ADVOCATION

shall reap if we faint not. We continued, for it is a welcome We bless God that we still read le that in every nation he that d worketh righteousness, is ac-Some people teach that the carng to be brought into the kingether they believe in Christ or not believe it. Paul says that the flesh, these are not the children. n, Paul says, "If ye are Christ's aham's seed, and heirs according we do not see how any one epistle to the Romans and then er the carnal Jew, or the carnal er the kingdom of God. "Except and become as little children. vise enter into the kingdom of

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advent and Sabbath Advocate.

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

Marion, Iowa, Third-day, 29th 10th Month, 1875. (Jan. 25, 1876.) olume.X.

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THE ADVOCATE is devoted to the promulgaof the doctrines of The Second Advent of The Signs of the Times, The duty of manto observe the Bible Sabbath (the seventh of the week,) together with the other Comdments of God, The Nature of Man, his Un-Earth restored to its original glory and condias the future inheritance and abode of the deemed and the Kingdom of God, The Atoneent and Redemption by Jesus Christ, The mphecies, The Christian Life, and kindred Bisubjects.

For the Advocate.

I Have Counted the Cost.

8. I've counted the cost of living a Christian, and find it costs less than to live on in sin. this wilderness world I need just such a Brother is Jesus, for lonely I'd be without him.

ounted the cost near the first of my journey, When in childhood I thought of the dark thorny road.

iddecided to choose for my guide the dear and follow him meekly to his blessed abode.

ave counted the cost, but the wounds I can't from those who should with me still joyfully

member them still, and would pray while

they slumber, Dear Father, forgive, and reclaim them to thee.

ave counted the cost of living a Christian, Meekly bearing the cross, as our Savior once did. costs some denial of worldly endearments, This is naught—if in Jesus our life may be hid.

have counted the cost of the price that was given

To save me-'twas more than all I can give. et me follow my Lord, though the way may be And trust his sure promise for what I'll receive.

"The Sabbath Question."

H. E. CARVER.

A BROTHER has sent me a tract of 12 pages on

at the Sabbath question has been a troublesome have recognized and kept it. The Sabbath, God; and the Savior explicitly announced that Wever, is too unpopular for even that unpop-

their leaders to induce the members to conform the Lord's day, all the assertions and inferences to the custom that now generally prevails on of men to the contrary notwithstanding. this subject.

the observance of Sunday, or first day, on any reader to judge as to the value of the inferences divine commandment, or even apostolic precept, drawn from them, I will give one specimen of for the simple reason evidently that there is bold and unwarranted assertions in this tract. nothing of this kind to base it upon. The evi- After quoting several texts showing the duty dence adduced in this tract in favor of Sunday and practice of Christians meeting together for observance consists in inferences drawn from religious service and worship it says: "These certain texts of Scripture, bold and unwarranted assumptions, and testimony from the Mormon scious state in Death, The End of the Wicked, scriptures. From the circumstance that one special religious meeting of the disciples at one place (Troas) is mentioned as having occured on the first day of the week, it is inferred that it was a general custom among them in all churches; an inference totally unwarranted by the facts in the case. Religious meetings on the first day is also inferred from Paul's direction to the Corinthian Christians to lay by them in store on the first day of the week, as the Lord had prospered them. If a religious meeting is the best and most appropriate time and place for Christians to examine their business matters, or post up their books to ascertain how they have been prospered during the week, then this passage might be justly quoted in behalf of first day church meetings for religious service; but still it would not touch the question of Sabbath keeping.

From the fact that the disciples were assembled together on the first day of the week when the Savior appeared to them, it is inferred that that is the right day for Christians to set apart for religious worship, in honor of his resurrection. Certainly this will not apply on that Jesus was resurrected, notwithstanding he had commissioned Mary Magdalene to tell them; and he had occasion to upbraid them for their unbelief. Again, it is a matter of Bible record Christ and the day of Pentecost, the apostles abode, or lived together, in one place, an upper very room that Jesus appeared to them on two occasions, and where they had secluded themselves for fear of the Jews, and not for religious worship.

ons, at Plano, Ill., with a request that I review keeping, the inference being that the "Lord's chaustive review of this effort against the there is not a single text to show, nor does the lord's day"—the Sabbath—and shall confine general tone or tenor of that book intimate that Tself to a few remarks on some of its leading the first day of the week is any more the Lord's From the tone of this tract, and from facts sixth. But there is one day in the Bible called at have long been known to exist, it seems the "Lord's day," and that is the seventh. Throughout the Bible, and especially in the code Lord (that is, the seventh day,) has urged its just, and good, the seventh day is proclaimed to among them, and individuals among be the Sabbath (or rest day,) of the Lord our he himself is Lord of the Sabbath day; hence as the proper day for divine worship."

ular people; hence the efforts that are made by the Sabbath day, or seventh day of the week, is

These four are the only proof texts quoted in The tract before me does not pretend to base behalf of Sunday keeping; and leaving the scriptures show that they were wont to assemble together, and were also required and encouraged so to do by Christ and his apostles; and this implies a time as well as a place; and a stated time is also implied, and if a stated time, that must fall upon some stated day. Now, if the Sabbath (seventh day,) was continued, that of course would be the day; but instead of this we learn that it was 'the first day of the week,' whenever a day is named that they met together." Now in view of the fact that there is but one clearly defined instance of Christians meeting together for religious worship on the first day of the week in the Bible, and this only at one place and time, I call this a bold and unwarranted assertion; for it is not even stated that it was a custom in that church. In contrast with this assention I sall attention to Paul's course on one occasion, and quote from Andrews' History of the Sabbath pp. 167-168.

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down.' Acts 13: 14. By invitation of the rulers of the synagogue, Paul delivered an extended address proving that Jesus was the Christ. In the course of these remarks he used the following language: 'For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him.' Verse 27. When Paul's disoccasion, for the disciples did not believe that course was concluded we read: 'And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and that in the interval between the resurrection of Barnabas: who speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God.' Verses 42-44. room in some house in Jerusalem (Acts 1: 13); These texts show, 1. That by the term Sabbath and the strong presumption is that it was in this in the book of Acts is meant that day on which the Jewish people assembled in the synagogue to listen to the voices of the prophets. 2. That as this discourse was fourteen years after the resurrection of Christ, and the record of it by Luke was some thirty years after that event, it Rev. 1: 10 is referred to as evidence for Sunday follows that the alleged change of the Sabbath many years, come to the knowledge of either in the ADVOCATE. I have not the time, even day" is the first day of the week; and this too Luke or Paul. 3. That here was a remarkable I had the talent, to enter into a critical and in the yery face of the fact that in all the Bible opportunity to mention the change of the Sab-For when Paul was asked to preach the next Sabbath, he might have answered, that the following day was now the proper day for divine worship. And Luke in placing this incident upon record could not well avoid the mention of this new day, had it been true that another day had become the Sabbath of the Lord. 4. of laws which Paul declares to be spiritual, holy, That as this second meeting pertained almost wholly to Gentiles, it cannot be said in this case that Paul preached upon the Sabbath out of regard to the Jews. On the contrary, the narrative strongly indicates Paul's regard for the Sabbath

ADVENT AND SABBATH ADVOCATE

it is yet to be proved that Sunday is the "Lord's and will condemn the unrepenting sinner in the day," either of the Bible or the book of Mor- day of judgment. mon. Seeing that the evidence on which first day observance is based is of a flimsy and un satisfactory character, I call attention to the teaching of this tract on the Sabbath (seventh-

ately after man's creation, and then keeping fles; that it is now being verified and will be him ignorant of that fact for long centuries, when till the day of destruction I fully believe, man needed seasons of rest just as much then As this is a matter of vast importance to every rate not until he learned them from Moses.

said that it was not good for man to be alone, that teaches that doctrine, and that is Gen. 3: 4-

serpent's head. This tract goes still further, and teaches that

in the passage quoted that the first day of the week is meant, by the form "Lord" day if week is meant by the term "Lord's day," any ous, and the code of laws known as the decalogue its of such a crime? Is not this indeed and more than in Rev. 1: 10: honor its total. more than in Rev. 1: 10; hence its testimony is is the proper and divinely given rule of life for able herogy? worth nothing in behalf of Sunday keeping; for all men, is the law that defines and forbids sin, able heresy?

Thoughts on 2 Peter 2: 1.

sumes that this fact was not made known to them, and bring upon themselves swift destrucmankind for twenty-five hundred years, and the tion." The apostle Peter writes the above seventh day not sanctified and given to man as prophecy concerning things which were to take the Sabbath until the manna fell in the wilder- place afterwards among those who have obtained ness. In reply to this point I remark that it is "like precious faith with us, through the rightnot in harmony with the character of God, nor eousness of God and our Savior Jesus Christ," his dealings with mankind, to give man a na- (2 Pet. 1: 1,) in order that they might be duly ture, and place him under conditions requiring warned and be on their guard against receiving stated and periodical rest from labor, and then the doctrines of certain false teachers, the tenmake no provision for such rest for twenty five dency of which would be to deny Christ and centuries; and yet this view represents him as lead to destruction. That the above prediction laying the foundation for Sabbath rest immedi- has been verified in the past, history fully testi-

as now. It is said of Adam that he lived for one of us, it becomes us to inquire carefully and more than nine hundred years. He was placed candidly, Is there such teachings at the present in the garden not to idle away his time, but "to day among the professed followers of Christ? Let dress it and to keep it;" and if he had not sin us see. Among the doctrines taught at the ned he would be living now; and perhaps, ac- present day among the churches, none is made cording to this theory, with no Sabbath privileges more prominent than the immortality of the during the entire six inousand years, or at any soul. Is this doctrine true or false? Let us try it by the Scriptures, and let us abide by the God did not deal so with Adam in other decision of the word of God. Is the soul of man respects; and why should he in this? when he immortal? I know of but one text in the Bible and made Adam a wife, he did not keep him "Ye shall not surely die." This is the saying ignorant of that fact any longer than was abso- of the serpent, sometimes called the Devil. Did lutely necessary, nor require him to wait twenty he tell the truth? If he did, then we have a five hundred years for her; and when a Savior right to believe that the soul is immortal. What became necessary in consequence of man's sin, says the word of God? See Gen. 2: 17-"For in he was not kept in suspense longer than till the the day that thou eatest thereof thou shalt surecool of evening, when the promise was made ly die." Here we see that the words of the that "the seed of the woman" should bruise the serpent contradict the words of God. Both cannot be true.

But it is claimed by some that man is a dual when the Sabbath was sanctified and set apart being, having a body formed of dust, which is to a holy use, it was for the Jews only; and material and mortal, and a soul which is imthus not only was the whole world without a material and therefore immortal. Those who Sabbath until that time, but with the exception | defend this claim naturally take the same side of the Jews it has been destitute of one ever of the question with the serpent; for if any since, at least one of divine appointment. But part of man does not die, then the serpent told this is not all; for incredible as it may seem, the the truth, and God did not. Did the Lord God doom of all those who take sides with the enemy of God, which is destruction. position is taken that the entire moral law, or address man as a unit in the singular number? decalogue, was given to and belonged to the He certainly did. "Dust thou art and unto dust them and that only in the affairs of this life- to the living soul, which God had formed out abolished. What are the logical conclusions caused to live by breathing into his nostrils (not from such premises? The axiom is laid down the soul, as some claim, but) the breath of life. in the Scriptures, that 'sin is the transgression that mysterious power or force which enables of the law," and that "where no law is there is this wonderful organism to think and act, which given as a rule of life to any other people than all have one breath; as one dieth, so dieth the law in the day of judgment. If these deductions original elements; and if there be no resurrec-

The only remaining attempt to sustain First- are not in logical harmony with the premises, they have then can we say that man has an in the premises, they have the can we say that man has an in the premises, they have the can we say that man has an in the premises, but if they have the can we say that man has an in the premises, they have the can we say that man has an interpretable to sustain First- are not in logical harmony with the premises, they have the can we say that man has an interpretable to sustain First- are not in logical harmony with the premises, they have the can we say that man has an interpretable to sustain First- are not in logical harmony with the premises, they have the can we say that man has an interpretable to sustain First- are not in logical harmony with the premises, they have the can be considered to sustain First- are not in logical harmony with the premises, they have the can be considered to sustain First- are not in logical harmony with the premises, they have the can be considered to sustain First- are not in logical harmony with the premises. day observance by (professedly) inspired testithat fact can be made to appear; but if they
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they appear if the mony, is with the Mormon Bible, and that is a are, one of two results is inevitable, viz., men side of the question with the Devil 2 that failure, for the reason that it is not intimated in the passage quoted that the first damage in the passage quoted the passage quoted that the first damage in the passage quoted the passage q

tal it must necessarily have eternal life, and stands in no need of a Savior to give it life, Thus this doctrine denies the necessity of Christ, the Lord that bought us, as those that "Bur there were false prophets among the have fallen asleep are not perished though there of the world did rest from his work on the seventh day of the first week of time but it as enth day of the first week of time, but it assumes that this fact room as work on the sevheresies, even denying the Lord that bought have related as the sinthrone of God itself; and the enemies of Christ can never be put under his feet, or destroyed, as predicted in the Scriptures. Ps. 145: 20-"All the wicked will be destroy." Our Lord taught us to pray, "Thy kingdom come, thy will be done in earth as it is in heaven." How is God's will done in heaven? Perfectly, because there are no rebels there; all are holy and yield a perfect and willing obedience. This cannot be the case on earth while a rebel exists on it; bence the psalmist prays in the Ps. 104, ver-e 35 "Let the sinners be consumed out of the earth, and let the wicked be no more." Then, and not till then, can the will of God be done on earth as it is done in heaven. But if sinners have immortal souls this state of things would be impossible.

Thus we see that this doctrine of the immortality of the soul, this doctrine of the serpent sets aside the whole plan of redemption and salvation through Christ. It must necessarily shut the believer therein out of the New Jerusalem, for "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." But who will be written in the Lamb's book of life? not those who deny him; for if we deny him he will deny us. Who will be counted as liars but they who contradict God's word? What worketh abomination more than a belief in the immortality of the soul, upon which is founded the doctrine of Spiritualism, Necromancy, and Witcheraft, which things are an abomination to the Lord? On it also is founded the doctrine of purgatory, and eternal torment. It is pre-eminently the doctrine of the Devil, and a damnable heresy, a heresy brought in privily; that is, without the authority of Scripture; and if adhered to must condemn its adherents to the

Another prominent heresy of the times is the Jews exclusively-that it could apply only to shalt thou return." This language was addressed rejection of the Sabbath of the fourth com mandment of the decalogue, thus rejecting the that it had a local application only, and has been of the dust of the ground, and which he had authority of the Creator of heaven and earth, and instead thereof keeping the first day of the week, which God has not commanded to be kept, and for which there is no authority but that of men. Those who keep Sunday for the Sabba no transgression." Now if the law against power is not only manifest in man, but also in which exalts itself above God, thus transferring have no higher authority than that of the power idolatry, profanity, Sabbath-breaking, murder, the brute creation; and if that is an immortal their allegiance to another god, breaking the theft, adultery, and such like, has never been soul in man, it is the same in brutes; for "they first commandment, and placing themselves in the class of whom the Savior said, "In vain do the Jews, then none but the Jews are amenable other;" the breath of life is no part of the man mandments of men." Mark 7: 7. They set to that law, and there is no means provided to or of the brute; it is simply the power or force aside the word of God by their tradition. But convict the Gentiles of sin in the commission of which enables them to think and act; and when "the gods that have not made the heavens and such acts; and if that law has been abolished this power or force is taken away, the power to the earth, even they shall perish from the earth then those Jews who lived and sinned under its think and act ceases; "in that very day his They that worship them shall perish with them and from under these heavens." Jer. 10: 11. provisions cannot be condemned by an abolished thoughts perish;" the organism returns to its for "all the wicked will God destroy." Ps. 145: 20. Bedford, lowa.

The All for Whom Jesu The the Oath and Promise of 1 TIM. 2: 6; GEN. 13:

R. V. LYO

IV. WHO are the families to be blessed—saved? In a to be we shall be guided by the only guide to every thi the plan of redemption—the must be obvious to every re inasmuch as the Lord crea formed it to be inhabited by that he would make arrange alaw, and give directions for of the work. We learn fr Adam was made out of the Eve, his partner in life, out had taken from his side. A a garden in Eden, he placed it, to develop a character, them to the honor and dig his purpose: "Be fruitful, replenish the earth, and su ing it into the same fruitfu garden is in; "and have dom to test his character, he gar kept, would prove that he exalted honor of carrying Jehovah.

Aut Adam sinned; and family (Rom. 5: 12; 8: 20.) mataioleeti frailty, mortal willingly, not by any free that is, not voluntarily, but them "under [Diaglott Dr. "In hope that even the ktis son, litself will be emancipal of corruption, into the free the children of God." (Diagl And this glorious freedom state, or ages to come; and family are to be delivered.

1. Adam was made capal mortal upon his obedience disobedience. "Eat -dying t Gen. 2: 16, 17, that is, by d became a dying man, hence to go back to the earth, fro But if he had been made m able, therefore subject to dea But if he was immortal, he

sinned. Those who have received Spirit are those who have believed and obeyed it, The incorruptible" at the coming living who also have the first will be changed from mortal Cor. 15: 51-54. These constit the first-born," Heb. 12: 23. family who have died in infa lands, or in the midst of the having an opportunity to h be resurrected with the sam had before he sinned, at a s Rev. 20: 5. For they have an and righteousness, therefo hetter state; hence are su Rom. 8: 20-25.

This interpretation is su writer in Rom. 5: 15-21 1 phatic Diaglost. "For if t many died, much more th that gracious gift by the o abounded to the many. . tence was from one [offer but the gracious gift is i righteousness. Besides, i [Adam], death reigned th more will those having the favor and the right through the one-the An "the key to unlock the and learn who are to b such as receive the free -eternal. "Therefore, offence, sentence came tion; so also, through of came on all men to jus through the disobedies the many were cons through the obedienc many will be constitut Men follow Jesus be

ren of God, and do no in him. Acts 18: Lord to Paul in the arraid, but speak, and

ternally perished. 1 Cor. 15: 18. we say that man has an immoring soul? thus taking the same stion with the Devil? thus conlain words of God, and virtually with lying. Think of the enorm. me? Is not this indeed a damn.

ue this doctrine a little further t it leads. If the soul is immerecessarily have eternal life, and need of a Savior to give it life. etrine denies the necessity of rd that bought us, as those that eep are not perished though there tion. Again, if the soul is imof the world can never be taken sin must exist as long as the sind thus sin, which is the work of ade eternal: yea, as lasting as the itself; and the enemies of Christ ut under his feet, or destroyed, as he Scriptures. Ps. 145: 20-"All Il he destroy." Our Lord taught Thy kingdom come, thy will be as it is in heaven." How is God's neaven? Perfectly, because there there; all are holy and yield a illing obedience. This cannot be earth while a rebel exists on it; the will of God be done on earth in heaven. But if sinners have als this state of things would be family are to be delivered. Rom. 8: 20-25.

e that this doctrine of the immorsoul, this doctrine of the serpent e whole plan of redemption and In it also is founded the doctrine of nd eternal torment. It is pre-emioctrine of the Devil, and a damnable resy brought in privily; that is, authority of Scripture; and if adist condemn its adherents to the those who take sides with the enewhich is destruction.

rominent heresy of the times is the the Sabbath of the fourth com of the decalogue, thus rejecting the the Creator of heaven and earth, thereof keeping the first day of the God has not commanded to be kept, ch there is no authority but that of e who keep Sunday for the Sabbath her authority than that of the power s itself above God, thus transferring ance to another god, breaking the ndment, and placing themselves in whom the Savior said, "In vain do me teaching for doctrines the comof men." Mark 7: 7. They set ord of God by their tradition. But hat have not made the heavens and even they shall perish from the earth under these heavens." Jer. 10: 11. worship them shall perish with them wicked will God destroy." Ps. 145: 20. lowa.

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

R. V. LYON.

adoption of children by Jesus Christ to himself, develop a character, that would entitle according to the good pleasure of his will."

malaioleeli frailty, mortal (Dr. Robison), not world—the families—the nations who are to touch it, lest ye die." willingly, not by any free act of their own; people the earth in its renovated state. that is, not voluntarily, but by him who placed Gal. 4: 4-6.—"But when the fulness of the prominent in the world, as all may plainly see.

I. Adam was made capable of becoming im- of God it is given.

that gracious gift by the one man, Jesus Christ, leaving the goats and tares, who have "no pre- what sort it is. If any man's work abide which abounded to the many. . . For indeed the seneminence above a beast," in the grave, for God he hath built thereupon, he shall receive a retence was from one [offence] to condemnation; never sent his Son to purchase them.

he ward."

And you enquire, Is there no escape from the state of the one problem of the righteousness. Besides, if by the fall of the one onciling the world unto himself, not imputing judgments that are coming on the earth? let us Adam], death reigned through that one; much their trespass unto them; and hath committed see what Zephaniah has recorded, 2nd ch. 3rd v. more will those having received abundance of unto us the word of reconciliation." The world "Seek ye the Lord, all ye meek of the earth, the favor and the righteousness reign in life spoken of in this text is the "family of God" which have wrought his judgments; seek rightthrough the one—the Anointed Jesus." This is that has been made mortal, not willingly. bid in the day of the Lord's anger." For it he has been the hord to the Lord's anger." the key to unlock the door that we may enter Heb.9: 27,28.—"And as it is appointed unto men meek shall inherit the earth." Math. 5. 5 and learn who are to be benefited or blessed— once to die [not twice, says Dr. A. Clark], but Dear sinner and what more shell I so buch as receive the free gift, which is future life after this the sentence [Gen. 8: 19]: so Christ Men follow Jesus because they are the child- ye are healed." (Concluded in our next.)

ren of God, and do not become so by believing afraid, but speak, and hold not thy peace; for I hood and the disgrace of old age. In him. Acts 18: 9-11 - "Then spake the

am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. And he continued there a year and six months, teaching the word of God among them," by the righteous shall be desolate." Ps. 34: 21. precept and example: for he kept the Sabbath. V. 4. Here we have positive testimony that the WHO are the families or nations that are Lord had much people in Corrinth who had not WHO are saved? In answering this ques- heard the gospel. Therefore, he spake to Paul blessed be guided by the Bible, which is "by a vision, Be not afraid but speak the word," we shall be every thing that pertains to and that word they heard and obeyed, because the sayings of Christ, "Fear not them that kill they were the people of God Book Laborate the sayings of Christ, "Fear not them that kill only guide mption—the glorious future. It they were the people of God. Read John 10: the body, and are not able to kill the soul; but plan of fed to every reflecting mind, that 14-26, 27-29. This family were chosen in Christ st be out the Lord created the earth, and before the world "to be." Therefore, they exist. smuch as be inhabited by a sinless humanity, ed in his immutable purpose, when the plan of he would make arrangements, and institute human redemption was devised, prior to the hat he would give directions for the accomplishing foundation being laid, for "the world to be."

We learn from our Bible, that Enh 1: 4 6 "A read, for "the world to be." We learn from our Bible, that Eph. 1: 4-6,—"According as he hath chosen us wickedly, shall be stubble; and the day that the work made out of the dust of the ground; in him before the foundation of the world, that his partner in life, out of a rib which God we should be holy and without blame before taken from his side. And having planted him in love: having predestinated us unto the

lenish the earth, and subdue it," by bring save them. And in this noble act of his the replement the same fruitful condition that the attributes of justice and mercy shine forth reand have dominion over it." And splendently. "For God so loved the world that test his character, he gave him a law that if he gave his only begotten Son, that whosoever would prove that he was worthy of the believeth in him should not perish, but have Devil teach in the garden that if man ate of the ralled honor of carrying out the purpose of everlasting life;" which pertains to a future state, or the salvation of his own family. In mily (Rom. 5: 12; 8: 20.) was made subject to the love of Abraham's God for the kosmos—the clares, "Ye shall not eat of it; neither shall ye

them "under [Diaglott Dr. Bloomfield] death." time was come, God sent forth his Son, made There is a warfare between right and wrong, In hope that even the ktisis-family, [Dr. Robi- of a woman, made under the law, to redeem cked be no more." Then, and not of corruption, into the freedom of the glory of receive the adoption of sons. And because ye the days of Paul. He said that when he would do the children of God." (Diaglott; Dr. Griesbach.) are sons God hath sent forth the Spirit of his good evil was present with him; so with the mind And this glorious freedom is the resurrected Son into your hearts, crying, Abba, Father." we serve the law of God, and with the flesh the and this giorious freedom is the resulted at the language! not to make them sons is law of sin. Who is he that condemneth the the Spirit given, but because they are the sons

Gen. 2: 16, 17, that is, by disobeying God, he brought under the power of death, not willing- end of sin, and to bring in everlasting righteonsbecame a dying man, hence mortal, and doomed ly. And God having found a ransom in Jesus, ness. Until that time let the weapons of our to go back to the earth, from whence he came. to redeem them from the grave, into the gloriever therein out of the New Jerusa- But if he had been made mortal, he was decay- ous liberty of the children of God. And to the re shall in no wise enter into it the, therefore subject to death without sinning. accomplishment of this glorious work he has that defileth, neither whatsoever But if he was immortal, he never could have given all things into his hand pertaining there unto-"All power in heaven and earth is given Those who have received the firstfruits of the to him."-Matt. 28: 18. And as redemption initten in the Lamb's book of life." Spirit are those who have heard the gospel - dudes forgiveness of sins, Eph. 1: 7, Col. 1: 14. seeing ye know these things before, beware lest seeing ye know the seeing ye know the seeing ye had lest seeing ye had be written in the Lamb's book of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and obeyed it. They will be "raised And Jesus has paid the price of their redemptor of believed and beli se who deny him; for if we deny incorruptible at the coming of Jesus; and the spirit.

And Jesus has paint the price of their redemp ye be led away with the error of the wicked and the first fruits of the Spirit.

And Jesus has paint the price of their redemp ye be led away with the error of the wicked and the first fruits of the Spirit.

And Jesus has paint the price of their redemp ye be led away with the error of the wicked and the first fruits of the Spirit.

And Jesus has paint the price of their redemp ye be led away with the error of the wicked and the first fruits of the Spirit. deny us. Who will be counted as living who also have the firstfruits of the Spirit, a ransom paid." And this ransom was his life. Acts 20: 22 "Food which was his life. Acts 20: 22 "Foo who contradict God's word? What gination more than a belief in the constitute. These constitute the church of the rest of this dination more than a belief in the constitute. These constitute the rest of this than the constitute that the church of the rest of this than the constitute that the church of the rest of this than the constitute that the church of the chu mination more than a belief in the the first-born." Heb. 12: 23. And the rest of this of the could be the first-born. Heb. 12: 23. And the rest of this of the could be the first-born. Heb. 12: 23. And the rest of this of the could be the first-born. Heb. 12: 23. And the rest of this of the could be the first-born. Heb. 12: 23. And the rest of this of the could be the first-born. of the soul, upon which is founded family who have died in infancy, or in heathen own blood." John 10: 15—"I [Jesus,] lay down in us; and as a test being willing to keep his own blood." How the character without of the analytic of the ana of Spiritualism, Necromancy, and lands, or in the midst of the apostacy—with this which this contact, and the faith of Jesus, calling the sheep." Heb. 2: 9—"That he commandments, and the faith of Jesus, calling the sheep." Heb. 2: 9—"That he commandments, and the faith of Jesus, calling the sheep." Heb. 2: 9—"That he commandments, and the faith of Jesus, calling the sheep." Heb. 2: 9—"That he commandments, and the faith of Jesus, calling the sheep." Heb. 2: 9—"That he commandments are commandments and the faith of Jesus, calling the sheep." Heb. 2: 9—"That he commandments are commandments and the faith of Jesus, calling the sheep." Heb. 2: 9—"That he commandments are commandments are commandments." He commandments are commandments are commandments. or Spiritualism, Necromancy, and the limits of the apostacy without the Sabbath a delight, that our faith may not the Sabbath a delight may not the Sabbath a de had before he sinued, at a sub-equent period.— man came not to be ministered unto, but to world but the spirit which is of God that we Rev. 20: 5. For they have an innate love of truth minister, and to give his life a ronsom for many." and righteousness, therefore they groan for a Then every man that he tasted death for, are better state; hence are sure to be delivered.— the many he gave his life a ransom for—the This interpretation is sustained by the great of the day writer in Rom. 5: 15-21 I quote from the Emphatic Diaglott. "For if by the fail of one, the ransom them from the power of the grave; he shall declare it, because it shall be revealed by product Diagros. For the favor of God, even will redeem them from death," Hosea 13: 14, fire; and the fire shall try every man's work of will redeem them from death, baye "no pro-

eternal. "Therefore, indeed as through one was once offered to bear the sins of many; and are so many precious promises in the word of God."

THE follies of youth become the vices of man-

The Wicked shall be cut Off.

"EVIL shall slay the wicked, and they that hate

WHEN speaking of the wicked, Paul says, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess, 1: 9. This agrees with rather fear him who is able to destroy both soul and body in hell." Math. 10: 28. Malachi says, "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do hosts, that it shall leave them neither root nor branch; and ye shall tread down the wicked, for they shall be ashes under the soles of your feet in to the honor and dignity of carrying out V. This family constituted the world God the day that I do this, saith the Lord of hosts."

Wherefore he cant his family constituted the world God the day that I do this, saith the Lord of hosts." Be fruitful, and multiply, and loved. Therefore he sent his Son to redeem or Now, shall we believe this, or the teachings of the tortures of hell, which is a lake of fire and brimstone, as long as God exists? Did not the contradistinction to the word of God, which de-

The same opposition to the word of God is still truth and error; there was the same warfare in We have already seen that this family have a people unto himself? and if he is for us let us disobedience. "Eat -dying thou shalt die," mar. been made subject to mortality, and thereby wait patiently for him from heaven, to make an word of truth, watching unto prayer, proving all

things by the word of God. "But if thou do that which is evil be afraid." May we heed the exhortation of Peter, in these last days, which says, "Ye, therefore, beloved, the hidden things of darkness and will make manifest the counsels of the heart;" For "every

offence, sentence came on all men to condemnation with the word of the without sindsin-offering lunto saltion; so also, through one righteous act, sentence second time without sin [sin-offering,] unto salsecond time without sin [sin-offering,] unto salane seek the forgiveness of your sins, and accept
second time without sin [sin-offering,] unto salane seek the forgiveness of your sins, and accept came on all men to justification of life. For as vation." The many whose sins he bare are through the base bought with his own blood through the disobedience of one man [Adam], those that he has bought with his own blood given under heaven whereby you can be saved." those that ne has bought with his own blood the Lord." I Peter 2: 24, those that ne has bought with his own blood the congregation of the Lord." I Peter 2: 24, shall slay the wicked, and they that hate the righteous shall be desolate."

ADVENT AND SABBATH ADVOCATE

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 29th 10th Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Sanctuary.

foot, Heb. 10: 29. But this is only an inference to support this supposed theory, for there is no evidence to support this view of the cleansing of the sanctuary. The treading "under foot the Son of God," and counting "the blood of the covenant an that the cleausing of the heavenly sanctuary commenced in A. D. 1844? Some time after the Advent people were disappointed, in expecting of the prophetic periods, the idea was conceived from something, which was the 2300 days. The that the cleansing of the sanctuary referred to Hebrew word translated determined, is ghah-thach, heaven instead of the earth, and thus they say and occurs nowhere else in the Bible, and is also they were not mistaken in prophetic time, but rendered "are divided." This rendering helps to only in the event they expected; and Mrs. White an understanding of the text; for besides being upon it. Running back from 1844 with the peri-seen to be the Jews and Jerusalem. This period od of 2300 days, a starting point is found in B. C. 457; but no historical event marks either the com-

mencement or termination of that interpretation. TIME MEASUREMENTS. We have shown that both the sanctuary of the hence constituted something to be cleansed. We have shown the great adoration the people of Daniel did not at the time understand the vision shown him, of the eighth chapter, ae he says in its concluding verse. The angel Gabriel came to give him skill and understanding (Dan. 9: 21, 22), and gave him several prophetic numbers and events relating to Daniel's people, their holy city, and the coming of their Messiah. But before Gabriel came to Daniel as recorded in chapter 9, Daniel prays that the Lord would restore them from their captivity, and "cause his face to shine upon his sanctuary, that was desolate," (verse 17). Though Daniel understood not the vision, neither did he understand that the sanctuary to be cleansed, of ch. 8, v. 14, had reference to anything but their own land, city, or temple; for he prays, "Cause thy face to shine upon thy [God's] sanctuary, that is desolate." Gabriel does not tell him to look away to heaven for the cleansing of the sanctuary, but gives him prophetic measurements and events relating to his "people" (the

prayer of Daniel. Amid the different positions taken for the prophetic periods given to Daniel, all cannot be correct, and those claiming that the Savior would come at his second advent at the close of the 2300 days, in 1844, 1854, 1868, or 1873, have proved themselves incorrect. We have never been able to see sufficient evidence in any of the interpretations falling under our notice, on which to base our faith on the time of the Lord's coming, since we became connected with the people who are looking for the Savior's second advent. We look more to the fulfillment of prophetic events and the signs of the last days, which were to precede

THE SEVENTY WEEKS. Gabriel was sent to give Daniel skill and understanding of the vision, evidently the vision of the eighth chapter, of which the cleansing of the sanctuary was a part, and which he says, "none understood it." He says, "I am come to show thee; therefore understand the matter, and consider foot; was the sanctuary in heaven trodden under the vision." He commences with time; we need foot? Could a desolating power approach the not stop to prove that the weeks mentioned in throne of God and desolate the sauctuary? It is verses 24-27 are prophetic, each day for a year. said by the advocates of the cleansing of the heavenly sanctuary, that it was trodden down in the having been given in the vision, it is quite same way that the Son of God is trodden under reasonable to conclude that the seventy weeks of which time the sanctuary should be cleansed. Examine this scripture closely. "Seventy weeks are determined upon thy people and upon thy thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation rejecting the mediation of Jesus. Why suppose for iniquity, and to bring in everlasting righteousand to anoint the most Holy."

"Seventy weeks are determined," literally "are divided;" then they must be cut off or divided accepting the theory, the same thing passed determined upon the city and people, they are through her mind while in vision, and thus, to divided from some other period. And here the of time was determined upon, or was to reach to the time when the transgression at the holy city, with that people, should be finished, and an end of sin-offering should be made. This was accomplished when the Romans, under Titus, took Jerusalem and destroyed the temple, A. D. 70. former dispensation, and the place of the sanc- Then transgression had come to the full in their tuary, were cast down, or trodden under foot, and rejection of Christ, the Messiah, and was finished in their destruction and dispersion, from whence they were no longer a nation. An end was made Israel had for their land and house of worship. of sin-offering when their temple and its service were destroyed. The Hebrew word rendered "sin" in this passage is ghat-tahth, and occurs very often in the Old Testament; it is translated "sin-offering" about five times to where it is translated "sin" once. It corresponds to the Greek word in the New Testament that is rendered "sin" in Heb. 9: 28,-"Unto them that look for him [Christ,] shall he appear the second time without sin [literally, without a sin-offering,] unto salvation." Before the seventy weeks expired Jesus came into the world to make "reconciliation Jews,) and their "holy city," and we have no reason to believe that this time measurement and cleansing work was not in accordance with the divided, upon thy people and city," imply that Messiah until that time. Jerusalem. the extern bright may a live to see

Jesus' return to the earth. These are now mostly than to arrive at the correct Rible obranches and ault to establish correct Rible obranches. Jesus' return to the earth. These are now indeed cult to establish correct Bible chronology before in the past. But we will offer a few thoughts on the Christian ore. It was not our chief. the prophetic periods of Dan. 9, which are partly ligh dates for the common amount and connected with the subject of the sanctuary. lish dates for the commencement and ending of weeks of Daniel 9: 24, or 490 years, end in A. D. 70, it is evident that 420 of those 490 years transpire before the birth of Christ. But the difficulty of establishing dates before that event make the event marking the commencement of the seventy weeks nearly impossible to determine; hence the greater value of the accuracy of the ending of the seventy weeks; and if they end in A. D. 70, and are a part of the 2300 days, the 2300 days, or years, will terminate in A. D. 1880; and if this is correct at that time the sanctuary will be cleansed. The prophecy does not say that the Savior will come at his second advent when the sanctuary shall be cleansed at the end of the 2300 days, but there are many reasons for believing that both events occur in close connection. Those having depended on certain times for the Savior's coming have been sadly disappointed, and we would not depend on the accuracy of this calculation enough to say that we believe the Savior will not come before 1880, or that his coming must take place then; but as we have studied the prophetic periods, for several years this has seemed to us the correct rendering of this period. Transpiring events in the political world are foretold signs of the approach of that day, which is hastening greatly, and the Lord's people should be watchful, lest it come upon them unawares.

After the restoration of the Jews from the Babylonish captivity, and the rebuilding of their city and temple, the temple was defiled by their own priest as well as by the Persians, in the following manner, as recorded by Josephus, the Jewish historian, Book XI, Chapter 7: One John was high priest, and his brother Jesus envied him and aspired to the position, and quarreled with his brother, the high priest, in the temple, who was sufficiently provoked to slay him, which horrible deed was done in the temple. Bagoses, the general of the Persian army, was a friend of the murdered man, and punished the Jews on account of the crime of their high priest, going himself into the temple. Josephus does not give the date of this event, but coming between other events of which the time is given, brings it to about 420 years before Christ. Here is a defilement of the sanctuary, or temple, by human blood and the presence of a foreigner or heathen, from which, if we have rightly calculated, the 2300 days may begin, and the 70 weeks reach to the destruction of Jerusalem by the Romans.

THE SIXTY-NINE WEEKS.

Verse 25. - "Know therefore and understand, for iniquity, and to bring in everlasting right- that from the going forth of the commandment eousness;" and before this seventy weeks closed to restore and to build Jerusalem unto the Messihe arose from the dead and ascended to heaven, ah the prince shall be seven weeks, and threeand anointed the most holy place of the heavenly score and two weeks: the street shall be built sanctuary with his own blood. Taking these sev- again, and the wall, even in troublous times." enty weeks prophetically, a day for a year, seven- To my mind this period is not a part of the sevty weeks are 490 days, or years, which cut off, or enty weeks, but was given to show when Jesus divided from 2300 would leave 1810 to be fulfilled the Messiah, would come, and that the people after the destruction of Jerusalem in A. D. 70, living at that time might expect him. It cannot which would end in A. D. 1880. From our reason- be a part of the seventy, for as the sixty-nine ing on the subject this is the best light we have. weeks extend to the coming of the Messiah, there Some claim that the seventy weeks extended to is more than one week of years from that time to the year A. D. 96, to the time of the visions of the destruction of Jerusalem. Some who take John, to fulfill that part of verse 24, "to seal up the position that the 69 weeks are a part of the 70 the vision and the prophecy." Others claim that claim that the 69 weeks, or 483 years, reached to the seventy weeks are no part of the 2300 days. the baptism of Jesus, when he commenced his But the expression, "Are determined," or "are ministry, and that he was not recognized as the

they are a part of something else; and this 24th But we will cite a few passages of Scripture to verse shows its application to the destruction of show that he was recognized as Christ, the Messiah, at his birth. By Messiah was meant Christ The beginning of the seventy weeks are not so the Anointed One. At the birth of Jesus it was clearly marked as their ending. The events of announced to the shepherds, "Unto you is born their ending are too plain to be mistaken. It is this day, in the city of David, a Savior, which is easier to see defects in those dates taken by others | Christ, the Lord." Luke 2: 11. It w. s revealed

to old Simeon that he should not he had seen the Lord's Christ; a the child, with his mother, he the Thus it was that he was e Messiah, at his birth. It was and Messach child should be called Highest, as well as that the voice his baptism proclaimed him the the wise men from the east Where is he that is born King In support of the position the called the Messiah until his bar is used, where Jesus said, "The t and Luke 3: 15, "The people were as though this time in Dan. 9: expired. But Paul testifies that ness of the time was come, God Son, made of a woman, made u which fullness of time is thus sl birth, when he was made of a w This period of 69 weeks, or 485

ced at "the going forth of the restore and to build Jerusale mandment was given by Cyrus, he should do, Isa. 44: 28 and 45: 36: 22, 23; Ezra 1: 1-4. This co confirmed by Darius and Artax to Cyrus in the throne of the ki Ezra, chapters 6 and 7.

Christian Patien

A person who is impatient, f. with his circumstances and su once considered as exhibiting op istics from the Christian life; w contentment are to be seen whe life reigns supreme. Patience the eight graces that .should ad character. Patience is often as pectation, for we are looking f state of being, or as familiarly good time coming." To the C. time coming is the rest to the 1 the everlasting kingdom, where is evil and exciting to impatient passed. When Jesus shall con those who have been patient in ward of eternal life. The rewar promise is that "this same Jesus heaven shall so come in like 1 seen going into heaven." And be with him to give to every n his work shall be." Then here be patient, and faithful, and reward is sure. We see it fully Scriptures that there is no rew to the Christian without the c Paul writes to the Thessalonia direct your hearts into the lo the patient waiting for Chris

As we know that salvatio the divine inheritance are c encouragement for patient faithful who hath promised. 5: 7, 8), "Be patient, therefore coming of the Lord. Bel waiteth for the precious hath long patience for it early and latter rain. Be y Your hearts: for the comin high." We have received of the Lord, and as with the for the fruit of the earth, waiting for the Lord to co sorrows, and bring us th and the end of our fait signs of the times bet Christ, and the trials th must pass, exhorts to P Patience possess ve yo taught the disciples e way of the Christian Prosperity in this life,

rrect one. It is very diffit Bible chronology before was not our object to estabnencement and ending of but to offer a few thoughts sanctuary. If the seventy or 490 years, end in A. D. 20 of those 490 years trans-Christ. But the difficulty efore that event make the amencement of the seventy ole to determine; hence the curacy of the ending of the if they end in A. D. 70, and days, the 2300 days, or years, . 1880; and if this is correct uary will be cleansed. The that the Savior will come when the sanctuary shall be the 2300 days, but there are eving that both events occur Those having depended on Savior's coming have been nd we would not depend on calculation enough to say avior will not come before ng must take place then; ed the prophetic periods, for s seemed to us the correct iod. Transpiring events in re foretold signs of the apwhich is hastening greatly, e should be watchful, lest it

wares. n of the Jews from the Babd the rebuilding of their city ple was defiled by their own he Persians, in the following by Josephus, the Jewish hisapter 7: One John was high er Jesus envied him and as-, and quarreled with his bro-, in the temple, who was sufto slay him, which horrible e temple. Bagoses, the genarmy, was a friend of the punished the Jews on acof their high priest, going iple. Josephus does not give it, but coming between other e time is given, brings it to ore Christ. Here is a defileuary, or temple, by human ice of a foreigner or heathen, have rightly calculated, the n, and the 70 weeks reach to erusalem by the Romans.

CTY-NINE WEEKS.

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a few passages of Scripture to recognized as Christ, the Mes-By Messiah was meant Christ At the birth of Jesus it was shepherds, "Unto you is born ty of David, a Savior, which is

Luke 2: 11. It w. s revealed

Simeon that he should not see death before tribulation and persecution; but though pressed understand them to be; for in them are sold not Juke 3: 15, "The people were in expectation," 5. 3, 4, and 8: 28. though this time in Dan. 9: 25 was only just A patient waiting for the Lord implies a readihirth, when he was made of a woman.

This period of 69 weeks, or 483 years, commenrestore and to build Jerusalem," which comhe should do, Isa. 44: 28 and 45: 13. See 2 Chron. confirmed by Darius and Artaxerxes, successors O Cyrus in the throne of the kingdom of Persia. (To be Continued.) Ezra, chapters 6 and 7.

Christian Patience.

A person who is impatient, fretful, unsatisfied with his circumstances and surroundings, is at once considered as exhibiting opposite characteristics from the Christian life; while patience and life reigns supreme. Patience is named among of Rev. 14, of woes on those who worship the silk or damask cloth; the most delicate chinaware the eight graces that should adorn the Christian character. Patience is often associated with expectation, for we are looking forward to a better state of being, or as familiarly expressed, "to the good time coming." To the Christian, the good time coming is the rest to the people of God, in the everlasting kingdom, where every thing that desired, and a steady determination to live in the sevil and exciting to impatience shall be forever those who have been patient in welldoing, the reness, and charity, but if we lack patience, we in fanciful and gay contrast of his garb, sitting ward of eternal life. The reward is sure, and the shall be barren and unfruitful in the knowledge cross-legged on the counter, in the midst of his promise is that "this same Jesus who ascended to of our Lord Jesus Christ. We shall fail to bear goods and wares, which he reaches, on either of our Lord Jesus Christ. We shall fail to bear goods and wares, which he reaches, on either of our Lord Jesus Christ. heaven shall so come in like manner as he was the fruits of the Spirit, and are in great danger of hand, from the shelves without "change of base." een going into heaven." And "his reward will making shipwreck of our faith. "Let the trying Before the counter, may hap, will stand a Mohammaking shipwreck of our faith. "Let the trying before the counter, may hap, will stand a Mohammaking shipwreck of our faith." e with him to give to every man according as of our faith work patience; and then let patience medan lady, in white shroud-like wrap, her yellow his work shall be." Then here is an incentive to have her perfect work." James 1: 3, 4. And then morroco boots peeping out below its skirts, her be patient, and faithful, and watching, for the may the promise of Jesus to the church in Phil- yasmak (or mask) covering her face, with its eyereward is sure. We see it fully delineated in the adelphia be ours to enjoy: "Because thou hast let-holes and slit in the lower part for her mouth, Scriptures that there is no reward or redemption kept the word of my patience, I also will keep to see and to breathe and talk out to the sellerto the Christian without the coming of Christ, as thee from the hour of temptation which shall chaffering and cheapening, having—like her Paul writes to the Thessalonians, "And the Lord come upon all the world to try them that dwell Christian sisters in shopping of more civilized direct your hearts into the love of God and into upon the earth. Behold, I come quickly; hold lands—the poor weary merchant hand down and upon the earth. Behold, I come quickly; hold the patient waiting for Christ."

As we know that salvation and the riches of the divine inheritance are certain, there is every encouragement for patient waiting, for "he is Waiteth for the precious fruit of the earth, and In traversing the two chief thoroughfares which motley and mixed crowd of human beings of hath long patience for it, until he receive the lead to the four gates of the city—across from Jerusalem—travelers or densinens—their garb early and latter rain. Be ye also patient; stablish east to west and north to south,—a visitor might of the following the rest to west and north to south,—a visitor might of the following the rain. Thrist, and the trials through which the disciples great contrast of jolting and pushing, and the din great contrast of jolting and pushing, and the din Bazaars, there are many women of the neighbormust pass, exhorts to patience, saying, "In your loss pass, exhorts pass pass, exhorts to patience, saying, "In your of voices of the buyers and seners, soon dissipates ing villages, each with two or more baskets before the mournful loneliness which may possessed the mournful loneliness which may possessed the seated on a mat spread on the ground or her; she seated on a mat spread on the ground or her ground way of the Christian was not one of ease and prosperity in the last the path way in this occidental country.

These bazaars however, are not strictly markets pavement—the basket containing small amounts of peaches, plums, figs, grapes, pomegranates, dates These bazaars however, are not strictly markets pavement—the basket containing and the Christian was not one of ease and in the sense which we in this occidental country, of peaches, plums, figs, grapes, pomegranates, dates in the sense which we in this occidental country, of peaches, plums, figs, grapes, pomegranates, dates

simeon the Lord's Christ; and when he met with these they should, if faithful, enter into the only vegetable products, and fish and flesh, and had seen the his mother, he greeted him as kingdom of heaven. Tribulation might be an advarious fruits, but every variety and commodity Thus it was that he was called Christ, the vantage too, for Paul wrote to the Romans, "We of trade and barter. They (the sheltered coverings) Thus the special should be called the Son of the patience." He would tooch the son of the patience." He would tooch the son of the patience." patience." He would teach them that all things row-arched areades, with passways in the centers, should "work together for good to them that all things having stalls on each side, accommodated with the Lord, who are the called according to his purshelves, and a low bench, or counter in front of wise men from the east came inquiring, pose." Thus tribulation is of advantage, for it the occupant of the stall,—whether he be Arab or where is he that is born King of the Jews?" "worketh patience;" and by patience we gain Turk, Jew or Christian. There are as many where is an experience; and experience causes us to hope, distinct and separate bazaars, in Jerusalem (and, messiah until his baptism, Mark 1: 15 or to exercise our hope, to an effectual waiting indeed, in all other Oriental cities,) as there are where Jesus said, "The time is fulfilled;" and looking for the Lord and his salvation. Rom. systems of religion. The chiefest of them may be

But Paul testifies that "when the full- ness for him, a preparation for his coming. It whole of David and Temple Sts., Damascus St., of the time was come, God sent forth his implies an acceptance of the conditions of salva- and the network of alleys at its southern extremity. made of a woman, made under the law;" tion, belief in him, repentance of sins, and bap- The Arabic Bazaars are situated on the lower which fullness of time is thus shown to be at his tism; repentance implies a turning away from a portion of the Via Dolorosa, and the street entercourse of sin, and a life of obedience to God's just ing it nearest the church of St. Anne. The Jewand holy laws. To be ready for his coming we ISH BAZAARS are mainly located on the street red at "the going forth of the commandment to want a sanctification through the truth, and an immediately east of the Zion highway, and the entire consecration to the service of the divine street leading to their great synagogue. The mandment was given by Cyrus, as God had said Master. With this preparation made "we have Christian Bazaars are principally located on need of patience," as Paul writes to the Hebrews, Patriarch St. and the alleys intersecting the % 22, 23; Ezra 1: 1-4. This commandment was 10: 36, "that, after we have done the will of God, Church of the Holy Sepulchre."-Dr. Barclay. we might receive the promise." The patience of the saints is brought to view in Rev. 13. 10, where find the most variety, and the greatest motley the persecuting powers of the earth are represent- and inconceivable contrasts of every saleable ed, and the saint's suffering under them. They article of traffic. You may go through one passwitnessed a good profession of their faith in God, age-way and then another, between the long and and were patient, trusting in God to save them apparently interminable rows of stalls-so narrow eternally, not fearing what men could do unto are the passage-ways that a loaded camel, or a them; and though they must seal their faith with dodkey, loaded with wares, will so fill up the their blood, they trusted that their lives would space that they barely rub by you, you standing "be hid with Christ in God, that when he should sidewise flat against the stall behind. On the appear, they should also appear with him in stalls, a piece of the coarsest calico print or white glory." Under the proclamation of the third angel cotton will be piled in with a piece of the finest beast and his image, the patience of the saints is or porclain with the rudest constructions and seen, with the characteristics of keeping the utensils of wood, tin, iron, or brass; camel-hide commandments of God and the faith of Jesus.

anger, is a Christian grace or quality to be much exercise thereof. We may have faith, virtue, as to space and place. But the most remarkable

Scenes and Incidents in Jerusalem.

J. L. BOYD.

Four hearts: for the coming of the Lord draweth often conclude that Jerusalem was "a city of the Christian ligh." We have received the faith of the coming dead," from the general quietness which prevails or Oriental Christians—Copts, Abyssinians, Arof the Lord, and as with the husbandman waiting most of the days, and from so seldom encountering menians, Nubians, or Turks, Arabs, or Jews.

At the Arabic Reverse if you wish to much for the fruit of the earth, we should live in patient any person in the streets. But, when you have any person in the streets any person in the streets any person in the streets. It is a sheep or a kid a sheep or a good as well as the proof the great the rough. Waiting for the Lord to come to end our pains and once learned your way out of the great thorough donkey mule or a horse the sons of Ishmeel are Sorrows, and bring us the fruition of our hopes, the borrows and the neighborhood of the ready to sell to Turk Christian or Jew alike, for a sold the control of the borrows. and the end of our faith. Luke, in giving the street and the bazaars (or market-avenues), there is to be fixed price.

thus enumerated:-

"The TURKISH BAZAARS occupy nearly the

It is in the Turkish Bazaars that the visitor will Patience, a calmness of disposition, a quietness (red and yellow) slippers and ladie's boots; every of mind in exciting and trying times, absence of variety of dry-goods and glass and earthern-ware without any regard to order and "fitness of things" decide on her real purchase of a yard more or less of calico or silk, or end the protracted array by investing in a spool of cotton, or a skein of silk, or a paper of pins—which latter are extensively used in lieu of buttons. Here, day by day, meet the

this work professes to be a complete analysis day call this chain of one There seems to be but one DABBATH ADVOCATE of the Bible, i. e., a grand. Yexts of the Bible one heading. books, divided again into

ADVENT AND SABBATH ADVOCATE.

merchantile house of any quarter of the habitable those "who have the mark"-of Christians. see the Jew in every varied costume of the nation- of falsity and imposition. ality from which he emigrates to his final rest, or home, in Jerusalem. But one can never know or guess, by the Jews' outward garb, to what grade of the rich or the poor of his tribe he belongs, unless he is so reduced in poverty as to ask for alms,-a rare occurrence "on change." For, indeed, the Jew always seeks to work out his own owing, indeed, to the devilish persecution and systematic spoliation of the so-called Christian which have engrafted into the Jewish character science by his misleading perversions of the Talbread, whose grasp of mind could comprehend any mechanical invention or intellectual proposition; them, which their Israelitish lineage now debars! Let us watch and be sober." 1 Thess. 5.

ances of the city or fellow-villages, and smoking of merchandise" for the "holy wares," "pious to their duty, and have turned back to the beghis chiboque; and, when she has sold out, he trinkets," and other "sacred relics" of the holy garly elements of this world. May God pity them, takes the proceeds, and orders her to trudge back monks and friars of the "mother of harlotry and and soon bring them back to the narrow path that homeward. In some instances, the marital firm abominations." It is, in short, the Grand Spiritual leads to eternal life.

tation with the monetary "head" (the Roths- in their surrounding church bounds, or convent- come in like manner as ye have seen him go into child's,) house requires always this pre-requisite. room, for the sale of their own peculiar relics; heaven." Acts 1: 11. But in ordinary coin exchange, however, with but none of the last-mentioned impose upon their Turk, Arab or Christian, he will shave to the limit | followers such manifest dupery and "frauds" as of what each will allow him; and he can out-wit the "Church of the Holy Sepulchre venders,-

Our Duty.

H. R. PERINE.

THROUGH the great mercy of my heavenly Father I am again permitted to address my way in some lawful avocation. It is largely beloved brethren and sisters in the Lord, through the columns of the ADVOCATE, and to try by this means to "stir up their pure mirds by way of (Roman Catholic and Greek alike,) and of the rememberance," of the waiting Christians' duty buffetings and degradings of the Moslem races, in these last days, or end of the gospel age. Our heavenly Master has not left us in ignorance in the noted cunning for which the Jewish race is regard to our duty in this "hour of temptation" accredited. But set the Jew free from his rabbin- that is now upon us; but blessed be his name, ical masters in Jerusalem, who holds his con- has given us timely warning, which, if heeded will enable us to escape all these things that are mudic writings, and give again to him in Pales- coming on the earth, and at last we may stand tina, the political, civil and religious rights which | before the Son of Man. Of all people upon the ica-guaranteed to all her citizens of every nation- zealous, than those who are looking for the return ality, sect or color, by its Constitution, -and, in of Jesus Christ, "which in his time he shall show two generations-aside from the "Seven-fold who is the blessed and only Potentate, the King developments promised to him by the prophets of kings and Lord of lords." That we are living behold such developments of brain, that no nation by every candid observer of passing events; tempton the footstool of God Almighty could excel or ations that will bear heavily upon those who are all the children of light, and the children of the open unto him immediately." Luke 12. and were the opportunity and free scope afforded day; we are not of the night, nor of darkness.

almonds, oranges and lemons; while others will them in their own God-given land, would prove the who reads the Scriptures in reference to this provided that great watchfully almonds, oranges and lemons; while others will them in their own God-given land, would prove the watchfully almonds and lemons; while others will them in their own God-given land, would prove the watchfully almonds and lemons; while others will them in their own God-given land, would prove the watchfully almonds and lemons; while others will them in their own God-given land, would prove the watchfully almonds and lemons; while others will them in their own God-given land, would prove the watchfully almonds are almonds. almonds, oranges and lemons; while others will them in their own God-given land, would place matter will find that great watchfulness is not themselves "men of mark" even in our own high-themselves "men of mark" even in our own high-only expected, but is commanded of all true. be beening a quantity of watermelons, or musk-melons, or vegetables, such as beans, peas, onions, est favored land. And the conviction was ineffabers of the church of the living God. For the church of the living God. meions, or vegetables, such as beans, peas, onions, radishes, artichokes, lettuce, cucumbers, carrots, eably impressed on our mind, that the All-wise lettuce with those living in the convergence of the church of the living God. Especially bers of the church of the living God. Especially letters, artichokes, lettuce, cucumbers, carrots, eably impressed on our mind, that the All-wise lettuce with those living in the convergence of the church of the living God. radisties, artichokes, fettuce, cucumoers, carrots, ceanty impressed on our mind, that the God of is this the case with those living in the end of the tomatoes, etc. Here they will sit until their Father of our Lord Jesus Christ, "the God of world (200). Low york corru to say that limited supply is sold, begulling the intervals of Abraham, Isaac, and Jacob," will—yea has—world (age). I am very sorry to say that many trade with either knitting, or fondling the wee elected out of this down-trodden race, "A REMbaby, when they have one. We say limited stock NANT," whose hearts he has touched, and who of supply, because the general mode of convey- will acknowledge their Elder Brother, Jesus of watch. My brother, obedience to this command ance is on the head or in the arms of these bazaar-women, while, in some instances, we have for Messiah; and some of these stand ready to throughout the untold ages yet to come. Let us seen the baby tied on her back with a shawl, hail the Redeemer, who cometh "to Zion, to turn be swift to obey this command, and at his appearwhen she was trudging her way from her village away ungodliness from Jacob." Oh, may "the ing we may say with joy, "This is the Lord: we home up the acclivities outside the city to reach Lord hasten it, in his time!" the bazaars within. During her patient disposal

The Christian Bazaar is chiefly located near to,

In his salvation." Isa. 25: 9. How often I sorrow of her stock in trade her lordly master (husband) and in the "court" of the "Church of the Holy to hand the largest la is indolently gossiping with some of his acquaintSepulchre," which is the great mart of the "house to heed the language of inspiration in reference

the firm rides homeward; and, if overtaking her, Christian pilgrims resort to purchase souvenirs—ness is unnecessary in these last days, and live in will "spell" her if she has a baby, with a ride. "amulets" and "charms"—to supply both them- disregard of their duty in this respect. When This class are the fellaheen Arabs, not the wild selve's and their less fortunate neighbors at home, obeyed, our Lord is "mighty to save." Let us with these invaluable "rosaries and crosses," seek counsel from him, and we will at last find to In the Jewish Bazaars the visitor will see every which are such a source of revenue to the church our gain that "Obedience is better than sacrifice." phase of Israaelitish character and avocation— systems which uphold the traffic "in the souls of Hearken, my brethren, to the words of our Lord: from the prettiest mechanical employment up to men." Neither the Mohammedan nor Jew is "If therefore thou shalt not watch, I will come that of the fabrication of the costliest trinkets and guilty of selling and palming off upon their devo- upon thee as a thief, and thou shalt not know jewelry; especially will the travelers notice, or tees these "religious" relics of the historic places what hour I will come upon thee." Rev. 3: 3. seek out, the "money-changers," i. e. the money of the "Holy Land," which both consider quite This language applies to the class represented by broker, who will accommodate him in exchanging as reverentially the Lord's land every where the evil servant, see Matt. 24: 48. Our Savior the smallest current coin of the Turkish domin- within its bounds. It is, in a word, the peculiar says, "And as it was in the days of Noe, so shall ion which is in circulation (the para is the lowest monopoly of so-called Christian sectaries to trade it be in the days of the Son of man." They recoin; in value a mill, or one-tenth of one cent,) to on this wise; so that these precious worthies fused the warning "and the flood came and the highest in value—for a consideration, or per (rascals)—the "monks and friars" of the "Church destroyed them all." "Even thus shall it be in centage. He will, also, be generally prepared to of the Holy Sepulchre" and Co.-have all this the day when the Son of man is revealed." Luke negotiate "bills of exchange" on any accredited privilege to themselves, to "buy and sell" only to 17: 26-30. To reveal, is to make known. This globe, who deals in exchanges. And the Jewish Besides these leading sectarian bazaars, which who corrupt the earth shall be destroyed, and not banker, so far as regards bills of exchange, will have been enumerated, each of the minor sects of to the time of the return of "this same Jesus, deal most honorably and honestly—as his repu- Christians has its own special sectarian "shop," which is taken up from you into heaven, shall so

That we are living in a period of time in which the closing up work of the gospel age, is being done, preparatory to setting up the kingdom of the shrewdest Yankee. The traveler will here who are "the head and front" of all this system glory, must be admitted by every careful Bible student, who is heeding the sure prophetic word that will continue to shine more and more unto the perfect day. The scriptures abundantly prove that the last days of this age will prove perilous to those who do not seek counsel from the Lord. "For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4. We know from the Scriptures that the true people of God; living at the end of this age, will be a watching, waiting, prophetic people. Vain is all our talk about loving Jesus whilst we refuse obedience to his commands, amidst the perils of these wicked times. "If ye love me, ye will keep my commandments." "And what I say unto you I say unto all, Watch." Mark 13: 37. Woe to that man who treats with scorn are his birthright in the United States of Amer- earth, none should be more in earnest, more any portion of God's word that throws light on that narrow path which leads the Christian soldier through the perils and temptations of these evil times, when the enemy appears to be comin in "like a flood." May the spirit of the Lord of Israel's Scriptures,—and the world would in a time of unusual temptation must be admitted soon "lift up a standard against him." Yes, my brethren, take counsel from the Lord, and then "Fear not, little flock, for it is your Father's good equal him, either in mechanical, mercantile or not exercising that watchfulness that should be a pleasure to give you the kingdom. Let your literary pursuits. We have met men, and con- prominent characteristic of those who expect to loins be girded about and your lights burning, versed with them, in Jerusalem, then engaged be numbered among those of whom the apostle and ye yourselves like unto men that wait for in the humblest occupation to earn their daily said. "But ye, brethren are not in darkness, that their Lord when he will return from the wedding: that day should overtake you as a thief. Ye are that when he cometh and knocketh, they may

Our Lord has promised to bless those who watch and obey his counsel. "Blessed are those

servants whom the Lord when h find watching." "And if he sha find watch, or come in the th find them so, blessed are those ser that servant which knew his I prepared not himself, neither di his will, shall be beaten with n My brethren, let us try and b very soon "Our Lord shall come, keep silence; a fire shall devour b it shall be very tempestuous roun psalm 50. "Now the just shall i May we be "of them that believ of the soul." Soon the time wi translation of the just. "When our life, shall appear, then shall with him in glory." Denver, Mo.

From Bro. Moore

CAST thy bread upon the water be gathered many days hence, is of inspiration. And now, dear b my heart was made to rejoice w article of report in our ever welco ADVOCATE, from Bro. M. J. Mulle it was very hard for us to part wi esteemed Bro. Long, I, for one, fee for our sacrifice, after learning hou has already been done. I feel nov ever, the weight of old Bro. Pau "We, being many, yet are we all in Christ.' This being the case, rifices we should make, both of goods and time, to bring sinners t and unite them with the great boo ing the head. Now let me say to in Iowa and elsewhere, Let us striv to roll this great and grand who truth with more vigor than we hav I feel now as if we have almost be this is so let us awake, trim our I. in readiness, for the Bridegroom is us wake up the slumbering and they may have time to go to them to sell, and replenish their lam with us to the marriage of the Lan

We claim, as a people, that we a the last sands of time: Oh, let us as the night is coming on, wherein work. Let us all inquire, "Lord, thou have me to do?" Let us draw and he will draw nigh to us. No and sisters, we are comparatively s in number, but ever remember tha is to the few. For broad is the ro to death, and many will travel it. hold back any good from a los world, but let us plead with them our paper, which is valued so ourselves, and some of those tra lying in the office waiting for an o to some poor wanderer, to teach life and salvation. Those little s have done a great deal of good i are able to do as much in the were only placed where they cou more. The question has been man rob God? Let it not be said have held back those precious g have let men and women pass action in the darkness, while we these great and grand gospel tri under a bushel. No never, The be called for and sent to our lives, that all may hear the c light. Let us live now as we o Will bless us here, and in the e nal life. I desire to be rememb Prayers, that I may hold out the welcome plaudit, "Come, Father, inherit the kingdom. From your brother in Chris

Pleasant Valley, Mo., Dec.

is the Scriptures in reference to this nd that great watchfulness is not , but is commanded of all true memurch of the living God. Especially e with those living in the end of the I am very sorry to say that many s are failing to obey this oft-repeated he Captain of our salvation, that we rother, obedience to this command will tell upon our future destiny he untold ages yet to come. Let us ey this command, and at his appearsay with joy, "This is the Lord: we for him, we will be glad and rejoice on." Isa. 25: 9. How often I sorrow o have "given up," refusing longer language of inspiration in reference y, and have turned back to the begts of this world. May God pity them. ng them back to the narrow path that nal life.

of the opinion that great watchfulessary in these last days, and live in their duty in this respect. When Lord is "mighty to save." Let us from him, and we will at last find to t "Obedience is better than sacrifice." y brethren, to the words of our Lord: thou shalt not watch, I will come s a thief, and thou shalt not know will come upon thee." Rev. 3: 3. ge applies to the class represented by vant, see Matt. 24: 48. Our Savior as it was in the days of Noe, so shall days of the Son of man." They revarning "and the flood came and em all." "Even thus shall it be in n the Son of man is revealed." Luke o reveal, is to make known. This subtedly refers to the time when those the earth shall be destroyed, and not of the return of "this same Jesus, en up from you into heaven, shall so manner as ye have seen him go into cts 1: 11.

re living in a period of time in which up work of the gospel age, is being catory to setting up the kingdom of be admitted by every careful Bible o is heeding the sure prophetic word ontinue to shine more and more unto ay. The scriptures abundantly prove t days of this age will prove perilous o do not seek counsel from the Lord. ne will come when they will not endoctrine; but after their own lusts heap to themselves teachers having ; and they shall turn away their ears uth, and shall be turned unto fables." 4. We know from the Scriptures that ople of God; living at the end of this be a watching, waiting, prophetic in is all our talk about loving Jesus refuse obedience to his commands, perils of these wicked times. "If ye will keep my commandments." "And unto you I say unto all, Watch." Mark e to that man who treats with scorn of God's word that throws light on w path which leads the Christian ough the perils and temptations of these when the enemy appears to be coming flood." May the spirit of the Lord p a standard against him." Yes, my ake counsel from the Lord, and then little flock, for it is your Father's good give you the kingdom. Let your rded about and your lights burning, urselves like unto men that wait for when he will return from the wedding: he cometh and knocketh, they may him immediately." Luke 12.

d has promised to bless those who lobey his counsel. "Blessed are those

whom the Lord when he cometh shall "d watching." "And if he shall come in the and watch, or come in the third watch, and and Sisters in Christ: Although we have not for renewed strength, that we may charge and that seed not himself, neither did according to will, shall be beaten with many stripes."

lake 12. Ny brethren, let us try and be faithful, for of soon "Our Lord shall come, and shall not silence; a fire shall devour before him, and shall be very tempestuous round about him." psalm 50. "Now the just shall live by faith." we be "of them that believe to the saving the soul." Soon the time will come for the life, shall appear, then shall ye also appear with him in glory." Denver, Mo.

From Bro. Moore.

for our sacrifice, after learning how much good they stood as witnesses for Jesus. has already been done. I feel now, more than And in this enlightened age of the world, a short time ago; he is a smart man of his age, with us to the marriage of the Lamb.

Will bless us here, and in the end give us eter- word and example, and hope we may be the Prayers, that I may hold out faithful, and hear means of saving some soul from perdition. the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom.

From your brother in Christ,

Pleasant Valley, Mo., Dec. 29.

From Bro. Brinkerhoff.

them so, which knew his Lord's will, and the privilege of conversing with you face to face, yet we are glad to know that God has through him who has loved us and redeemed provided a way by which we can speak to each other, although many miles intervene between us. We love to hear the testimonics of the children of God; we love to hear them tell of their hopes growing brighter and brighter as we are getting nearer home; and we desire to add our testimony in behalf of the truth we hold dear, and to say to you that we are still striving CATE No. 20 and think it should be encouraging "When Christ, who is to gain a home in that land where Jesus will be to all lovers of truth to have such a free paper our King, where trouble never enters, where that we can know each others views and prosdisappointments never come, but where the pects in relation to both the present and future glory of the Lord will cover the earth as the lages. We rejoice that you have been able to waters cover the great deep. We believe that keep the paper so free from duns, so that we time is near at hand. We believe that Jesus, can lend it without these burdens, although I CAST thy bread upon the waters, that it may the Life giver, will soon leave the most holy think it donations smaller than they should be. be gathered many days hence, is the language apartment of the heavenly sanctuary, and One should not be eased and another burdened. of inspiration. And now, dear brethren, how descend to this earth, and claim his waiting Let there be an equality, and the work will my heart was made to rejoice when I read an people. He has been gone a good while. His move on. I see you offer tracts at a very low article of report in our over welcome paper, the people have passed through many trying scenes. price. Some years ago I sold some, but it is like ADVOCATE, from Bro. M. J. Mullet. Although They have been persecuted, tormented, behead- a compliment to get them given away now, it was very hard for us to part with our much ed, and put to death in all manners and ways with the promise of reading them. For the enesteemed Bro. Long, I, for one, feel amply paid that men and devils could invent; all because closed one dollar please send its worth to Bro.

ever, the weight of old Bro. Paul's language, where the truths of God's word are shining "We, being many, yet are we all of one body, brighter and brighter, not only the world, but in Christ.' This being the case, Oh, what sac- the professed followers of God, look with indifrifices we should make, both of this world's ference on this most solemn fact, which we hold perance Hall, one mile from here. Some have goods and time, to bring sinners to repentance dear,—the soon coming of our Savior. In fact, and unite them with the great body, Christ be- they don't love his appearing. One said to me, have been misrepresented. Six of us went 20 ing the head. Now let me say to the brethren "The descent of the Holy Spirit was his second in Iowa and elsewhere, Let us strive as one man coming." Another, "his coming to us at death to roll this great and grand wheel of gospel is his second coming," &c. Darkness certainly truth with more vigor than we have done before. covers the earth, and gross darkness the people. a plain, neat church to worship in, of their own. I feel now as if we have almost been asleep. If Revivals of religion are all around us, and are this is so let us awake, trim our lamps, and be doing good; yet more good might be done if in readiness, for the Bridegroom is coming. Let the shepherds were rightly dividing the word. us wake up the slumbering and sleeping, that A fearful responsibility rests on them. We they may have time to go to them that have oil attended one at our place, lasting near two young folks. Of course I have no praise for to sell, and replenish their lamps, and go in weeks, and in all the cloud of witnesses, in all the prayers and exhortations, we heard nothing for our age. I know some will refer to King We claim, as a people, that we are living in about the soon coming of the blessed Master, David to justify them. See what he says in the the last sands of time: Oh, let us then work, save from three poor Adventists. They seemed as the night is coming on, wherein no man can to rejoice to know that Jesus was at the door, work. Let us all inquire, "Lord, what wilt almost ready to come in. Bless the Lord! we thou have me to do?" Let us draw nigh to God feel as though we could atmost hear the sound and he will draw nigh to us. Now, brethren of that descending army. The minister acknowand sisters, we are comparatively speaking, few ledged to me that the coming of the Lord was in number, but ever remember that the promise nigh; at the end of the six thousand years he is to the few. For broad is the road that leads believed he would come. But when I asked to death, and many will travel it. Let us not him this solemn question: If God's children hold back any good from a lost and ruined are ashamed to proclaim this last message to a world, but let us plead with them. Send them dying world, who is going to do it? the enemy our paper, which is valued so highly among will not. And I repeat it to yon, dear friends, ourselves, and some of those tracts which are Who is going to warn a dying world of the ter lying in the office waiting for an order to be sent rible judgments that are just hanging over to some poor wanderer, to teach him the way of their heads? Will we exclaim as this one: life and salvation. Those little still messengers "Oh, that is none of my business! I am conhave done a great deal of good in the past, and verting sinners to Christ; then they are prepared are able to do as much in the future, if they for anything." Oh, when we look over this man rob God? Let it not be said of us that we have below here below below. have held back those precious gospel truths, and of destruction is so near, and seeing so very few of us far enough out of modern Babylon to rejoice have let men and women pass off the stage of with the whole gospel armor on, wielding the much. Rev. 18:4,5. On ourway home we stopped action in the darkness, while we as it were, have sword of the Spirit-truth-against the com- to see some of our own relations; of course we these great and grand gospel truths of light hid bined forces of the enemy, we feel as though we did not expect to see them growing in grace or under a hunted. No power. Then let those tracts be called for and sent to our friends and relatives that the fact of the fact tives, that all may hear the call and see the warning to a guilty world. But we shall do ed according command. Their minds and time light. Let us live now as we ought to, and God the best we can, improve the talent we have, by glad to meet with one in whom we can place

when we first believed, let us put forth greater see as we are seen, and know as we are known. efforts. Let us get nearer to God, buckle on the giver comes, Jane I. gospel armor a little tighter, and grasp the Newmarket, Ontario, Jan. 6, 1876.

sword of the Spirit a little firmer. Let us lift the blood stained banner of Prince Immanuel a BRO. JACOB, and to the scattered Brethren little higher; and above all, let us petition God carry the enemies works, and come off victorious us by his blood.

Your unworthy brother, A. M. BRINKERHOFF. Jewel Center, Kansas.

From Sister Madill.

BRO. BRINKERHOFF: I have just read ADVO-R. V. Lyon, to distribute. Bro. Lyon was here seemingly much engaged in the Master's cause. He stopped with us one week: preached here on Sabbath, and gave six discourses in the Temwas very cold, and the congregation small. The friends there are better off than we; they have very kindly. They have a large family, large house, and apparently rich in cattle and goods. They have a singing machine to amuse their "My harp untuned and laid aside,

My cruel foes insulting cried, 'Come sing us one of Zion's songs.' Alas! when sinners, blindly, bold, At Zion scoff and Zion's King; When zeal declines and love grows cold, Is it a day for one to sing? Time was, whene'er the saints I met, With joy and praise my bosom glowed; But now, like Eli, sad I sit,

(To cheerful hours the harp belongs,)

And tremble for the ark of God. While thus to grief my soul gave way, To see the work of God decline, Methought I heard the Savior say, 'Dismiss thy fears, the ark is mine. Though for a time I hide my face, Rely upon my love and power; Still wrestle at the throne of grace,

And wait for a reviving hour.'" I think it right to sing with the spirit and unour family with us, and sorry to see any neg-And now, reader, as the day is nearer than lectful of so great a salvation. We hope soon to

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 29th 16th Mon. 1875.

The editor of the ADVOCATE does not hold himself responsible for the sentiments contained in be held responsible for his or her views of script- OH! I have been at the brink of the grave, ure. We hold ourself responsible only for editorials, selections, and comments.

THE wareloud in the East is looming up still in greater proportions, as though ready to burst; and though for a time delayed, until the nations of the East are ready for the conflict, yet it seems inevitable. The province of Montenegro has joined in the insurrection, and their severance of time. The result will undoubtedly be fraught For I knew that Jehovah was mighty to save. with no small consequence to the world at large, particularly turbulent Europe. And with consequence to the people of God, for therein lies fulfillment of, prophecy betokening that earth's mighty King draweth nigh.

A correspondent writes: "I like the articles in the ADVOCATE lately on 'Free moral agency' very much, and think they should be convincing and satisfactory to every Bible student." We think just so too, for it is self-evident that where there is responsibility there is freedom of choice; and it does not comport with the justice and wisdom of God to punish, or to execute judgement, where there is inability to escape it. The mere fact of his calling man to account for his doings is evidence that he is a free moral agent. Free grace sounded forth in the train of the Reformation, and the glorious doctrine of the Bible resounds through Christendom in the enthusiastic song of

"Salvation's free for all; Salvation's free for all; Salvation's free for you and me; Salvation's free for all."

THE BIBLE INTHE PUBLIC SCHOOLS is a question agitating the country somewhat, as the Roman Catholic element seems determired to drive it out of them; and in several places have created considerable disturbance. They wish to do away with the reading of the Scriptures in the schools, and then they will raise the cry of "godless having a share of the public school fund allotted character, while leveling a mound near his resiants; and to aim at division or a subversion of reading it, they buried it with an Indian chief.

and in their blind and ignorant zeal they are reaching out after the civil power to carry out 1 their designs of oppression.

Mighty to Save.

And stood on the edge of its deep, dark wave; And I thought in the still, calm hour of night; Of those regions where all is ever bright; And I fear'd not the wave

Of the gloomy grave, For I knew that Jehovah was mighty to save. And I have watch'd the solemn ebb and flow Of life's tide which was fleeting sure tho' slow; I've stood on the shore of eternity,

And heard the deep roar of its rushing sea; Yet I fear'd not the wave

In the death of the one who died for me; For my rest is bought with the price of blood, Which gushed from the veins of the Son of God; So I fear not the wave

Of the gloomy grave, For I know that Jehovah is mighty to save. -Times of Refreshing.

WE have received a copy of the Lakeside Library, of January, consisting of "Sermons out of Church," by Miss Mulock, of 30 large pamphlet pages. The Library is issued three times a month, and its object is to displace the cheap trash, tragical stories, dime novels, etc., that flood the country, only because trash is cheap, while good books are expensive, and cannot be bought by the great mass of the people. The Library publishes good books in this form and offers them so low that every one can afford to buy and read them. The present volume, "Sermons out of Church," costs \$1.50 in ordinary muslin binding, and is offered for 10 cents by newsdealers, or sent by mail for 12cts, by Donnelley, Loyd, and Co., publishers, "The Lakeside Library," Chicago. In this age, when notwithstanding the death of most of the great novelists, a fresh novel appears daily, it is a relief to turn to something serious, sensible, instructive, and well written. You would do well to read it.

The Jews and the Indians.

REV. Ethan Smith, of Vermont, relates that, in schools," and insist, which they already do, on 1815, a Mr. Marrick, a person of very respectable to them for their own schools. We hope the dence on Indian Hill, discovered a strap about country will awake to its danger, before it is too six inches in length and one and a half in breadth. late, and see that this blow against America's At each end was a loop, probably for carrying it. free institutions be not allowed to fall upon the He found that it was formed of two pieces of thick country, thus giving Roman Catholics another raw-hide, sewed and made water-tight with the step toward gaining the ascendancy of power, sinews of some animal; and in the fold was conwhich we believe to be her darling object in tained four pieces of parchment. One of the America. The National Protestant is raising the pieces was torn to shreds by some neighbors who should always set abroad. warning cry, showing the priests' designs, and came to see them. The other three were sent to calling upon the country to ward off the evil. Cambridge, and were found to have been written We say let the Scriptures be read in the public with a pen in Hebrew, plain and legible. The schools, and the rising generation be taught writing was quotations of Deut. 6th chapter, from reverence for the Bible and their God. Let the the 4th to the 9th verse, inclusive; also 11th text books for their reading be of the same kind, chapter, 13-21, inclusive, and Exodus 13th chaptthat they may grow up with reverence for God, dr, 11-16, inclusive, to which the reader can refer. separate schools for their children let them have passages of Scripture which the Jews wrote upon Protestant sects have higher institutions of learn- and upon the wrist of the left arm. Josiah Priest long as the interest demands. ing than common schools, as Academies, Colleges, tells us that it is related by Dr. West that an old &c., under their own patronage and supervision. Indian informed him that his fathers had been in But the common school system is free for all to possession of a book which they carried with them receive its benefits alike; Catholics and Protest- for a long time, but having lost the knowledge of

open their schools with reading the Scriptures or learn from Esdras, occupied a year and a half. not. Were we to be a teacher again, we should, Esdras says "that they would leave the multitude as we did before, read, and have the Bible read in of the heathen and go forth into a country where the opening exercises. It is useless to presume never mankind dwelt." Norway, Lapland, and that the Romish church would be more tolerant Sweden may have been the very land called son, 23 cents.

toward dissenters than they were in earlier times, Arsareth, as we there find traces of the Israelites. Buffon and other great naturalists suppose that Europe and America were at one time united. It is thus that they account for many animals being found in America. It is supposed that the two continents were disconnected by convulsions in nature, and that Greenland, Iceland, and other islands are remains of the connection. Besides the ten tribes had a knowledge of navigation. But we will not ask for space in the paper to follow out minutely this part of the subject .-Episcopal Register, Selected by J. L. Boyn.

WHO IS SANE?-There is more truth than is generally supposed in the saying that every one is more or less insane; for just so far as we give way to evil impulses, or even wish to indulge in anything that is not best for us, do we lack perfect soundness of mind, and are in constant danger of showing our weakness to our friends and neighbors. Every sin undermines our mental and spiritual health, and breaks down its power to resist evil, just as every physical transgression weakens the body, and prepares it to yield to disease.

THE CHRISTIAN ERA commenced Jan. 1, in the middle of the 4th year of the 194th Olympiad; the 753d year from the building of Rome, and in 4714 of the Julian period. It is now believed that Christ was born April 5th, 4 B. c. This era was invented by a monk, Dionysius Exiguus, about 532. It was introduced into Italy in the 6th century, and ordered to be used by Bishops, by the council of Chelsea, in 816, but not generally employed for several centuries. Charles III., of Germany, was the first who added "in the year of our Lord" to his reign in 879.

THE ROMAN SENTINEL. - When Pompeii was destroyed there were very many buried in the ruins of it who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone there for security. There were some found in lofty chambers; but where did they find the Roman sentinel? They found him standing at the city gate, with his band still grasping the war weapon, where he had been placed by his captain. And there, while the heavens threatened him; there, while the earth trembled beneath him; there, while tne lava stream rolled, he had stood at his post; and there, after a thousand years, he was found. So let Christians stand to their duty, in the post at which their Captain has placed them.

THE hope of living long on earth should not make you covetous, but the prospect of living long in heaven should make you bounteous. Though the sun of charity rise at home, yet it

Appointments.

Meetings in Sullivan Co., Mo.

THE Lord willing, I will hold meetings in Bairdstown, commencing Friday evening, Jan. and respect for religion. If the Catholics want Calmet tells us that these texts are the very 28th, and centinuing over Sabbath and Sunday. Halliburton School House, Feb. 1st and 2nd them at their own expense, as do some of the their phylacteries, and wrote upon their forehead evenings. Pennville, Feb. 5th; will continue as W. C. Long.

Received on Subscription.

Henry Pattmore \$1.50, 10-20. Jasper Moore \$2, 11-19. CS Goff, \$1.50, 12-1. Benjamin Madill the system, is to strike against the liberty of our Esdras tells us that some of the ten tribes of the \$1, 11-19. CC Lewis 55 cts, 11-8. David West 55 commonwealth. A late legislative act in lowa Israelites went northward, after their captivity, cts, 11-8. Mrs T Frederic 55 cts, 11-8. Jasper Ogle made it optionary with teachers whether they to the land of Arsareth. This journey, as we \$1.50, 11-17. HE Moseley \$1, 11-12. John W Ditto \$1.50, 11-21.

Books and Tracts Sent by Mail.

RV Lyon, \$1; DS Mills, 18 cts; JW Nichol-

Marie Volume X.

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THE ADVOCATE is devoted to tion of the doctrines of The Sec Christ, The Signs of the Times, T kind to observe the Bible Sabbati day of the week,) together with t mandments of God, The Nature conscious state in Death, The End The Earth restored to its original tion as the future inheritance at Redeemed and the Kingdom of G ment and Redemption by Jesu Prophecies, The Christian Life, ble subjects.

He is Coming.

REJOICE, oh land of promise, let Ju and bid her ancient valleys re voice.

Let Carmel and Mount Sharon ta

The King is coming, Zion, in glor He is coming, he is coming, thou ried long,

To bring to thee thy beauty, to thy song; To robe thy plains with verdure,

of old, Thy hills to crown with glory, th

He's coming, vale of Sharon, to

He's coming, Mount Moriah, to see He'll come unto thy temple, its g Taine altars erown with blessin days of yore.

He'll come to thee, Mount Oliv sumnit stand. In him the sons of Jacob, shall

land.

The land by promise given, to Who as a stranger driven from l He'll come to thee, oh Jordan

face to shine, Thy banks he'll strew with oliv the vine.

While yet upon the mountains thy wave, For to thy sacred waters, he

save.

He drank thy flowing fountain thy tide,

And by thee, full redemption

Through thee was brought tribes of earth,

And to the Jewish nation, a He'll come in all his glory,

band, gather all his chosen from Then all the Gentile natio

While on the hill of Zion,

throne. He is coming, he is comin

remove, To make his saints immo

by love. He is coming, he is coming

Thrice hail the blissful Sabbatic year.

-C. PATTERS