

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

Have You Counted the Cost?

HAVE you counted the cost of living a Christian,
While here in this wilderness, lonely, you roam?
Have you thought of the trials, crosses and danger
That you may encounter before you reach home?

HAVE you counted the cost of traveling the journey
That Jesus our Savior before you hath trod?
Do you know that the road is often times thorny,
But will lead you at last to the city of God?

HAVE you counted the cost of being slighted by
many,
Whose names, in your memory, still are so dear?
Can you bear the cold frowns which the world
casts upon you,
While the name of your Savior you love and
revere?

When if you can to Jesus prove faithful,
Remember the promise to those who endure;
Home he will give you in that blissful country,
And forever you'll live with the good and the
pure.
A. R. M.

The Resurrection of the Dead.

J. M. BEEDLE.

"BUT this I confess unto thee, that after the
manner which they call heresy, so worship I the
God of my fathers, believing all things that are
written in the law and in the prophets; and
I have hope towards God, which they themselves
do not allow, that there shall be a resurrection of
the dead, both of the just and of the unjust."
Acts 24: 14, 15. We propose to call the atten-
tion of the reader for a few moments to a subject
of vital importance to every believer in the
religion of Jesus Christ. I know that there are
many professors of religion who claim
that it is no matter what a man believes, if he
only lives as near as he can to the teachings of
the Bible as explained by modern theologians.
They make no difference, say they, what we be-
lieve, if we are only prepared to die and go to
heaven.

Now Paul would have escaped a great deal
of persecution among the Jews if he had not
preached the resurrection of the dead. "Except
I should have preached this one voice, that I cried standing
among them, Touching the resurrection of the
dead I am called in question by you this day."
Acts 24: 21. I claim that it does make a difference
whether a man has a true or a false hope; and

it is the duty of every follower of the Lord
Jesus to search the Scriptures that they may be
enabled to follow the admonition of the apostle
Peter, "But sanctify the Lord God in your
hearts; and be ready always to give to every
man that asketh you a reason of the hope that
is in you, with meekness and fear." 1 Peter 3: 15.

We propose showing in this short article that
the resurrection of the dead was an event of
infinite importance in the view of sacred writers:
an event which they longed and hoped for;
which they were willing to sacrifice everything
temporal to obtain; an event to which all the
faithful have looked for the realization of their
fondest hopes. We will notice it without mak-
ing any discrimination or determination in its
order or character. It was the patriarch Job's
only hope. "If a man die shall he live again?
All the days of my appointed time will I wait
till my change come. Thou shalt call and I
will answer." "If I wait the grave is mine
house." "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, whom I shall see for myself, and
mine eyes shall behold, and not another, though
my reins be consumed within me." Job 14: 14,
15; 17: 13; 19: 25-27. It was David's hope. "As
for me, I will behold thy face in righteousness.
I shall be satisfied when I awake with thy like-
ness." Ps. 17: 15. It was the great theme of
the apostle Paul's preaching and his hope. He
preached unto them Jesus and the resurrection,
"and when they heard of the resurrection of the
dead, some mocked." "Of the hope and resur-
rection of the dead I am called in question."
Acts 17: 32; 23: 6.

It was the time and event pointed out by our
Savior when the virtuous were to receive their
reward. He said, "But when thou makest a
feast call the poor, the maimed, the lame, the
blind, and thou shalt be blessed, for they cannot
recompense thee; for thou shalt be recompensed
at the resurrection of the just." Luke 14: 13, 14.
A host of worthies suffered the loss of every-
thing that they might obtain a better resurrec-
tion." Heb. 11: 35-39. It was Paul's mark
and prize. "That I may know him and the
power of his resurrection, and the fellowship of
his sufferings, being made conformable unto his
death; if by any means I might attain unto the
resurrection of the dead." Phil. 3: 10, 11. It
was acknowledged by our Savior that without it
those given him by the Father must be lost.
"And this is the Father's will which hath sent
me, that of all which he hath given me I should
lose nothing, but should raise it up at the last
day." John 6: 39.

Notice the infinite importance attached to the
resurrection in the 15th chapter of 1st Corinthi-
ans. "Now if Christ be preached that he rose
from the dead, how say some among you that
there is no resurrection of the dead? But if
there be no resurrection of the dead, then is not
Christ risen; and if Christ be not risen, then is
our preaching vain, and your faith is also vain.
Then they also which are fallen asleep in
Christ are perished. If in this life only we

have hope in Christ, we are of all men most
miserable. But now is Christ risen from the
dead, and become the firstfruits of them that
slept. For since by man came death, by man
came also the resurrection of the dead. For as
in Adam all die, even so in Christ shall all be
made alive. . . . If after the manner of men I
have fought with beasts at Ephesus, what ad-
vantages it me, if the dead rise not? let us eat
and drink; for to-morrow we die." 1 Cor. 15:
12-32.

We invite especial attention to several points
clearly set forth in Paul's argument in this
place, touching the resurrection. He notices
several calamities which must necessarily follow
the non-resurrection of the dead: a notion
which some in the Corinthian church had fallen
into. "For if the dead rise not, then is not
Christ raised. Then they also which are fallen
asleep in Christ are perished." How could it
be said of those whose immortal souls were in
glory in the presence of God, where is fulness
of joy and pleasures forevermore, that they are
perished, unless the dead body is raised up?
What would the resurrection of the unconscious
clay have to do with the endless felicity, the
seraphic joys of the emancipated soul? It could
enjoy bliss and glory, honor and life, quite as
well without a resurrection as with it. Was a
believer in the immortality of the soul ever
heard to put forth such a sentiment as this? The
immortal soul dogma, instead of leading its ad-
vocates to speak in this manner concerning the
resurrection, leads in quite another and contrary
direction, even to the total denial of the resur-
rection of the body; which is proven to be its
legitimate result and practical tendency.

Note another result in case of a non-resurrec-
tion of the body. "If after the manner of men
I have fought with beasts at Ephesus, what
advantages it me, if the dead rise not." If the
dead rise not, all the apostle's labors and self-
denial, and sacrifice would prove of no advan-
tage whatever; the virtuous and vicious would
meet the same fate, provided the dead rise not.
Let us eat and drink, make the very best we
can of a bad case, for to-morrow we die, and
that is the end of our hopes and fears. Is this
the style of immortalism? is this the way
current theology looks upon the resurrection of
the dead? The answer is obvious. It would
soon expire under such reasoning as this. The
supposed vast and important benefits accruing
to men from this source would soon be lost sight
of and swallowed up in the more scriptural hope
of a part in the first resurrection, a hope that
makes religion a reality and God's plan of re-
demption perfect and complete, and drives away
the mists and fogs of heathen superstition.

We invite attention again to the use Paul
makes of the resurrection, as being entirely in-
compatible with the idea of his believing in an
intermediate state of happiness. 1 Thess. 4: 13-
18—"But I would not have you to be ignorant,
brethren, concerning them which are asleep,
that ye sorrow not even as others which have
no hope. For if we believe that Jesus died and
rose again, even so them also which sleep in
Jesus will God bring with him. . . . For the
Lord himself shall descend from heaven with a
shout, with the voice of the archangel, and with

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has been made of these tombs
lected by JACOB GRIM.

Bible Christians?

ample question, and each may
and then dismiss the ques-
his will not do. To hope so is
interests at stake are too vast
ubt. Life, eternal life, with
joys is at stake. There must
certainties. If we are Bible
be living in strict accordance
teachings and requirements,
e Christians we are not true
proposition is self-evident, but
need our most solemn thoughts,
ost willing to admit, and most
are most apt to disregard.

Not every one that saith unto
shall enter into the kingdom of
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n." We are then to be judged
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entator, not by our pet sermon-
teachings of priests or ministers,
self-established standard, not by
customs of the circle in which
he church which accident, in-
nds, have induced us to join, but
e. By the Bible we must live,
ve shall be judged.—Sel.

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the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words." The circumstances under which the apostle penned this language were such as would have called forth the doctrine of the soul's immortality and an intermediate state of bliss for the faithful, had it been true. The Thessalonian brethren were liable, like others who have the sympathies of human nature, to grieve at the loss of their kindred and brethren, and Paul would not have them without comfort under such circumstances. Would an expounder of modern theology, in such a case, neglect to make known to the circle of sad and tearful mourners the fact that the immortal soul, free from every clog, was now in the enjoyment of bliss and glory at the right hand of God? This would be the very occasion for him to expatiate upon the enlarged capacities and the perfect happiness of the emancipated spirit; but the apostle comforted the brethren at Thessalonica with far different words. What were the words? Christ will come and your dead friends shall live again. What more comforting words could he give them than that their loved ones should be delivered from the fetters of the last enemy by that great Conqueror who has said that we should have deliverance if we put our trust in him?

We still further remark upon this circumstance, that their belief in the resurrection of Jesus was to be the basis of their hope touching the resurrection of their friends, "If ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Now I would like to know what logical connection there is between the resurrection of Jesus and the flight of an immortal soul at death? How could the one aid in the belief of the other? It should rather be, "If you believe that Jesus died and his immortal soul fled to heaven, even so the immortal spirits of those who die will God take there with his." This text is explained sometimes after this manner: If we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with him; that is, when Jesus comes down from heaven God will bring along with him from heaven the immortal souls of those whose bodies are sleeping in Jesus. This difficulty, if it be one, grows out of the expression of God's bringing the sleeping saints with him from some place. What place is this? heaven or the grave? "Now the God of peace that brought again from the dead our Lord Jesus," Heb. 13: 20. Also, "Knowing that he which brought again from the dead our Lord Jesus shall raise up us also by Jesus," 2 Cor. 4: 14.

The language of the Savior, in comforting the sorrowing Martha, was similar to Paul's in the case just cited. "Jesus saith unto her, thy brother shall rise again." Not thy brother is in heaven. Martha replied in harmony with this sentiment: "I know that he shall rise again in the resurrection at the last day." John 11: 23, 24.

Much more testimony might be brought to bear on this subject, but as we have occupied more space than we intended we will conclude by citing the reader to 1 Peter 3: 4, 5. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appear-

ing of Jesus Christ." Verse 7. The trial of your faith in what? Paul says that "faith is the substance of things hoped for." Is it not for eternal life? Then how are we to obtain it? Only by faith in the promises of God, and by the resurrection of his Son from the dead. By his resurrection we have a living hope, a hope of eternal life, which Jesus has promised at his appearing, and not before.

Dear reader, do you wish for eternal life? Do you wish to be delivered from the terrors that death brings? It is your privilege as well as mine. The invitation is to all that will, come and live. All that is required is obedience to the commandments of God and faith in the Lord Jesus Christ. If you are among God's children you will be able to stand in that day when the ungodly calls for rocks and mountains to hide them from the indignation of him that sitteth upon the throne. May God help you to look to these important things that pertain to your eternal welfare, for the day of the Lord hasteth greatly, and who shall be able to stand? God's promises are sure. The day of the Lord will come as a thief to those who put off these things and are not looking for him. O be wise unto salvation, seek the Lord while he may be found, call upon him while he is near, and he will save you with an everlasting salvation.

Pine Grove Mills, Mich.

The 119th Psalm.

S. E. BRINKRHOFF.

We often hear people say, "O! you Seventh Day folks are all law and commandments;" and as we read this beautiful psalm, and try for a time to catch the spirit of it, we can but exclaim, "Lord, grant that we may be all law and commandments!" and so be a companion of the sweet singer of Israel. Over forty times in this one psalm does David speak of the law and the commandments of God. In it he expresses his love for the law of God and his determinations to keep, it in language not to be excelled, and also prays that the Lord may not let him wander from it. Then if David thus loved the law of the Lord, surely there can be no harm in keeping the whole law now; and if it is right to keep it, why should it be thought wrong to talk about it? In the first verse of this psalm we read, "Blessed are the undefiled in the way, who walk in the law of the Lord." Here is a blessing pronounced upon those who walk in "the law of the Lord." Surely it is not wrong for us to try to walk in this law, so that we may claim and obtain the promised blessing. And if it is not wrong for us to keep the commandments of God, then it is not wrong for us to talk about them and try to get others to keep them, so that they may also obtain the blessing promised to those who walk in "the law of the Lord." Our Savior says that one of the great principles of this law is to love our "neighbor as ourselves." Then just in the proportion that we love God's law will we try to do all in our power to have our neighbor love it also.

This is a psalm worthy of much careful study. In it is contained prayer, praise, and a profession of obedience to all the requirements of our Creator. This psalm should be the language of every Christian heart. "With my whole heart have I sought thee, O let me not wander from thy commandments!" verse 10. David thought that to seek the Lord with the whole heart, was to keep or obey his commandments; but to wander from them was to commit sin. See verses 21, 113. In verse 18 David prays, "Open thou mine eyes, that I may behold wondrous things out of thy law." If some of those who profess to have sought the Lord with their whole heart

in these days—and are no doubt honest in their profession—would thus pray earnestly, we feel assured that they would soon see that wonderful and obscure seventh day Sabbath shining forth out of God's holy law in all its glory and beauty. We know that was it not for this contrary seventh day—this fourth commandment—all the rest of the law would be good with every lover of the pure principles of Christianity. But the seventh day—the Sabbath of Jehovah—that is something that many of the professed followers of Jesus do not wish to have anything to do with. And for this reason many of them shut their ears against hearing the law, forgetting that it is said, "He that shuteth his ears from hearing the law, even his prayer shall be an abomination." Prov. 28: 9. We believe, however, that if they would just allow themselves to pray, "Lord, open thou mine eyes," they may see wondrous things out of thy law," they would soon be led to exclaim with David, "O how love I thy law! it is my meditation all the day." Yes, and they would soon learn to love Jehovah's rest day, and keep it as a foretaste sweet of heaven.

If David could say in his day, "It is time for thee, Lord, to work; for they have made void thy law," why may not we in this age say the same when we see men making void the commandments of God by the traditions of the fathers, or rather by the wilful devices of the "man of sin." God's law ought to be, and is, as dear to the hearts of his children now as it ever was; hence our efforts to get men to keep it. The fourth commandment is as precious in the sight of Jehovah now as it was when he enrolled it in the very bosom of the decalogue, and had it placed in the most holy place of the earthly sanctuary beneath the cherubim and mercy seat. God has lost none of his respect for his holy Sabbath since he said, "It is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13. Never was there a time in the history of our world when the people of God needed a sign to know that the Lord doth sanctify them, more than at the present time. A form of godliness is everywhere present without the power of sanctifying grace. In the keeping of the Lord's Sabbath we not only show our love to him and our willingness to give up our own ways for his, but we bring into exercise patience which Paul says "worketh experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts."

We believe that the Most High looks with the same degree of approbation upon those who keep his Sabbath in these days of darkness and error that he did when he said:—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Reader, do you desire to delight yourself in the Lord, so that you may, in the regeneration, when the Son of man shall sit on the throne of his glory, ride upon the high places of the earth, and be fed with the heritage of Jacob? If so, you must obey God, while in this probationary state, by keeping all of his commandments. Make his Sabbath your delight. Seek to know all his righteous will, and let his word be the man of your counsel. Obey him in all things, and soon you will be able to say, "Great peace

have they that love thy law, and shall not offend them." May we each, say with David: "I love thy law above gold; yea, above fine gold, because of all thy righteous judgments, let us study our own hearts, us who are trying to keep God's law, see if we can say in the language of the psalmist, 'I have longed for thy salvation, O Lord, is my delight,' and, 'mine eyes, because they keep thy law, Yea, let us strive more earnestly and cheerfully, in the future than the past, to lead our fellow-keepers into the everlasting kingdom of our Lord and Savior, when he comes."

An Exhortation

V. M. GRAHAM.

"I determined not to know anything, save Jesus Christ, and him crucified." It is with pleasure that I look upon the appearance of this little paper, the first of its kind, as it always brings love and comfort, which are the heart of the lonely pilgrim in this vale of tears. I rejoice in the march of the truth; of the triumph of God's people to fight the Devil; truly this life is a warfare, keep the armor on. The cross will lead us to certain victory, and give a crown of righteousness when he appears. Let us sisters, here exhort you, that received Christ Jesus the Lord, rooted and built up in him, with thanksgiving." Col. 3: 1. Verse comes in this solemn warning lest any man spoil you through vain deceit, after the traditions and rudiments of the world, and

It appears to me something of our dear paper, and seeing the subjects advanced by the different subjects, that the war never more needed than at present let me say that I hope no one will be opposed to investigating. By no means, but I am opposed to losing all our spirituality; and riding a bare theory. For the restoration of Israel to the Lord; another after his coming; the heathen nations will be resurrected, and will not be resurrected, are presented, all having their controversialists. Questions are true or false, is to solve; there may be a solution as well as of all those articles (that are like this, "Reason tea") reason is in harmony well; if not it is not well that exist in the religion, reason, to those who are if this was our criterion with the necessity of

May the Lord help us to harmony with his will, our living head, to the of the life and power

no doubt honest in their prayer earnestly, we feel soon see that wonderful Sabbath shining forth in all its glory and beauty as it not for this contrary commandment—all would be good with every principle of Christianity. But Sabbath of Jehovah—that of the professed followers to have anything to do reason many of them shut their eyes, forgetting that his prayer shall be answered. We believe, how could just allow themselves in thou mine eyes, that they exclaim with David, "O it is my meditation all the day would soon learn to love and keep it as a foretaste

in his day, "It is time for for they have made void not we in this age say the men making void the commandments by the traditions of the willful devices of the law ought to be, and is, as his children now as it ever ports to get men to keep it. ment is as precious in the law as it was when he enrolled of the decalogue, and had st holy place of the earthly the cherubim and mercy none of his respect for his he said, "It is a sign between about your generations; that I am the Lord that doth Ex. 31: 13. Never was there a of our world when the people a sign to know that the Lord more than at the present illness is everywhere present of sanctifying grace. In the Sabbath we not only show our willingness to give up is, but we bring into exercise al says "worketh experience, pe, and hope maketh not the love of God is shed abroad

the Most High looks with approbation upon those who in these days of darkness and when he said:—"If thou turn on the Sabbath, from doing thy holy day; and call the Sabbath of the Lord, honorable; and not doing thine own pleasure. own words; then shalt thou the Lord; and I will cause the high places of the earth, the heritage of Jacob thy mouth of the Lord hath spoken

4. desire to delight yourself in you may, in the regeneration, man shall sit on the throne of on the high places of the earth, the heritage of Jacob? If so, God, while in this probationary g all of his commandments. h your delight. Seek to know will, and let his word be the n-el. Obey him in all things. ill be able to say, "Great peace

have they that love thy law, and nothing shall offend them." May we each, and all, be able to say with David: "I love thy commandments above gold; yea, above fine gold;" and from a heart overflowing with love and gratitude to God for all his goodness and loving kindness to us say, "Seven times in a day do I praise thee because of all thy righteous judgments." Yea, let us study our own hearts, especially those of us who are trying to keep God's holy law, and see if we can say in the language of David, "I have longed for thy salvation, O Lord, thy law is my delight," and, "rivers of water run down mine eyes, because they keep not thy law." Yea, let us strive more earnestly, work more faithfully, in the future than we have done in the past, to lead our fellow-men into a willing and cheerful obedience of God's holy law; so that they with us may have an abundant entrance into the everlasting kingdom of our Lord and Savior, when he comes.

An Exhortation.

V. M. GRAY.

"I determined not to know anything among you save Jesus Christ, and him crucified."—Paul. It is with pleasure that I look forward to the time when our little paper, the ADVOCATE, is to make its appearance, as it always brings messages of love and comfort, which are a blessing to the heart of the lonely pilgrim while traveling through this vale of tears. I rejoice to hear of the onward march of the truth; of the zeal and determination of God's people to fight the good fight; to keep the faith; to overcome the world, the flesh, and the Devil; truly this life is a warfare and we need to keep the armor on. The Captain of our salvation will lead us to certain victory if we are faithful, and give a crown of righteousness to all them that love his appearing. Let me, dear brethren and sisters, here exhort you, that "as ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2: 6, 7. In the eighth verse comes in this solemn warning, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

It appears to me sometimes when looking over our dear paper, and seeing the conflicting sentiments advanced by the different writers upon various subjects, that the warning of the apostle was never more needed than at the present time. Here let me say that I hope no one will understand me to be opposed to investigating the Scriptures. By no means, but I am opposed to making hobbies, and riding them (to death), that is, until we lose all our spirituality; and find ourselves just riding a bare theory. For instance, one picks up the restoration of Israel before the coming of the Lord; another after his coming; another that all the heathen nations will be put on probation in the age to come; another that the wicked dead will not be resurrected, and various other views are presented, all having their advocates and their controversialists. Whether these propositions are true or false, is not the question for me to solve; there may be a hobby made of an abstract truth as well as of an error. We often see in those articles (that are controverted) statements like this, "Reason teaches thus and so." If our reason is in harmony with revelation it is very well; if not it is not worth a straw. All the errors that exist in the religious world are according to reason, to those who are under the delusion; thus if this was our criterion, it would soon do away with the necessity of the Bible altogether.

May the Lord help each one of us to live in harmony with his will, to grow up into Christ, our living head, to demonstrate more and more of the life and power of the spirit of God opera-

ting upon our hearts, by our consistent lives of consecration to him and his service. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. Although we are scattered far and wide over this present desolate earth, let us keep this grand central truth in view, that Jesus has gone to receive a kingdom, and that his return is very near, at which time the kingdoms of the world shall become the kingdom of our Lord and of his Christ. May the language of our heart ever be, "Come Lord Jesus, come quickly."

Jewell, Kans.

Is the Church the Bride?

H. S. CASE.

WE often hear it said that the church is the bride, the Lamb's wife. Is this true, or is it error? We must let the Bible decide. Look at Rev. 19: 9,— "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." The first thing that I would call attention to is the parties brought to view. In verse 7 it is said, "For the marriage of the Lamb is come, and his wife hath made herself ready." Here are three distinct parties mentioned. First, The Lamb, or Bridegroom. Second, The Bride; and third, The guests, who are blessed and called to the wedding. Many good brothers and sisters have got the idea that the bride is the church, from father and mother, and it has been handed down from generation to generation. But I for one want to get rid of every doctrine that is not clearly taught in God's sacred word, regardless of popular opinion.

First, Who is the Lamb? John 1: 29,— "John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." See Isa. 53: 7. Here the prophet compares Jesus to a lamb; and John calls him "the Lamb of God;" and to make the matter sure that he is talking about this same Jesus, under the figure of a lamb, (see Rev. 5: 6,) "as it had been slain," the Lamb is thus shown to be Jesus, and under this figure John speaks of him 22 times in the book of Revelation, as the Bible record will show.

Second, Who is the bride? Why, say the Baptists, "We are the bride." So says a hundred of other churches and orders, all at variance with each other. To me the claim looks like a false one, for they are different organized bodies, and are not one. But thank God, we are not left to grope our way in uncertainty as to who the bride is. Rev. 21: 9, 10—"And he showed me that great city, the holy Jerusalem, descending out of heaven from God." Now, what did John see? The holy city, the new Jerusalem. Where does it come from? It descends out of heaven, from God. Again, look at verse 2—"I John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." Here we have the city, and bride, the same thing. See also Gal. 4: 26—"Jerusalem which is above, is free, which is the mother of us all." This testimony is conclusive, if there was no other. Here Paul tells us that the new Jerusalem, which is above, is our mother; and Isaiah tells us that Christ shall be "called the everlasting Father, Prince of peace." Isa. 9: 6. Here we have both Father and mother of us all, brought out in a clear manner. And having now shown who the Lamb is, and also who the bride is, it now remains for us to find out who are the guests.

Third, The guests are the saints out of every nation. Rev. 19: 9—"Write, Blessed are they that are called to the marriage supper of the Lamb." In the first place we will look at this

call in Acts 2: 39, "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." How many are called? Isa. 45: 22—"Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." Then the call is to all; but who will get the blessing? They that have on the wedding garment, Matt. 22: 11. These texts show that the guests are none other than the church.

Now we ask the reader to candidly reflect for a moment on the position of the church being the bride of Christ. I cannot believe it for the following reasons: 1st, John was shown the city the holy Jerusalem. Rev. 21: 10. 2nd, I cannot see how the children can be their own mother. Gal. 4: 25, 26. John says that the city is the bride. Paul says she is the "mother of us all." I would ask where can I find such a rule of interpretation in the Bible that makes the children their own mother or the mother her own children? How is it that the bride is the guests, and at the same time the guests be the bride? And again, how is it to be interpreted that a part of the bride is cast out into darkness, because she had not on a wedding garment? (Matt. 22: 11,) and at the same time John says the bride had made herself ready. Rev. 19: 7.

Now if John told the truth the bride had on no Babylonish garment, but was arrayed in fine linen, clean and white. Rev. 21: 2—"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Being thus adorned she cannot be the guest that had not on a wedding garment. She descended from heaven, and is the tabernacle of God." Rev. 21: 3. Oh how glorious is the thought that Jerusalem which is above is the mother of us all! coming down to earth with her twelve gates open to the twelve patriarchs and twelve apostles, and all the saints, like a dear absent mother with open arms to receive her children; and God will wipe away their tears.

"Oh happy day; when wars shall cease,
And ransomed earth be filled with peace."
Hartford, Mich.

Influence of the Bible.

It was a noble and beautiful answer, that of Queen Victoria, the monarch of a free people, reigning more by love than law, that she gave to the African prince, who sent an embassy with costly presents, and asked her in return to tell him the secret of England's glory. The beloved queen sent him, not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour, show the ambassador her diamonds, her jewels, and her rich ornaments, but handing him a beautifully bound copy of the Bible, she said: "Tell the prince that this is the secret of England's greatness."

In our own beloved land, the secret of our own national greatness may be traced to the influence of this blessed, this God-given book. It is said that the first liberty pole ever erected in America was erected by the people of Massachusetts, and that they surrounded it with an immense pile of Bibles. No wonder that the people of that grand old State have always been the champions of liberty.

The act of Congress in 1777, providing for the importation of Bibles, evidently had much to do with our national greatness. The influence of the Bible on men's hearts and lives more fully displays the power of the Bible. The seed of truth may spring up long after being sown.—
Christian Record.

Look at the bright side. Keep the sunshine of a living faith in the heart.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, 15th 10th Mon. 1875. JACOB BRINKERHOFF, Editor.

The Sanctuary.

(Continued.) THE SANCTUARY TO BE CLEANSED.

When the Jews were carried to Babylon by the armies of Nebuchadnezzar, they remembered the Lord and mourned on account of their sins, which had brought upon them such a great calamity. "By the rivers of Babylon we sat down and wept when we remembered Zion." They could not sing the songs of the Lord in a strange land. Ps. 137. The prophet Jeremiah took up his lamentations for the miserable estate of the city, and people of Judah and Jerusalem, as recorded in the book of that name. He says, "the heathen entered into her [Jerusalem's] sanctuary, whom thou didst command that they should not enter into thy congregation." "The Lord hath violently taken away his tabernacle; he hath abhorred his sanctuary." Lam. 1: 10, and 2: 6, 7.

The Lord had predicted by the prophet Jeremiah that the people of Judah and Jerusalem should be held captive by the king of Babylon seventy years (Jer. 25: 12), and by the prophet Isaiah that one Cyrus should deliver them from Babylonian captivity, "even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundations shall be laid." Isa. 44: 28. We have, in the book of Daniel, in his histories and visions, more of the history of the Jews during this captivity than from any other Bible writer. In his vision recorded in the 8th chapter, he saw a power which took away the daily sacrifice, and cast down the place of the sanctuary (v. 11). He says, "Then I heard one saint speaking, and another saint said unto that certain saint, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Daniel 8: 13, 14.

On this sanctuary to be cleansed several different opinions prevail. But why should there be? why should the sanctuary here have a different meaning from its hitherto use? Only three verses before this 14th, where we read that the sanctuary is to be cleansed, we read of a sanctuary that had a daily sacrifice or service, and which sanctuary had a definite place; also in verse 13 that it was trodden under foot—that is, desecrated from its holy and intended use; and the question to which the time until the cleansing of the sanctuary is an answer, was concerning such a sanctuary, which specifications all pertain to the sanctuary or temple at Jerusalem, which was located in that land which was primarily called the Lord's sanctuary.

NOT THE CHURCH.

One class of people, or prophetic expositors, take the position that the sanctuary to be cleansed is the church. The only evidence for this belief can only be that one meaning of the word sanctuary is a holy place, or a place of worship, and that the church of the former dispensation, which had a definite locality, gave place to the Christian church, which was scattered throughout the world. But will that answer the specifications? Did the church of the Christian dispensation ever have a daily sacrifice? "Christ was once offered." The daily or continual worship of God by Christians will not fill the specification, for no power on earth could prevent Christian individuals worshipping, unless they took away their lives. If it refers to the church what is meant by some power

casting down its place? The church has never yet been gathered, or had a definite location, as had the church or worship of the former dispensation. The cleansing of the church belongs to each individual member, and devolves upon them during the life of each one. The coming of Christ brings about the restoration of the earth and the establishment of his kingdom, when the last individual of the church in the Christian dispensation must be cleansed from sin, and the church, both the living and sleeping members, shall be gathered into the kingdom.

NOT THE HEAVENLY SANCTUARY.

Another class take the position that the sanctuary to be cleansed of Dan. 8: 14 is the heavenly one, after or like which the earthly sanctuary was built, and that its cleansing took place or commenced in A. D. 1844. But this seems untenable from a consideration of the scriptures which speak of the purifying of the heavenly sanctuary, in connection, or by contrast with the earthly. The ministration of the earthly sanctuary was typical of the heavenly, and the offerings and sacrifices of the earthly sanctuary pointed forward to the sacrifice and atonement of Christ. Paul says, "It is not possible that the blood of bulls and goats should take away sins;" (Heb. 10: 4.) that is, there was no virtue in those sacrifices to take away sin; but as they typified Christ and his more perfect atonement, in whose blood there is remission of sins, individuals under that dispensation had real and true forgiveness. By the blood of those sacrifices being carried into the tabernacle, it is said that the sins of the people were carried there, and one day in every year an atonement was made, in which the high priest went alone into the most holy place, to cleanse the people that they might be clean from all their sins before the Lord. Lev. 16: 30. This typified Christ's entering heaven after having offered himself on the altar of sacrifice, figuratively carrying his own blood there, into the holy places, to make a veritable atonement with the Father for the sins of his people.

WAS THE MINISTRATION OF THE HEAVENLY SANCTUARY CHANGED IN A. D. 1844?

When was this atonement made? or more properly, when did Christ enter the most holy apartment of the heavenly sanctuary? Was it when he ascended into heaven, or was it not until 1844? What does the divine record say? We will first notice Rev. 3: 21—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." When Jesus gave this testimony he was sitting with his Father in his throne. Jesus does not occupy his own throne until his mediatorial work ceases in the heavenly sanctuary, when he comes for the redemption of his people, and to take vengeance, or execute justice, on them "that know not God, and obey not the gospel of our Lord Jesus Christ." 1 Thess. 1: 8. Where is the Father's throne? In heaven, of course; but more definitely; in the earthly sanctuary, corresponding to the heavenly, we have seen that the Lord dwelt between the cherubim, on the mercy-seat, covering the ark, which contained the ten commandments, and which were in the most holy place. Ex. 25: 22; Num. 7: 89; 1 Sam. 4: 4; 2 Kings 19: 15; Ps. 80: 1. Then, corresponding with the earthly house of worship, the Lord's throne in heaven is between the cherubim, on the mercy-seat, over the ark, which is in the most holy place, or second apartment; consequently the Savior entered the most holy apartment long before A. D. 1844, as many as 1800 years before, which we think can be plainly shown.

We will first quote Paul's letter to the Ephesians, 1: 20; "When he [God] raised him from the dead, and set him at his own right hand in the heavenly places." Also Heb. 1: 3—"When he had by himself purged our sins, sat down at the right hand of the throne of the Majesty on high." See Heb. 8: 1. We thus see that when Jesus was

raised from the dead, or soon after, he ascended to heaven and sat down on God's throne, which was between the two cherubim, in the most holy place of the heavenly sanctuary; and this before Paul wrote his epistles.

That Christ entered the most holy place of the heavenly sanctuary at his ascension into heaven, without waiting in the outer apartment until A. D. 1844, is further shown from Heb. 6: 19, 20: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner hath for us entered, even Jesus, made a high priest forever after the order of Melchisedec." This text shows us that Jesus had then entered within the vail, which vail separated the two apartments.

Heb. 9: 23 states definitely that the heavenly things should be purified with better sacrifices than the earthly. The better sacrifice being the blood of Christ, he entered heaven itself to officiate as high priest in the cleansing work; and verse 24 states that he not only entered the outer apartment, or holy place, but that he entered the most holy place also: "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." The contrast drawn is that Christ has entered the holy places made without hands. In the 12th verse of Heb. 9 there is also direct testimony: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place [holy places], having obtained eternal redemption for us." The Greek word in this verse translated "holy place," is *hagia*, of plural signification, the same that is translated "holy places" in verse 24. Then we see that Jesus' ministration was in both places, the holy and the most holy. This does not conflict with the typical service of the earthly sanctuary, for it appears that before the death of Aaron's sons, he, the high priest, was not restricted to going into the most holy place once a year; for after their death "the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail, before the mercy-seat, which is upon the ark." Lev. 16: 2. This language would be unnecessary had this been the case from the beginning of the sanctuary service. Paul seems to bear out this idea, that the going of the high priest into the holy place within the vail, of the earthly sanctuary once a year, did not have an antitype in the heavenly, as to time, for he says in his commentary on the sanctuary worship, in Heb. 9: 7-12—"But into the second went the high priest alone once every year, not without blood, . . . the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing, which was a figure for the time then present. . . . But Christ being come, . . . by his own blood he entered in once into the holy places, having obtained eternal redemption for us." The "holiest of all" is in heaven, and when the way into it was made manifest by Christ, through his blood, he entered into the holy places, both of them, to minister for the sins of this people.

Heb. 10: 19, 20—"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." This is direct evidence that Jesus' ministration in heaven was in the most holy place as well as the holy, for "the holiest" is certainly the most holy; and if his ministration was there and then, the ministration in the heavenly sanctuary was not changed in A. D. 1844, and the vision supporting that view was of no higher inspiration than the mind of the woman who saw it. The point of Paul's argument in Heb. 10: 19, 20, is that we can now have access to a throne of grace by the blood of Jesus, who being alive, and being there himself to intercede for us, constitutes a new and living way.

All the cleansing the Bible brings to view of

the heavenly sanctuary in Christ, which we have not the fulfillment of the ministration. We say this is the only exception it be Rev. 16: 17, pours out his vial, and temple in heaven, from done." Then the min Jesus officiates as priest King to take his own the (To be Co

Christian

AMONG the adornments Peter does not fail to say in Paul's epistles the Christian life is made plain is understood a moderation in eating and drinking pleasures of life as are the things of the world health and the spirit of Jesus; and this understood believe corresponded with term.

The mind being deprezation for its existence body would give the intemperance being a should be strenuously Christian desires to h enjoyment possible. in all we do, while enga of God, or in attending life. Though we are bo and decaying natures, for the abilities and tal in the world and to ser ance is enjoined both we may have a higher

In society at present ness are contrasted; an drunk with strong d level of his fellows. in a Scriptural sense. temperance in more v while drunkenness is s Paul writes, "Every r mastery is temperate i it to obtain a corrupt corruptible." 1 Cor. Christian life by the who strove for the worldly game, should how much more sho Christian race. Pau eat or drink, or wh glory of God." Inting cannot be to the ance consists of a m good, it prohibits and injurious. Mu the use of wine; a nizes two kinds language distinguishi toxication, the oth juice of the grape, not upon the wine his color in the cu At the last it bite like an adder." I "a mocker," and The other is the Isa. 65: 8,—"Th wine is found in i ii not, for a bless fruit of the vine was this wine th of for his stom ties.

The very idea

the heavenly sanctuary is by the ministration of Christ, which we have noticed, and is the anti-type of the ministration in the earthly, and is the fulfillment of the prophecy of Dan. 8: 14. We say this is the only cleansing of the sanctuary, except it be Rev. 16: 17, when the seventh angel pours out his vial, and "a great voice out of the temple in heaven, from the throne, says, It is done." Then the ministration is finished, and Jesus officiates as priest no longer, but comes as a King to take his own throne and kingdom.

(To be Continued.)

Christian Temperance.

AMONG the adornments of the Christian life Peter does not fail to speak of temperance; and in Paul's epistles the same characteristic of the Christian life is made prominent. By temperance is understood a moderate indulgence of appetite in eating and drinking, and indulging in such pleasures of life as are not contrary to the Christian life and will of God; also an abstinence from the things of the world which are hurtful, both to health and the spirituality of the followers of Jesus; and this understanding of temperance we believe corresponded with the apostles idea of the term.

The mind being dependent on the bodily organization for its existence and activity, a healthy body would give the most vigorous mind; and intemperance being a direct road to disease, it should be strenuously guarded against; for the Christian desires to have the highest spiritual enjoyment possible. We should serve the Lord in all we do, while engaged directly in the worship of God, or in attending to the daily business of life. Though we are born with and inherit mortal and decaying natures, we are responsible to God for the abilities and talents we possess, to do good in the world and to serve him: therefore temperance is enjoined both for our own good, and that we may have a higher Christian life.

In society at present temperance and drunkenness are contrasted; and the person who becomes drunk with strong drink is disgraced below the level of his fellows. We will look at the subject in a Scriptural sense. The Bible recognizes intemperance in more ways than in strong drink, while drunkenness is spoken of as a heinous sin. Paul writes, "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9: 25. He illustrates the Christian life by the Grecian races; and if those who strove for the prize in a mere matter of a worldly game, should be temperate in all things, how much more should they who are running in the Christian race. Paul further says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Intemperance in eating or drinking cannot be to the glory of God. While temperance consists of a moderate use of things that are good, it prohibits the use of things that are evil and injurious. Much is said in the Bible about the use of wine; and we believe the Bible recognizes two kinds of wine, which the original language distinguished; one which produced intoxication, the other being the fresh unfermented juice of the grape. Of one we are told to "Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23: 31, 32. It is also called "a mocker," and that "strong drink is raging." The other is the "sweet wine," or "new wine," as Isa. 65: 8,— "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it." It was called the fruit of the vine by the Savior, Matt. 26: 29. It was this wine that Paul advised Timothy to drink of for his stomach's sake, and his often infirmities.

The very idea of Christianity comprises temper-

ance, for intemperance is incompatible with its pure principles. Drunkenness is such a sin that it is said that drunkards shall not inherit the kingdom of heaven. 1 Cor. 6: 10. Christians are called "children of the light," and contrasted with the children of darkness, who are drunken in the night. A person may be intemperate in the things of the world, so that he may be in great danger of being led away by the things thereof. Paul exhorts that they that use the world, or the things of it, do not abuse it. 1 Cor. 7: 31. Jesus prays that the disciples may be kept from the world, or worldliness.

Christian temperance, or such use or moderate indulgence in the things of the world while passing through it to the "Celestial City," is particularly enjoined upon the believers in the personal second coming of Christ. The Savior says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34. And Peter exhorts, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Peter 4: 7. If the Lord should come to us unawares, as he will to the ungodly, as the flood came upon them of the old world, nothing will make up to us the great loss we will sustain.

Scenes and Incidents in Jerusalem,

J. L. BOYD.

SOLYMAN, THE JEW.

IN the description of the scene of "the last great day" of the "Feast of Tabernacles," we noticed the circumstance of our seeing among its participants a former companion and acquaintance an Algerian French Jew, of whom we then promised, subsequently, to give a more extended account. We propose, now, to do so, as we think his case will best illustrate the modern Jew of Europe, Africa, and Asia, and also as the representative type of "many" in Israel, whose hearts are like Lydia's in the days of the apostle Paul, ready to be "opened" for "the light of God," and to be partakers of the life which is in Christ.

SOLYMAN L—R was born in France, of Jewish parentage, and was about thirty-five years old when we first met him in the harbor of Alexandria, in Egypt. At the time when the French army first invaded Algeria, his parents followed in its wake, and improved the openings of traffic there. On Solyman attaining his nine-teenth year, the French law of conscription required him to serve 3 years in the military ranks. From his earliest years of consciousness of right and wrong, the conviction had become a principle, of opposition to service in an aggressive war—such as the French had prosecuted in Algeria. So, he evaded, with his father's aid and connivance, this coercive service by engaging as a mariner on board of a foreign vessel, then lying in the port of Algiers, ready to sail for Constantinople. On arriving at the last named port, he re-embarked on another vessel bound for Beirut, in Syria; and from thence, again, on a feluka, to Jaffa (or, Joppa). Finally, he finished his pilgrimage when he arrived in the city of his ancestors—Jerusalem (or "Irasalime," as he expressed it). He abode there for several years, acquiring the Arabic and Turkish languages, and eventually married an Oriental Jewess, his father remitting him resources to prosecute his studies to become a Rabbin.

At length he received intelligence from Algeria that both his parents had deceased, and that a cousin would take full possession of his rightful inheritance unless he speedily put in an appearance and his priority of claim for it. He went thither. But his cousin, who had an interest in defrauding him, threatened to have him immediately arrested by the military authorities as a deserter from the "Conscription;" so that he was obliged to submit to be fleeced of three-fourths of his father's assets, and again depart Jerusalemward, and re-

join his wife and child, left there in straitened circumstances. He procured a Jewish bill of exchange, payable in Jerusalem, comprising nine-tenths of his little fortune, which he intrusted his wife to receive or draw from in instalments, until he should return to Jerusalem. He then re-engaged, as a sailor, on board a Turkish brig, bound for Alexandria, in Egypt. He had reached there but a short time before our arrival, in the "Peninsular and Oriental" steamship Merlin, one of the British line, running between the Island of Malta and Alexandria. Solyman's experience on board of the Turkish brig—where the Moslem crew were so at variance with his Jewish notions,—he had concluded he would go on as a seaman, but engaged a cheap passage from Alexandria to Beirut and from there he worked his passage, as a dragoman, on the English coast steamer, which carries a mail monthly, between Constantinople, Beirut, Jaffa, and Alexandria. It so occurred (providentially, as we believed,) that the American Consul-General had engaged passage for us on the same Arab feluka, bound for the same port—Beirut, as that was the nearest way, by sea, to reach Jaffa; the latter port we had to pass by, being interdicted from landing passengers, because of our vessel coming from Alexandria, on account of the "plague of Egypt" prevailing there. And when we came aboard we first met this poor fugitive Israelite, in the midst of a group, or crowd of more than forty, of the most motley set of passengers our eyes had beheld hitherto; of every shade of complexion and dress,—from the fairest-faced Christian Greek to the jet-black Mohammedan Nubian. They were mostly composed of Mohammedan *hadjis* (that is pilgrims,) from Mecca, in Arabia, who were now homeward bound to Constantinople, Damascus and Bagdad, via Beirut. But Solyman was the only Jew among them, and our eyes at once detected the Israelite.

The cargo of the feluka consisted of a load of red rice, filling the shell of this deckless vessel,—excepting at the bow and stern, where a scant deck allowed a limited space for the steersman to operate the tiller at the aft-end and the watch and outlook at the bow-end. Over this load of rice, for about two feet deep above the edge of the vessel, were packed large rolls of varied colored matting, as a top cargo. Amidships, the only boat of the vessel was "stowed away"—literally embedded in the matting—and covered by large spreads of these mattings, and suspended by a taut rope between the fore-mast and the cook's galley; which thus made a secure coverage over the boat, and afforded us Occidental cabin accommodations; the boat was about twenty feet long by four or five in width in the middle. Our trunks, side by side, amid boat, divided our cabin into two very comfortable compartments; and their tops, with a brace of towels for table-cloth, formed a good table for our meals. In this way, we passed ten days' time, in coasting the land of Egypt, Philistia, Palestina and Syria—lying between Alexandria and Beirut.

The Orientals were spread out, all around us, on the outside, over the soft matting, and they kept up an incessant din (except in sleeping time) with their chattering Arabic, Coptic and Turkish lingo all day and evening. It seemed to please them to have us take note of every thing, clothing, etc., in its Arabic name, etc.

Like the rest of the "pilgrims" on board, we had, before leaving Alexandria, laid in our supplies of necessary provisions, of chickens, vegetables, bread and ground Mocha coffee. These our readers will apprehend, were unprepared. Here our acquaintance commenced with the Algerine Jew. He, knowing both the French and Arabic and some little of the English languages, and we some smattering of French with our English, we soon fraternized, and commenced acquiring the Arabic for future as well as present use. He also being a proficient in preparing food, killed our fowl, attended to our necessities at the cook's gal-

ley, and was our interpreter between us and the other passengers; we shared our provision with him, as he had but a scanty supply of his own. Thus we drifted, very cosily, along, on a smooth sea, until we reached Beirut.

On our arrival there, coming from Egypt, all the passengers were compelled to go into quarantine for twelve days. When we touched the shore, Solyman, having stepped off the boat before us, held out both his hands to welcome us, in the true Oriental style, to his fatherland, "the land of *Ab-ra-him*." The Moslem authorities had us all quartered in a long row of a one-story-high building, erected in a walled inclosure, located on a narrow point of rocks, which jutted out seaward, and was isolated, about two miles from the city of Beirut, and located very near the base of Mt. Lebanon, whose snow-capped head could be easily discerned eleven thousand feet above us; while the heat on our level, for the twelve days, indicated by the thermometer from 82° to 84°; and did not vary more than one degree above or below those figures for the six weeks which we tarried in Beirut—clear weather (in July and August) all that time.

While in quarantine we contracted the Syrian fever, when herded with the filthy creatures which were gathered there; and for one week, our lives were in critical danger; but through God's mercy and blessing in the timely use of our botanical medicinals, and the close and assiduous care and attention of our devoted Jewish friend, and his skilful cookery of chicken and lamb broths, our health and strength were measurably restored before the time of our leaving the quarantine quarters.

After our release, we had engaged passage for ourselves and Solyman on another feluka, and had gone aboard, bound for Jaffa, about one hundred and twenty miles southward on the Syrian coast line. Before we had time to sail, at the American Consul's office, we met an American captain and the supercargo of a vessel, which had left New York thirty-seven days to its reaching Beirut harbor, and had only arrived the morning of our release from quarantine. They both professed so much concern about our trusting ourselves and effects to the "tender-mercies" of the half-civilized crew of an Arab feluka, as to at length induce us to forego the adventure, by offering to board us for the next four weeks on his floating "hotel"—a brand-new bark, on her first trip to sea—for the merest nominal price—in the end, no price at all, except a fee to the steward and cook; and thus to wait for the monthly mail steamer, which "carries passengers in a civilized way," added the supercargo. So we had to part with our Israelite friend, having paid his passage in the feluka, giving to him all our store of provisions, and a present of cash, the latter of which he was very reluctant to accept. We promised to hunt him up in the "Jewish Quarter," when we arrived in Jerusalem. On our reaching the Holy City, we did make every inquiry in our power, but met no one who appeared to know of him, until, at last, we encountered him, as before related, in the synagogue, and made an appointment to meet at our hotel.

After that time, he visited us, every day, at the hotel, for some weeks, until he was taken down with the chills and fever. We then, on learning this, through our Christian Israelitish friend, E—M—, sought him out in his den, in the Jewish quarter, which was very dilapidated, and was situated two stories below the level of the narrow lane which led to it. By personal application at the English Hospital, we obtained prompt medical aid and attendance for him,—and we also supplied his other necessities. He eventually recovered, so as to be able to revisit us at the hotel, and to bid us "God-speed" on our leaving Jerusalem.

We received his voluntary promise to faithfully peruse the English copy of the New Testament which we had presented to him at parting. He

responded thereto by saying, "If it proves that Jesus of Nazareth is the Messiah of Israel," he "would believe on him." In after years we learned, from "a sure" source, that he had become obnoxious to the Rabbins, that they had induced his wife to forsake him, because he had visited the Christian English Church ministers, and had been compelled in consequence, to leave Jerusalem. We still cherish the belief that he is, somewhere, to-day, a live Christian Israelite. We believe, too, that if the law of God's and Christ's love could have "free course" in Jerusalem his particular case represents a class of this "poor and afflicted people," who are "willing" to turn unto their Anointed One JESUS. Indeed, our visits with this noble one of Israel's stock, in the slums of the "Jewish Quarter," gradually opened to our understanding the extent of the tyranny of the Rabbinical impositions which they superadd to the requisitions of the "Law of Moses" by those "blind leaders of the blind," whose one constant purpose is to keep their poor brethren dependent on their limited weekly dole, and to divert them from seeing and learning "the way, the truth, and the life"—which is to be found in "the LIGHT of God," manifested in his Son Jesus Christ, by the New Covenant, made through him, "to the House of Israel." Surely the time is near at hand, when the veil and false covering will be torn away; and "my people," saith the Lord, "WILL see eye to eye."

Watch!

H. R. PERINE.

ANOTHER year is now closed. Another year is numbered with the past, with all of its joys and sorrows, with all of its trials and temptations, and we are again reminded of the fact that "Time speeds away, away, away," and is fast hurrying us onward, either to ruin and everlasting destruction, or to a home amongst those who will be redeemed from every nation, kindred and tongue.

The evidence is plain and conclusive to my mind that we are drawing fearfully near the close of the gospel age. The glad tidings of a coming kingdom will soon end, and the voices in heaven will be heard, saying, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11: 15.

A fearful foreboding of coming evil seems to pervade all classes of society who are putting their trust in man, and making flesh their arm. We who are taking heed to the sure word of prophecy know full well that soon the Desire of all nations will come. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." The Psalmist answers this great question, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Psalms 24. Again, "Blessed are the pure in heart, for they shall see God."—Jesus.

In casting an eye backward over the year now closed, the progress of the cause we hold most dear, the gigantic strides that the workers of iniquity have made in corrupting the earth, all will lead us to enquire of Zion's watchmen, "Watchman, what of the night?" Ah, my brother, there can be but one answer now that will accord with that *sure word* that has ever been a true light in past ages for the people of God, "The morning cometh." The morning of the Restitution Age is about to be ushered in by the appearance of Jesus Christ, "whom the heaven must receive until the times of restitution of all things which God has spoken by the mouth of all his holy prophets since the world began."

Temptations beset us on every side to draw us from that "narrow path that leadeth unto life." But let us be faithful and then we can say in the language of Israel's Psalmist, "Depart from me, ye evil doers; for I will keep the commandments

of my God." Christian soldier, you are now living in an eventful period in the gospel age. You are living in the time spoken of by our blessed Lord, when that evil servant should say in his heart, "My Lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink and to be drunken."

Witness the divisions that are being made in the ranks of those who have been looking for the speedy appearing of our Lord and Master. Nearly all of the former leaders have so far given up the study of the prophetic word which relates to the time of our visitation, as to refuse longer to write or preach upon this subject. Why is it that they have no light, no meat in due season for the household of the Lord? that they may be likened unto a faithful and wise steward? Is it not because they have failed to speak according to the law and to the testimony, without which we are to understand that there is no light in them? I rejoice, however, that many of my brethren are so far taking heed to the prophetic word, now being fulfilled, as to watch with an earnest eye the movements of the leading European powers in relation to that portion of the Ottoman Empire lying in Europe. That this desolating power is soon to come to an end, 'and none shall help him,' seems exceedingly probable. The present year may witness a fulfillment of Dan. 11: 45, in which the power spoken of will plant the tabernacle of his palace between the seas in the glorious holy mountain, and then come to an end. What next? "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time."

My brethren, let me exhort you to watch for the fulfillment of prophecy, for it is the great head-light of the gospel train, and will continue to shine more and more unto the perfect day. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Your brother in the blessed hope of soon seeing the King in his beauty.

Denver, Mo., Jan. 1st, 1876.

Letter Department.

From Bro. Parks.

DEAR Brothers and Sisters: As I am alone to-day in keeping the Sabbath my mind reverts back to Marion to the little church there assembled, and think how well I would like to be there, to mingle my voice with those who meet there to worship the great and good Lord. But that is impossible, so I read the word, and find the Lord just as gracious to me here in Oregon as in Marion. In reading the word I find many precious promises to those that "love the Lord and think upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." And in speaking of the just and unjust, he says, "But the transgressors shall be destroyed together; the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord, he is their strength in the time of trouble; and the Lord shall help them and deliver them; he shall deliver them from the wicked and save them because they trust in him." Dear brothers and sisters, let us pray the Lord to give us full faith to put our trust in him; to believe that he will do all things well, and that we may keep ourselves unspotted from the world; and that we may ever, as good soldiers of Christ, keep on the whole armor, and wear it every day, so that when the Saviour comes we may not be found wanting, but may exclaim, "This is our Lord,

we have waited for him, Oh happy day! when our lookings for him shall be changed from this present world, and be in the eternal life, and be Happy day! Is it not well that us be good soldiers for Father and our fellow men, be ashamed when the Lord and sisters, pray for faithful unto the end, shall be in the kingdom of God more.

From your brother in Christ,
Peoria, Oregon, Dec. 1st

From Bro.

BRO. BRINKERHOFF: since you have heard from Bro. Wm. C. Long and signed by the Conference co-laborers in the vineyard for the last two years upon him the duty of reporting so incapable of writing to benefit of its readers than keep silence so far. I stand at the standpoint I am forced to benefit and encouragement not fill my responsibility. Master requires of me. inability to write as others the Father of all mercies. ent, for the improvement sible; and when I invest writ, if I am right in mind there is little given there it does not relieve the given of improving up improvement is as binding whom much is given. Now the conclusion as above a few things in behalf of have enlisted and are engaged, we know that we are of our heavenly Master, cause is our cause. Now cause, even unto perfect

Let me say for the readers of the ADVOCATE the seventh day Sabbath considering the opposition yet being brought to the best talent of the world the doctrine of keeping God and the faith of Jesus to bear upon them. many of them yield to theoretically. My own exercise patience enough experience relative to at our impatience I know have heard a great we yield right up all education, and our let us have patience and then others works will yield an scription that he pro tecost. And in addition profession strictly that have completed add to this faith vision edge, and to know taining on the ad barren nor unfruitful

we have waited for him, and he will save us." Oh happy day! when our anxieties, waitings and longings for him shall come to an end, and we shall be changed from this mortal to immortal life, and be freed from the sins of this present world, and be forever with the Lord. Happy day! Is it not worth living for? then let us be good soldiers for Christ, ever willing and ready to do our duty toward our heavenly Father and our fellow men, so that we will not be ashamed when the Lord comes. Dear brothers and sisters, pray for me that I may ever be faithful unto the end, so that I may meet you all in the kingdom of God, where parting is no more.

From your brother in Christ,

MORGAN S. PARKS.

Peoria, Oregon, Dec. 11, '75.

From Bro. Leard.

BRO. BRINKERHOFF: It has been a long time since you have heard from me directly. First, Bro. Wm. C. Long and myself have been assigned by the Conference to which we belong as co-laborers in the vineyard of our heavenly Master for the last two years, and I have imposed upon him the duty of reporting. Second; I feel so incapable of writing to the ADVOCATE for the benefit of its readers that it has caused me to keep silence so far. But from a scriptural standpoint I am forced to the conclusion that others writing letters to the ADVOCATE for the benefit and encouragement of the readers does not fill my responsibility in doing all that the Master requires of me. Notwithstanding my inability to write as others, it is presumable that the Father of all mercies has given me one talent, for the improvement of which I am responsible; and when I investigate the text of holy writ, if I am right in my quotation, that where there is little given there is little required—that it does not relieve the one who has the little given of improving upon that little, but that improvement is as binding as upon the one to whom much is given. Now, my brethren, from the conclusion as above stated, I venture to say a few things in behalf of the cause in which we have enlisted and are engaged; and we believe, yea, we know that we are engaged in the cause of our heavenly Master, and that our Master's cause is our cause. Now let us go on in that cause, even unto perfection.

Let me say for the encouragement of the readers of the ADVOCATE, that the doctrine of the seventh day Sabbath is gaining very fast, considering the opposition that has been and is yet being brought to bear against it, even by the best talent of the world. And yet, when the doctrine of keeping the commandments of God and the faith of Jesus is properly brought to bear upon them, by precept and example, many of them yield to it, either practically or theoretically. My own opinion is that we don't exercise patience enough. Just look at our own experience relative to embracing the truth; then at our impatience relative to those whom we know have heard a good course of lectures. Did we yield right up all the prejudice of an early education, and our preconceived notions? Now let us have patience, live up to our profession, and then others seeing our faith and good works will yield and comply with Peter's prescription that he prescribed on the day of pentecost. And in addition to that, our faith and profession strictly lived out, would cause those that have complied with Peter's prescription to add to this faith virtue, and to virtue knowledge, and to knowledge temperance, and continuing on the addition until they are neither barren nor unfruitful. And consequently we

should be filled with the fullness of God, which is nothing more nor less than to be filled with love to God, love to the Son, love to the brethren and sisters, and love for the cause of our heavenly Master, and a great concern relative to an all sufficient preparation for an entrance into the everlasting kingdom prophesied of by Daniel, at the proper time. Brothers and sisters, look up, our redemption is nearer than when we enlisted. We believe the consummation of all things is near at hand; then let us watch.

Now brethren and sisters, let me give you the result of the labors of Bro. W. C. Long and myself on our last visit to Sullivan Co., Mo., last November. Bro. Long reported the labors and result up to Nov. 25th. Bro. Long preached four discourses at the Halliday School house, near Bro Gilbert Rogers, and had good attendance and attention. Then we went still further east in the County, to Pennville, where we were kindly received by Brother and Sister Davis. Preached two sermons to an attentive congregation. Then we returned to Bairdstown and found the four persons who had covenanted to keep the commandments of God and the faith of Jesus, as we went out, ready and willing to follow the example of the Lord and Master. Bro. Long preached at Bro. Henderson's house on the subject of baptism, after which we went to the water and immersed the four new believers. A general good feeling was manifested. Services were held that night at the chapel, in which Bro. Long interested the congregation with one of his telling discourses, after which I followed with an exhortation. We then took an expression of the congregation relative to the seventh day Sabbath and the first day of the week. A great portion of the congregation rose up to testify to the Sabbath, while not one arose for the first day of the week.

On our way home we stopped at Half Rock, in Mercer Co., on Friday evening, at Bro. Hill's, three of whose family are members of the Vision Adventists. We were kindly received, and attended meeting with them on the Sabbath. There is an organized church there of 8 or 9 members, all but two of whom believe as we do relative to the Bible. In the evening we went to hear a Baptist minister preach against the 7th day Sabbath; but to our astonishment we heard 2 very strong sermons in favor of the seventh day weekly Sabbath. After the congregation was dismissed I said to the minister that if that was the way he was going to preach against the Sabbath I bid him "God Speed." I asked him what would be next; but lo and behold, he said that Jesus was resurrected on the first day of the week, and that made the change. Bro. Long proposed reviewing his sermon, but he objected, neither would he debate; so we left next morning for home, and found our families well.

Will the readers of the ADVOCATE pray for me that I may and will hold out and be faithful, that we may meet in the kingdom of our Master. Yours in hope of the kingdom,

A. C. LEARD.

Allavista, Mo.

From Bro. Dutton.

DEAR BRO. BRINKERHOFF: It is with pleasure I write to you that I am still alive, notwithstanding the king of terrors has handled me very roughly since I saw you. To explain: me very roughly since I saw you. To explain: last Sept. while I was at our State meeting, in Poweshiek County, I was terribly poisoned by strichnine, which came very near killing me; but by the best medical aid and the counsel of the Great Physician that rules above, I was measurably restored to health again, though my sight and hearing are much impaired. But that

mighty monster was not to be thus baffled in his attack upon me, so he visited me again with typhoid fever, and so I was kept down fast to my bed for six long weeks, despite the best medical aid; and it seemed that I must die, while my family were kneeling by my bed side pleading with God to spare me; and to the great surprise of doctors and neighbors, my life was spared and I yet live to love and serve the Lord, Praise his name!

While I lay on my bed, scorched with fever, my heart was made to rejoice by hearing my family read the ADVOCATE, which I esteem very highly, though you and I may differ in some things; yet your God is my God, and your Savior is my Savior, and your hope is my hope; and while you are looking for Christ to come I am looking for the Lord Jesus to be revealed from heaven to judge the quick and dead at his appearing and kingdom; hence I love to call you Brother, and I wish I was able to help you in your labor of love; but I must content myself with pleading with him who is rich to help and sustain you.

My heart leaped with joy when I heard of Brother Long coming to minister to your spiritual wants; and my prayer is that the God of all grace may sustain him, and make him instrumental in bringing many souls to Christ.

Dear Brother, when I was with you I expected to have met with you many times before now; and when I remember the good meeting I had with the dear saints in Marion, and the good visit we had at Sister Cooper's, my heart longs to be with you again. We will meet again; and let us so live that we shall meet in the kingdom, no more to part again. Love to Brother Long and all the dear saints. My prayer is that the God and Father of our Savior Jesus Christ may keep and sustain you.

From your brother in Christ, looking for that blessed hope and the appearing of Jesus Christ,

R. B. DUTTON.

West Prairie, Linn Co., Iowa.

BRO. S. A. LOVELESS writes from Hammond, Mich.: We are trying to remember the Sabbath, and to keep all of the commandments of God, that we may be ready when our Lord shall come. It is very lonely living alone where we cannot meet for worship on the Sabbath; but we must do the best we can. We feel very thankful to our kind heavenly Father that he who worketh righteousness is accepted of him. Pray for us lone pilgrims.

Obituary Notices.

MRS. MARTHA MONROE was born in Conn., Nov. 24th, 1791. Died Aug. 6th, 1875, aged 87 years, 8 months and 11 days. When she was 7 years old the family removed to Canada, thence after woman-hood and marriage to New York State, where she was baptized by an Eld. Barnes, in Sept. 1822. Thence again to Canada, and thence to this neighborhood in 1839, sharing in the hardships of a new settlement. She lived with her husband 59 years, 5 months and 5 days. She was a faithful wife, a loving and faithful mother, and a kind sympathising neighbor. She was naturally strong-minded, firm and self-reliant. When repeatedly asked if all was well with her, she answered, "Jesus has been my trust a great many years. The Lord's will be done. All is well." Her sense of the Divine presence continued to the last. She led her children in love with humble prayer, and lived until they all professed Christ. In the failure of her bodily powers loving hearts and willing hands ministered to her wants, and cherish the remembrance of her many virtues.

Text, Ps. 116: 15—"Precious in the sight of the Lord is the death of his saints."

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 15th 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 ourself responsible only for editorials, selections, and comments.

THE DOCTRINE OF IMMORTALITY is the name of a standard work on that subject, by James H. Whitmore, of 300 pages, for sale at this office. The work is particularly valuable for its historical character, showing that the doctrine of the immortality of the soul first originated with the Egyptians, and its further history. He treats the subject fairly, giving the arguments from Scripture and from reason, the Adamic penalty, the intermediate state, and the Christian's hope in the coming of Christ and the resurrection of the dead. Every lover of truth and Bible student needs the book. Price only 25cts.

SOME other good articles received for this number are laid by for the next, for want of room. We are glad to be so well supplied, and feel that this is as it should be.

Extend its Circulation.

DEAR BRETHREN and friends of the cause: As Bro. Brinkerhoff has offered the *ADVOCATE* to us to obtain new subscribers at \$1.10 cts per year, hoping to thus obtain a sufficient circulation for a weekly issue, let us, even to a man, put forth an effort, and vigorously too, and see if we cannot enlarge the circulation of the *ADVOCATE*. My dear friends, when you get a new paper, read it yourselves, and take it to your neighbors and read to them some of those glorious and heart-cheering news that so often fill its columns; and by this way people can be led to get a liking to the paper, and finally may be led to take the paper, and so be brought into the truth. I would like to see its circulation large enough so it could be issued weekly; and I believe that we can, ere long, bring it about, even if we have to sacrifice a little in some way. Soon the call will come, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Psa. 50: 5. Can we not understand by this, though our profession may be ever so loud, unless we are willing to sacrifice of the substance we have around us, for God's cause when needed, that it is simply profession and not possession, and by action deny what we profess?

To get a correct idea of the true spirit of sacrifice let us take David for our example, as recorded in 2 Sam. 24. We find that God ordered David to go to Araunah the Jebusite, and there to rear an altar unto the Lord in the threshing-floor. Araunah was not willing to receive pay, but David said, "I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord of that which doth cost me nothing." Now, brethren of the cause, how doth this correspond with Christianity at the present day? How many Davids could we find even in the ranks of Seventh day Adventists? Are there not some even in our ranks that would dislike to make a sacrifice of the chewing tobacco which they use, and appropriate its cost to the *ADVOCATE*? How much good could this do to poor souls who are on the road to ruin! Tobacco is not the only thing on which money is foolishly spent. Has there not some been spent in the past summer, in circuses and shows? Taking all these together what a mighty help would they have been to have appropriated them in support of our little paper, the *ADVOCATE*!

Now, brethren and sisters and children, God only knows what we shall be brought to witness in this year, 1876. But we that are watching the signs of the times would not wonder to hear and

see things transpire that would shake the nations from center to circumference. We that are watching and waiting for the speedy coming of our Lord, will we not by our works show our faith to the world? Will we not, each one, form a new resolution, that we will in this new year, walk in newness of life, devote more of our time and substance to the Lord than we have heretofore? Can we not now see that our Redeemer draweth nigh? Can we not yet lift up our heads? Can this world and its vanities be yet so dear to us that it would grieve us to think that we must soon give them up? Jesus says, "Ye cannot serve God and mammon." Reader, which will you do? whom will you serve? Is it possible that you have carried on a large farm, or something else, which has afforded your living and plenty of everything, and you could not spare one dollar and ten cents that would help to aid so glorious a cause as the *ADVOCATE* is advocating.

In conclusion, I would say to the friends of the cause, since Brother Brinkerhoff is, as I understand, devoting all his time in serving those who read the *ADVOCATE*, in which we are led often to rejoice, it becomes our duty to see that he is paid for his service, and God will require it at our hands.

Bradford, Iowa.

Brother, be Faithful.

S. E. BRINKERHOFF.

REFLECTIONS ON Bro. Long's leaving Marion.

Go forth on thy mission, dear brother,
Go work in the vineyard of God;
The fields are all ripening and ready,
The harvest's ripe, the fields are broad.
Go forth and proclaim the glad tidings,
The tidings that Jesus is near,
Teach all the blest truths of the Bible,
And never of man have a fear.

Be humble, dear brother, and trusting,
Let God be your strength and your shield,
And then be courageous and hopeful,
No matter how dark be the field.
Go forth and may blessings attend thee,
In all of thy labors of love,
May God ever guide thee and keep thee,
Till Jesus shall come from above.

Go forth on thy mission, dear brother,
O be faithful and earnest now;
And when Jesus shall come in his glory,
He'll place a bright crown on your brow.
He'll give you a name that is better
Than thousands of silver and gold,
Bright as the stars you'll shine in God's king-
And never grow weary or old.

Be faithful, then brother, be faithful,
And never the armour lay down;
Though lonely through life you may travel,
Remember for Canaan your bound.
And may the sweet Spirit of Jesus,
Still fill you with peace and with joy,
Till on Eden's bright shores you are standing,
Where naught can your pleasures destroy.

BRO. R. V. LYON writes: Since my last I have preached the gospel in five different localities in Canada. Had good meetings and good attention to my message. Have since preached the word nine miles from this. To-day, the 29th, I immersed Bro. W. R. Sornburger in the blue waters of the Niagara river; and on his way rejoicing I have left him to journey whilst I go to Pennsylvania, in search of my Father's family.

From Bro. and Sister Lothrop.

DEAR BRO. BRINKERHOFF: God has blessed and preserved us through his mercy amid dangers seen and unseen; and we desire, through his grace, to be thankful for all his goodness. We have talked the commandments of God and the faith of Jesus to him that hath an ear to hear, as far as we could, and our labor has not been in vain in the Lord. Four happy souls have embraced the truth; a Methodist minister and his wife, and his son-in-law and his wife. Then let us not be weary in trying to do well, for

in due time we shall reap if we faint not. We want the paper continued, for it is a welcome messenger to us. We bless God that we still read in the Holy Bible that in every nation he that feareth God and worketh righteousness, is accepted of him. Some people teach that the carnal Jews are going to be brought into the kingdom of God, whether they believe in Christ or not; but we do not believe it. Paul says that the children of the flesh, these are not the children of God." Again, Paul says, "If ye are Christ's then are ye Abraham's seed, and heirs according to the promise." We do not see how any one can read Paul's epistle to the Romans and then teach that either the carnal Jew, or the carnal Gentile, can enter the kingdom of God. "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven."

Yours in hope of eternal life at the appearing of Jesus,

HOWARD LOTHROP,
OLIVE LOTHROP.

Zambrota, Minn.

Received on Subscription.

E B Tucker \$1, 11-1. Howard Lothrop \$2, 12-8. Mrs L A Rima 75 cts, 11-10. J M Tyler \$1.50, 11-1. Mrs Christina H Miller 80 cts, 11-7. R J Hartle \$1.15, 11-18. J P Smith \$1.25, 11-18. C R Percy \$1.25, 11-17. N S Hemenway 30cts, 11-22. John Vandergyp 30cts, 11-22. E Rowley, \$2, 11-8. Elisabeth Wolverton \$1.60, 11-5. Jacob Lemley, \$1.50, 11-7. Polly P Cooper 50 cts, 11-8. A C Leard \$1.50, 11-1.

Received on Donation to Advocate.

Elisabeth Wolverton, \$1; S Munro, \$2.

Books and Tracts Sent by Mail.

E Geer, \$1; T W Newton, 50 cents; received of R V Lyon on book account, \$1.88.

Books and Tracts For Sale at this Office.

- The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.
- The Seventh-Day Sabbath*,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.
- The Second Coming of Christ*,—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cts.
- Where are the Dead?* Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 cents.
- The Signs of the Times*,—Showing the fulfillment of the signs given by the Savior of his second Advent. By S. E. Brinkerhoff. 12 pp., 3 cents.
- Man: Mortal or Immortal?* By J. M. Beedle. 12 pages, price 3 cents.
- Man's condition in Death*: By J. M. Beedle—16 pages—4 cents.
- The Sabbath*: By R. V. Lyon, 8 pages, 2 cents.
- What is the Seal of God?*—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.
- Thoughts on the Sabbath*, by A. C. Long. 8pp, 2cts.
- Man, a Living Soul, in the Image of God*, by Samuel Davison. 12 pp. 2 cts.
- The Destiny of the Wicked*, by Jacob Brinkerhoff. 16 pages, 3 cents.
- Mrs. E. G. White's claim to Divine Inspiration Examined*. By H. E. Carver. Price 20 cts.
- The Kingdom of Heaven on Earth*, as revealed in the Holy Scriptures. Price 25 cents.
- The Weekly Sabbath: Its Moral Nature and Scriptural Observance*. 48 pages—10 cents.
- Review of Springer on the Sabbath and Law of God*. Price 10 cents.
- The True Sabbath embraced and observed*. 5 cts.

Advent

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at MARION, LINN COUNTY

TERMS.—One dollar and a half for those unable to pay. Specimen
THE *ADVOCATE* is devoted to the doctrines of the Times, The Signs of the Bible Sabbath, the day of the week, together with the commandments of God, The Nature of the state in Death, The End of the Earth restored to its original condition as the future inheritance of the redeemed and the Kingdom of God and Redemption by Jesus Christ, Prophecies, The Christian Life, and other subjects.

I Have Counted the

I've counted the cost of living,
And find it costs less than to live
In this wilderness world I need
Brother
As Jesus, for lonely I'd be with
I counted the cost near the first of
When in childhood I thought
thorny road,
and decided to choose for my
Savior,
And follow him meekly to his
I have counted the cost, but the
number,
From those who should with me
be;
remember them still, and wo
they slumber,
Dear Father, forgive, and reclaim
I have counted the cost of living
Meekly bearing the cross, as our
costs some denial of worldly en
This is naught—if in Jesus our
I have counted the cost of the
given
To save me—'twas more than all
let me follow my Lord, though
narrow,
And trust his sure promise for w

"The Sabbath Quest

H. E. CARVER.
A BROTHER has sent me a tract
on the Sabbath question, published
at Plano, Ill., with a request
in the *ADVOCATE*. I have not
I had the talent, to enter into
a review of this effort—
"the Sabbath"—an
myself to a few remarks on some
features.
From the tone of this tract,
that have long been known to
the Sabbath question has been
even among the Mormons.
the Lord (that is, the seventh day
among them, and indi
have recognized and kept it
however, is too unpopular for ev