

Advent and Sabbath Advocate.

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

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

The 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 be
My life-long, sweet employ.
The morning cometh! The radiant time
We have longed for, draweth nigh:
O publish the tidings in every clime,
Proclaim them from earth to sky!

Hast thou watched in the gray dim light of dawn,
Ere the sunbeam shineth forth,
When all is still, save the fluttering breeze
Which stirreth and whispereth mid the trees,
And seemed to call on their myriad leaves,
To wake and to welcome the coming morn?
So methinks I have seen earth's star grow dim,
And her moonlight fade away;
And all around I have heard the sound
Of his Spirit's breath, in this realm of death,
Bidding us awake and watch for him!

And then, as the sunbeam breaketh forth,
And lighteth with glory the waking earth,
Hast thou heard the sweet burst of joyous praise,
Which seemeth to rise in the morning lays
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 time
We have longed for, draweth nigh!
O publish the tidings in every clime,
Proclaim them from earth to sky! —Sel.

Resurrection.

A. C. LONG.

"If a man die shall he live again?"—Job 14: 14.
THIS is, perhaps, one of the most important questions that ever suggested itself to the human mind. It is but natural, when we stand around a grave, and see one, whose life and death have been blended with ours, lowered into the silent tomb, to ask the question, "Shall he live again?" At least, this would be the natural form of the question, when asked from a Scriptural stand point; but the theology of the present day would present it in this form: "If a man die, is he alive?" which shows how theologians have departed from the truth.
The question is not, "If a man die is he alive?" but "shall he live again?" that is, "If a man becomes unconscious in death, shall he ever become conscious again, like he was before death? The

Savior answered this question: "All that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Jno. 5: 28, 29. "The earth shall cast out the dead." Isa. 26: 19. Here we have the fact that the dead shall live and come forth from their graves; and thus we see that the resurrection is the way, the door, or the channel through which the dead enter the future world of glory.

But many people claim that death itself is the gate, the door, or channel, to that future world of bliss, and that the righteous enter that world at death. Let us examine this a moment. What introduced death into the world? Sin, for Paul says, "Death came by sin." And who was instrumental in bringing sin into the world? The Devil, for he persuaded Eve to sin by partaking of the forbidden fruit. So then Satan was instrumental in introducing death into the world. Now if death is the gate, door, or pathway by which the righteous enter heaven, then the Devil, and not Christ, has opened the way for them; and those who enter that heavenly country through death ought to sing glory, glory, GLORY, to SATAN! and honor and praise be to his name, for he has opened the way to glory! Then Christ ought not to have come "to destroy the works of the Devil, and he ought not to abolish death, neither ought death be called "an enemy," nor the Devil "an enemy of all righteousness," for if he has thus opened the way for the righteous to enter glory, he certainly is their friend, and the Devil is not such a bad person after all.

But can we believe that Satan thus opened the gate to the kingdom of glory? That he has built the bridge that unites this world to the future world of bliss? If so, Satan has taken the place of Christ, and is now our Savior, instead of Jesus! Who can believe such absurdities? No one, certainly. Satan always bars the way to that glorious world; and those who depend on entering heaven on the bridge of death, will find it too short by two or three spans.

But as we see that death is not the gate to glory, the question presents itself, What is the gate, and who opened it? The gate is the resurrection, and Christ opened it: For he says, "I am the resurrection and the life. Jno 11: 25. "I am the door of the sheep." Jno. 10: 7. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." John 14: 6. From this we learn that instead of Satan being the way, it is Christ, and no man can come to the Father but by him.

We also learn that the resurrection is the only way, door, or channel, by which the righteous dead can enter the future world of glory. This was Paul's belief, for he says: "If the dead rise not, then they who have fallen asleep in Christ are perished. "If after the manner of men I have fought with the beasts of Ephesus, what advantageth it me if the dead rise not?" 1 Cor. 15: 18, 32. Here we learn that Paul did not expect a reward for his faithful labor at Ephesus, unless

the dead would be raised; and also that the hope of the ancient people of God was based entirely on the resurrection. For Paul says of "Hymeneus and Philetus, who concerning the truth erred, saying that the resurrection is past already; and overthrew the faith of some." Now as these early Christians had their faith overthrown by believing that the resurrection was not in the future, but in the past; so we would say that Adventists would have their faith overthrown by a similar belief. Therefore the faith of Adventists and of the early Christians is the same.

But did God's ancient people base their hope on the resurrection? They did, and for proof of this we call your attention to the language of Job, in which he expresses his hope—"Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body YET IN MY FLESH shall I see God." Job 19: 25, 26. From this language we learn that Job expected to die and be remanded back to the dust; yet nevertheless he expected, when his Redeemer should stand upon the earth, in the latter day, to see God in his flesh, and consequently expected a realization of his hopes through the resurrection. David says, "I shall be satisfied when I awake with thy likeness." Ps. 17: 15. Of the ancient worthies it is said that "others were tortured, not accepting deliverance, that they might obtain a better resurrection." Heb. 11: 35. This better resurrection, in which the people of God based their hope, is the resurrection to eternal life, unto which only the righteous will attain. Paul expresses his hope in a similar manner. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. And to the Philippian brethren he expresses his hope by saying he desired to know Christ, "and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death, if by any means I MIGHT ATTAIN unto the resurrection from the dead." Thus we see that the resurrection was the hope of God's ancient people; and if we throw away the doctrines and commandments of men, it will be our hope also. May the Lord help us to do so, that we may have a Bible hope.

Love and Law.

THE Baccalaureate Sermon of President McCosh at Princeton College, June 27, was a timely discourse on 'The Royal Law of Love; or Love in relation to Law and God.' The texts were: 'Love is the fulfilling of the law' (Rom. 13: 10); 'If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.' James 2: 8. In these passages, said he, there is reference to three things—to love, to law, and a king. I see before me an arch set upon earth, and spanning

... 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, Advent Christian Times.

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the heavens; the one side is law, the other side is love, and the keystone binding and crowning the whole is God. Our theme is the royal law of love. Let us first contemplate love and law separately, and then in their combination in God:

THE LAW.

Of law, he said:—

Law is in the nature of God from all eternity, and is the instrument of his government; it was inscribed on the nature of man when he was created; it was graven by God's own finger on the granite blocks of Sinai; it was spoken in gentle and attractive tones by our Lord in the sermon on the mount, and it is written by God's own Spirit as a new commandment on the hearts of God's people. It goes with man wherever he goes, to tell him, if he is prepared to listen to it, what is right and what is wrong, and in the end to punish him if he refuses to obey.

That law has been broken, but is still binding. When Moses came down from the mount with the two tables, he threw them from him and brake them when he witnessed the wickedness of the children of Israel. But he had just to re-ascend to the mount and have them written again by God's own finger, which thing may be unto us for an allegory. Man has broken God's law; but that law retains all its claims, and ever renews them. The law is embodied in the gospel. Christ came not to destroy the law, but to fulfill. The gospel, wherever it goes, carries within it the law fulfilled by Christ, the law still binding on his followers.

The law has two marked features. (1.) It is imperative. It speaks as one having authority; it speaks in the name of God. It says, 'Thou shalt do this, thou shalt not do that.' 'The Categorical Imperative' was the designation given to it by the great German metaphysician. Its function is not to tell us what is, but what ought to be. All its affirmations are commands; all its negations are prohibitions. It has rewards, rich and numerous, for those who obey it. It has penalties, certain and terrible, for those who transgress it. God has a vicegerent to sustain it, in the conscience, 'which shows the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another.' There is a witness within which constrains us to acknowledge its right to obedience. (2.) It is determinative. It is categorical; it has its definite requirements which it cannot forego, and will not lower. 'Guilty or not guilty' are the alternatives it proposes. It admits of no middle course of compromise; it accepts no excuse; it will not listen to any plea of extenuation.

RELATION OF LOVE AND LAW.

The planet is held in its sphere by two influences; one impelling, the other staying it. So it is with mortal beings; they are drawn by love, but it is love regulated by law. It is well that the earth should have an attraction toward the sun, without which it would wander into an outer region of coldness, darkness, and destruction; but were there no restraining power, it would be drawn into the sun's atmosphere, and be consumed by his heat. In like manner, moral excellence implies of necessity these two things, love and law; the one to attract, the other to guide in the right path.

It is not easy to embody in human conceptions, and to express in human language, the relation of law and love. We know that the two are closely connected. Their connection is in God, the source of both. Even as God is the origin of all other things, of nature, of force, of matter, of mind, so is he also the origin of love and law. All these streams, if we follow them

up sufficiently far, carry us to the Fountain. Love is the refreshing water; the law is the channel for it to flow in; and the spring is in the bosom of God. Let us love one another, for the love is of God. Charity is the highest of all these is charity.' But then charity never tries to set itself above law; if it did so, it might work only mischief. 'Love is the fulfilling of the law.' Love takes the form of a commandment. When asked by the lawyer, 'Which is the great commandment in the law?' Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Thus indissolubly are charity and commandment joined in Scripture. It is love that makes us like unto God, who is love; but the love of God is a love regulated by eternal justice.

'What therefore God hath joined together, let not man put asunder.' There is no propriety in drawing invidious comparisons as to the relative importance of the two. It might be argued that the law is the higher, for it commands love, says when it is to flow, and where it is to stay. But then love is the very end for which the law exists; the end of the commandment is charity. Law without love is a mere form without life; love without law is a life without a body in which to reside. Law without love is a channel without a stream; love without law may be a stream bursting forth and spreading destruction. Let the two revolve around each other like binary stars, each with its own color, the one the compliment of the other. Let righteousness stand forever on the pedestal on which he has been set up, with his high look and unbending mien the master and the guardian; and ever beside him, beneath him, and leaning upon him, yet beautiful and graceful as he, let there be seen love, with smiles upon her face and gifts in her hands.

NOT TO BE SEPARATED.

I believe they were never separated till sin appeared. Alas, that seducer and corrupter has severed them! There has arisen a stern doctrine, which has no tenderness; whose gaze is as unmoved and unmovable as that of the Egyptian sphinx, looking out from its desert of sand. If there be theologians still dwelling in a cold palace of ice, I recommend them to let the beams of the Sun of Righteousness shine upon it and thaw it. But the defect I am now speaking of belongs rather to the seventeenth than the nineteenth century. We are now more in danger of a sentimental and a simpering faith, acting the part of a Delilah, prodding love to the man who boasts that he is strong, only in the end to show how weak he is, and to consign him to blindness and darkness. Let us have charity, they say; but charity without principle to guide it may distribute its gifts very indiscriminately and injuriously. Let us have fire, they insist; but we cannot have fire without fuel to feed it, and fire cannot be allowed to burn and consume in every place and as it pleases. While the sun has a photosphere to radiate its beneficent influence, it has also a solid body to keep up the supply of heat and light. There should be a vessel to contain the pleasant incense that we offer, otherwise it will soon dissipate into insanity.

LOVE WITHOUT LAW.

It is true that there have been men who have preached or practiced a Pharisaic morality; that is, a law without love. A law has been

set forth and enforced which is not the law of love, and has driven men away from God, who is love, and from the gospel, which is essentially a message of reconciliation from God to sinful men. The terrors of the law have been used, not as by Paul to persuade men, but to tempt or drive them to rebellion or resistance. In ages past, law has been used lawlessly by monarchs and by masters. But in the present day, the tendency seems all the other way. If some preacher, in ages gone by, preached hell and damnation instead of Christ, it is possible that some in these times are so relaxed by a weak charity that they have not the courage or faithfulness to bid men flee from the wrath to come. If there have been preachers in certain ages who insisted on nothing but stern duty, there are not a few in our day who recommend love without the due restraint of law, who are tampering with the marriage relation, lowering the sacredness of wedlock, and allowing such liberties of divorce as is fitted to break up the family, which, I may remark, is the only means of securing proper moral culture, and training the rising generation to virtue. More evil may arise from lawless love, which is fascinating, than from hatred, which is repulsive. So we have no intention of changing the truths of God's word, on the miserable pretense of making them softer and more lovable than God has made them in his word.

THE FRUITS OF SUCH TEACHING.

It is a profound saying of one of the brothers Hare: 'To form a correct judgment concerning the tendency of any doctrine, we should rather look at the form it bears in the disciples than in the teacher. For he only made it; they are made by it.' We may now see the kind of characters that are made in this school of love and humanity. There was first a turning away from the old doctrine, and this has been followed by a turning away from the old morality.—*Examiner and Chronicle.*

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.)

III. THE seed through which the blessing is to come, and the agencies employed in the coming ages to accomplish this great work.

Jesus our Life-giver, the offspring of Abraham—of David according to the flesh—Ps. 89: 3, 4, 35, 36; 132: 11; Matt. 1: 1; Acts 2: 30; Rom. 1: 3—is the seed in whom all the promises center, that pertain to a future state—Gal 3: 16. Hence, he will be the Melchisedec High Priest—upon his throne in Mount Zion! Therefore, the grand medium through which grace will flow to the families who are to be blessed—saved—under his reign. Ps. 110: 4; Zech. 6: 12, 13. Inasmuch as God, in renewing the promise to Jacob, made him and his seed a medium through which the blessing is to come to the nations, therefore, Israel restored to a union with the one living and true God, that shall never be dissolved, by embracing Jesus as the Life-giver and rightful heir to the throne, the kingdom of David, whom their fathers and the Gentiles put to death; and permanently settling them in the land of Canaan, will be made the instruments or ambassadors, in the hand of Jesus, and his associated rulers, in blessing the nations, and filling the earth with peace and plenty.

Rom. 11: 12—"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." The fall of Israel as a nation, and their dispersion among the nations of the earth, was clearly predicted hundreds of years before

seed of the serpent of his servants? no unrighteousness wrest the Scripture destruction, or to beings, it is man ble for their destr

Dear reader, let you to think that that you cannot do so. The Savior I will in wise ca "tasted death f one of the "eve Then, dear read in believing in gracious invitati own appointed Christ and you fountain of livi may find rest to and the bride heareth say, Co come. And w water of life f my soul shall r

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it took place, by the prophets of Jehovah! And there is no truth in the Bible more positively asserted and established than that of the gathering and conversion of the residue of Israel, subsequent to the coming of Jesus, to establish his kingdom in EDEN—CANAAN! In doing this work, the Lord will eminently promote his own glory, and cause their restoration to be attended with the most blessed effects to all the earth.

His promise in Ezek. 34: 26, 27—"And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the trees of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them." Being fully satisfied that all are convinced that this is literal Israel, we deem it altogether a waste of time to attempt to prove that which is so obvious to all! Nor has the promise yet been fulfilled; for then they shall not "bear the shame of the heathen any more."—Verse 20.

The following testimony is in point: Jer. 33: 7-9—"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it." And will not this excite a burst of surprise from those who profess to be looking for the coming of Jesus our Life-giver! who ought from the word of God, to have learned his gracious designs of goodness and prosperity to his ancient and "elect people?" Why should that which God declares shall be to him "a name of JOY, a PRAISE, and an HONOR," be so obstinately rejected, or so reluctantly received by any of his professed friends?

Isa. 61: 4-11—"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolation of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers. But ye shall be called the priests of the Lord: men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . . For I the Lord love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. . . For as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." This portion of Holy Writ shall be fulfilled, when they "repair the waste cities, the desolations of many generations," when "they shall rejoice in their portion," and when for the "shame" they have endured, "in their land, they shall possess the double." Verses 4, 7.

Zech. 8: 11-13—"But now I will be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so I will save you, and ye shall be a blessing: fear not, but let your hands be strong." This being subsequent to the restoration of both Judah and Israel, from among the heathen whither they have been driven, proves conclusively that the prophecy has not been fulfilled.

Verses 20-23—"Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another,

saying, Let us go speedily to pray before the Lord; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before him. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." No *Biblical scholar* will ever be heard to assert that this portion of Scripture has been fulfilled! This prophecy points forward to a time, subsequent to the coming of Christ as the restorer of all things predicted by the prophets for its fulfillment.

Micah 5: 4-8. . . "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." This will be subsequent to the return of Christ, and after he has restored them to their own land, and in the day when their last oppressor shall be destroyed; when the "Ruler in Israel" shall deliver them from the Assyrian, Ezekiel's Gog of the "latter days," Daniel's King of the North, the Autocrat of the Russo-Assyrian Empire of the "latter days," encamped upon the mountains of Israel—then the eldest child of the woman's seed will make Israel or Judah his "battle-ax and weapons of war," in smiting the IMAGE upon its feet, and all its ingredients will become like the chaff of the summer threshing-floor; and the wind will carry them away, that no place will be found for them; and the stone will become in due time, a great mountain and fill the whole earth.

Then shall Israel "go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55: 12, 13. "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Isa. 66: 19. The escaped spoken of in this text are the Jews, represented by the angel-messenger of Rev. 14: 6, 7, who will have the honor of proclaiming the everlasting gospel of the age to come—ages to come, "to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." And the every nation, kindred, tongue, and people, spoken of in this text are a portion of the families—the nations who are to be blessed—saved, agreeable to the oath and promise of God. Some of them have died during this and the past ages, who never had the privilege of hearing the gospel; therefore, they will be raised and have the opportunity under the reign of Jesus our Life-giver.

In this time succeeding their long captivity, Isa. 27: 6—"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Here we learn that it is through the Jews—Israel—the descendants of Jacob, who are to take root and flourish, increase and prosper, under the reign of the Messiah, that he will fill the world with righteousness and salvation; by peopling it with a sinless race! And to accomplish this glorious mission, he will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." See Zeph. 3: 8-13. And it is evident to my own mind, that this language will be the Hebrew; from the following considerations: 1. It is said to be the purest language spoken. 2. The Old Testament Scriptures were written in Hebrew, except a part of Daniel and Ezra,—which were written in the Chaldean and by the Jews they have been preserved. Rom. 2: 2. 3. The Jews who are educated,—and most are,—understand the Hebrew, and when restored, will be qualified to go out as heralds of the everlasting gospel, under the guidance of Jesus, their King. And every obstacle having been removed, that stood in the way of their mission, hence their message will be credited and obeyed. "For as the rain cometh down, and the snow from heaven, and re-

turneth not thither, but watereth the earth, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: they shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 10, 11. Consequently, their restoration will prove a greater blessing to the world than their fall. For "those that be planted in the house of JEHOVAH shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be rich and green." Ps. 92: 13, 14. *Barnes' Translation.*

The Bible and Baptism.

MORE than eighty times is baptism referred to in the New Testament. As an ordinance, therefore, it is of no small importance. By a careful study of all the instances where it is commanded, observed, or referred to, we shall be able to learn what our Lord intended us to do in the premises. The surest way to correct our errors, and come to a knowledge of the truth, is to carefully study the Word of God. We would advise every inquirer to read all the passages of Scripture which refer to baptism one by one, and mark each verse that gives any clue to the act the Savior requires us to perform. If a verse is found that favors sprinkling record the fact; if any favor pouring set them down; if any indicate that immersion was the law of Christ and apostolic custom, mark those down, and when the list is complete, when every text is examined, the truth will be plainly revealed, and the path of duty obvious. Having pursued that course, we find no statement, allusion, example, or intimation favorable to sprinkling, or pouring, but in all cases where the form of the act is, to any degree, specified or implied, immersion is that form.

We will cite a few examples. Mark 1: 5. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." This is a record of John's baptism, which he performed "in the river Jordan." In verses 9 and 10, we have an account of our Lord's baptism by John in the same river. "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway, coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him.

The example of our Savior should have great weight with us; it is blessed to follow in his footsteps wherever we find them. Remembering that *baptizo* means to immerse, there is perfect harmony between this word and the act of our Lord; he was baptized "in the river Jordan," and consequently not sprinkled, nor poured upon, but immersed. As he was baptized, he commanded all who believe on him to be baptized.

In Acts 8: 38, we find a description of an apostolic baptism. The Ethiopian eunuch believed on Jesus, and requested baptism. Philip acceded to his request, and the Spirit records what he did. "And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more." There is no reference to this rite in any part of the New Testament, which in any way favors, hints at, implies, or renders probable any form of baptism besides immersion. Every record of the observance of the rite, which gives any clue to the real act done, suggests, and indeed, necessitates immersion. Is not that conclusive?

A query is raised in regard to the baptism of the 3,000 on the day of Pentecost. It is supposed that so many could not be baptized in one day. The supposition is the merest shadow; there was no more difficulty in baptizing 3,000 than 300. It is by no means certain that they were all baptized in one day. The fact is recorded that they were all baptized, but several days may have transpired before it was done. The essential point of the

narrative is that they believed, gladly received the Word, and were baptized on their faith. Yet their baptism on that very day could have been easily performed. There were seventy disciples, and twelve apostles, making eighty-two administrators in all, ready to perform the duties of the hour. Divide 3,000 into eighty-two parts and we have less than thirty-seven candidates to each man. An administrator can baptize one a minute without haste, so that the three thousand could have been baptized in less than forty minutes.

In the epistles, baptism is referred to as a burial, and never under the figure of sprinkling. Rom. 6: 3-5. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The description of the baptism of the Romans will apply to all Christians. They were buried, planted with Christ. Biblical scholars, from the earliest ages of Christian history, with only two or three modern exceptions, have agreed that this passage refers to the primitive act of baptism, and accurately describes it. Christ Jesus was buried when he was baptized, and believers were buried with him, buried in the same manner in water, following his example, and obeying his command. Again, in Col. 2: 15, the same statement is repeated. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Thus we may search the New Testament, examine every verse that alludes to this rite at all, and the allusions, descriptions, and attending circumstances, all imply, require, or are perfectly consistent with immersion, and in no case do they imply, suggest, or point to any other mode. With a sincere desire, therefore, to obey the Lord, and walk carefully in his precepts and example, we should certainly go "down into the water," and be "buried with Jesus Christ in baptism." We urge this, not because much water is better than a little water, but wholly because this is the way our Savior has appointed, and therefore the way his disciples should be eager to walk. It is not form, but obedience that is important.—*Baptist Union.*

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 1st 10th Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Sanctuary.

THIS is an important subject in connection with the study of prophecy, and requires careful study to arrive at a correct understanding of it. We offer a few remarks on the subject, though we would rather see it treated by some abler writer. Sanctuary is defined to be "a sacred place, a house of worship, a place of refuge." We find the word first used in the Bible in Ex. 15: 17—"Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary which thy hands have established." The quotation is from the song of Moses, on the occasion of the Lord having led the children of Israel through the Red Sea, delivering them from the Egyptians. It will be well for us to notice its meaning where first used, and its bearing on the general subject. Moses was leading the children of Israel, the descendants of the patriarchs to whom the promises were made that they and their seed should have the land of Canaan for an everlasting possession, and having been a participant in the miracles by which God had overthrown the Egyptians, and the Lord having talked directly with him, he had undoubted confidence

that the Lord would fulfill his promise to them, and thus in his song of deliverance he gives utterance of assurance that the Lord will "bring them in and plant them in the mountain of his inheritance." This inheritance was the promised land, the land of Canaan, or Palestina, as called in the song of Moses. His word was established that it should be so, and hence the land of Palestina was to be the sanctuary, or sacred place, where the Lord was to dwell. We here see that in its first use the sanctuary is applied to Palestina, the promised land to God's peculiar and chosen people. We find in Ex. 19: 5-8, that the Lord made a covenant with the people of Israel, by which he took them to be his peculiar people, and they promised to be obedient to him. He led them into the promised land, and drove out the wicked inhabitants, and placed his name there.

The Psalmist, in rehearsing God's marvelous and merciful dealings with his people, in Psa. 78, says, "And he [God] brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased."—Verse 54. This is additional and positive testimony that Palestina was the Lord's sanctuary; or more particularly that it was Mt. Zion, according to the 68th and 69th verses, "But chose the tribe of Judah, the mount Zion which he loved; and he built his sanctuary like high palaces, like the earth which he hath established forever." So also Ps. 114: 2—"When Israel went out of Egypt, Judah was his sanctuary, and Israel his dominion."

After bringing the Israelites out of Egyptian bondage, God directed them to make a place of worship, where they should bring their offerings and sacrifices, and where an order of priests from their number should minister. This was made of curtains, with pillars, coverings, altars, the ark where the law was deposited, covered with the mercy seat, and its other furniture—read Ex. 25 and onward—which they carried with them while journeying. In giving directions to Moses for the people to build this place of worship, he says, "And let them make me a sanctuary, that I may dwell among them." Ex. 25: 8. This sanctuary—this place of worship—was to be a holy place, and its worship holy. It was the place where God would meet with the worshipers, for he would dwell there. Although everywhere present by his attribute of omnipresence, having taken the people of Israel to be his own peculiar people, he would be very near to them in the worship of the sanctuary. He talked with Moses face to face, but in the sanctuary he answered the priests by means of the breastplate which the high priest wore. This sanctuary where the people worshiped, and the Lord dwelt with them, was also called the tabernacle, or was included in the tabernacle. Tabernacle means "tent, or temporary dwelling place;" and in this temporary dwelling place was to be the sanctuary, or dwelling place of the Lord, with the Israelites while they were journeying to the promised land, and until they had amore substantial place of worship.

This sanctuary Moses and the people were directed to make "according to the pattern showed him in the mount." Ex. 25: 9, 40; Acts 7: 44; Heb. 8: 5. While Moses was in the mount forty days the Lord directed him how to make the tabernacle and sanctuary, and showed him a pattern, or showed him the sanctuary which is in heaven, according to which Moses was directed to have the earthly one made. That there is a real sanctuary in heaven, where Jesus is now officiating as High Priest, read the 8th and 9th chapters of Paul's epistle to the Hebrews. The position that Moses was only caused to see an appearance of the sanctuary, not a reality, might be entertained with some show of reason but for the authority of Paul, in writing to the Hebrews, that a sanctuary, of like construction, existed in heaven.

In this sanctuary constructed by Moses, was placed the ark containing the ten commandments, over which was the mercy-seat, and the

cherubim covering it, between which the Lord said he would meet with his people, and the Lord was thus said to dwell between the cherubim.—Ex. 25: 22; 1 Sam. 4: 4; 2 Sam. 6: 2; 2 Kings 19: 15; Isa. 37: 16. When the people of Israel had the tabernacle completed and set up, "then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Ex. 40: 34), and God dwelt between the cherubim, according to the above references.

When the children of Israel entered into and possessed the land of Canaan, the tabernacle continued to be the place of worship for them until the temple was built for that purpose by Solomon, preparation having been made for the building by his father, David. It was built in the same form, after the same pattern, as was the tabernacle. And when completed and occupied by the sacred vessels and dedicated to the Lord, "it came to pass that the glory of the Lord filled the house of the Lord."—1 Kings 8: 10, 11. The temple then became the sanctuary, or place where all Israel met to worship the Lord, and where he gave answer to their inquiries while they were faithful. Here, then, the first and second uses of the term sanctuary met together in one. The Lord brought the people in and planted them in the mountain of their inheritance, in the place which he had made for him to dwell in; in the sanctuary which his hands had established, according to Ex. 15: 17. The temporary place of worship had now given place to the more permanent one of the temple, on Mount Moriah, the same mount to which Abraham went to offer up his son Isaac; this mount was adjoining Mt. Zion, and became incorporated with it, and was thenceforth all called Mt. Zion.

The people of Israel held their sanctuary in great reverence or veneration, which we may learn by reading their history. The tabernacles or sacred vessels were carried in solemn procession in their journeyings. Its priests, their ministers, were consecrated to the Lord. In the Savior's time they considered it blasphemy to speak against the temple, and when they arrested him and brought him before Pilate they bribed false witnesses to say that he had spoken against the temple, which accusation in their minds was sufficient to condemn him to death, so great was their veneration for the temple, as well as their hatred for him. Earlier in their history, when the Philistines captured the ark, the most sacred part of the sanctuary, and carried it away to their own country, they said, "The glory hath departed from Israel."

THE SANCTUARY DEFILED.

We have seen that the primary signification of the sanctuary was the land of Canaan, and that the primary embraced the secondary meaning. We will now show that the Bible teaches that the land of Canaan and the temple thus described, is the sanctuary defiled. The sanctuary was defiled by the people of Israel departing from the Lord, and worshiping idols, forsaking the worship of the sanctuary; which sin of theirs brought the judgments of God upon them. Ezek. 5: 11. Also Ezek. 23: 38, 39—"Moreover this have they done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary, to profane it, and lo, thus have they done in the midst of my house." Having thus defiled the sanctuary the Lord no longer dwelt among them. Like testimony occurs in Jer. 16: 18—"And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things." For their iniquity the Lord forsook them and their enemies came upon them and overcame them, and the king of Babylon carried them captive into his own country, burning their city and temple, thus casting down and defiling the sanctuary

and subverting its worship. In this state of desolation the language of Ps. 79: 1 applies: "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps." Also Psa. 74: 7.—"They [thine enemies, v. 4.] have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground." See also Isa. 63: 17, 18. We see by these quotations that the coming of the heathen into the land of Canaan, and the defiling of the land by the sin of the people of Israel, together with the destruction of the temple, is called the defilement of the sanctuary. (To be Continued.)

Add to Virtue Knowledge.

THE Christian should not be deficient in knowledge, for if he is he has not an intelligent faith. The Holy Scriptures is the handbook of the Christian, and they are given us for our instruction; therefore we should study God's word and understand what it teaches. Jesus said, "Search the Scriptures." Though Jesus was conversing with the Jews who would not believe that he was the Messiah, and he bade them to search the Scriptures to find where they testified of him, that they might be convinced that he was the very Christ, yet this injunction is just as profitable to us—to "search the Scriptures, for they testify of Jesus,"—that by so doing we may learn what is truth. Jesus prayed to the Father to "sanctify the disciples through the truth." Then as if to show what is the standard of knowing what is truth, he adds, "Thy word is truth." We cannot be sanctified in or through the truth unless we know what truth is, and we should study the holy word and live up to its teachings, so that we may have both an experimental and a saving knowledge of the truth.

The apostle Peter closes his second epistle "to them that have obtained like precious faith," with an exhortation to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." This knowledge surpasses all other—the knowledge that Jesus came into the world to save sinners, and which knowledge Paul says to the Corinthian brethren that he determined to know nothing among them save Jesus and him crucified." This is the all important knowledge, that Jesus died to save sinners, that by his death and resurrection we may have the forgiveness and remission of our sins, and inherit the joys in reservation for his people, prepared for them from the foundation of the world. This truth embraces or leads to all other Biblical knowledge; for believing in Jesus, we want to know all that is revealed in the Scriptures for our instruction and profit. Hence the desire to learn what God hath revealed concerning his everlasting kingdom; what his laws are for our government and by which we may be obedient to him and sustain a high character of morality; what is our nature, our condition in death, and what shall be the future existence beyond the grave; to learn instruction from the prophetic page, of fulfilled prophecy and future predictions; the operation of God's holy Spirit, and its consummated work, the salvation of the disciples of Jesus.

There may be a knowledge of the truth without its being a saving knowledge. James 2: 19,—"The devils believe and tremble." Their belief would not save them, for their probation is past, and they are awaiting the execution of their judgment. But nevertheless they believe. James mentions this to show that "faith without works is dead," that a belief alone will not save, that a belief must be followed by obedience. To believe that Jesus is the Son of God and that he died to save sinners, is not enough, we must accept him as our Savior by a genuine repentance of our sins and prayer for their forgiveness, and the putting on of Christ in the ordinance of baptism (or immersion), to arise to walk in newness of life, or a new life of obedience to God and living according

to the teachings of the Savior. Then as Jesus said, "All men shall know that ye are my disciples;" and more than that, our Father in heaven shall know it, and in the great day of reward will crown us with eternal life, and a seat at his right hand, where sin and evil will be unknown.

Peter represents knowledge as prominent among the Christian graces, which shows that the Christian should not be unlearned concerning the faith and things pertaining to the kingdom of God. We do not want that "wisdom of the world which is foolishness with God" nor do we want "vain deceit and philosophy, after the tradition of men, after the rudiments of the world," which "spoil" the disciples of Jesus; neither do we want to indulge in "science falsely so called;" but we want that "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy." James 3: 17. See Prov. 8. True science, truthfully so called, always agrees with revelation and reason, and helps to lead us to God and our Savior, and is knowledge that is profitable for us. Above all, we want to exercise that saving knowledge of Jesus, which gives us joy in this life and world, which gives us faith to triumph over death and the grave, and gives us a foretaste of the joys that are to come. Let this faith and knowledge be exercised and we will abound with the fruits of the Spirit, and in the end have everlasting life.

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE FEAST OF TABERNACLES AND THE MARRIAGE SUPPER OF THE LAMB.

"In this mountain shall the Lord of hosts make unto ALL people a feast of fat things, a feast of wines on the lees," etc. "Blessed are they which are called to the marriage supper of the Lamb."—Isa. 25: 6, and Rev. 19: 9.

HAVING, now, witnessed all the varied and surprising features of "the Jews' Feast of Tabernacles" from the first to the last, the impressions were focused to this point of light: that the Jehovah of Israel, in this festival, had prefigured and indicated a result,—a *crowning FEAST* "unto ALL people,"—in which his darling (or the beloved.) Son should be the central one among the "many sons and daughters," and that he should be the cynosure of all eyes and interest. That, when "the harvest of the earth" is ripe, it will be reaped; that it will be at "the end of the world" (or *aión*, this age of grace to the Gentiles); that "the wheat" and the goodly fruit ripened, will then be garnered; and that "the tares" and "all things which offend," will "be bound in bundles to be burned;" and that then (afterward) the Lord God and Father of our Lord Jesus, will give unto his ingathered A FEAST, of which the festival of Tabernacles was but the typical "shadow of the good things to come," as it is written by the prophet and apostle in the above texts; that the elected 144,000 of the twelve tribes of Israel, who are the representative number of the whole house (Judah and Ephraim again united,) of Israel, and all of that "innumerable company," which the apostle John saw, whom "no man can number," gathered out from the other nations and peoples, "who have washed their robes in the blood of the Lamb;" that here, unto Mt. ZION, will they be gathered; here, will they all be recipients and partakers in that surpassing and indescribable feast,—the MARRIAGE SUPPER OF THE LAMB." What a glorious festival it will be! Doubtless it will be protracted for more than seven days,—perhaps seven times seven.

In the fervor of the Spirit, growing out of these reflections on the closing scene of the Feast of Tabernacles, we could not sleep "the livelong night," but lay awake in its glamour. Methinks we hear some carping Adventist inquiring, "Do you mean that old Jerusalem, half-ruinous and dilapidated Jerusalem?" No, surely not, the di-

lapidated Jerusalem, where the papacy and her daughters, and the false prophet, Mohammed, have erected their shops, to retail their nonsensical and fictitious wares and systematized dogmas; but it will be the Jerusalem which is to be rebuilt and rehabilitated, "on its own heap" and *locale*,—on this very Mt. Zion, which Jehovah has desired for his habitation, where he will plant the New Jerusalem. It is fitting—most aptly fitting—that on the self-same place where the Jehovah's beloved Son, our beloved Master, was put to shame, contumely, and death, that there, and justly THERE, he should be manifested again in glory, potency, and life-giving recall; and, in his own proper person, that all men—both Jews and Gentiles—will realize that he is "JESUS, the King of the Jews," not only re-manifested, but crowned and seated on "the throne of his father David and over the house of Jacob forever,"—the "twelve tribes of Israel, now scattered abroad," and will be also "the Lord of the whole earth" (the *Kosmos*) besides. And, as our thoughts thus traversed the heavenly economy, contrasting its transcending beauties with the past earthly, how elevating became our transporting emotions!

Jerusalem, in her long history of the past 3800 years, has been the scene of many ups-and-downs. Ruin and destruction have occurred and recurred many times; but her glorious restoration and rebuilding is yet, in the future, to occur; and is, we trust, but a little way onward in the scale of time. The promise of Jehovah is absolute, that "thine eyes (Israel's) shall see the King in his beauty;" and the time hasteth greatly, when "the prayers of the saints" will be turned into "a new song, saying, Thou [oh! glorified Jesus!] hast REDEEMED us to God out of EVERY kindred, and tongue, and people; and we SHALL reign on the earth." The view in this once hallowed—and again to be re-hallowed—spot, was so enlarged and entrancing, that every power of our mind and entirety of our being seemed touched as with a lambent flame, which

"Quickened and told, in its mystical flow,
The return of the Bridegroom and Bride."

We realized, in words, John's language in Rev. 5: 12, 13: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and ALL that are in them, heard I [John], saying, Blessing and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

The pre-requisite to make 'ready' for this most wonderful feast of "fat things and wines on the lees," in the words of the Psalmist, are, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Jehovah, and in it doth he meditate day and night."—Psa. 1: 1-3. Those who shall dwell in Jehovah's holy hill, are who "walk uprightly and worketh righteousness, and speaketh the truth in his heart; that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person [in Syriac, a thief and a slanderer,] is contemned," etc.—Psa. 15: 2-4. "Blessed is every one that feareth Jehovah; that walketh in HIS ways: the Jehovah shall bless thee out of Zion."—Ps. 138: 1, 5.

The master of the feast, our Lord Jesus, in his famous discourse to his disciples "on the Mount of Olives," gave the same essential features of the discipline of preparation: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the pure in heart, for they shall see God." Etc.—Matt. 5: 3-12.

The apostle Peter, also, exhorts his fellow-disciples to follow the example given by the Master, in bearing patiently the scoffs and rebuffs of those who persecute and condemn them for "seeking for the righteousness which is in Christ Jesus." He thus testifies, that when Jesus "was reviled

he rev. and not again; when he suffered he threat- ed not, but committed himself to him who judgeth righteously. Who, his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we are healed."—1 Pet. 2: 23, 24.

And John, the Revelator, brings us to the final result of this preparation, in these life-thrilling expressions: "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA! for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife [or spouse] hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. Write, Blessed are they who are called to the marriage supper of the Lamb."—Rev. 19: 5-9.

And Jesus, in his last testimony, says, "I, Jesus, have sent mine angel to testify unto you these things in the churches: I AM the Root and the Offspring of David, the bright and morning star. And the Spirit and the Bride say, Come. And whosoever will let him take the water of life freely." "Blessed will let him take the water of life freely." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—Rev. 22: 14, 16, 17, 20.

Whosoever.

S. E. BRINKERHOFF.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Of all the beautiful passages in God's word, this is one of the most beautiful. It is full of comfort and consolation to every son and daughter of Adam's race. In it is displayed the wonderful love of God to a lost and ruined world. All had sinned and come short of the glory of God. All were alike helpless, and groaning under the death penalty. No man could save himself, or give a ransom for his brother. But God, the great Creator, against whom man had transgressed, could look with pity and compassion upon a doomed race; and not only this, but he could provide a ransom—his own arm could bring salvation to a fallen world. This he did in the person of his only and well beloved Son. If there was any one way in which God could more fully display his matchless love above another in the redemption of a lost world, it was in this gift—the gift of his own dear Son! Well might the apostle exclaim, "God is love!" Could sinners but realize the truth of this portion of Scripture, surely they would turn to the Lord with full purpose of heart and serve him without fear.

"God so loved the world"—the world that had sinned against him—the world that had "worshipped and served the creature more than the Creator." Yes, God loved the world, not a part of it, but THE world that was justly doomed to death on account of sin. And in consequence of this love, or because God did love this world of sinners, this condemned race of Adam, all of them—for all had sinned, and God is not a respecter of persons—he gave "his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Precious thought! With these blessed words of our divine Master, as he went forth on his heavenly mission, sounding in our ears, we need have no fears but what the plan of redemption covers the whole race of Adam, if they will believe and obey. That "whosoever," anybody, everybody that believes can have life. In all the English language we could not get a word that would so fully cover the ground of every-body, rich and poor, white and black, Jew and Gentile, free and bond, as this word "whosoever." To illustrate this, Suppose a school-teacher would say

to a certain class of his pupils, whosoever of you will work out a certain problem which I will give you, shall have a reward. Of course we would suppose he meant every one in the class; and if you, dear reader, and I, were in the class, we would feel assured that he meant us. But now that teacher writes down his problem, gives it to A and B, passes C, gives it to D and passes E, and so on to the end of the class; Would any one suppose for a moment that he meant what he said? No; all would pronounce him a cheat and a deceiver; saying what he did not mean. Could those pupils who received the reward look upon their teacher in after days with that degree of love and confidence they could, if all had had an equal chance with them in receiving the offered prize? I think not; for they would ever feel that their teacher was partial and unjust. And yet, this is the way some would have us believe that Jehovah dealt with man. They would have us believe that when God says whosoever, he means—the sheep—his own, &c.

Now, can we for a moment believe that God, by the mouth of his Son Jesus Christ, would trifle with his creatures? that he would declare that "whosoever believeth" should have life, when he very well knew that for a great portion of those whom he was addressing there was no provision made? Can we suppose that Christ would declare that "God so loved the world, that he gave his only begotten Son," when the facts were that he only loved his own family, and for them alone gave his Son to die? No, dear reader. We can rest assured that when Jesus says God gave his Son that whosoever believeth in him might have life, he meant just what he said—whosoever, any-body, all mankind, every son and daughter of Adam's race.

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Verse 14. Because he hath not believed, not because there was no provision made for him, not because he was the seed of the serpent, a goat, or a tare; but because he did "not believe in the name of the only begotten Son of God." The provision is made, God hath given his Son, that "whosoever believeth" may have life; but he that believeth not, he that rejecteth the offered provision which God has made, is condemned and shall not have life—shall perish. It is, however, his own free and voluntary act. Jesus said unto the Jews, "Ye will not come to me that ye might have life." He did not say, "Ye cannot come"—but, "Ye will not." Of this very class Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him [Christ] the iniquity of us all." Isa. 53: 6. Behold Jesus weeping over Jerusalem, because its inhabitants did not know the day of their visitation! Would the Son of God weep over the seed of the serpent, goats, or tares? Would he weep over those who would come forth in the morning of the resurrection, and embrace him as their Life-giver, and their rightful King? Methinks he would not. He wept over Jerusalem because she, or her inhabitants, did not know the time of their visitation—they would not receive their King. In this is a solemn warning for us—God's Spirit will not always strive with man. If we resist offered mercy, resist the Holy Spirit, as did "our fathers," like them the time of our visitation will pass, and we will lose eternal life. Not because Christ did not die for us; but because we would not accept the Father's free gift, and comply with his conditions.

Man, as a responsible being, has a will, a free choice in this matter; and he, and not God, is responsible for that choice. God will not com-

pel us to believe and be saved, neither will he compel us to disbelieve and be lost. We had thought, until recently, that this doctrine, like the popish inquisition, had been swept into oblivion, by the light of God's unerring word, and the promptings of man's better nature. If man now, as in times past, resisteth the Holy Ghost, does despite unto the Spirit of grace, he makes himself, by his actions, the seed of the serpent, a goat, and a tare; but on the other hand, if he yieldeth himself to the Spirit's influence, and accepts offered mercy, he will by so doing make himself a part of the family of God—a joint heir with Jesus Christ, by believing in him—and to the Father and the Son he will ascribe all the praise in a world without end.

In John 7: 37 Jesus says, "If any man thirst, let him come unto me, and drink." Not if any of the family of God thirst, but any man. Are the wicked men? that is, that portion of the human family which some would have us believe are the seed of the serpent, for whom no Savior died! Are they men? See Ezek. 18: 26, 27. Here are two classes of men, the one righteous and the other wicked; one dies in their iniquity, the other does not; yet, they are both by the prophet called men. Now we believe that when the Savior says, "If any man thirst, let him come unto me, and drink," any man can come, and if they do not come it is their own free choice. God is no respecter of persons, he is just as willing to save one lost man as another—one sinner as another. Jesus came not to call the righteous—the family of God, or the angels—but sinners to repentance. Suppose a master to have ten servants, they are all sick of a malignant disease, but there is a fountain in his dominion that, if they will drink of it, will heal them. He immediately sends a messenger to tell them if they will all go and drink from that fountain they will live. But now while the messenger is declaring his message to those servants, the master comes, takes five of them and carries them to the fountain and makes them drink; while he leaves the other five bound by some enemy so they have no power to move. Should those servants die, who is responsible? not themselves for they are helpless. The master is responsible for their death, for he left them bound by their enemy with no way to help themselves. Just so it would be in the sinner's case, if he has not the power to go to the fountain of living water and drink. If God provided a plan of redemption for one part of Adam's race which excluded another, he is responsible for the sinner's death; but the Bible and the boundless love of our heavenly Father forever forbid such a thought to be harbored for a moment. God does not ask us to come without making a way; he does not tell us to knock unless he intends to open; he does not invite us to ask unless he means to give. There is no empty compliments in God's word. He does not, like too many of his professed followers, ask us to come, when he don't want us to come. No; when God invites us, we may rest assured that it is his desire that we should accept the invitation.

The Lord by the mouth of Ezekiel says, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 33: 8. Now, if Jehovah will make his children responsible if they do not warn the wicked, is it reasonable to suppose the wicked are not responsible themselves when they are warned? But if the plan of salvation embraced only those who will be saved anyhow, if not in this age, they will in the next, Why should God require the blood of the wicked at our hand? Does God require the blood of the

seed of the serpent, of his servants? No, no unrighteousness wrest the Scriptures from their destruction, or the beings, it is man and ble for their destruct

Dear reader, let me you to think that Je that you cannot co do so. The Savior sa I will in wise cast of "tasted death for e one of the "every m Then, dear reader, i in believing in Jesu gracious invitation. own appointed way Christ and you sha fountain of living w may find rest to yo and the bride say, (heareth say, Come, come. And whoseo water of life freely my soul shall rest!

A B

A few months ago I ren of Marion to vis time laboring in the tation with some of cluded to comply wi was with a painful h brethren in Mo; an God may bless them meet the brethren at and wife are earnest Master's cause. They and week after week, send forth spiritual f VOCATE. God is bless love. God's spirit pro vants from time to tim ets and thus supply th May the Lord open t brethren to thus show Bro. Brinkerhoff is a ve and exercises all the e of the ADVOCATE possi sacrifice in order to ke is engaged in the Lor Lord will sustain hin of his servants to gi formed a very pleas Kramers, Carver, Dav to be very conscientio here resulted in the e ren.

After closing these Mullet in Clinton hearted Christian works. As we mad house we formed a family, who trea they have our than mate acquaintance vicinity. We held Seventh Day Bapti former pastor, assis meetings resulted brethren generally the Sabbath of th meetings in a scho which closed with Lord bless his caus

is mighty, dark is n mighte, and in d. I

seed of the serpent, goats, or tares, at the hands of his servants? Nay verily, God is just and his unrighteousness in him. And if men will wrest the Scriptures (2 Peter 3: 16.) to their own destruction, or the destruction of their fellow beings, it is man and not God who is responsible for their destruction.

Dear reader, let no amount of reasoning lead you to think that Jesus did not die for you, or that you cannot come to him if you desire to do so. The Savior says, "He that cometh to me I will in wise cast out." And Paul says Christ "tasted death for every man." Then you are one of the "every man" for whom Christ died. Then, dear reader, if you have not found peace in believing in Jesus as your Savior, heed the gracious invitation. Come to the Father in his own appointed way, believe in his Son Jesus Christ and you shall have life. Come to the fountain of living water and drink, so that you may find rest to your weary soul. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Blessed words, on these my soul shall rest! God gives freely.

A Brief Report.

A few months ago I was requested by the brethren of Marion to visit Iowa and spend a short time laboring in the ministry. After a consultation with some of the brethren in Mo. I concluded to comply with their request, though it was with a painful heart that I left those dear brethren in Mo.; and my daily prayer is that God may bless them richly. I was quite glad to meet the brethren at Marion. Bro. Brinkerhoff and wife are earnest and zealous workers in the Master's cause. They labor hard, day after day, and week after week, and continually, in order to send forth spiritual food to the readers of the ADVOCATE. God is blessing them in their work of love. God's spirit prompts his warm hearted servants from time to time to reach into their pockets and thus supply the wants of the ADVOCATE. May the Lord open the hearts of more of the brethren to thus show their faith by their works. Bro. Brinkerhoff is a very conscientious Christian, and exercises all the economy in the publication of the ADVOCATE possible. He has made quite a sacrifice in order to keep up the paper, but as he is engaged in the Lord's cause, he feels that the Lord will sustain him by prompting the minds of his servants to give of their means. I also formed a very pleasant association with Bro. Kramers, Carver, Davis, and others, who appear to be very conscientious Christians. Our meeting here resulted in the encouragement of the brethren.

After closing these meetings we visited Bro. Mullet in Clinton Co.; we found him a whole hearted Christian who shows his faith by his works. As we made our home principally at his house we formed a pleasant acquaintance with his family, who treated us very kindly, for which they have our thanks. We also formed an intimate acquaintance with other brethren in this vicinity. We held a very good meeting in the Seventh Day Baptist church. Eld. Hull, their former pastor, assisted us part of the time. These meetings resulted in the encouragement of the brethren generally, and in two persons embracing the Sabbath of the Lord. We also held a few meetings in a school house near Bro. Mullet's, which closed with a rising interest. May the Lord bless his cause in that vicinity.

A. C. LONG.

is mighty, the world is mighty, sin is mighty, death is mighty; but Christ is mightier, mightier than any of them or all of them combined.

Letter Department.

From Sister Goff.

DEAR BRO. BRINKERHOFF: Not until we have been deprived for a time of blessings, can we fully appreciate them, or realize to the full our indebtedness to the Great Giver of all good, for those blessings. Having been deprived in a great manner, of the use of my right arm, for some months, by acute rheumatism, now that I am once more in comfortable use of it to the extent of waiting upon myself, and also in assisting somewhat in rendering those around me more comfortable, I feel so to rejoice that the language of my soul is, "Praise the Lord, for he is good, for his mercy endureth forever!" and "ever exalted be his holy name." Dear brothers and sisters of the ADVOCATE, let us make it our constant aim, and endeavor to approach still nearer and nearer in our lives to the example given us by the blessed Savior, ever remembering amongst his sayings, "Inasmuch as ye did it to one of the least of these my brethren ye did it unto me;" and "inasmuch as ye did it not," &c. Let us not only proclaim our faith in words but in works.

Enclosed find one dollar for contribution to the ADVOCATE. May it count as much as the "widow's mite" of old. I would not like to do without our dear little paper. Here at this distance from old familiar friends of like precious faith, it is truly a cheering and welcome visitor to me. Your sister in hope of eternal life. C. S. GOFF. Philadelphia, Pa.

From Sister Beedle.

DEAR BRO. BRINKERHOFF: Although strangers here, I hope and trust that we shall all know each other in the kingdom, and be as one family with our God; and none but those who have been redeemed and brought nigh by the blood of Christ can have a part in the first resurrection. Let us so live that we may be able to stand in our lot and place at his coming. Dear Brother and Sister, I hope the Lord will give you strength that the ADVOCATE may go forth laden with the precious truth as it is in Jesus. I hope that the ADVOCATE will be sustained bountifully. If every one would do a little it would help to bear the burden. I intend to do something for the paper as soon as an opportunity affords. I feel to praise God that we have his precious word to read; therefore I feel it a duty to say a few words in honor of the cause. I take new courage when I read letters from brethren and sisters that are alone striving to outlive the storms and afflictions of this world, and preparing for the kingdom. If we could but fully realize what great things God has done for us we would not feel to complain of those light afflictions which are but for a moment. I can say for one that I don't feel like giving up, but by the assisting grace of God to press forward to the end of the race. Yes, his grace is sufficient for us all, and by his help I mean to persevere so that when the Lord comes to gather his own, I may be among the number that will exclaim, "Lo this is our God; we have waited for him and he will save us." Yours in hope of a home in the kingdom. NANCY BEEDLE. Pine Grove, Mich.

From Sister Tickner.

To the dear brethren and sisters, love and greeting. Surely goodness and mercy have followed us all the days of our life. Although sometimes darkness gathers round us, and a bitter cup is pressed to our lips, yet oh! how sweet when the Lord reveals himself to us with a "Fear not, I am with thee; be not dismayed, for I am thy God." We have, the past summer, found the Lord to be a very present help in

trouble. All we have and are is the Lord's. Though our journey be long, or short, rough or smooth, our way is on, on—nearer, and still nearer to our heavenly goal. Oh how gladly we count the appointed harbingers of our blessed Savior's appearing. Though men's hearts fail them for fear, while looking for, they know not what, but something inexpressibly fearful, our hearts grow warm, and thrill with expectation of meeting him whom our soul loveth. Be patient therefore, brethren, unto the coming of the Lord. Behold he standeth before the door. Your sister, DIANTHA TICKNER. Marquette, Wis.

From Sister Rodgers.

DEAR BRO. BRINKERHOFF: I have been a reader of the ADVOCATE since last March. I like the paper very much, especially the letters from the brothers and sisters, and have often thought that I would contribute my mite to its columns, which might cheer the heart of some lonely brother or sister. We are living among strangers, yet the Lord has not forsaken us, nor will he forsake those who put their trust in him. We have a church organized here now, but there are a great many people here who never heard the advent doctrine preached until brethren A. C. Leard and W. C. Long stopped over night at our house last Feb. on their way to Valparaiso and promised to preach one sermon on their homeward trip, which Bro. Long did, his subject being the Sabbath; from this several became interested. The brethren promised to return at some future time, which they did last June, and held a series of meetings, the glorious result of which I shall never forget, as through those meetings and the Bible, myself and husband were brought to repentance, and were among those whom Bro. Long reported as being led down beneath the yielding wave. Brothers and sisters, I can say that since that time I have been walking in newness of life, although I do not enjoy perfect happiness, for we all have our trials here, and it is to those who endure unto the end that crowns of life are given. We Adventists here at Bairdstown have our persecutions to bear, yet we have some warm friends.

Brothers Leard and Long arrived here again Nov. 12th, and commenced meetings, which lasted two weeks, when once more their efforts were crowned with success. During these meetings we were pleased to see friends become interested who are very dear to us. Dear friends, I cannot say that I was led to Christ by any unseen power, further than that I became convinced that I was transgressing the law of God, and by so doing was a sinner in his sight, and that every day I remained out of Christ my situation was becoming more perilous. Under this conviction I made up my mind that I would serve my heavenly Master the rest of my life. But oh the contest! I have found it very hard to tear myself from a life of sinful habits, and I often find myself in great trouble over something that I have said or done that was not in harmony with the love of God. But I have found that there is joy and happiness for the Christian in looking forward to that promise which will be fulfilled when Christ comes to gather his jewels, if we are found faithful; and I am determined by the assisting grace of God to be found waiting. My desire is to so live that there may be many stars added to the crown which fadeth not away. I feel that there is great responsibility resting upon me as a Christian in regard to those over whom it is possible that I may exert an influence, and I desire an interest in the prayers of all God's people.

HANNAH RODGERS. Bairdstown, Mo.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 1st 10th Mon. 1875.

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

WRITE FOR THE ADVOCATE.—Is the *ADVOCATE* a benefit to the cause? We are encouraged by the communication of the brethren and sisters from different localities of their appreciation of our little paper; then we feel called upon to make the *ADVOCATE* as good a paper as we can, and we wish its circulation and standing would justify its weekly publication. In order for the *ADVOCATE* to continue to be appreciated it must, as a dear brother wrote to us at the outset, "it must be good." Then, brethren and sisters, you who have written for our columns, and who know that you have written to good acceptance, it is incumbent upon you to help keep up a good interest and make the *ADVOCATE* useful to the cause. Give us articles on the evidences of our faith and hope which are so various and so substantial. Give us some articles on the spiritual or higher life, which we live as children of God and joint heirs with Christ to a heavenly and a future inheritance. Give us letters for the Letter Department, aglow with the love of God shed abroad in the heart, looking and longing for the coming of our blessed Redeemer to take us to himself, and renew this earth, once so glorious, to its primeval state. We want you to feel that it is devolving upon you to make the paper interesting and useful to the cause, and it will not cease to be beneficial and appreciated. Much of our writing has been on the Sabbath and the Law, because the keeping of the Sabbath is a distinctive feature of our faith, one of our main characteristics as a people; therefore we think it and its evidence should be kept prominently before the people, and our paper should be, as its title indicates, a *Sabbath Advocate*. We want your help in this respect to keep up the interest for the paper on this subject.

SEVERAL inquiries have been made of us as to the prospect of publishing the "Advocate" weekly, to which we can only reply that it would give us much pleasure to publish the paper weekly; for its friends give us much encouragement as to the good the paper is doing, both individually and where there are churches, and its weekly publication would be a great benefit. But the subscription is too small to warrant the undertaking, and we would not want to place too heavy a burden on those dear friends who from time to time give us of their means to help keep up the paper, and a weekly publication would be adding very much to the running expence of the office. But cannot the subscription list of the paper be advanced so that it may to some extent, be depended on? To aid in this work we have thought best to make a general proposition for a reduced rate in obtaining new subscribers; that we will receive subscriptions for new subscribers at the rate of \$1.10 per year, the 10 cts to prepay postage. We do not think this will be considered unjust toward the old subscribers who pay at the usual price, for many of them know the difficulties under which we labor, and feel a deep interest in the cause. We do this hoping that a sufficient standing may be obtained to justify our starting weekly, as our usefulness would then be increased, and with a weekly publication, agents and ministers could more readily obtain subscriptions. Let us hear from you. Pray that God may direct us in the path of duty.

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. These tracts are "Thoughts on the Sabbath," "The Sabbath," "Second Coming of Christ," "Signs of the Times," "Where are the Dead," "Destiny of the Wicked," and "Man, in the Image and Likeness of God." 75cts per hundred for the tracts "Man: Mortal or Immortal," and "Man's Condition in Death." See our list of books for the size of these tracts. These tracts are doing no good on our shelves, and small as this price is we want the means, and when these tracts are gone, we want to fill their place with others. Who will take them and send out the little silent preachers?

TO BUILD UP A CHURCH.—I. Encourage your minister. How?

1. Attend every church service and each prayer meeting.
2. Avoid criticism; find no fault; pray much.
3. Co-operate in revival services; call on him socially.
4. Sympathize with him; pay him promptly.

II. Encourage your fellow-members. How?

1. Speak lovingly and hopefully to them.
2. Avoid all contentions; pour oil upon troubles.
3. Know no party; utter no complaint.
4. Disturb no one; be a loving disciple.

III. Encourage the community. How?

1. By always speaking well of church and community.
2. By never retelling the infirmities of your brethren.
3. By inviting and inducing them to come to church.
4. By showing yourself pleased when they attend service.

Application.—Follow these rules strictly, and there will result: 1. Personal growth in grace. 2. Increase in good fellowship. 3. A revival of God's work.—*Bowen.*

The Mosaic Sabbath Slandered.

THE enemies of the Sabbath never weary of casting opprobrium on the Jewish Sabbath. Without investigation or argument, it is taken for granted that the day, as observed in Jewish homes was a day of gloomy asceticism, on which childish mirth and cheerful social intercourse were repressed with a heavy hand. With equal freedom it is assumed that the example and teachings of Jesus were, in some sense, opposed to the Mosaic requirements in this matter. And, to a remarkable extent, this view has crept into the minds even of the friends and defenders of the Sabbath.

But, for this opinion, there is not a shadow of warrant in the Jewish scripture, our only source of evidence on the subject. The original design of the institution as a holy festival commemorating the creation of the world, was utterly opposed to such a mode of observance. The severity with which the breach of the Sabbath was punished argues nothing to the contrary. It was not the cheerful keeping of the day, but the deliberate and wanton breach of it, which drew condign punishment upon the transgressor. The New Testament shows that it was not the Mosaic Sabbath whose obligation our Savior relaxed, but the superstitious and tyrannical additions which had been made to the law by the Pharisees. They were gloomy ascetics in this matter. They bound heavy burdens, grievous to be borne, and laid them on men's shoulders. They forbade even works of mercy, though they allowed many works of necessity which ministered to their covetousness. It was this hideous caricature of the Sabbath which our Savior denounced and ridiculed. And it is this which many superficial readers, half understanding his words, have mistaken for a delineation of the Old Testament Sabbath. On the contrary, it was the Mosaic Sabbath of which the Savior says, "it was made for man." And when he and his disciples used the day freely for good works, he did not excuse himself or them for an apparent breach of the day, but always vindicated his conduct and theirs as in strict accordance with its spirit and design.—*Christian Statesman.*

Curious Archæological Discovery at Jerusalem.

THE *London Atheneum* has the following: A curious archæological discovery has just been made at Jerusalem. The proprietor of a piece of ground outside the city, 150 yards north of the Damascus Gate, and on the west of the north road, while digging a cistern on his property, came upon a rock 12½ feet below the surface. It appeared to him to sound hollow when struck. He broke it through and found beneath a series of sepulchral rock-cut chambers. They present nothing remarkable in their structure, and consist of two irregular quadrilateral vaults, one of them being 15 feet long by 10 feet broad, and 8 feet high, together perfect, and, under the smaller of the two vaults, another, with 3 loculi occupying the whole of its area excavated to the depth of 10 feet below the first. But in the larger chamber was found a stone chest, of very unusual dimensions, which contained, when discovered, human bones. It is cut from a single stone, measures 7 feet 7 inches in length, 2 feet 8 inches in breadth, and is 3 feet 2 inches in height. It stands upon four feet, and has the rim cut to receive the lid, portions of which were lying in the chamber. The rock roof of the vault has been cut away to admit the chest, which Dr. Chaplin thinks is of much later date than the tombs. He suggests that it was constructed to hold a wooden or leaden coffin, since rifled and removed. Near to this spot, and perhaps over it, stood the church dedicated to St. Stephen. "Is it possible," asks Dr. Chaplin, "that we have here the last resting-place of Eudocia?" An excellent plan, with sections, has been made of these tombs by Herr Schick.—*Selected by JACOB GRIM.*

Are We Bible Christians?

THIS is a very simple question, and each may answer, "I hope so," and then dismiss the question. But stop! This will not do. To hope so is not sufficient. The interests at stake are too vast to be left in any doubt. Life, eternal life, with all its unspeakable joys is at stake. There must be no doubt, but certainties. If we are Bible Christians, we must be living in strict accordance with all the Bible's teachings and requirements. If we are not Bible Christians we are not true Christians. This proposition is self-evident, but it does not the less need our most solemn thoughts, for what we are most willing to admit, and most firmly believe, we are most apt to disregard.

Jesus declares, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." We are then to be judged by the obedience we yield to his will, that is, the law of the Father. We are to be judged, not by our favorite commentator, not by our pet sermonizer, not by the teachings of priests or ministers, not by our own self-established standard, not by the opinions and customs of the circle in which we move, not by the church which accident, interest, or our friends, have induced us to join, but by the Bible alone. By the Bible we must live, for by the Bible we shall be judged.—*Sel.*

Received on Subscription.

Mrs. Sarah Robb 80 cts, 11-7. Abijah Thayer \$2, 11-17. David Tiekner \$1.50, 11-17. Mrs. P. Mitchell 25 cts, 10-16. John Davison \$2, 11-1. S. A. Loveless \$1.50, 11-1. H. S. Case \$1, 12-4. C. W. Monroe \$1.60, 11-1.

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C. S. Goff \$1. S. A. Loveless \$1.30.

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 THE *ADVOCATE* is devoted to the doctrines of The Bible, The Signs of the Times, and to observe the Bible Sabbath of the week, together with the commandments of God, The Natural state of man, The Kingdom of God, The Earth restored to its original state as the future inheritance of the redeemed, and the Kingdom of God, and Redemption by Prophecies, The Christian Life, and other subjects.
Have You Counted
 Have you counted the cost of following Christ? While here in this wilderness, have you thought of the trials and tribulations that you may encounter before you reach the Kingdom of God?
 Have you counted the cost of following Christ? Do you know that the road to glory is narrow, and that many will go astray? But will lead you at last to the Kingdom of God?
 Have you counted the cost of following Christ? Whose names, in your men's hearts, are written? Can you bear the cold frowns of the world, and the reproaches of the ungodly? While the name of your Redeemer is upon your hearts, then if you can to Jesus pray, Remember the promise to the faithful, and forever you'll live with him in glory.
The Resurrection
 J. M. BEED
 "But this I confess unto you, which they call here the resurrection of the dead, I believe in the law and in the prophets, and have hope towards God, which is founded upon the promise of the Lord, that there shall be a resurrection of the dead, both of the just and of the unjust. Acts 24: 14, 15. We propose to the reader for a few moments, the importance to every man of the resurrection of Jesus Christ. It is no matter what a man's life is as near as he can get to heaven, if he has not the Bible as explained by the resurrection of Jesus Christ. It makes no difference, say what you will, if we are only prepared for the resurrection of the dead, now Paul would have been persecuted among the Jews, and he would have been for this one voice, touching the resurrection of the dead. I am called in question, and I claim that it is the resurrection of the dead, that a man has a true c...