared that when he came
into the world, "he saith, Sacrifices and offerings
thou wouldst not, but a body hast thou pre-
pared me. In burnt offerings and sacrifices for
me, thou hast had no pleasure; then said I, Lo,
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 animals
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 bulls
and goats should take away sins. First, because
those animals offered in sacrifice for sin were
not possessed of moral responsibility, nor en-
dowed with intellectual ability; and conse-
quently incapable of discerning between virtuous
and vicious actions, so that in consequence of
these defects they could not be constituted a per-
fect sacrifice to make atonement for sin. And
secondly, those animals were not themselves
exempt from the general sentence of death that

came upon all living creatures in consequence
of man's sin. "For the creature was made sub-
ject to vanity; not willingly, but by reason of
him who hath subjected the same in hope; and
the whole creation groaneth and travaileth in
pain together until now, waiting for the adop-
tion—the redemption of the body." Rom. 8:
22, 23. So that if the life is already forfeited, or
held under sentence of death, it could in no
wise become a perfect sacrifice for the life of any
other creature.

But of Jesus it is declared that he was made
like unto his brethren, that he was without sin.
And more, that he might be a perfect represen-
tative sacrifice for the whole human race, he
came forth from the Father, and though not
subject to death, he was made under the law for
the suffering of death. Thus God, having pre-
pared him a body, he became the *only* true and
complete sacrifice for sins.

Nevertheless, the majority of those professing
to be the people of God rejected him, refused
the sin offering and despised the sacrifice, and
declared that there was no first coming of the
Just One with a sin offering. Just so it is with
the majority of those that are to-day professing
to be the people of God. They ignore the doc-
trine of his second coming without a sin offering
to salvation, rejecting the plainest declarations
of Scripture concerning it, as the Jews did that
of his first coming.

The Jew could see only the crown of glory,
and the conquering King, while they entirely
overlooked the cross, the humiliation, and the
sin offering; and the professed Christians of to-
day can only see the humiliation, the sacrifice,
and the sin offering to salvation, procured by
his first appearance upon earth, and do not com-
prehend how he can come a second time to
salvation, as the long expected Messiah, the
Anointed One, the conquering King. They
seem to think it impossible that he should re-
turn to God, the Father, without first complet-
ing the work of redemption. Could it be that
Christ should ascend again on high without first
restoring all things spoken of by the prophets?
Upon this rock the Jewish people foundered,
because he did not at that time restore the
kingdom to Israel; and even some of the disci-
ples spoke doubtfully when they said, "We
tusted that it had been he which should have
redeemed Israel;" and upon it Christian peo-
ple are now foundering, because they do not see
an Israel to be restored. Nevertheless, he did
not leave this earth until he had first employed
agents to carry on the work of salvation in his
absence, not until he had first commissioned his
disciples to go forth into all the world, preaching
and baptizing in his name, so that whosoever
believed their word could be saved; and when
their work is completed, their mission unto all
nations fulfilled, and the gospel of the kingdom
preached in all the world for a witness unto all
nations, then shall the end come, at which time
Jesus must come again to perfect the salvation
of his people. He needs no body of sin offering
now, for having made one offering for sin, he
perfected forever them that are sanctified, so

that there remaineth no more sacrifice for sins;
but to all who do not accept this offering once
made for all, a fearful looking for of judgment
and fiery indignation, which shall devour the
adversary.

He came the first time with a sin offering to
salvation. He now comes to bring that salvation
to them, thus secured by means of that sin offer-
ing. If it were not so, how could an apostle
say, "Now is our salvation nearer than when
we believed?" confirmed by another who says
that those begotten unto a lively hope in Jesus,
"are kept by the power of God through faith
unto salvation, ready to be revealed in the last
time." Yea, more; "The whole creation has
been groaning and travailling in pain together
until now, waiting for the adoption, to wit, the
redemption of the body." Even the children
of God have need of patience, that after they
have done the will of God, they might receive
the promises, together with those ancient Chris-
tian worthies who "died in faith, not having
received the promises, but having seen them
afar off, were persuaded of them, and confessed
that they were strangers and pilgrims in
the earth;" for to such the promise was made
that "they should inherit the earth," "God
having provided some better things for us, that
they without us should not be made perfect;"
(Heb. 11: 13, 40.) and we too are taught to wait
for his Son from heaven. 1 Thess. 1: 10. And
if we wait the grave is our house. Job 17: 13.
For having no continuing city we seek one to
come.

In harmony with these statements of the
apostles, Christ himself declared that he would
go and prepare a place for his people; and that
if he went and prepared a place for them he
would *come again* and receive them unto him-
self, that where he is there they might be also;
for he would not leave them comfortless but
come again unto them, John 14: 2, 3, 18, 28.
And while they beheld him taken up, a cloud
received him out of their sight; and two angels
beholding them looking steadfastly toward heav-
en, as he went up, said, "Ye men of Galilee, why
stand ye gazing up into heaven; *this same Jesus*
which is taken up from you into heaven shall so
come in like manner as ye have seen him go into
heaven." Acts 1: 11. "And they shall see the
Son of man coming with power and great glo-
ry." Matt. 24: 30; Mark 13: 26; Luke 21: 27.
"Even so they also which sleep in Jesus will
God bring with him." Neither shall those who
are alive and remain unto the coming of the
Lord be in advance of them which are asleep,
"For the Lord himself shall descend from heav-
en with a shout, and with the voice of the arch-
angel, and with the trump of God, and the dead
in Christ shall rise first; then we, who are alive
and remain, shall be caught up together in the
clouds to meet the Lord in the air [not to re-
main there, but to be with him where he is,
when he shall sit upon the throne of David, to
order and establish it forever]; and so shall we
ever be with the Lord." See 1 Thess. 4: 13-17;
Isa. 9: 7; Luke 1: 32.

"You therefore, who are troubled, rest with

ly. As we before noticed, we believe
has a worthy object, that of informing
of the danger it is in from the inroads
of the Roman Catholic power,
of the National Protestant a successful

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

CO. BRINKERHOFF: By a vote of the
present at our quarterly meeting, I was
to send you a statement of the proceed-
meeting for publication in the ADVO-
cating commenced Sabbath evening
by Bro. A. C. Long. Sabbath morning
interesting social meeting. We were
by words of cheer from the brethren,
especially from Bro. and Sister Lamb,
keeping the Sabbath of the Lord alone,
Iowa. Although fifteen or twenty
any place of worship with the brethren
often meet with us, and are in earnest
interested in the great truths concern-
ing of Christ, and those who are
the commandments of God and the faith.
It is really refreshing to the lover of
sten to the testimony of those who are
old and have waited long for the coming
prior, and are not yet discouraged, but are
ing to wait though he should tarry. Such
Sabbath meeting; it was really a refresh-
to those who are looking for the second
of the Lord.

st-day evening, following our Sabbath
we spent a short time in making ar-
rants to fill Bro. A. C. Long's appointments
up Sabbath meetings while he should
Iowa. We have seven or eight brethren in
district who are able to labor to some extent.
are nearly all present and expressed not
willingness but a determination to do all
uld for the prosperity and advancement
cause. As time for preaching drew on we
ed and listened to a discourse on the ten
adments, or law of God.

unday morning Conference met. Bro. S.
Williams was elected Chairman, *pro tem*,
Woodruff, Secretary. Churches reported
delegates to be in good moral standing.
arrangements were made for Bro. Long's
Iowa, though his labors were needed here.
members present unanimously resolved to
n their power and to make any sacrifice
ey may be called upon to make, either in
r means, rather than see the cause suffer for
t or go down. They also resolved that Bro.
should be supplied with means to keep him
want. Also resolved that we try to furnish
original matter for the ADVOCATE. It was
decided that our next quarterly meeting be
at the Victory School-house, commencing
4th. Bro. Moore and others made request
pecial mention be made of the interest man-
d in the meeting.

ference closed by singing, "Children of the
only King," and pledging ourselves to carry
effect the resolutions that we had made. Af-
ference closed we had a sermon from Bro.
cer on the nature of man, and a sermon from
Long at night. The meeting closed with the
of feeling and a growing interest.
ethren, let us all pray God earnestly, both in
et and in public, and around the family altar,
ep this interest growing, to keep us all faith-
hat we may at last be overcomers and enter
rough the gates into the city.
H. WOODRUFF, Sec.

Received on Subscription.

L. Boyd for H. J. Willis \$5 cts, 11-5. N. S. Hem-
ay \$1.15, 11-16. John Vandergyp \$1.15, 11-16.
Manning, \$1, 11-1.

Received on Donation to Advocate.

Jane Stults, \$3.00.

us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints." 2 Thess. 1: 7-10. For "he cometh with clouds and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1: 7. "And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. And another angel cried with a loud cry to him that had the sickle, saying, Thurst in the sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." Rev. 14: 16-18. The harvest is the end of the world; the field is the world; the good seed is the children of the kingdom. The tares are the children of the wicked One. Let both grow together until the harvest when the reapers are to gather together first the tares and bind them in bundles and burn them, but the wheat they gather into God's barn (the renewed earth). Matt. 13: 30-39. "So shall it be in the end of the world, the angels shall come forth, and sever the wicked from among the just." Verse 49. "They shall gather out of his kingdom all things that offend, and them which do iniquity; and cast them into a furnace of fire." Verse 41. "The last enemy that shall be destroyed is death." Then death itself will be swallowed up in victory; and then shall be completed the salvation of God.

Marion, Iowa.

Esteemeth every Day Alike.

The same year that Paul visited Troas, he wrote as follows to the church at Rome:

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Rom. 14: 1-9.

These words have been quoted to show that the observance of the fourth commandment is now a matter of indifference; each individual being at liberty to act his pleasure in the matter. So extraordinary a doctrine should be thoroughly tested before being adopted. For as it pleased God to ordain the Sabbath before the fall of man, and to give it a place in his code of ten commandments, thus making it a part of that law to which the great atonement relates; and as the Lord Jesus during his ministry spent much time in explaining its merciful design, and took care to provide against its desecration at the flight of his people from the land of Judea, which was ten years in the future when these words were written by Paul; and as the fourth commandment itself is expressly recognized after the crucifixion of Christ; if under these circumstances we could suppose it to be consistent with truth that the Most High should abrogate the Sabbath, we certainly should expect that abrogation to be stated in explicit language. Yet neither the Sabbath nor the fourth commandment are here named. That they are not referred to in this language of Paul, the following reasons will show:

1. Such a view would make the observance of

one of the ten commandments a matter of indifference; whereas James shows that to violate one of them is to transgress the whole. James 2: 8-12. 2. It directly contradicts what Paul had previously written in this epistle; for in treating of the law of ten commandments, he styles it holy, spiritual, just and good; and states that sin—the transgression of the law—by the commandments became "EXCEEDING SINFUL." Rom. 7: 12, 13; 1 John 3: 4, 5. 3. Because that Paul in the same epistle affirms the perpetuity of that law which caused our Lord to lay down his life for sinful men; Rom. 3, which we have seen before was the ten commandments. 4. Because that Paul in this case not only did not name the Sabbath and the fourth commandment, but certainly was not treating of the moral law. 5. Because that the topic under consideration which leads him to speak as he does of the days in question was that of eating all kinds of food, or of refraining from certain things. 6. Because the fourth commandment did not stand associated with precepts of such a kind, but with moral laws exclusively. EX. 20. 7. Because that in the ceremonial law associated with the precepts concerning meats, was a large number of festivals, entirely distinct from the Sabbath of the Lord. Lev. 23. 8. Because that the church of Rome, which began probably with those Jews that were present from Rome on the day of pentecost, had many Jewish members in its communion, as may be gathered from the epistle itself; Acts 2: 1-11; Rom. 2: 17; 4: 1; 7: 1; and would therefore be deeply interested in the decision of this question relative to the ceremonial law; the Jewish members feeling conscientious in observing its distinctions, the Gentile members feeling no such scruples. Hence the admirable counsel of Paul exactly meeting the case of both classes. 9. Nor can the expression, "every day," be claimed as decisive proof that the Sabbath of the Lord is included. At the very time when the Sabbath was formally committed to the Hebrews, just such expressions were used, although only the six working days were intended. Thus it was said: "The people shall go out and gather a certain rate every day;" and the narrative says "they gathered it every morning." Yet when some of them went out to gather on the Sabbath, God says, "How long refuse ye to keep my commandments and my laws?" Ex. 16: 4, 21, 27, 28. The Sabbath being a great truth, plainly stated and many times repeated, it is manifest that Paul in the expression, "every day," speaks of the six working days among which a distinction had existed precisely co-eval with that respecting meats; and that he manifestly excepts that day which from the beginning God had reserved unto himself. Just as when Paul quotes and applies to Jesus the words of David, "All things are put under him," he adds: "It is manifest that he is excepted which did put all things under him." 1 Cor. 15: 27; Ps. 8: 10. And lastly, in the words of John, "I was in the Spirit on the Lord's day," Rev. 1: 10; written many years after this epistle of Paul, we have absolute proof that in the gospel dispensation one day is still claimed by the Most High as his own.

To show that Paul regarded Sabbath observance as dangerous, Gal. 4: 10, is often quoted; notwithstanding the same individuals claim that Rom. 14 proves that it is a matter of perfect indifference; they not seeing that this is to make Paul contradict himself. But if the connection be read from verse 8 to verse 11, it will be seen that the Galatians before their conversion were not Jews but heathen; and that these days, months, times and years were not those of the Levitical law, but those which they had regarded with superstitious reverence while heathen. Observe the stress which Paul lays upon the word "again" in verse 9. And how many that profess the religion of Christ at the present day superstitiously regard certain days as "lucky" or "unlucky days;" though such notions are derived only from heathen distinctions.—J. N. Andrews' History of the Sabbath, pp. 182-186.

The Bride.

In the forty fifth Psalm is a beautiful description of the marriage of the Lamb with his bride, and of her attendants, the virgins. First, the King, the Lord Jesus Christ, in all his glory and majesty is presented.

"Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. . . . Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. . . . Upon thy right hand did stand the queen in gold of Ophir. . . . The virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace." Please read the whole Psalm.

Here notice particularly that a kingdom and a throne are presented in connection with this marriage, and not a church. When Christ comes, he comes to restore again the kingdom to Israel, and reign upon his father David's throne.

Also please notice specially that the queen and her companions are not the same, but two distinct parties. The queen is the twelve tribes of Israel, and the virgins, her companions, are the Gentiles, who are called to the marriage supper of the Lamb.

The virgins in the parable of Matt. 25, are not the bride, but her companions. And the five wise ones will enter into the marriage, not to be married themselves, but as invited guests. The prophet Isaiah in speaking definitely of the nation of Israel says: "For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 54: 5-8.

What could be plainer? Though for a time rejected of the Lord and cast off, as they are now, yet with great mercies and everlasting kindness are they to be gathered to him again. Then will be fulfilled such prophecies as the following: "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, (that is, my delight is in her,) and thy land Beulah; (that is, married;) for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62: 2-5.

Then, Israel will say, "I will go and return to my first husband; for then was it better with me than now." And the Lord will reply: "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." Hosea 2: 7, 19, 20.

The evidence appears to be satisfactory that the twelve tribes of Israel will constitute the bride, the Lamb's wife, gathered, cleansed, and reorganized under the kingly authority of Christ; and built up upon the twelve Apostles of the Lamb, all under his supervision. Christ himself will build them up upon those twelve apostles under a kingly form of government instead of ecclesiastical.

Let us now suppose for a moment that by some means it should be ascertained that a mistake had been made in the ancient manuscripts, and instead of the names of the twelve tribes of

the children of Israel being on the gates of the new city, they were twelve names unmistakably applicable to the Roman Catholic Church; what would be the result? The Pope would need no Council to settle the Infallibility question; neither would the Protestants dispute Rome's claim of being the true church of Christ. This would settle the whole dispute in their favor, as it ought now to settle it in favor of the twelve tribes of Israel.

But suppose again that the names of the twelve leading Protestant denominations should be found on the gates of that symbolic city, what would they say? Would they not in triumph point to it as incontrovertible evidence that they were the Lord's chosen people? Can they now point to anything a hundredth part so convincing as that would be? And yet, in the face of all this accumulation of evidence in favor of the poor out cast Israelites, it is considered heretical by many to believe they will be thus honored of God.

Let Ecumenical Councils be called, and let the would-be leaders in Christianity do everything in their power to establish their claims, these two little passages outweigh them all:—"And had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." "And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb." In the very Scriptures which the Israelites now reject, are found incontrovertible evidence that they are the true bride of Christ.

This city was shown to John in vision to represent the bride the Lamb's wife. These twelve Apostles are the rock, or foundation, and these twelve tribes whose names were on those symbolic gates are what the translators call the church, but what is in fact a national congregation of called out ones built upon that foundation. When the marriage has taken place and the bride is restored to her land and to favor with God, and when the Bridegroom has taken the throne of David to reign as Lord over his bride—the house of Jacob, then will a national family be raised up by Christ and his people, in the conversion of the Gentile nations. Then will Abraham become the father of many nations, then will Christ be king over all the earth, then will all nations serve the nation of Israel, and Israel will eat the riches of the Gentiles, and in their glory, (the glory of the Gentiles, for they will all be glorious,) will they boast themselves.

There is a glorious future before us to believe in, to hope for and to pray for.—Selected by JAMES SULLIVAN.

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.

(Continued.)

II. WHAT IS IT to be blessed; or what are we understand by the promise—"shall be blessed." We answer unhesitatingly, that it is to serve God. Please listen to the testimony, Gal. 3: 6. "Even as Abraham believed God, and it was accounted unto him for righteousness. Know therefore that they which are of faith are the children of Abraham. And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham." We have positive testimony that all who are of the faith of Abraham, or shall have it, are blessed with him; because they are his children, from the fact that they believe in Christ, verse 29. Hence heirs to the blessing spoken of in the text, which is life eternal. Eph. 3: 3-6; Titus 1: 2.—"How that

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Let us now suppose for a moment that by some means it should be ascertained that a mistake had been made in the ancient manuscripts, and instead of the names of the twelve tribes of

children of Israel being on the gates of the city, they were twelve names unmistakably applicable to the Roman Catholic Church; what would be the result? The Pope would need no council to settle the Infallibility question; neither would the Protestants dispute Rome's claim of being the true church of Christ. This would settle the whole dispute in their favor; and it ought now to settle it in favor of the twelve tribes of Israel.

But suppose again that the names of the twelve leading Protestant denominations should be found on the gates of that symbolic city, what would they say? Would they not in triumph point to it as incontrovertible evidence that they were the Lord's chosen people? Can they now point to anything a hundredth part so convincing as that would be? And yet, in the face of all this accumulation of evidence in favor of the poor out cast Israelites, it is considered heretical by many to believe they will be thus honored of God.

Let Ecumenical Councils be called, and let the would-be leaders in Christianity do everything in their power to establish their claims, these little passages outweigh them all:—"And twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." In the very Scriptures which the Israelites now reject, are found incontrovertible evidence that they are the true people of Christ.

This city was shown to John in vision to represent the bride the Lamb's wife. These twelve apostles are the rock, or foundation, and these twelve tribes whose names were on those symbolic gates are what the translators call the church, but what is in fact a national congregation of called out ones built upon that foundation. When the marriage has taken place and the bride is restored to her land and to favor with God, and when the Bridegroom has taken the throne of David to reign as Lord over his bride the house of Jacob, then will a national family be raised up by Christ and his people, in the conversion of the Gentile nations. Then will Abraham become the father of many nations, then will Christ be king over all the earth, then will all nations serve the nation of Israel, and Israel will eat the riches of the Gentiles, and in their glory, (the glory of the Gentiles, for they will all be glorious,) will they boast themselves."

There is a glorious future before us to believe in, to hope for and to pray for. --Selected by JANE SULLIVAN.

The All for Whom Jesus gave Himself!

Or the Oath and Promise of God to Abraham.

1 TIM. 2: 6; GEN. 18: 3; 2: 16-18.

R. V. LYON.

(Continued.)

II. WHAT IS IT to be blessed; or what are we to understand by the promise—"shall be blessed?" We answer unhesitatingly, that it is to save. Please listen to the testimony, Gal. 3: 6-9—"Even as Abraham believed God, and it was accounted unto him for righteousness. Know therefore that they which are of faith, the same are the children of Abraham. And the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Here we have positive testimony that all who have the faith of Abraham, or shall have it, are to be blessed with him; because they are his adopted children, from the fact that they belong to Christ, verse 29. Hence heirs to the blessing spoken of in the text, which is life--this life is eternal. Eph. 3: 3-6; Titus 1: 2. --"How that by reve-

lation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ); which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." "In hope of eternal life, which God, that cannot lie, promised before the world began." And earth, in its renovated state, will be the permanent home of all those who shall be blessed with Abraham.

God has made a number of promises or covenants with Abraham; which constitute the gospel to be preached in this age, as a motive to obedience and salvation. And these promises will be the basis of the everlasting gospel which is to be proclaimed in the age to come, by a class of messengers, symbolized by the angel that John saw flying in the midst of heaven. Rev. 14: 6, 7.

1. "In thy seed shall all the families of the earth be blessed"--SAVED. Gen. 12: 3; 22: 17, 18.

2. "I will give to thee and thy seed, all the land of Canaan, for an everlasting possession." Gen. 13: 14-17; 17: 1-8. And Canaan is bounded on the west by the Mediterranean Sea, on the south by a small river called the river of Egypt, and the desert of Paran and wilderness of Zin; on the west by the Sea of Galilee, the river Jordan, and the eastern shore of the Dead Sea; on the north by Lebanon or Mount Lebanon. See Bible Atlas, by Richard Palmer, Revised by Prof. Geo. Bush. And this boundary is sustained by the Divine Record! Num. 27: 12, 13; Deut. 1: 1-4; 10: 1-4; 11: 1-4; 34: 1-4; Josh. 1: 1, 2. These promises have never been fulfilled; but will be in the ages to come. See Acts 7: 1-5; Rom. 4: 13, 14; Gal. 3: 15, 17.

3. God promised him a son; and at the time appointed, Isaac, the son of promise, was born. And at a subsequent period, in obedience to the command of God, he offered him up as a sacrifice; accounting "that he was able to raise him from the dead, from whence he received him in a figure"--a type of Jesus, who was also a child of promise--the seed in whom all the promises center, that pertain to a future state. Gen. 22: 1-18; Gal. 3: 16; Heb. 11: 17-19. Here we have immutable testimony that Abraham looked forward to the resurrection, or a period of time subsequent to it, called the age to come, or ages to come, when these great promises should be fulfilled; and that his faith in the resurrection embraced only the children of promise--the families or nations of the earth, who were to be blessed--saved! Ps. 86: 9; Rev. 21: 24. These nations constitute the family of God--the "all" for whom Jesus "gave himself a ransom!"

It is true that in the same day that God gave Abram a sign, by which he might know that he would inherit the land promised to him, he made a covenant with him, relative to his seed which was to go down into Egypt, that embraced all the land from the river of Egypt unto the great river Euphrates! Under the reign of Solomon, it was literally fulfilled. Gen. 15: 13-18; 2 Chron. 9: 25-28. Paul informs us that this inheritance was, by virtue of the law, given upon Mount Zion; and not by virtue of the

* The prophets were those set in the church by its head--Jesus our Life-giver.

† The Dead Sea covers a part of the land promised to Abraham and his seed. Hence, it will be restored. For it is written that "there shall be no more sea," which has a direct reference to Canaan. "And there shall be no more curse; but the throne of God and the Lamb shall be in it." Inasmuch as the Dead Sea is a part of the curse, it must be removed. For Jesus has said that "it will be more tolerable for the land of Sodom and Gomorah in the day of judgment, than for thee;" because that land will be lifted up or restored, and be safely inhabited, whilst you, who knowingly have rejected me, will be left in hades--"the empire of death."

promise made to Abraham and his seed.* Rom. 4: 13-15. Hence those who blend this covenant with the former covenants, and call it a part of the gospel which is to be believed in order to be saved, greatly err! not having a correct knowledge of the plan of human redemption.

* If they had lived in harmony with that law or kept it, and the Sabbath was a part of it, and walked in the steps of the faith of father Abraham, which he had before he was circumcised, and received Jesus as the Life-giver and promised heir to the throne of his father David, they would have possessed that land to-day by virtue of that law. See Lev. 26 chapter; Ex. 15: 26; Deut. 26: 16-19; 27th and 28th chapters, Exodus chapters 19 and 20.

Why Unprofitable?

AFTER a hard day's labor, this evening I came to my room and upon my table I found Vol. 10, No. 17, SABBATH ADVOCATE, which is ever welcome; this number contains an article from Bro. W. Ellsworth, criticising R. V. Lyon, "Who will not be Blessed, or Saved?" Bro. E. quotes many strong passages of Scripture to prove it to be in direct opposition to the word of God, and that it is erroneous, which he makes plain and positive.

But in the conclusion of Bro. E's criticism, he touches on the Age-to-Come, and says of the doctrine of future probation after Christ comes, that he believes "it to be unprofitable." Why, dear brother, call it unprofitable? Cannot we allow others to be done by as we would have our heavenly Father do to us? What have we to boast over our poor degraded brother creature, whose ill luck it was to fall in heathenish darkness? Not his fault to be born a heathen, yet he is one of God's creatures. God owns him, feeds him, gives him breath, rain, &c. If some, through unavoidable ignorance, died without ever having a knowledge of the true God and Jesus Christ our Lord, cannot we realize the love of God towards poor, ignorant humanity that they also might have as good a chance as we to know a Savior who love? Can God be true to his oath to Abraham and yet allow the heathen to perish, and death hold them in its grasp through all ages of eternity? And yet we learn that God, through Christ, has destroyed the power of the grave, that all might have a resurrection, and there to witness each for himself, and not be held in death because of Adam's transgression; so then, the time must come when they must know good from evil, to choose or refuse; and God has declared in his word that all that are in the graves shall come forth to judgment; so then death can not hold them. Now if they have never had any knowledge of good and evil, what are they resurrected for? and if they are not resurrected then death is not destroyed, and they have died for Adam's transgression, there to remain on account of unavoidable ignorance. But God must be all in all, so there can no power exist that can hold his creation in its grasp; so if a man becomes a subject of eternal death it must be for willful sin and not through unavoidable ignorance.

Bro. E. further says: "For if God designed to give those who have not heard the gospel message probation in the Age-to-Come, it can profit us nothing to teach it to those who have." I say it can in this way: Whereas men are so apt to set God forth as a tyrant, and as one who had pleasure in creating a race of people upon whom he might pour out his unmitigated wrath, in which way he is commonly set forth, and is the means of driving hundreds, yea, thousands, into the ranks of Spiritualists and infidelity. But in the doctrine of the so-called Age-to-Come we make him out a God of love and justice and mercy, true to his oath to Abraham, and set forth the plan of salvation upon a platform as recorded in Isaiah 45: 22-24.

Bro. E. also quotes Matt. 24: 14--"But this gospel of the kingdom shall be preached in all the world for a witness unto all nations." This is very true; but please tell us what you will do with those who died long before the gospel was sent to them? Shall not the judge of all the earth do right? Then let us ask for wisdom according to James 1: 5, and pray that God may enlighten our eyes that we may see clearly. Let us, according to Rev. 3: 18, anoint our eyes with eyesalve that we may see clearly, so that we may behold beauties in God's word, which we are otherwise so apt to condemn. Dear brethren, if you have never fully investigated the doctrine of the ages to come, take the counsel of Gamaliel in the Jewish Council, Acts 5: 34-39, for if it is of God you cannot overthrow it; lest haply you be found fighting against God.

A. H. FLEISHER. Bradford, Iowa.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, 16th 9th Mon. 1875. JACOB BRINKERHOFF, Editor.

Free Agency of Man.

"THE tendency of the doctrine of free agency is to exalt man in his own estimation and degrade and belittle the Almighty."—The Herald of the Age to Come.

Just the reverse of this. Give men to understand that they are responsible for what they do, that they are so circumstanced as to decide their own destiny, that they are free to choose what course they will take, and that great and grand results to them will be awarded if they make a right choice, and in the nobleness and strength of his God given agencies he is more likely to accept salvation, and adore and praise the Almighty for bestowing upon him such privileges, than if he be led to believe that his destiny is sealed for him from or before he is born into the world.

If man were not a free moral agent he is not on probation—not on trial now for a future and eternal life hereafter; for if he is not a free moral agent he is but a machine, as it were, to act only as he is acted upon, and cannot do otherwise than he does, and cannot escape the punishment awaiting a course of sin and wrongdoing.

The doctrine of the free agency of man has a tendency to exalt God in the minds of his creatures, and shows man how dependent he is on God for all he has, and in his mercy for a hope of salvation. Man may see his frailty, how like a flower of the field he is, may soon be cut down and withered away, is, as it were, "but dust and ashes," is dependent on God, and how necessary to constantly depend on God for his grace and Holy Spirit, that he may rightly turn his footsteps and actions, that our heavenly Father may give us eternal life.

We do not see how any one can read the Scriptures and deny the free moral agency of man. Jesus calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Isa. 55.—"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat. Seek ye the Lord while he may be found, call ye upon him while he is near." Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Deut. 30: 1.—"I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Josh. 24: 15—"Choose ye this day whom ye will serve." Also the choice of the Israelites in making a covenant with the Lord, Ex. 19: 5-8. God is all powerful, and because he knows all things some people conclude that he must have known every thing before hand; but this is a far fetched conclusion, for he would then have known all the sin and misery of this world in time to prevent it, and not doing so

is more like being responsible for it; and in the language quoted at the head of this article would be more like degrading and belittling the character of the Almighty. When God, by his prophets, has predicted that certain things should be, he brings them about. But to say that he foreknew all things does not accord with Jer. 7: 31; 19: 5; 32: 35, that the people of Israel committed sins which the Lord said "came not into my mind." Almost the closing words of inspiration consist of an invitation to come to Christ; "and whosoever will let him take the water of life freely."

Add to Your Faith Virtue.

HAVING a correct faith we have something substantial on which to build our hopes, and a good foundation for our Christian work. Paul writes to the Hebrews that "faith is the substance of things hoped for, the evidence of things not seen." Our faith, then, should have substance, should be founded on the immutable word of Jehovah, and should not be drawn from inferences, from the reasoning of philosophers, or from the so-called fathers of the church. Our faith should have Jesus Christ for its basis, according to 1 Cor. 3: 11; then if the building which is made on this foundation can be compared to gold, silver, or precious stones, it will stand, stand in the great day. If the graces that should adorn the Christian character be built on a correct faith the work will be substantial, and in the day of the Lord's coming the Master will say, "Well done, enter into the joy of thy Lord."

If we do not add a virtuous life to our faith we make shipwreck of our faith, for such a profession will not stand, and merits the denunciation of the Savior, that their place shall be appointed with hypocrites and unbelievers. Peter writes in his epistle that the saints are "called to glory and virtue;" virtue being a prominent trait of character in those who are called to be saints. Virtue is defined by Webster to be "strength, moral goodness." The professing Christian should possess moral goodness, so far as it is in the power of mortal flesh to be good. Our merit must be in the goodness of Christ, for in and of ourselves we are prone to evil, and liable to yield to the temptation surrounding us. But "through Christ strengthening us" we should give no place to the evil one, but should manifest the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." Gal. 5: 22, 23. Let us be consecrated to God, and have our minds set upon Jesus and the Christian life; and, pursuing a life of Christian virtue, we shall have that abundant entrance ministered to us into the everlasting kingdom, which is in reservation for the followers of Jesus.

The other meaning of the word virtue, "strength," is also carried out by the original language of the text, which may also be rendered "fortitude." The Christian, going forth to battle for the right and to maintain his righteous cause, should possess fortitude as well as moral goodness—he should be courageous. With this Christian courage, and a well grounded faith, he should "be steadfast, unmovable, always abounding in the works of the Lord." His courage is not to go unrewarded, for the apostle continues, "forasmuch as ye know that your labor is not in vain in the Lord." The ancient worthies and martyrs of Jesus had this fortitude, for they stood firm in the face of all the opposition that came against them, some of them sealing their faith with their blood. We are not called upon, in this age of the world, to endure such persecution, but if we would have the crown which awaits us at the end of the race, we must patiently bear whatever opposition comes against us, so as to be able to say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto them also that love his appearing." 2 Tim. 4: 7, 8.

Signs.

PEOPLE will continue to preach that we are very near the Millennium, or golden age, when the world will all be converted to God and to Christ. Our unexampled age of progress in literature, art, and science, in which we are just on the verge of that golden era, is made a theme for thanksgiving on each returning Thanksgiving Day. But what advance is made toward that grand consummation from year to year, in the world growing better and becoming evangelized by the gospel? We would think that the teachers of that theory would become discouraged at seeing the world going in an opposite direction from what they are looking. There is truly an advance in the world in literature, art, and science; but is the world growing any better on account of it?

As it was in the days before the flood so shall it be in the days of the coming of the Son of God. No doubt that progression was then boasted of as much as now. We read in Gen. 4, in a few generations before Noah, that one "Jubal was the father of all such as handle the harp and organ;" or that he taught the use of these instruments. And his brother "Tubal-Cain was an instructor of every artificer in brass and in iron." Notwithstanding their inventions and discoveries, and growing better and wiser in their own estimation, yet "the flood came and took them all away." They perhaps could not boast of the telegraph, railroads, steamships, balloons, and such other things as does this age, yet from the limited record we have of those times we see they sought out many inventions. While they grew in knowledge and science, they had not grown in righteousness; so they perished. So it is in this age. Very few, if any of the great inventors and scientists are men of God.

With increased light and knowledge comes an increase of responsibility; but instead of the enlightened world coming up to its responsibility men use this increase of power to advance them in crime and wickedness, and taking advantages of their fellow men. Some of the principal preachers of the world can see things aright. Hear one of them:

"I do not see how God can afford to stay away any longer. It seems to me this world has been mauled of sin long enough. The church has made such slow headway against the Paganism and the Mohammedanism and the fraud and the libertinism and the drunkenness and the rapine and the murder of the world, and there are ten thousand hands now stretched up, beckoning for God to come, and to come now. Enough corn in the United States and Great Britain annually wasted in brewing and distilling to feed five million men. Every grog shop, every house of infamy, every gambling saloon, every dishonest store, bank, insurance company, declare there is no God; or if there is, let him strike if he dare! Corruption in the most of the city governments—corruption reaching from the weather-vane, on the top of the city halls, down to the lowest stone in the foundation. Thousands of men anxiously waiting for Tweed, the apostle of scoundrelism, to get out of gall; churches with men in their membership not clean enough to swab the door step of the pit; the theaters, huge houses of shame; three-fourths of the newspapers, with their editors, reporters and printing presses suborned of the devil; American and European society rotten until the filth drips hissing through into the world beneath, and smells up sickening to the world above; France and Prussia feeling for each other's throats, and although the dead in battle outnumber five times all the present population of the earth, nations longing for war, and this hour six million men arming for conflict, while applauding nations look on, and the cry is 'blood! give us more blood!' The earth staggering under the successive shocks like a floundering ship at the moment when the passengers cry, 'She's going down!' The imminent necessity for the world's reformation and purification I take as proof of the fact that the coming of the Lord draweth nigh."

That God is coming with his judgments among the nations, I cannot doubt. Look at the flood on both sides the sea. France going down under the wave; the wealth of nations swept off in a day; harvests, vineyards, villages unmoored. Look at the insectivorous assault which was first considered hardly worthy of a small item

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Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE FEAST OF TABERNACLES—NO 2.

"Thou shalt observe the Feast of Tabernacles seven days, after thou hast gathered in thy ears and thy wine." "On the eighth day shall be a holy convocation."—Lev. 23: 36; Deut. 16: 13.

In our preceding letter we described the service in the synagogues of this festival, on the first day which we also attended on the subsequent days, in which nothing occurred of varied worth of note. It is, however, "the last eighth," great day of the feast," which we describe, as we witnessed it, in Jerusalem, at closing evening's (the ninth evenings,) exercises.

Oh this day, and its succeeding evening, the attendants (all who have the ability to appear are habited in their richest robes and costliest elry. The chief men of the synagogue take session of the "Reader's Stand," located in centers. As we entered the assembly of the east synagogue (accompanied by a young Christian Israelite, a physician in the "English Dispensary for the Jews,) we noticed our acquaintances of past week, Am Z—k and C—n, were there. They, recognizing us, motioned with their hands for us to come up, and the crowded ranks of the east synagogue made a lane for the Occidental strangers to reach the stand. It was, indeed, a singular novel sight for us to behold—and only once in a year can it be seen in Jerusalem, as the position is spised, and buffeted Israelites dare not, if in a venture, except on this day of note, to appear in the streets and lanes of their holy city, arrayed in the bravery of their richest Oriental garments, most precious and hidden treasures of ornaments and jewels, to tempt or excite the cupidity of Moslem oppressors. But, on this great day, crowning evening of their grandest festival, yearly observances, the Pasha governor is surrounded by a large bukscheach (present in each of the synagogues with a full patrol guard to protect them from any fanatical Mohammedan rabble or the thieving propensity of the watchful Bedawee.

The services, this evening, consisted exclusively of singing, or chanting, the Psalms ("the sweet singer of Israel,") David, and the congregation were marching and dancing of the most aged men of the synagogue, who they had formed the line of marching in rank and file, taking the lead, clasped arms, or held aloft, alternately, the scrolls (or rolls,) of the Law of Moses (written on parchment). This evening they were to circuit the synagogue, SEVEN times. three circuitings they marched with measured tread, in their red or yellow slippers, reciting, with clear, and the chanted Psalms—the leading evening of the 90th to the 100th, and the 149th Psalms; and, after the third circuiting their steps commenced to quicken, and another, they all shoved off their feet, and their chantings became more and more rapid, as their voices were pitched to the top, and they clapped their hands, and danced "with all their might." They were to kiss each other's cheeks—as none but the young men can do, so gracefully and gently—time, on the gallop, they were rehearsing to each their partner in

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In our preceding letter we described the services in the synagogues of this festival, on the first day; which we also attended on the subsequent six days, in which nothing occurred of variation worthy of note. It is, however, "the last (the eighth,) great day of the feast," which we now describe, as we witnessed it, in Jerusalem, at the closing evening's (the ninth evening's,) exercises.

Oh this day, and its succeeding evening, the attendants (all who have the ability to appear so,) are habited in their richest robes and costliest jewelry. The chief men of the synagogue take possession of the "Reader's Stand," located in the centers. As we entered the assembly of the largest synagogue (accompanied by a young Christian Israelite, a physician in the "English Dispensary for the Jews,) we noticed our acquaintances of the past week, Am Z—k and C—n, were there. They, recognizing us, motioned with their hands for us to come up, and the crowded ranks courteously made a lane for the Occidental strangers to reach the stand. It was, indeed, a singular and novel sight for us to behold—and only once in the year can it be seen in Jerusalem, as the poor, despised, and buffeted Israelites dare not, if inclined, venture, except on this day of note, to appear on the streets and lanes of their holy city, arrayed in the bravery of their richest Oriental garbs and most precious and hidden treasures of ornaments and jewels, to tempt or excite the cupidity of their Moslem oppressors. But, on this great day and crowning evening of their grandest festival of yearly observances, the Pasha governor is usually bribed by a large *bucksheach* (present in cash,) to surround each of the synagogues with a sufficient patrol guard to protect them from any fanatical Mohammedan rabble or the thieving propensities of the watchful Bedawee.

The services, this evening, consisted almost exclusively of singing, or chanting, the Psalms of ("the sweet singer of Israel,") David, while the congregation were marching and dancing. Some of the most aged men of the synagogue, when they had formed the line of marching in double rank and file, taking the lead, clasped in their arms, or held aloft, alternately, the adorned scrolls (or rolls,) of the Law of Moses (written on parchment). This evening they were to march, or circuit the synagogue, SEVEN times. The first three circuitings they marched with slow and measured tread, in their red or yellow morocco slippers, reciting, with clear, deep voices, the chanted Psalms—the leading events and passages of the 90th to the 100th, and the 145th and 149th Psalms; and, after the third circuiting, their steps commenced to quicken, and one after another, they all shoved off their slippers, and their chantings became more and more exciting, as their voices were pitched to the highest key, and they clapped their hands, and danced along, "with all their might." They would, in many instances, clasp one another in their arms, and kiss each other's cheeks—as none but an Oriental can do, so gracefully and gently—while all the time, on the gallop, they were rehearsing and gestulating to each their partner in the dance of

Israel's former deliverances and of the glory of Israel's Lord, and of the forthcoming POWER and GLORY which the promises of Is-ra-el's Ye-hovah's final interposition in their behalf, when "SALEM" shall (again) be His tabernacle." The 72nd Psalm, our aged friend, Am Z—k, informed us, was the last one recited, and was the enacted climax to the whole.

While we were gazing with delighted astonishment on this moving spectacle, and involuntarily our own voice emitted (in English, of course,) "Hallelujah to our King, JESUS!" a young man, standing by our side—the only one beside ourselves and our Jewish friend, Elijah M., who wore the civilized or European garb—observed to us, in tolerable English, "Christians, how like you my oriental brethren of Is-ri-el; they are 'filled with new wine to-night.'" In reply to him we inquired if he was aware that he had quoted a passage in the New Testament Scriptures (Acts 2: 13)? "Oh yes; for I have learned some of the 'more better way.'" But yet, on this occasion, it is literally applicable and true here, to-night. The wealthier people of each synagogue give freely from their wine-jars at home to their poorer brethren, who cannot afford to purchase all the wine (new-made wine) that they wish to drink; and when they reach the synagogue, and as they would naturally get excited by its fumes and the exaltation in their minds incident to chanting the psalms of our glorious prophet-king, DA-UD, their hands and feet most naturally respond to their enlivened emotions; and they do, as indeed do all Israelites, feel that they are performing a similar and acceptable duty unto the Yehovah, like the example of Da-ud did, before the 'Ark of the Testimony,' when he 'danced with all his might before the Lord.'" I told him that the "Shakers" (dancing Christians,) quote the same high example as their precedent for their dancing exercises in worship.

While the dancing continued, the women from the doorway and vestibule pressed into the synagogue proper,—which they are only allowed to do on this great day,—and they were responsively clapping their hands, and reciting the song of Miriam of Israel's deliverance from Egypt (so we were informed); and some of them, with little children in their arms, whose hands they would guide to touch the passing scrolls and their tinkling ornaments in their evolutions. Some of the young men, too (who were probably, their fathers,) would snatch the child from its mother's arms, and thus "go marching on" and around the synagogue or holding the crowing young one aloft in his strong arms, or toss him up and down with the "motion of the hour." One among these we recognized as "a friend indeed," and in our need,—Soliman L—r, a young French Jew, whom we met, as a fellow-passenger, on board the Arab feluka, on our voyage from Egypt to Syria, who had given to us much of time and attention in imparting the Arabic language, and from whom we had parted in Syria, after our twelve days' quarantine together at Beirut. We had been, ever since our first arrival in Jerusalem, solicitous to find him, but had failed hitherto. We, in our joy of seeing him again, asked our companion, Elijah, to hail him, as he passed, in Arabic. He did so, and Soliman came to our side, quickly, and saluted us in true oriental style, by suddenly seizing and kissing our right hands. We, at once, appointed an hour for a meeting next day, at our hotel; and shall, in a future sketch, give a more extended account of this young Israelite, and of his kind offices and friendly acts of kindness to ourselves.

At the close of the services in the synagogue, as we passed along by the alcove where the scrolls of the law are deposited, we noticed that a new curtain had replaced the plain blue silken one that was there on the first seven previous days. On its beautiful purple surface was a crown. On its texture with threaded gold. We worked in its texture with threaded gold. We pointed it out to the attention of Am Z—k, who seemed to be waiting there to bid us good-night,

and inquired, "Is that typical of the Anointed One's (Messiah's,) kingship?" He replied,— "A-man" (the Arabic for Yea.) We then observed, "Our New Testament Scriptures say that Jesus of Nazareth, our Savior, is to re-appear in Jerusalem just as you expect Messiah of the Israel's Scriptures to come; and he, as King of Israel, will reign over 'the house of DA-UD forever.'" "As the Yehovah of Israel pleases, I hope," he responded. And thus we parted, as good friends, with the good-night of the Oriental phraseology.

As we journeyed through the vestibule into the open air, accompanied by our Israelitish friend, the physician, and attended, from the doorway, by his Arab servant, who had been awaiting our appearance, with a lighted lantern, who led the way through the crowd of Israelites, who, also, in family groups, had each their torch-bearer, it was a marvelous sight to behold them filing off into the various lanes and by-paths which criss-crossed our own path leading from Mt. Zion to the hotel; and, as these lights scattered and moved along, they imparted to the localities a most weird-like scene, peculiarly Oriental. Its impression can never be effaced. Altogether, this night and its views and scenic effects, both in the synagogue and on the streets of Jerusalem, are an event in one's life which must have been witnessed to fully realize its lasting impress and general satisfaction. Some of our immediate after-reflections, on reaching the hotel, we shall transcribe from our 'Notes' in the next article.

"Let Not your Hearts be Troubled."

THESE words of comfort fell from the lips of our Savior many centuries ago. No doubt his disciples were troubled at the thought of Christ leaving them, they knew their own weakness and felt they were about to lose a friend that could sustain and strengthen them, when temptation darkened their pathway. We might think that because they could talk with Jesus and be guided by his counsel, that for them to live a Christian life was comparatively easy; but by careful study we find it was with them as it is with many of us now—"the spirit is willing but the flesh is weak."

We find a great many things in this world to perplex and grieve us, but perhaps our greatest trouble is, the thought of our own unfaithfulness. When we think of all that Christ suffered for us, it is no wonder that our hearts are troubled to think how ungrateful we have been to him. We find many times that it is much easier to make good resolutions than it is to keep them, often "when we would do good evil is present with us." These things show us the weakness of human nature, and our inability, if we trust in our own strength, to do any good thing. Christ has said, "My grace is sufficient," and if we would only accept that grace, so freely offered, many of our difficulties would disappear.

In this age of the world when there is so much wickedness and misery around us, we can receive much comfort from these words—"Let not your hearts be troubled." How satisfying it is to know that Christ can pity us; he was tempted and had to travel a thorny road while here on earth; he was betrayed by one who professed to be his friend, and was reviled and cruelly put to death by his own countrymen. We know that trouble and sorrow often brings us nearer to God, for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Prosperity smiles on us, we forget that we are only "strangers and pilgrims here"—that this is not our home—but when adversity cometh we go at once to the outstretched arms of Jesus, and receive that comfort that he alone can give. All our griefs are ordered by him, and how often do we realize that they were needed to remind us of how far

we had wandered from the narrow way that leads to life. He will not afflict us willingly, and though often we may not be able to see what is best for us, yet we ought to trust him who has said that "all things work together for good to them that love God." Earthly friends may slight us when we are overtaken by affliction and sorrow, but we have the blessed assurance that we have one friend that "will never leave or forsake us." He will guide us through all our life wanderings, and though the journey may be long and the road rough, we know that he trod the way before us, and can safely guide us through.

He went away to prepare a place for his people, and we know that he will soon come again; the signs that were to precede his coming are being rapidly fulfilled. We are living in the last days of this world's history, and ere long we shall have to stand before the Judge of the earth, and give an account of our words and actions. O, that we may be found among those "who have washed their robes and made them white in the blood of the Lamb!" and who will hear the glad words, "Well done, good and faithful servant, enter into the joys of thy Lord."

A. R. M.

Marion, Iowa.

Look Forward and Look Upward.

MARIAN BERNSTEIN.

Look forward and look upward,
Though dark thy path may be,
Some light still shines from heaven,
To guide and comfort thee.
Though the past has brought but sorrow,
And the present brings despair,
Yet the sunshine of to-morrow
May disperse all clouds of care.
Look forward and look upward,
Where comfort may be found;
There's always light above us
Though gloom may reign around.

Oh! learn to think all sorrows
But clouds that pass away;
Though long those clouds may linger,
They cannot always stay.

Every night must have a morrow,
And the dawn will seem most bright,
When its beams dispel the shadows
Of a dark and stormy night.

Look forward and look upward,
Where comfort may be found;
There's always light above us,
Though gloom may reign around.

5 Dunrobin Place, Paisley Road,
Glasgow, Scotland.

The above will form part of a new volume of Songs and Poems, entitled "Mirren's Musings," which will be published as soon as a sufficient number of subscribers have sent in their names to the authoress. Price 2 shillings, 6s, cloth, gilt edges, with portrait.

A Word of Exhortation.

JULIA LAMB.

It has never entered the heart of man to conceive of the things that are in reserve for them that love the appearing of our Lord and Savior Jesus Christ; for "unto them that look for him he will appear the second time without sin unto salvation." In his first advent in this world, he took upon himself our nature, and suffered all the privations that ever befel the lot of man to suffer. Isaiah says, "He was a man of sorrows and acquainted with grief; he was despised, and rejected of men." Isa. 53: 3. His own beloved people, the Jews, not receiving him; for John says, "He came unto his own, and his own received him not." "He was reviled, but he reviled not again." He suffered the pangs of hunger, but would not yield to the tempter, giving us an example to resist the Devil, as he came off victorious; so we, if we would stand

firm, must put our trust in God, and overcome in the strength of Christ, as he was tempted to succor them that are tempted. The weakest saint may take courage, knowing the Captain of our salvation careth especially for him; for when you feel your own weakness then you will see the need of coming to the strong for strength. O come to him in earnest prayer, that you may have strength given you to withstand all the fiery darts of the Devil.

And to you that feel your poverty. Could you be poorer than your Master? for we read that he "had not where to lay his head." What! the Son of God not where to lay his head? Dear child of God, bear patiently all the afflictions of this world, and count it all joy that we are counted worthy to suffer reproach for the name of Christ. Let us bear the scoffs and frowns and hard names, by which we are called (such as soul-sleepers, and like names); for if we suffer reproach for his sake we shall reign with him when he comes the second time to reign on the earth made new. Let our daily prayer be, "Thy kingdom come." As he is preparing subjects for that kingdom, who are willing he should reign over them, a people that are inquiring after the old paths, and heeding the voice of the third angel's message in coming out from the corrupt churches and keeping the commandments of God and the faith of Jesus, let me say to you, Be steadfast, immovable. Let your conversation be such as becometh the saints of God. Strive to walk in wisdom to them that are without, that we may win some to Christ; for every man that hath this hope in him purifieth himself, even as Christ is pure. Let us strive to be more like Christ in our conversation, and live as becometh those that must give an account in the judgment, trusting alone in the merits of the crucified and risen Savior for salvation. If we abide in him, and he in us, we can stand boldly in defence of truth. May we live more in the fear of God before whose bar we shall soon appear, is the prayer of your sister in Christ.
Bedford, Iowa.

Meetings in Iowa.

DEAR BRO. BRINKERHOFF: Allow me, through the medium of the ADVOCATE, to thank the brethren of Missouri for their kindness and the sacrifice they have so generously made, in sending to our aid, at this time, their beloved Bro. A. C. Long, who has, through the blessing of God and his own unfeigned love for the cause of truth, and for the upbuilding of the great and precious truths of the gospel, greatly comforted and encouraged the hearts of the brethren here. We were hungering, thirsting, yea, almost starving, to hear the words of life and truth preached once more in their purity. And truly, brethren, our hearts have been greatly rejoiced and made glad; and like Peter, when he knew that the blessed Savior was risen, and was with them again to comfort and to cheer their hearts, we feel like saying, "Blessed be the God and Father of our Lord and Savior Jesus Christ, who hath begotten us again unto a lively hope." We feel strengthened and more determined to stand up for the truth, as it is revealed in God's word, earnestly praying that the truth may have a sanctifying influence upon the hearts and minds of the people, and that we may see a turning to the Lord, who will abundantly pardon all of our transgressions, if we will forsake them and turn unto the Lord, and put our trust in him. But we believe that God requires implicit obedience at our hands, and that we are to observe all that he has required of us; that we are required to keep all of his commandments, yes, that we are to walk

in all of his laws and precepts blameless, not doing our own will, but the will of our Father which is in heaven, that we "may have a right unto the tree of life," and so have administered unto us an abundant entrance into his everlasting kingdom, when he shall come to make up his jewels, and to give rewards to his servants, the prophets, and all those that have loved his appearing.

Bro. Long came here last Monday, and commenced meetings on Tuesday evening following. The Seventh Day Baptist brethren at Welton kindly gave him the use of their meeting house, and also kindly received him amongst them, with that warm-heartedness and friendly feeling of brotherly love of which that people are characteristic; for which we also tender our sincere thanks and heartfelt gratitude. And we pray God the Father that they may receive a reward of eternal life, and a crown of glory when the time of refreshing shall come from the presence of the Lord. The meetings have continued every evening, and also on Sabbath day; and notwithstanding the weather has been bad, there has been a good attendance and the interest is steadily rising. On First-day the Freewill Baptist brethren invited Bro. Long to preach for them, which invitation he gladly accepted, and presented the truths of the gospel to them in so clear and lucid a manner, with that earnest devoted Christian spirit which he knows so well how to exercise, that he left very favorable impressions upon their minds.

Last evening there were present quite a number to hear him on the subject of the kingdom. After Bro. Long was through with the discourse, one Eld. Maxwell, a Methodist brother, arose and asked permission to make a few remarks, which request was kindly granted. He raised several objections to our position and to the Advent doctrine, saying that those doctrinal argumental discourses were of the Devil, or that the Devil comes to us in them; also that he did not care a cent where the kingdom was, or was to be, and urged the people not to give heed to these important truths of God's word, concerning the great, grand, and glorious plan of salvation, redemption, and restitution. Bro. Long reviewed him briefly, but in such a manner as to more fully confirm the facts which he had stated and fully proved from the Bible, leaving Elder Maxwell in a very awkward position indeed. This little opposition only tended to raise the interest of the meeting, which closed for the evening with general good feeling and satisfaction all around. The meetings will continue through the week, and we do earnestly desire that the Lord will bless the labors of his servants here and elsewhere, who are proclaiming his truth; that it may be seed sown upon good ground, and spring up and bring forth fruit to the glory of God, and that many souls may be brought to a saving knowledge of the truth as it is in Jesus. Hoping we may all continue faithful, and at last be permitted to walk the golden streets of the holy city, the new Jerusalem, with harps of gold and a crown of glory, and sing together the praises of God and the Lamb forever, I am your brother in hope of eternal life,
M. J. MULLET.

Delmar, Iowa, Dec. 6, '75.

CHEERFULNESS honors religion. It proclaims to the world that we serve a good master. Cheerfulness is a friend to grace; it puts the heart in tune to serve God. Uncheerful Christians, like the spies, bring an evil report on the good land; others suspect there is something unpleasant in religion, that they who profess it walk so dejectedly.

Report of Labor.

BRO. BRINKERHOFF: The morning found Bro. Leard and myself to Sullivan Co., to fill appointments previously announced. The evening we arrived at Bairdstown, the first appointment, and commenced our same evening which continued until an earnest and continued opposition during the meeting by those who to follow tradition and the teaching education rather than the plain teaching Bible. Quite a number who were hear and then judge, decided that we and that we early sustained the same Bible.

The last meeting was held at the Bro. Henderson's where we met for of organizing into a church capacity which we again urged upon those who started in the religious life to make one. Four persons decided to make and come out decidedly on the side of May they put their utmost confidence who is able to sustain us in every way. The 25th started for Valparaiso, the home of Bro. Gilbert Rogers, which kindly received. Meetings commenced pray for us.
W.

Valparaiso, Sullivan Co., Mo., Nov.

From Bro. Case.

DEAR BRO. BRINKERHOFF: Endeavor will find 75 cts, which put to my account anxious to see the paper sustained, and do all we can for it. I have been sick months, which has hindered me in Beedle and I think of laboring sometime, if my health will permit. I am so few are interested in sustaining the wish all could have a little more cheerfulness that we are brethren in Christ, to have different views. Let love and character be the bond of union. I never to find brethren that agree in all points I learned years ago that "education is common mind, just as the twig is bent is inclined." I hope that in all our ment and learning we shall not forget important lesson taught us by the apostle Cor. 1-7. Oh, let us not wear the golden love, so long buried in the earth, and around our hearts as one of the choicest Christian jewels; and let that feeling of hatred, and malice die; and then a feeling of feeling will exist among us. that love is the fulfilling of the law. a professor of the religion of Christ will love, and I will show you one that is in ren figure.

God is love, and he has manifested us in giving his son to save us. Christ with love, and in his death has given exhibition in dying to save us. Show that same love, to give some to send the truth to the destitute in darkness, that they may see the love. On this point I fear many are but a small idea of their duty to cause that they profess to love so little for. I have heard it said of a sister who had left a wife and child and labored hard to comfort and sustain things that were ready to die, "God brother, come again." To such how many "God bless you" will buy a cord of wood, or a bushel of corn, ye warmed and fed on nothing, barren fig-tree.
Hartford, Mich.

Report of Labor.

Bro. BRINKERHOFF: The morning of Nov. 25th found Bro. Leard and myself on our way to Sullivan Co., to fill appointments which we had previously announced. The evening of the 26th we arrived at Bairdstown, the place of our first appointment, and commenced meeting the same evening which continued until the 29th. An earnest and continued opposition was kept up during the meeting by those who are willing to follow tradition and the teachings of early education rather than the plain teachings of the Bible. Quite a number who were willing to hear and then judge, decided that we had truth and that we clearly sustained the same by the Bible.

The last evening was held at the house of Bro. Henderson, where we met for the purpose of organizing into a church capacity; after which we again urged upon those that had never started in the religious life to make a start at once. Four persons decided to make the start and come out decidedly on the side of the Lord. May they put their utmost confidence in him who is able to sustain us in every time of need. The 25th started for Valparaiso, arrived at the home of Bro. Gilbert Rogers where we were kindly received. Meetings commence to-night. Pray for us. W. C. LONG.

Valparaiso, Sullivan Co., Mo., Nov. 28th, 1875.

From Bro. Case.

DEAR BRO. BRINKERHOFF: Enclosed you will find 75 cts, which put to my account. I feel anxious to see the paper sustained, and we will do all we can for it. I have been sick over two months, which has hindered me much. Bro. Beedle and I think of laboring some this winter, if my health will permit. I am sorry that so few are interested in sustaining the paper. I wish all could have a little more charity, and feel that we are brethren in Christ, though we have different views. Let love and Christian character be the bond of union. I never expect to find brethren that agree in all points of faith. I learned years ago that "education forms the common mind, just as the twig is bent the tree is inclined." I hope that in all our improvement and learning we shall not forget that all important lesson taught us by the apostle in 1 Cor. 1-7. Oh, let us not wear the golden chain of love, so long buried in the earth, and twine it around our hearts as one of the choicest of the Christian jewels; and let that feeling of envy, hatred, and malice die; and then a better state of feeling will exist among us. Remember that love is the fulfilling of the law. Show me a professor of the religion of Christ who has not love, and I will show you one that is like a barren fig-tree.

God is love, and he has manifested his love to us in giving his son to save us. Christ is filled with love, and in his death has given a lively exhibition in dying to save us. Should not we show that same love, to give some of our means to send the truth to the destitute ones who sit in darkness, that they may see light, life, and love. On this point I fear many among us have but a small idea of their duty to God and the cause that they profess to love so much, but do so little for. I have heard it said to a poor minister who had left a wife and children at home, and labored hard to comfort and strengthen the things that were ready to die, "God bless you, brother, come again." To such I would say, "How many 'God bless you's' would it take to buy a cord of wood, or a bushel of wheat? Be ye warmed and fed on nothing, looks like the barren fig-tree." H. S. CASE.

Hawford, Mich.

From Sister Geer.

DEAR BRO. BRINKERHOFF: That little welcome messenger, the ADVOCATE, has just found its way to our lonely home again. We hail its visits with glad hearts, believing it was providential that we saw the first number a few weeks ago. In looking over its pages, among other things I see a request from some brother for you not to send his paper any longer, as he did not see any reason why you should be dis-united any longer from the other Seventh Day Adventist people, seeing they have put the visions in the background. Now, where that Bro. got his information or the authority for saying that they have put the visions in the background, I don't know; but it is my duty and a privilege to say what I do know in reference to that matter. I do know that that statement is not true of them as a people, but that they do hold them as sacred as any part of the Scriptures, believing them to be divinely inspired. I formed an acquaintance with them in '69, have taken their periodicals ever since, embraced the Sabbath truth with them, have kept it with increasing delight to the present time, and shall till the Master comes. There are precious ones among them, including two of their ministers, with whom I have been associated more or less ever since I have kept the Sabbath. They are ever welcome at our home. I love to worship with them; I love them in the Lord; but the test of church fellowship I do not love; and some of their church rules, to my understanding, the word of God condemns. For this reason I never united with that church. I have no ill will towards any one. I love the good of every name, and pray for all mankind.

I enclose Five Dollars; 75 cents of it is to send the ADVOCATE to Rebecca Williams, Lansing; the other is a thank-offering to the Lord, for blessings received in afflictions. You can use it in defraying expenses of the ADVOCATE.

ELISABETH GEER.

Lansing, Minn.

N. B. - We request that the brethren and sisters living nearest to us would write to us that we might make their acquaintance. We live about 20 miles from the Iowa line.

ALPHONSO & ELISABETH GEER.

By the way many people in society waste their passing time one would think that they expected to live eternally.

BRO. BRINKERHOFF: - I clip the following article from the Philadelphia Times, as corroborating evidence, lately ascertained of the locality of Mount Moriah being the site on which King Solomon's famous Temple was erected. Trusting that its statements will afford as great satisfaction to many of the ADVOCATE readers as to myself, yours in Christ's love, J. L. BOYD.

A Famous Discovery.

EVERY Palestine explorer of note has occupied himself more or less with attempts at fixing the site of Solomon's Temple, and of the more celebrated travelers, Drs. Robinson, Porter, Williams, Warren, Lewin and Fergusson have each reduced the results of their investigation to map form. None of them, however, although their plans have obtained a certain amount of credence with Biblical students, have been able to fully satisfy all the conditions of scriptural and historical measurements. They all, we believe, agree in locating the temple on Mount Moriah, and within the Haram ash Sharif, as the Moslems now call the most beautiful hill-top of Jerusalem, wooded with the cypress and the olive tree and adorned with marble fountains, domes, cupolas, arches, and graven pulpits; but here this unanimity ceases. The *sahkra*, or sacred rock, which

crowns the mountain of the temple, has been for them all an insurmountable obstacle in the way of every theory. This pinnacle rises to a height of 163 feet above the lowest level of the Haram level, and around it there is nowhere place to locate an edifice of the magnificent dimensions of the temple, without encroaching upon the neighboring slopes. Wherever, therefore, explorers placed the site of the main structure, this mysterious rock defied their figures and contradicted their theories. It has been reserved for an American, Mr. S. Beswick, a civil engineer of New York, to identify the *sahkra* in its relation to the temple, and from that starting-point to accurately fix the lines of the temple itself, and verify all its divisions and localities. Mr. Beswick's method of arriving at this discovery is explained at length in the current numbers of Scribner's Magazine, but it was in brief, this: Assuming the western wall of the enclosure of the Haram as a base line and the *sahkra* as a central station, he made a survey of the various distances and found that his results coincided exactly with the biblical measurements, and saw that the *sahkra*, or old Rock of Moriah, must have occupied the position of a central cone to the area, carrying upon its shoulders the temple pavements and courts, and upon its crown supporting the temple structure itself, in strict accordance with the "law of the House," as laid down in Ezek. 43: 12, and the description of Josephus in his "Jewish Antiquities" 15: 11, 3. The distance of the *sahkra* from the outer wall he found to be 250 cubits, which doubled gave the total length of the area as figured by Ezekiel, and he was then able to identify accurately the divisions of this space into the Courts of Israel and the Court of Priests, with the height and number of the steps leading up to each, and the area converted into the Court of Gentiles in Herod's Temple. He verified these discoveries by numerous tests, the leading one of which was, of course, the distance from the gate to the porch of Solomon's Temple, which was 250 cubits (369-26 feet), or exactly the distance of the *sahkra* from the outer wall, proving that the temple area in Solomon's day was a quadrangle, whose four sides were each 200 cubits in length, with the top of the mountain occupying the same central position as the modern *sahkra*. All his measures, indeed, so perfectly accord with the historical levels, the scaling of the rock where it was shaped to fit, the location of the steps and temple pavements, and the general contour of the Haram, that if the temple as it originally existed could be reproduced it would fit upon the rocky surface like a mould.

Mr. Beswick was similarly able also to verify the position of the "Holy Place," in the middle of which stood the "Mercy Seat," identify the *sahkra* where it was cut down to fit the porch of the temple; substantiate the assertion of Josephus that the Court of Gentiles, as arranged by Herod, could have no western side, owing to the proximity of the wall there to the temple area; determine the site of the second and third walls; fix the precise location of the Fortress Antonia, which he places at the southwest corner of the site where the rock shows unmistakable evidence of having been cut to the shape of a corner for a structure of this character; and, in fine, to trace the work of Nehemiah's builders from beginning to end, including the ancient gates, towers, the site of David's sepulchre and the Jews' wailing place. Fulfilling as it does every condition, meeting every test, Mr. Beswick's discovery, it seems to us, deserves to be ranked among the most illustrious of the age, since it verifies with the unquestionable truths of mathematics a record that, however sacred in the eyes of Christians, has been always open to the charge of being exaggerated, if not wholly a fiction. As to its effect, the least that can be said is, that it will revolutionize the whole course of biblical study, and give to the Scriptures a practical meaning that they have never had heretofore.

laws and precepts blameless, not own will, but the will of our Father in heaven, that we "may have a right of life," and so have administered abundant entrance into his everlasting life, when he shall come to make up and to give rewards to his servants, and all those that have loved his

came here last Monday, and commenced meetings on Tuesday evening following. Sabbath Day Baptist brethren at Weston gave him the use of their meeting house, and kindly received him amongst them, with a benevolence and friendly feeling of love of which that people are so rich; for which we tender our thanks and heartfelt gratitude. And God the Father that they may receive of eternal life, and a crown of glory, and a time of refreshing shall come from the presence of the Lord. The meetings have every evening, and also on Sabbath notwithstanding the weather has been a good attendance and the numbers steadily rising. On First-day the Baptist brethren invited Bro. Long to preach to them, which invitation he gladly accepted and presented the truths of the gospel in so clear and lucid a manner, with the most devoted Christian spirit which he well how to exercise, that he left very deep impressions upon their minds.

When there were present quite a number of him on the subject of the kingdom. Bro. Long was through with the discourse, as well as a Methodist brother arose and made a mission to make a few remarks, which as kindly granted. He raised several questions to our position and to the Adventist saying that those doctrinal arguments were of the Devil, or that the Devils were in them; also that he did not care for the kingdom was, or was to be, and people not to give heed to these impositions of God's word, concerning the kingdom, and glorious plan of salvation, reward and restitution. Bro. Long reviewed the facts which he had stated and deduced from the Bible, leaving Elder in a very awkward position indeed. Opposition only tended to raise the interest of the meeting, which closed for the week, and we do earnestly desire that God will bless the labors of his servants elsewhere, who are proclaiming his word, that it may be seed sown upon good ground and bring forth fruit to the glory of God, and that many souls may be saved. Hoping we may all continue to walk the streets of the holy city, the new Jerusalem, and hear the praises of God and the Lamb. I am your brother in hope of eternal life. M. J. MULLET.

Iowa, Dec. 6, '75.

WISDOM honors religion. It proclaims that we serve a good master. Cheerful and friendly to grace; it puts the heart in love to God. Unequal Christians, like an evil report on the good land; respect there is something unpleasant in that they who profess it walk so deject-

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 16th 9th Mon. 1875.

The editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper.

DISTRIBUTE TRACTS.—We have tracts that we want distributed to those who will read, which we offer at the extremely low price of 50cts per hundred.

THE Report of Meeting, published in last ADVOCATE, was somewhat abridged. Arriving by the last mail before the close of the paper, and the space already occupied, we thought best to condense it rather than defer it to the next issue.

Herzegovina.

THE political troubles of Turkey with her rebellious provinces are far from being settled. Sometimes they have been reported as adjusted, the Turkish government having promised reform in her taxes and laws.

We look with much interest to the development of affairs in the East, as an important sign of the times, and that the events of prophecy are fast being recorded on the page of history.

Another prominent feature of these political changes, which is reported in the last two weeks, is that England has purchased controlling stock in the Suez Canal, which is augured by political statesman that she is ready for a share of the possessions of the Sultan, and that that share is Egypt.

hostilities are declared, to advance into Palestine and Syria. Right here, it seems to us, the last verse of Dan. 11 will be fulfilled. "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him."

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

Man Lifeless and Alive.

"The Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2: 7. No careful reader of this verse can fail to see that the creation of man is described in two distinct stages, in each of which he is spoken of as man, though his condition in these two stages is widely different.

That we are not straining language with a desire to accommodate it to a theory is evident from the fact, that writers and reasoners of the highest ability, and whose opinions on the subject of our present work, differ altogether from ours, have taken the very same view of it that we do.

LUTHER'S soul was cheered in his darkest hours by the letters which came to him from all parts of Germany with the assurance, "We are praying for you."

The 9th of Ab.

AUGUST 10, 1875, the anniversary of the destruction of the Temple of Jerusalem, was celebrated by conservative Jews throughout the world as a day of mourning, for on that day the first temple was destroyed, and, by a remarkable coincidence, on the 9th of Ab, the second temple was razed and burned by the hand of Nebuchadnezzar.

Half a century afterwards on the same 9th of Ab, Bethar, the stronghold and place of refuge of the Jewish people, was stormed, and the blood of thousands failed to satisfy the inhuman vengeance of the emperor Hadrian.

The 9th of Ab has indeed been a gloomy period,

and must form a dark and bloody page in Jewish history. No wonder the day has been set apart for fasting and prayer by that people. J. E. CLARK, in Advent Christian Times.

Received on Subscription.

Parker Rowley \$2.00, 11-8. H G Cahoon \$2.00, 11-14. A H Fleisher 50cts, 11-2. Ann Pearson \$1.10, 11-19. Geo Murdock \$1.10, 11-19. Geo Vanevy \$1.10, 11-19. Jas B Henderson \$1.10, 11-7. J H Sloan, 50cts, 11-5. Jas Rogers for Thos M Alex ander 75cts 11-13. W C Long, 75cts, 11-5. H S Case 75 cts, 11-13. Erasstus Clark \$2, 1 yr, 12-1. Mrs E G Farmer \$2, 1 yr, 12-1. Elisabeth Geer for Rebecca Williams, 75 cts, 11-10. John Davis for B Clement \$1.50, 11-19.

Received on Donation to Advocate.

Elisabeth Geer, \$4.25.

Books and Tracts Sent by Mail.

N S Hemenway, 15 cents; Received on Book Account from W C Long, \$2.25.

Books and Tracts For Sale at this Office.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Second Coming of Christ.—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cts.

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Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public. 24 pages, 6 cents.

Advent

Volume X. Marion

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THE ADVOCATE is devoted to the promulgation of the doctrines of The Second Coming of Christ, The Signs of the Times, The Nature of the Sabbath, (the kind to observe the Bible Sabbath day of the week,) together with the mandates of God, The Nature of the human mind, The End of the world, The Earth restored to its original glory as the future inheritance and redemption and the Kingdom of God ment and Redemption by Jesus, Prophecies, The Christian Life, and other subjects.

The Morning Cometh

O hark! I have news, glad news for thee, It has thrilled my soul with joy, And to sound it abroad henceforth shall I, My life-long, sweet employ.

Hast thou watched in the gray dim light Ere the sunbeam shineth forth, When all is still, save the fluttering breeze, Which stirreth and whispereth mid the trees?

And then, as the sunbeam breaketh forth, And lighteth with glory the waking earth, Hast thou heard the sweet burst of joy, Which seemeth to rise in the morning light?

Of the wild birds to the sun? Thus soon shall a song, a wondrous song, Triumphant, glorious, free, Hail the first ray of that endless day

And praise him eternally! For the morning cometh! The radiant day We have longed for, draweth nigh!

O publish the tidings in every clime, Proclaim them from earth to sky!

Resurrection.

A. C. LONG.

"If a man die shall he live again?" This is, perhaps, one of the most questions that ever suggested itself to the human mind.

It is but natural, when we stand around a grave, and see one, whose affection have been blended with our own, who has fallen into the silent tomb, to ask the question, "Will he live again?"

At least, this was the natural form of the question, when a Scriptural stand point; but the present day would present it in a different form.

"If a man die, is he alive?" which theologians have departed from the Scriptural stand point; but the present day would present it in a different form.

The question is not, "If a man die, shall he live again?" that is, "If a man be unconscious in death, shall he ever be conscious again, like he was before?"