

# Advent and Sabbath Advocate.

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

Volume X. Marion, Iowa, Third-day, 13th 11th Month, 1875. (Feb 8, 1876) No. 23.

## The Advent and Sabbath Advocate,

IS PUBLISHED SEMI-MONTHLY BY

Jacob Brinkerhoff,  
at MARION, LINN COUNTY, IOWA.

TERMS.—One dollar and a half per year. Free to those unable to pay. Specimen copies sent free.

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

### He is Coming.

REJOICE, oh land of promise, let Judah now rejoice,  
And bid her ancient valleys re-echo back the voice.

Let Carmel and Mount Sharon take up the joyful strain,  
The King is coming, Zion, in glory soon to reign.

He is coming, he is coming, though he has tarried long,  
To bring to thee thy beauty, to bring thee back thy song;

To robe thy plains with verdure, richer than days of old,  
Thy hills to crown with glory, thy city pave with gold.

He's coming, vale of Sharon, to give to thee thy rose,  
He's coming, Mount Moriah, to scatter all thy foes.

He'll come unto thy temple, its glories to restore,  
Thine altars crown with blessings, as when in days of yore.

He'll come to thee, Mount Olive, and on thy summit stand,  
In him the sons of Jacob, shall yet possess the land.

The land by promise given, to Abraham of old,  
Who as a stranger driven from his paternal fold.

He'll come to thee, oh Jordan, he'll cause thy face to shine,  
Thy banks he'll strew with olives, the orange and the vine.

While yet upon the mountains, he'll smile upon thy wave,  
For to thy sacred waters, he came the world to save.

He drank thy flowing fountain, he bathed beneath thy tide,  
And by thee, full redemption his mercy did provide;

Through thee was brought salvation, to all the tribes of earth,  
And to the Jewish nation, a King of royal birth.

He'll come in all his glory, with him a shining band,  
To gather all his chosen from every sea and land.

Then all the Gentile nations, his majesty shall own,  
While on the hill of Zion, he'll reign on David's throne.

He is coming, he is coming, earth's curse to far remove,  
To make his saints immortal, to rule the world by love.

He is coming, he is coming, and his advent now is near,  
Thrice hail the blissful morning, earth's grand Sabbathic year.

—C. PATTERSON, in Bible Standard.  
Selected by J. L. BOYD.

### "The Sabbath Question."

H. E. CARVER.

[Continued.]

It is passing strange that men, and men professing to be Christian men, will permit their prejudices against the Lord's Sabbath to warp their judgment to that degree that they can deliberately attempt to uproot the very foundation of the moral government of God over mankind. If there is such a thing as a moral government of God to which all mankind are amenable, it must in the very nature of things be founded upon just such a code of laws as are found in the decalogue; and yet the author of this tract not only assumes that it was made for and given to the Jews exclusively, but goes even further and asserts that God himself found fault with that law and abolished it, when the whole tenor and teaching of the Bible is that God found fault with the people for their violation of his law. David, the sweet psalmist of Israel, said that "the law of the Lord is perfect;" the author of this tract says that God found fault with it; which shall we believe? Paul said that "law is holy, just, and good," while this tract says it was faulty and had to be abolished. Paul says that "by the law is the knowledge of sin," while the author of this tract is doing what he can to destroy that which defines and forbids sin, and all to evade, if possible, the Sabbath precept and its obligations.

It would seem that the allwise God placed the commandment guarding his holy Sabbath in the very bosom of the moral law to guard his people against the possibility of mistaking their duty in regard to it, and yet there are men, and men calling themselves men of God, not only willing to pluck that commandment from its proper place, but even to tear that law asunder in order that they may trample under foot the seventh day Sabbath which it teaches.

Another point that should be noticed is in reference to the covenants. Because the ten commandments are called a covenant in the word of God, and a covenant is mentioned as having been made at Sinai, which has since waxed old and vanished away, the conclusion is hastily or wilfully jumped at that they are both one, and of course the decalogue has waxed old and vanished. Now let us look this matter square in the face, and see what such a conclusion really involves. God undertook to organize the Israelites into a nation—a real body politic, including all that these terms mean, proposing himself to be their ruler—their King—so that it was to be as really the kingdom of the Lord as Babylon was the kingdom of Nebuchadnezzar, and it is so named in the Old Testament. After experimenting with this kingdom for a great many centuries, God (according to the theory of this tract,) became so greatly discouraged with his kingdom, and found so much fault with the charter, or constitution, which he himself made for it, that he tore that charter in pieces and abolished the government based upon it. Does any sane man believe such nonsense as this? It seems incredible; and yet if the

decalogue forms even a part of the old covenant which was to vanish away, I see no way to evade the conclusion here stated; and that God's attempt at forming and governing a nation upon earth has been a total failure. I do not believe this however. I repudiate it as a slander (perhaps ignorantly committed,) against the wisdom of God.

Let us now inquire what was really transacted at Sinai, and see if we can learn what the old, vanished away covenant really was. The word covenant as used in the Scriptures, has several significations. It has a primary or first meaning, and modified or secondary meanings. Its primary or first meaning is a contract or an agreement between two or more parties. Now when the Lord brought the Israelites to Sinai he made the proposition to them, through Moses, that if they would obey his voice and keep his covenants, they should be a peculiar treasure to him above all people—that they should be unto him a kingdom of priests and a holy nation. Moses laid this proposition before the elders of the people, and it was formally accepted by all the people, who answered together and said, "All that the Lord hath said we will do." Here, in a simple straitforward manner, a contract or covenant was entered into, the Lord being a party on the one side, and all the people of Israel on the other. Did the Lord ever speak in an audible voice to congregated Israel? He did, after giving them three days in which to prepare for that solemn and august occasion. What did he say to them at that time? After assuring them that he was the Lord their God, who had brought them out of Egypt, he gave them the ten commandments, and nothing more. They had announced their willingness to obey the voice of God, and his voice had announced to them the moral law for their obedience.

Now let us consider more carefully what the Lord had promised to do for them if they would obey his voice, or keep the ten commandments. 1st, They should be his peculiar treasure above all people. A great privilege and blessing surely, and not on hard terms either. 2nd, They should be a kingdom of priests. I apprehend that this promise is very imperfectly appreciated. To my mind it opens up a wide field of thought, and a glorious one to the Jew, if he had only been faithful to his covenant. I believe that it was the Lord's purpose, if that people had been faithful, to hand out the blessings of his government and salvation to the world through them, and thus they would have been really a kingdom of priests. 3rd, He proposed to make them a holy nation. Now if we can comprehend what God means by a "holy nation" we may fathom his purposes of grace in behalf of that people. Holiness, whether applied to men or nations, can only be manifested in obedience to a holy law; and this is precisely the character that Paul ascribes to the decalogue, "holy, just, and good." Thus it will be seen that while it is true that the decalogue was given to the Jewish people to be their national charter or constitution, it is also true that obedience to it would have constituted

find traces of the Israelites. at to America from Lapland? naturalists suppose that were at one time united. account for many animals. It is supposed that the disconnected by convulsions of the connection. Besides a knowledge of navigation. ask for space in the paper to this part of the subject.— Selected by J. L. BOYD.

There is more truth than is in the saying that every one is; for just so far as we give us, or even wish to indulge in best for us, do we lack perfect and are in constant danger of ness to our friends and neigh- undermines our mental and d breaks down its power to every physical transgression and prepares it to yield to

ERA commenced Jan. 1, in the year of the 194th Olympiad; in the building of Rome, and in period. It is now believed that April 5th, 4 B. C. This era was ink, Dionysius Exiguus, about luced into Italy in the 6th cen- to be used by Bishops, by the, in 816, but not generally em- centuries. Charles III., of e first who added "in the year reign in 879.

NTINEL.—When Pompeii was ere very many buried in the re afterwards found in very s. There were some found who as if they had been attempting pe. There were some found in they had gone there for securi- some found in lofty chambers; ey find the Roman sentinel? standing at the city gate, with asping the war weapon, where ed by his captain. And there, s threatened him; there, while ed beneath him; there, while olled, he had stood at his post; a thousand years, he was found. stand to their duty, in the post Captain has placed them.

iving long on earth should not ous, but the prospect of living should make you bounteous. of charity rise at home, yet it t abroad.

### pointments.

gs in Sullivan Co., Mo.

lling, I will hold meetings in mencing Friday evening, Jan. uing over Sabbath and Sunday. chool House, Feb. 1st and 2nd, velle, Feb. 5th; will continue as est demands. W. C. LONG.

### ived on Subscription.

ore \$1.50, 10-20. Jasper Moore \$2. Benjamin Madill \$1.50, 12-1. David West 55 Lewis 55 cts, 11-8. Jasper Ogle Frederic 55 cts, 11-8. John W. E Moseley \$1, 11-12.

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them a holy nation in the true sense of that term. This conclusion can only be avoided by impeaching the very character of God, for he is remembered that it was he who undertook to make them (with their own free consent of course,) a holy nation; that is, a nation in harmony with his own will and character; and hence, if the law which he gave them as the measure of his own will, in securing the desired result, be faulty, as the tract before me alleges, to the same extent it reflects imperfection upon the wisdom and character of God; hence the impropriety of ascribing imperfection to the decalogue, as given at Sinai.

But this is not the only relation that the decalogue sustained to that people; far from it; for it had a nearer, dearer, and more important relation to them than this. It was the foundation of their religious duties and relation to God. This will readily appear if we consider the position it occupied in the sanctuary arrangement, an arrangement it should be noticed that is of divine origin. Not only did God speak the ten commandments to the people, but he engraved them upon tables of stone, which he directed Moses to place in a box, or ark. This ark was placed in the most sacred place in the tabernacle—the most holy. Its covering formed the mercy seat, upon which was sprinkled the blood of the sacrifices, thus showing that while that law demanded the blood or life of those who violated its precepts, there was to be offered in the future a sacrifice that could really take away or blot out (not the law, but) sin, which is the transgression of the law. Above the mercy seat was the Shekinah glory, the visible emblem of the divine presence, while the angelic host, as a guard of honor to the presence of God and his holy law, were probably symbolized by the cherubim on either side.

The mere record of these facts or arrangements as given in the Bible, should be sufficient to show the estimate that God placed upon the ten commandments, and should effectually silence the tongue, or arrest the pen, that would detract from its merits; and yet according to the teaching of this Mormon tract, as well as of other classes of professing Christians, the blood of Christ, instead of securing pardon for the transgression of the law, has been effectual in blotting out the law itself!

I do not wish to be understood as charging the author of this tract, or any other professing Christian, with a deliberate and willful desire to impair the validity of any of the precepts of the decalogue except the fourth. The truth of the matter is that Christians generally, if not universally, when not attempting to evade the obligation to observe the seventh day, will admit, if not positively affirm, the universal application of that law to all mankind. As an illustration on this point I will relate an incident that occurred several years ago. I had occasion to attend a few meetings that were being held by a minister of the Christian, or Disciple Church. The first sermon I heard this minister preach was on the subject of holiness. He stated that the work he felt called upon to do was to build up the church in holiness. Holiness he described as a mind, will, and life, in harmony with the mind or will of God, and the will of God as embodied in his holy law. His whole sermon was replete with good sense, sound logic, and Christian philosophy; and I was so pleased with it that I took occasion before the next meeting to send him a note of congratulation. The second sermon was in full accord with the first, and the positions taken equally strong, if not stronger. I was more than pleased, and attended his third meeting, expecting to have good Christian enjoyment, when

the cup of my enjoyment was dashed from my lips by this same minister, who not only took back all he had said in behalf of the divine law, but like the tract under review, he handed it over to the Jew, and finally had it (as he imagined,) nailed to the cross—done away—abolished—blotted out—and even went so far as to charge those who obey the fourth commandment with preferring Moses to Christ; just as though it was Moses who made the Sabbath and enacted a law for its observance.

Now as it would be palpably unjust, because untrue, to charge that minister, or the author of this tract, with a desire to abolish the law of ten commandments in order that Christians might be justified in practicing idolatry, promiscuity, murder, theft, adultery, and such like, the question is, Why will Christians, and especially ministers, without carefully considering the logical tendency of such teaching, assume that a law, nine tenths of which is universally considered moral and binding upon all classes, has been abolished, nailed to the cross, &c? The only solution to this problem lies in the fact that one of its precepts enjoins the observance of the seventh day as the Sabbath, instead of the first day, which has unnecessarily and illegally usurped its place among mankind.

(Concluded in our next.)

A Letter.

B. ALVERSON.

Lone Star, Gentry Co., Mo., Nov. 12, '75.  
AMOS AND LORINDA, Dear Brother and Sister: "In hope of that immortal crown, I now give scriptural answers, and loving God's truth more than error or the tradition of men, knowing that I love the law of God, the Father, which is the rule of every right action, and the gospel of his Son, which is a remedy for wrong. There is a harmony existing between the law and the gospel, which many overlook or deny, who are blinded by the god of this world, speaking the things which they know not whereof they affirm. We are told in God's word to pity those that are out of the way, giving aid to all within our reach, that are willing to learn of righteousness, and enjoy the liberty of spiritual truth from heaven.

Sin reigns on the earth, and has for near six thousand years since our first parents transgressed the law of God; for Paul said "sin is the transgression of the law," and "the carnal mind is not subject to the law of God, nor indeed can be." So those minds that are renewed by being in subjection to Christ, or have "the mind of Christ," who did his Father's will, and "brought life and immortality to light through the gospel," glad tidings of salvation, and reconciliation made by the atonement, which if we accept we are by the mercy of God which endureth for ever, kept unto the day of redemption, thereby having a spiritual mind, and subject to the law of God by keeping the commandments of God and the faith of Jesus.

This very same Jesus, which the angels said would come again in like manner as he went into heaven, said on one occasion, "If ye will enter into life, keep the commandments,"—the ten, of which decalogue the seventh day Sabbath is the fourth precept, without any change or variation, in any part of God's holy word—which Paul said "is spiritual." And if Paul was not a true Christian, who is? Again he said, "Do we make void the law, through faith? God forbid; yea, we establish the law." See also Isaiah 48: 13; Ps. 111: 7-10.

Sunday is of Popish origin, and not of God. See Dan. 7: 28, and Rev. 13th chapter. But we

refer all such to Rev. 6: 17. Oh, take warning before it is too late! The first day of the week is mentioned but eight times in the New Testament, and not in a single instance is it referred to as a holy day, or a Sabbath: Matthew 28: 1; Mark 16: 2, 9; Luke 24: 1; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2. In contrast with the above we find the Sabbath of the Lord mentioned 57 times in the New Testament, besides Rev. 1: 10, which speaks of the "Lord's day," which is proved by Ex. 20: 10; Isa. 58: 13; Mark 2: 27, 28, to be the seventh day. In the one thousand years referred to in Rev., and the time when the signs are all fulfilled spoken of in Matt. 24, the 30th verse gives the last sign until Christ shall come to reign on the earth, and we shall reign with him the thousand years, in the restitution of the age to come, till all things are made new. The earth that was cursed for man's sake is now groaning under its weight of sin, the transgression of God's holy law. There was a time of the antitype, when Jesus our High Priest came the first time. The typical law, concerning the priesthood, ceased of necessity; but not so with the law of God, nor any part of it, of which we have the plainest testimony in the Scriptures, which were given by inspiration of God. I do think that any person who rejects the plain stated law and testimony, it is because there is no light in them. Read very carefully the 24th chapter of Isaiah; Isa. 8: 20, and Ps. 19, commencing at the 7th verse; for they that are not converted from transgression to keeping the whole law, cannot be more than partly converted, and lack the one thing needful; for James said that "If ye keep the whole law, and yet offend in one point, ye are guilty of all."

The condition that Christ gave of abiding in his love is to keep his commandments. Love is the basis of that law, and the keeping of all the commandments the condition of abiding in that love, as is taught all through the gospel, which is able to make us wise unto salvation. Read carefully the 15th chapter of John, and dwell a while on the 10th verse, which beautifully portrays some of the harmony of the law and gospel.

Perhaps I had best answer your remarks immediately, which will be with due consideration and respect, yet I trust without any deviation from the counsel of God. Your first reference in your letter is to the pains and sorrows of this world; then I suppose you meant, in contrast, the happiness of heaven, for you say, Let us strive to reach that happy place which the Father hath promised. I would advise you to search the Scriptures, for Jesus gave the same advice; so that you may be able to give a reason of the hope within you, in a scriptural way, and find what good or bad fruit is before you judge, that you may be able to know what spirit you are of; for we are taught that every one that confesseth not that Jesus Christ is come in the flesh is not of God. Read 1 John 3 and 4. If we do not confess his teaching and doctrine we do not confess him; for he did not claim to do or teach something else or different from his Father's will; but says, "I come not to do mine own will, but the will of him that sent me."

As regards the promise of the Father: the promise of the saints' inheritance was given to faithful Abraham and to his seed, which is Christ. We are told in God's word that Abraham's seed is Christ. See Gen. 13: 14, 15; Gal. 3: 16, 29. But let us not vary from the point at hand. The distinction in the two laws may be referred to when it is more particularly necessary, and when we have more time. See Rev. 20: 6; chapters 21 and 22 throughout. In chapt. 22: 11 we are told about entering into the city

at the gate; it is the same strait gate we are to enter in by keeping all the commandments of the law. I know that who the Lord says is blessed is exactly so. See Gen. 12: 7; 17: 8; 26: 3, 4, 5; Abraham has not possessed it. Acts 7: 2-5; Heb. 11: 8, 9, 10, 32, 40. The faithful are heirs with him of the same promise. Gal. 3: 7, 8, 16, 29; Rom. 4: 16, 20. The promise embraces the earth; Heb. 11: 13; Ps. 37: 11; Matt. 5: 5; Prov. 11: 31; Rev. 21: 1-5; Rom. 8: 20-39. The earth cursed for sin will be redeemed: Eph. 1: 13, 14; 2 Pet. 3: 13; Isa. 63: 17-22. Jesus as the Son of David will be King, as he is the seed to whom the promise was made. Ps. 89: 3, 4; Eze. 21: 27, 30; Isa. 9: 6, 7; Luke 1: 30-33.

You advised me to beware of false teachers, which I will try to do and take no offense, and beware of the false teachers of Sunday, of men being immortal before the resurrection, of the wicked always living in a burning hell, for a kind of life is not promised the wicked beyond Gehenna, only death. I will beware of all such Platonic and Popish false doctrines of men, such as the conscious state of the dead, which is taught in the Scriptures. John 5: 28, 29; Gen. 3: 19; Job 3: 19; 14: 10-14; Eccl. 3: 20; 9: 10; Ezek. 37: 12-14; Dan. 12: 2; Acts 2: 29. You speak of profession, which is of no good unless we have the right possession. I have not turned to the company of those who are dead in sin, buried in worldly pursuits, differing only in a few speculative notions, being more hopeful than they; but you have tolerably well betrayed your own condition, until you turn your obedience to God's word, by the light of the gospel shining in your heart. You have made a wrong application of Prov. 21: 16; the congregation of the dead is the final state of the wicked. (Concluded in next number.)

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

R. V. LYON.

(Concluded.)

ONE of the great errors that writers and preachers have been guilty of, and which has been the cause of an incalculable amount of error and false teaching, is in not understanding the people addressed by the prophets and apostles, the reason and the object they had in view. St. Paul affirms that Jesus is the head of the body—the church; that he is the beginning of the future creation, the first born from the dead; that in all things he might have the pre-eminence; for it pleased the Father that he should have all fullness dwell. That is, he is the great central truth, in which all truth that pertains to the future! hence, out of the plan of human redemption there is no rest for the souls of men. "And having made through the blood of his cross, by himself, once all things" pertaining to the plan of man redemption, "to himself; by himself, whether they be things in earth, or things in heaven."

And when he shall have accomplished his work there will be free intercourse between earth and heaven. And what St. John saw in vision, and Paul predicted, will be fulfilled. Rev. 5: 13—"And every creature that is in heaven, and on the earth, and under the earth, and in the sea, and all that are heard, saying, Blessing, and honor, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever." Phil. 2: 9-11—"Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and on the earth, and under the earth, and every tongue should confess that Jesus Christ is the glory of God the Father."

1 John 2: 1, 2—"My little children, things I write unto you, that ye should not sin; any man sin, we have an advocate with the Father, Jesus Christ the righteous: propitiation for our sins; and not only for our sins, but also for the sins of the whole world."



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ONE of the great errors that writers and preachers have been guilty of, and which has been the cause of an incalculable amount of error and false teaching, is in not understanding the people addressed by the prophets and apostles, the reason and the object they had in view. St. Paul affirms that Jesus is the head of the body—the church; that he is the beginning of the future creation, the first-born from the dead, that in all things he might have the pre-eminence; for it pleased the Father that in him should all fullness dwell. That is, he is the great central truth, in which all truth centers that pertains to the future! hence, outside of that plan of human redemption there is nothing for the sons of men. "And having made peace through the blood of his cross, by him to reconcile all things" pertaining to the plan of human redemption, "to himself; by him, I say, whether they be things in earth, or things in heaven."

And when he shall have accomplished this work there will be free intercourse between earth and heaven. And what St. John saw in vision, and Paul predicted, will be literally fulfilled. Rev. 5: 13—"And every creature which is in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Phil. 2: 9-11—"Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and in the earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

1 John 2: 1, 2—"My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." In

this portion of divine testimony the following truths are pre-eminently set forth: 1. That if the child of God does sin he has "an advocate with the Father, Jesus Christ, the righteous." 2. That he has removed the obstacles that were in the way of their salvation, also the obstacles that were in the way of the salvation of the whole world—the families embraced in the covenant, who were to be blessed—SAVED. For propitiation is the atonement or atoning sacrifice which removes the obstacle to man's salvation." Therefore the world—the family made subject to mortality—the law of sin and death—will be saved. For he has, in his resurrection and ascension, led the way for a multitude of captives to come forth out of the prison-house of death! Zech. 9: 12; Ps. 68: 18; Eph. 4: 8. And as a willful rejection of civil or divine law fits men to die—Rom. 5: 12; Heb. 10: 26-28; Gen. 3: 19—therefore sinners are not captives, BUT THE INNOCENT!—the family of God. Hence they will be saved, 1 John 4: 14. And only as he saves the world can he fulfill his mission and be their Savior.

VI. We affirm that they will be blessed or saved. For proof see John 4: 42; 6: 37-39; 12: 32; 17: 2—"And they said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And if I be lifted up from the earth, will draw all men unto me. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." I understand that in this portion of Holy Writ we have the following truths positively asserted by him who was too wise to err: 1. The multitude who had believed on him declared him to be "the Savior of the world"—the nations who were to be blessed in him. 2. That this world has been given to Jesus by the Father; and that they will come to him; and that it is the will, *thelema*—"the purpose, counsel, decree, law,"—of God; that he shall not lose any of them, but raise them up "en" in the last day. 3. That if he be lifted upon the cross he would draw all the nations who were to be blessed, to him by the cords of divine love. Therefore they are saved. 4. That the Father had given him power over all flesh, and that he is to give eternal life to all that he has given him.

Again, Ps. 22: 27, 28—"All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations." The reason assigned for the fulfillment of this glorious prediction is, "For the Lord [Jesus] is [literally] the governor among the nations." Isa. 49: 6; Acts 13: 47—"And he said; It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to preserve the restored of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 52: 7-10—"How beautiful upon the mountains are the feet of them that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Luke 2: 30, 31—"For mine eyes have seen thy salvation, which thou hast prepared before the face of all people." Dr. Barnes has the following criticism on this portion of Holy Writ: "Him who is to procure salvation for his people. Whom thou hast provided for all" his "people, or whom thou dost design to reveal to all" thy "people." Ps. 67: 7—"God shall bless us; and all the ends of the earth shall fear him." The whole psalm gives a beautiful description of the blessings that are to come upon the nations under the reign of Christ.

And in Micah 4: 3 and Isaiah 2: 3 we are informed that in the age to come, or under the reign of Messiah, that "many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways,

and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." And in Zech. 2: 10, 11, we have immutable testimony that in the day of Messiah's reign, whilst he is "dwelling in the midst of the daughters of Zion [the Jews or Israel,] many nations shall be joined to the Lord.

Dan. 7: 13, 14—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Here we have three distinct things given to him by God, "that all people, nations, and languages, should serve and obey him." And these are the nations who are to be blessed in the seed of Abraham. And they constitute the all that Jehovah has given to Jesus to bless—SAVE. And Daniel positively affirms that "they shall serve and obey him."

Ps. 172: 11—"Yea, all kings shall fall down before him: all nations shall serve him." In Ps. 86: 9 we have indubitable testimony that "all nations whom thou [God,] hast made shall come and worship before thee, O Lord, and shall glorify thy name." And "the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."—Ps. 102: 15. We have already shown that the "all nations" whom the Lord has made are his own children, who have been and shall be born agreeable to his command, "Be fruitful," &c. And here we have positive testimony that they will come and worship him and glorify his name.

And this glorious doctrine will constitute a part of the song that will be sung under the reign of Jesus, the Messiah, by the HARPER OF ZION, as they stand upon the sea of glass. Rev. 15: 2-4—"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God; and they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest." In the fulfillment of these glorious predictions the Father will have seen of the travail of the soul of Jesus, and will be satisfied, (Isa. 53: 10, 11) because his own family are saved, and the effects of the fall are wiped out of his universe, and his glory now fills the earth! The sky is clear and the soil is free, the victor's song floats over the plains of Eden, and the anthems of seraphs blend with its strains! as  
The sun rolls down its brilliant flood,  
And shines on a world that's fair and good!  
Then the glory of God, like a boundless sea,  
Will bathe the immortal company!  
And pure love's banner, and friendship's wand,  
Shall wave above the princely band.  
Then the conqueror's song, as it sounds afar,  
Is wafted on the ambrosial air;  
Through endless years we then shall prove,  
The depths of a Father's matchless love.

Scenes like these I hope to enjoy, with all the blood-washed throng in the ages to come. Reader, shall I greet you there? Do these glorious truths stir you up to love the God of nature—the God of the Bible? Do they create in your heart a disposition to be associated with the family of God here and in the ages to come? If so, believe them, and by them be led to change your conduct from wrong to right. Then be immersed by a burial in water into the name of Jesus Christ for the remission of sins; then lead a holy life by adding "to your faith courage; and to courage knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness;"—God-likeness! How can this be done by those who trample under foot the fourth commandment?—"And to godliness brotherly kindness; and to brotherly kindness charity;" and when he in glory comes you will be found among the saved. Amen.

Suspension Bridge, N. Y.

It is much easier to find a score of men wise enough to discover the truth than to find one intrepid enough, in the face of opposition, to stand up for it.



ing features of the book as they present themselves to the mind upon a rather casual reading. This work professes to be a complete analysis of the Bible, i. e., a general index of the Bible, one heading, books, divided again into...

There seems to be but one perfect this chain of evidence...

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 13 h 11th Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Sanctuary.

(Continued.)

Why any one should take the 7th year of Artaxerxes, when he confirmed the decree of Cyrus for the rebuilding and restoring of Jerusalem and the temple, instead of the going forth of the commandment itself by Cyrus, for the commencement of this period, looks more like fastening upon some, or any, event to locate a prescribed date, than to find the real date; for Artaxerxes only confirmed the previous decree of Cyrus, and helped on the work to its completion. And then the termination of these seventy weeks, or the one week, between the end of the 69 and the 70 weeks, according to that interpretation, three and a half years after the crucifixion of Jesus, is a very weak and unscriptural position.

We give a short quotation from Uriah Smith's "Thoughts on the book of Daniel," pages 232, 233: "Going forward from the crucifixion three and a half years, we are brought to the autumn of A. D. 34, as the grand termination point of the whole period of the seventy weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim, in the persecution of the disciples, and the turning of the apostles to the Gentiles. Acts 9: 1-18." 'Tis easier to make assertions than to show cause for the application of the time to these events; and the reference cited in the foregoing extract refers to the conversion of Saul. The Jewish Sanhedrim rejected Christ and his gospel from the first; and the turning of the apostles to the Gentiles, elsewhere referred to as Acts 13: 46—Paul and Barnabas, at Antioch in Pisidia—had reference only to the Jews and Gentiles of that place; which preaching of theirs was more than three and a half years after the crucifixion; according to Usher's chronology, 12 years. The gospel had previously gone to the Gentiles, and Paul's mission was more to the Gentiles than to the Jews (Acts 9: 15); for "he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me [Paul] to the Gentiles." Gal. 2: 7, 8. This ending of the one week, according to the extract given, is to show that the 70 weeks ended three and one half years after the crucifixion of Christ; but instead of the martyrdom of a saint, or the formal rejection of the gospel by the Jewish Sanhedrim or people, being the subjects given of the ending of the 70 weeks' time, it is distinctly stated to apply to the holy city as well as to the people, which brought it to utter desolation, and the destruction and scattering of the people. Of the application of the one week of Dan. 9: 27 we will speak hereafter.

THE SIXTY-TWO WEEKS.

Verse 26—"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." 62 weeks are 434 days, or years, which period was given to show that 434 years must intervene after the completion of the rebuilding of the city and the wall, to the cutting off of the Messiah. The Jews might have learned by this prophecy that their Messiah was not coming as a King, for he was to be cut off; but to die to redeem from death those who would believe on him. Then follows a prophecy of the coming of the Romans, for they were the "people of the prince that should come and destroy the city and the sanctuary [Jerusalem and the

temple];" and the end thereof was with such a flood of human destruction as was never equaled in any one place, 1,100,000 perishing in the siege, besides 97,000 being carried away captive; and the city and temple were so effectually destroyed that not one stone was left upon another.

THE ONE WEEK

of the 27th verse, of confirming the covenant with many for one week, refers to the same prince of the preceding verse, and the covenant was not a new one, but the one belonging particularly to Daniel's people, and nation, made with them when God proposed to take them for his own peculiar people, if they would obey him and keep his commandments; and they promised, "All that the Lord hath spoken will we do." Ex. 19: 8. The great numbers destroyed and carried away captive in the last Jewish war, were indeed "martyrs," with whom the covenant was confirmed. Very near the close of the life and ministration of Moses, he rehearsed to them the blessings the Lord would bestow upon them if they were obedient, and the curses and evils that would befall them if they were disobedient, which we read in the 28th chapter of Deuteronomy. The 29th chapter calls this a covenant, and Moses exhorts the people to "keep the words of this covenant, and do them, that ye may prosper in all that ye do." Deut. 29: 9. They did not keep the covenant, therefore there came upon them the calamities which were threatened them, even to the uttermost, which covenant was confirmed upon them, or inflicted by the Romans, during the space of one week of years, 7 years, the Jewish war which resulted in their complete subversion extending from A. D. 65 to A. D. 72, in the midst of which week the city and the temple were destroyed, thus causing their "sacrifice and oblation to cease," and overspread their idolatrous abominations over the once Holy Land, which shall last "even to the consummation," the cleansing of that land, the cleansing of the sanctuary, when final judgment "shall be poured upon the desolator" (margin).

THE CLEANSING OF THE SANCTUARY.

We have shown that the cleansing of the sanctuary of Dan 8: 14 is not the church, nor the heavenly sanctuary, but must refer to the land of Canaan, or Palestine, which was primarily called the sanctuary, and included the temple, or the house of God for the worship of his people. That land, once called the Holy Land, because the Lord dwelt there with his people and they obeyed him, with the "host," the people of the sanctuary, has been trodden down by heathen and idolatrous nations, Babylonians, Persians, Greeks, Romans, and the followers of the false prophet, Mohammed, even until the present time. The "host" is undoubtedly the people of God; and when this prophecy was given was constituted by Daniel's people of the nation of Judah and Israel, who, since their rejection of being God's peculiar people, and the followers of Jesus taking their place in his divine favor, who rightly serve him, have both been "trodden down," or persecuted, by the nations holding possession of the land of Canaan. The cleansing of the sanctuary we may reasonably suppose to be the restoring of the land to the people who will worship the true God, in his own appointed way, and with whom he will dwell as formerly, or more gloriously and perfectly. Since Jesus Christ came into the world to save sinners, he is the only medium of approach to the Father, or the only mediator between God and man; and that worship will eventually be established in Palestina, that once, and to be again, holy land.

But God promised Abraham to give him and his natural seed the land of Canaan for an everlasting possession, as well as that through his seed, Christ, all the nations of the earth should be blessed, and inherit the earth. In proof of the first see Gen. 13: 14, 15; 17: 8; 48: 4; Ex. 32: 13; Acts 7: 5. For the second see Gen. 18: 2, 3; 22: 18;

26: 4; Gal. 3: 8; 16: 29. Of the first it is said, "I will give unto thee and to thy seed after thee, all the land of Canaan for an everlasting possession." Of the second it was said, "In thy seed shall all the nations of the earth be blessed;" and "if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Abraham never received the fulfillment of the promise, Acts 7: 5; Heb. 11: 13, 39, therefore it will be in or after the future generation; and though his natural seed, in a resurrection, entered into and possessed the promised land, they have not held it for an everlasting possession; and are not now in possession of it; therefore it must be in and after the resurrection when Abraham and his seed shall inherit the promise. Then, in the kingdom of God, Abraham, with those of his natural seed who are saved, through Christ, will possess the land of Canaan, while the redeemed from every nation of the world, will inherit or possess the rest of the world.

The prophecy does not state by what process the cleansing of the sanctuary is to be accomplished. We believe the second coming of Christ is in close connection with the cleansing of the sanctuary. The prophets Isaiah, Jeremiah, Ezekiel, and some of the others, prophesied that the children of Israel, the former people of God, should return to that land from their scattered condition, and remain there forever, or possess it eternally, in confirmation of the promise of God to Abraham. We will only cite the reader to a few texts. Isa. 11: 11, 12; Jer. 20: 8-13; 32: 37-39; Ezek. 34: 28; 36: 24; 37: 21-25; Amos 9: 14, 15. This restoration is likely to be, in part, at least, ere the coming of Christ. That is, that ere that time, the Israelites will have been permitted to return and have citizenship in their original land. Events in the political world, among the nations, indicate that a change in the national ownership of Palestine is about to take place, which will transfer the rule of the Mohammedan to a nation whose people recognize Jesus as the Savior of mankind, and which nation will allow the Israelites to return and dwell in the land of their former possessions. These changes are believed to be prophesied in the concluding verses of the 11th chapter of Daniel, immediately after which we believe transpires the second advent of Christ.

The restoration of the natural descendants of Israel to Palestine does not necessarily comprise their salvation in the kingdom of God; for none, either Jew or Gentile, will be saved without belief and faith in Christ, for "there is no other name under heaven given among men whereby we must be saved." Then, though they might be restored to their own land, loving it ever so much, I believe they will not be saved in the kingdom without accepting Jesus of Nazareth as their Savior and Redeemer. Though their ancient system of worship might be reinstated, it would not bring them atonement and pardon for sins, for now the veritable sacrifice to which that system pointed, is past; and they, as natural branches of the good olive tree, now broken off through unbelief in Christ, cannot be grafted into the good olive tree again but by faith in him of whom unbelief broke them off from the favor of God. See the 11th chapter of Romans. According to the 25th verse of this chapter "blindness in part is happened to Israel until the fullness of the Gentiles be come in," which corresponds to the Savior's words in Luke 21: 24, that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The cleansing of the sanctuary, or the restoring of it to the worship of the true God, cannot be accomplished while Jerusalem is "trodden down of the Gentiles," and Jesus of Nazareth kept from ruling and reigning in the minds of the people of that country. Present indications are, that the reign of the Mohammedans there will soon cease and the religion of the "false prophet" give place to the light of the gospel of Jesus. These changes may take place in a very short time. Present in

indications are that this present year changes in national matters cluster Palestine that may inaugurate these and they are signs of the soon coming Immanuel to receive and rule his own and glory. (Concluded in next n

Scenes and Incidents in Jerusalem

J. L. BOYD.

THE MOHAMMEDANS—TURKS AND

THE costumes of the Mohammedans extreme, according to their national customs, are surprisingly gay and varied in brilliant and contrasting shades and colors, and to the observer, often very picturesque and elaborate, when applicable to the people going and wealthy Turkish denizens in this Holy City—as they esteem or "the Holy." The Arab, on the other hand, both the Bedawee (or the wild Arab) and the Fellah, (or the habitants of the towns and villages), is severely plain in his ordinary garments of cotton-cloth, and in the alternate black and brick-colored burnoose loose-garment, made of camel's hair which is his outward cloak, in the night. Frequently, however, he has on only a single garment of blue in shape like a sack, reaching down way between the hips and the knees, short sleeves, to cover the shoulders; it is composed of a pair of sheep-wool outwards, and sewed together put together in a similar fashion scanty in length. Add to this his head, of a heavy piece of the camel's hair cloth, with a leather skin to keep it in place, and to be shoeless in the majority of them, and a smoke-pipe either in his mouth or girdle, or leathern belt at his waist may have a general conception of only difference between the peaceful and the more warlike Bedouin Arab they are the more readily distinguished the fellah is usually armed with a knife, worn in his girdle of cloth his ease of red morocco; while Ishmael will have his waist with a scimitar (or sword), sickee a gun in one hand, or thrown over his shoulder, leaving his right hand in holding his smoke-pipe, or in conversation to his friends or the passer-uncouth looking Bedawee are in meeting on the roadways or bazaars of Jerusalem or elsewhere of gers or acquaintances.

Nothing, in human development dissimilar or contrastive than the Coords, or modern Turkish only in dress but physical appearance. The Turk is large looking and generally has hair of a clear, light yellowish large, voluptuous dark eye looks; is usually very lethargic unless unusually stirred up by jealousy; very grave looking, and unbends to a courtly, mechanically than natural. A medium-sized, slender-lined of superfluous flesh; his vest his Abrahamic lineage, cousin; but has not the lowered expression of feature every movement, as active eye and look as fearless falcon. His complexion and longitude of his get



indications are that this present year will witness changes in national matters clustering around Palestine that may inaugurate these very things, and they are signs of the soon coming of King Immanuel to receive and rule his own with power and glory. (Concluded in next number.)

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE MOHAMMEDANS—TURKS AND ARABS.

THE costumes of the Mohammedans are very extreme, according to their nationality. Is surprisingly gay and varied in bright and contrasting shades and colors, and, to the stranger and observer, often very picturesque, as well as elaborate, when applicable to the pompous, easy-going and wealthy Turkish denizens or sojourners in this Holy City—as they esteem it—El Khuds, or "the Holy." The Arab, on the other hand, both the Bedawee (or the wild Arabian), and the Fellaheen, (or the habitants of the neighboring towns and villages,) is severely plain and unvaried in his ordinary garments of white or blue cotton-cloth, and in the alternate stripes of the black and brick-colored burnoose,—a long and loose-garment, made of camel's hair fabric,—which is his outward cloak, in the rainy season, and also serves duty as his bed and covering for the night. Frequently, however, the Bedawee has on only a single garment of blue cotton-cloth, in shape like a sack, reaching down about halfway between the hips and the knees, with very short sleeves, to cover the shoulders. Sometimes it is composed of a pair of sheep-skins, with the wool outwards, and sewed together at the sides, put together in a similar fashion, and rather scanty in length. Add to this a wrap around his head, of a heavy piece of the barred or striped camel's hair cloth, with a leather thong of sheep-skin to keep it in place, and bare-legged and shoeless in the majority of them, and the inevitable smoke-pipe either in his mouth, or in his cloth girdle, or leathern belt at his waist, and the reader may have a general conception of the Arab. The only difference between the peaceful Fellaheen and the more warlike Beduoin Arab, and by which they are the more readily distinguished, is, that the fellaheen is usually armed only with his knife, worn in his girdle of cloth or leather, in his ease of red morocco; while the wild son of Ishmael will have his waist usually garnished with a scimitar (or sword), sickeen and pistol, and a gun in one hand, or thrown at rest on one shoulder, leaving his right hand occupied either in holding his smoke-pipe, or in waving a salutation to his friends or the passers-by. The most uncouth looking Bedawee are always courteous in meeting on the roadways or in the streets or bazaars of Jerusalem or elsewhere, either to strangers or acquaintances.

Nothing, in human development could be more dissimilar or contrastive than the two races,—the Coords, or modern Turk, and the Arab, not only in dress but physical appearance and complexion. The Turk is large-sized, tall, portly-looking and generally has handsome features; is of a clear, light yellowish complexion, with large, voluptuous dark eyes, and commanding looks; is usually very lethargic in his movements, unless unusually stirred up and excited by rage or jealousy; very grave looking at all times to strangers, and unbends to a courteous gesture more mechanically than natural. The Arab is usually but medium sized, slender-limbed, with not a pound of superfluous flesh; his very features indicating his Abrahamic lineage, and that he is the Jews' cousin; but has not the latter's subdued look nor cowed expression of features and eye; for he is, in every movement, as active as a catamount, and an eye and look as fearless and as far-seeing as a falcon. His complexion varies with the latitude and longitude of his general haunts and abidings.

In his mountain roamings, he is of a reddish brown; and in the lowest depressions of the valley of the Jordan, near to the Dead Sea locality, they are burned to a negro blackness, although their hair, in every instance which we have seen, never had the crisp curl peculiar to our "citizens of African descent,"—for it is as straight as the North American Indian's. Unlike the Indians however, he cultivates—or, rather allows nature to have a full sway in growing—a long and flowing beard, which usually reaches over his full, deep chest, and has never been defiled with a razor's edge, and is as soft to the touch, and as silky-looking as our Occidental youth's earliest down on the upper lip, having never become coarse, like horse-hair, from the perversion of nature's endowment, by shaving. But, both the Arab and the Turk, are confirmed devotees of the filthy weed, tobacco. Their pipes are almost constantly in use in waking hours, when not engaged in eating or drinking. The Arab, in brief, in Jerusalem and throughout Palestine and Syria, is as distinctive a being from the Turk as our Indian aborigines to the Anglo-Saxon and Celtic population. Like the Indian, the Bedawee delights in roaming among the mountainous wilds or over the wide desert and sandy plains, and dislikes to live at all in a ceiled house or even to sleep for a night in an enclosed or walled town. His free, active, open-air exercise, together with his abstemious habits of eating and drinking, generally protracts his life to, or beyond, a century of years; while the indolent Turk, by his excesses in eating and drinking and voluptuous life, usually dies between fifty and sixty.

We have often stood for hours at a time, by the Jaffa, Damascus or St. Stephen Gates, looking on the constant ingress and egress of the swarthy sons of Ishmael—always intent on some business which requires their presence to and from the bazaars. Though the Arab may come up to Jerusalem from the desert by the way of the "Fords" of the Jordan, or from remote Egypt, by way of Gaza and Hebron, with his caravan of merchandise, or as escort and guide to a party of more remote travellers from Mecca, the Indies, or Constantinople, or Europe, and the business incidents thereto may compel his detention about Jerusalem for some days or weeks, yet he will not sleep within its gates for a single night. Before the time of the gates closing, at sunset, he makes his way outside, and either goes direct to his tent, where the tribe is encamped, or resorts, if alone, to some of the neighboring holes or excavations, in the neighboring rocks, or, if there is none found unoccupied, will wrap his burnoose about his person, and covering his face with the hood (so as to exclude the moon's rays, which he has learned in life's experience is baneful to his eyes), he will lie entrenched by the city's wall, and sleep soundly till the gates reopen at sunrise. If there is an encampment of any portion of his tribe, to which he belongs, in the evening, the members of the caravan will all swarm to the *Kiwahr* (or coffee,) tent, where there is always a professional story-teller to beguile the otherwise weary hours of the evening, while they are seated cross-legged, all around, silently smoking their chiboque, and taking an occasional sip from a cup of the fragrant Mocha coffee. The story-teller entertains the assemblage with legends of the genii and King Solymán, or of the early heroes of Arabic history, who accomplished some marvelous exploit or successful foray.

The Turk, the citizen of the city, having no literature whatever of books or newspapers, in order to beguile his tedious evenings until nine o'clock, his usual bedtime, also resorts to the coffee-houses within the city, and patronizes his own immediate neighborhood. These are equivalent to our drinking saloons, and there seated on divans, laid on the floor all around the side walls of the large room, listens to the same class of story-spinning yarns which his brother Arab is listening

to outside the city walls. Of an evening, we frequently, in company with our Israelitish host, would go out rambling on the main Turkish thoroughfare,—Damascus Street. At one of the most noted coffee-houses, near the Damascus Gate, we would hear a certain recognized man gabbering, night after night, standing in the midst of a group of grave, smoking Turks, it sounded the occidental as though he was making a political speech. We, one night inquired of M—, what "he was talking about." M—stopped and listened for a few moments, and then inquired, "Have you ever perused the 'Arabian Nights' Entertainment?" We replied in the affirmative, in our youthful days. "Well," he then said, "that fellow is a professional story-teller; that is to say, he gets his living by relating or inventing some marvelous story, to entertain his customers, nightly, for a piathe (4 cents,) apiece. He is now engaged in relating, for the thousandth time, probably, the story of 'Aladdin, or The Wonderful Lamp.' If he was an ingenious man of his business he would invent a like marvelous story out of his own head; but, not being a first-class inventor or genius, he is drawing on the never-failing fund of the 'Arabian Nights,' which of course, he knows all by heart. At the close of his story, each of his auditors will give him one or more piastres, as they can afford it, which, in the aggregate, will net him, to-night, more than a Turkish dollar for his two hours' talk, and afford him good revenue and living."

"Such is life," in Jerusalem, as it is to-day. Christian, Jew, and Mohammedan, thus, for lack of any better or available means of knowledge, fritters away their time and energies from "day to day, to the last syllable of recorded time;" and all their "yesterdays have lighted fools the way to dusty death." There they are—listening and hearing the legendary stories of their respective custodians of imaginary "Lives of the Saints," marvelous fables of the Talmud, and of the impossible exploits of gens, or daemons. The Latin and Greek Catholic systems of Christianity can give nothing better to their followers. The inventive and visionary Mohammed knew his countrymen so thoroughly and the Oriental mind generally, that his legends are accepted as truthfully founded on one primal grain of truth, "There is but ONE God." Israel, in his own national capital and city, despised and contemned alike by both the others, he likewise, in the absence of any better source of light, hugs to his heart and its emotions and aspirations, the equally incredible traditions of the Talmudic, oral statements of the Mosaic code, handed down by the Rabbins for two thousand years or more, which they have clustered around "the Oracles of God," respecting the Deliverer, the Messiah, who is to come to Zion; and thus, by their learned quibbles and prophetic mysteries, have hidden or covered up from the broken-hearted and weary-waiting Jew, the "true Way of Life," that Jesus is their Anointed One—Messiah. So that one may see, who looks abroad and at home, that "blindness covers the earth, and gross darkness the people," as well "in the ends of the earth," as here, in Jerusalem. Good Lord! is it not time for thee to arise; yea, the set time to favor Zion!

Psalms 116: 1.

JULIA LAMB.

"I love the Lord because he hath heard my voice and my supplication." Is not this the experience of every child of God in all ages? When we were strangers to him and transgressing his laws, did we love him (we might have said we did)? But when his love was shed abroad in our hearts by the renewing of the Spirit, we were made new creatures in Christ Jesus, old things having passed away, and we were brought nigh to Christ by the application of his blood, which was shed for us; and our



prayer was, "Open thou mine eyes, that I may behold wondrous things out of thy law." For "the carnal mind is at enmity against God, and is not subject to his law, neither indeed can be." For "God is the Lord, which hath showed us light." So we were led to exclaim, "Thou art my God, and I will praise thee." An unrenowned heart cannot praise God, for he is not in all their thoughts. But we must seek him with our whole heart, if we expect to find him. The reason that so few are saved is, that they will not enter in by the door, (which is Christ,) but have invented many new ways, causing the way of truth to be evil spoken of, when it is declared in the word, "There is no other name given among men, whereby we can be saved." Some are living on self-righteousness. They say they are as good, if not better, than those who profess Christ. Now beloved brothers and sisters, have we not given them reason, by our indifference to the cause of truth? We have need to humble ourselves in the sight of God, and seek his forgiveness. He expects his children to follow in the footsteps of their beloved Master, for if we put on Christ let us walk in him, as his examples are left on record for our instruction; and we should carefully study his word, which if we do, we cannot err, but know of the doctrine as taught, whether it be of Christ; and our conversation will be such as becometh those who look for the glorious appearing of the great God, our Savior from heaven, knowing in whom we believed, we would hail with joy the day, and be able to say, "Lo this is our God: we have waited for him, he will save us."

Do we not all desire a home in the earth made new? Then we must seek for it, patiently waiting, and praying always with all prayer and thanksgiving, being always joyful in the Lord. Although trials beset us on every hand, let us look up, knowing from whence our help comes. We, who have been long in the way ought to encourage the lambs of the flock, by our examples of faithfulness. We ought not to leave them to travel alone; we should lead them to green pastures, and by still waters. In our pilgrimage journey, of some forty years or more of Christian experience, we have been made joyful in the house of prayer; and again telling them of the songs in the night, and of the many deliverances in answer to prayer, not merely repeating words, but fervently, as Jacob, determined never to loose our hold by faith in God until he blesses us. Beloved brethren, what a power the church of God would be if she would come up to her highest standpoint, placing herself upon the promises of God, with a firm purpose. We often look around us and inquire by whom shall Jacob arise, for he is small? Think of God as our deliverer! Elijah thought he was left alone, but what saith the answer of the Lord? "I have reserved to myself 7 thousand that have not bowed the knee to Baal." God knoweth them that are his, and if they cry unto him he will hear them. I would that all who read these lines would wake up to their duty, and feel a responsibility resting on them, that they cannot shake off, that would arouse them to cry mightily unto God for help. Brethren, this is our day of trial, and we must be a tried people, to show the pure gold. "For not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And what is the will of the Father but the ten commandments?

Bedford, Iowa.

**That Time is Near.**

EARTH'S long dark night of weeping is nearly over. Soon the glad morning of eternity will dawn. As the budding of the fig-tree proclaims a coming summer, so the signs that were to precede Christ's coming now warn the inhabitants of the earth that he is at hand. Every

year brings us nearer the consummation of that grand event, and every setting sun reminds us that we are one day nearer those heavenly mansions that Jesus has gone to prepare for us. In the 24th chapter of Matt. we find a true account of the state of the earth in the last days. And how exactly does it correspond with the present time. The rumor of a mighty war, that will in all probability envelop many of the European powers, is now calling the attention of many prophetic students; this with many other of the signs given us proclaim that we are living in the last days. From the reading of this chapter we learn that many are deceived, and that those who are looking for the Savior will have to suffer much persecution, and be hated, and ridiculed by the world; but while Christ's followers will have much to perplex and discourage them, they have the blessed promise that "he that shall endure unto the end, the same shall be saved." Strength and grace will be given to God's people in that day to deliver them from the evil that is around them, and to save them from the destruction that will come upon the wicked.

For many ages this world has been weeping and groaning under its load of sin, but soon the night of weeping will be over—ere long the Son of man will be seen coming in the clouds of heaven to take his children home. "Weeping may endure for a night, but joy cometh in the morning." Yes, the morning of the resurrection will bring joy to Christ's sleeping saints, and to his weary, waiting followers, who have long been waiting for his return, and who have stood firm during the tribulations and trials of the last days. Those who have worked for the Master here will then get their reward, even a cup of cold water given in the name of a disciple will not be forgotten in that great day. The cross will be exchanged for the crown, and the saints will be gathered home to enjoy the recompense of their faithfulness.

But while the return of the Savior will bring joy to his followers, to many it will bring despair. In the sixth chapter of Rev. we read of a class that will cry to the rocks and mountains, "Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6: 16. Those who have had all their good things in this world, and who have reviled and mocked at Christ and his people, will be afraid in that day. Then it will be too late to repent, the call of mercy will then cease, and the fearful sentence will be heard, "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still." God's faithful ministers are now warning the people to prepare for his coming. But few heed the solemn message. Few realize that soon will be seen "the sign of the Son of man in heaven;" and many who profess to be watching for his return do not by their actions confirm their belief. If we could only sever the chain that binds us to earth, How much better it would be for us? When we think that we "are bought with a price," and that price the precious blood of the Son of God, we ought to be more willing to obey his commands, and cut loose from the world and its fleeting pleasures, and while we remain here live in such a manner that when Christ comes, he will not be ashamed to own us as his children.

Marion, Iowa.

**A Living Power.**

THE truth of the nearness of the second advent of Christ should be a living power in the church of Christ at the present time, more than at any previous date. It is emphatically the

doctrine for the comfort and guidance of the church, and for arousing a slumbering world. It is the word of the Holy Spirit for the times in which we live. Yet many who believe it only carry it about in their minds as a dead truth instead of as a living power. The reason of its ineffectiveness is evidently this; they believe and teach doctrines that are utterly subversive of the necessity of the second coming of Jesus, and so, while they accept such second advent as a fact, yet they cannot talk of it with any interest particularly, as it is, to them, a matter of no necessity, or of any benefit.

Take the common view of rewards and punishments for every man at death, and of what force is the doctrine of the second advent? Moody, Varley, and many other evangelists believe in the near coming of Jesus to judgment, but what of it? They believe and teach strongly of a present existing hell where the souls of the wicked go at death, as into everlasting punishment, and a present heaven where the souls of the saved go at death, and dwell in the presence of God in everlasting happiness. Now let such preachers talk earnestly of the second coming of Christ to judgment, and the hearers are confused. They know not what to make of two judgments. Isn't one enough? And if one is true, what need or use for the other?

There is no doctrine to-day so subversive of the truth due to us for the present emergency, as the doctrine of rewards and punishments at death. Other false doctrines subvert other points of truth, but the doctrine of rewards at death is entirely killing to any interest in the second advent of Jesus. Then how, some may say, do these preachers preach it so earnestly as they do sometimes? Simply because it is a Bible truth, but their hearts are not bound up in it, or fired by it to cause it to be to them a living power. It is only an occasional impulse with them. When they speak of it their audiences are surprised, but they soon dispel it by speaking of souls in heaven or hell, rejoicing or suffering.

A preacher once told us he believed the second advent with all his heart, and that he made it a rule to preach upon it *once every year*. What sort of a living power is that?

Who cares for the second advent of Jesus, if men are to go and be with him at death? Who are moved by thought of the judgment day, if they expect their judgment when they die?

Who cares for the future of this planet any more than for the future of the moon, if they expect to make their everlasting home in the place where God now abides? Who will take any serious thought or interest in the resurrection of the body, if the spirit is the man, and if he finds his reward as a ghost in heaven at death?

All these things when believed, sap out the life of the truth of the second advent, and those who preach the two produce more or less confusion in the minds of the hearers. If one is a living truth, the other is dead in its condition. Let all see the inconsistency of both working together, and so let them decide which has a Bible and Holy Ghost sanction to becoming a living power; ransoms and rewards at death, or at the second coming of Jesus Christ.—*Advent Christian Times.*

**When Jesus Comes.**

S. E. BRINKERHOFF.

THE coming of Jesus is a glorious theme to the heart of the weary child of God. How often is the falling tear, the heaving sigh, and the half murmuring complaint swept away by the cheering thought, when Jesus comes my trials

will be over, my sorrows have an end when beset with trials, and surrounded with discouragements would our weary hearts faint, was it not for the blessed thought we shall have when Jesus comes. When at by the world, slighted by friends, carded by those professing to be the church, How sweet to think when Jesus comes, these things will be felt no more forever pressed by poverty, or surrounded by sorrow, pain, and death, then too we sweet consolation in thinking of the time Jesus comes. In this bright thought for every wound, a cordial for each fever are only the faithful children of God, doing to do his will, we can rejoice at and in every circumstance of life feel that thing works for our good.

When Jesus comes life's bitter trials over, and the weary saint shall enter his mansions that he has gone to prepare those who love and serve him here. shall be exchanged for a dazzling righteousness. The sorrows and cares of life exchanged for the bliss and joys of the kingdom of God, and the frowns of a wicked world for the soci- angelic hosts above, and the ransom of Adam's race. It is then our ears greeted with the sweet voice of our Savior, "Come ye blessed of my Father, the kingdom prepared for you from the foundation of the world."

Could we but realize the unspeakable that is in reserve for us, and that we shall have when Jesus comes, we would certainly be zealous in his cause now. Could we but view of those heavenly mansions—the city of Jerusalem—that Jesus has gone to prepare for those who love him, we would be worthless would the perishing thing look to us? Could we but half realize the Savior—the Son of God—suffered to die for those heavenly mansions, we would stop our murmuring, and with double diligence in the self-denying path that Jesus trod, our light afflictions would not be counted upon us. We would be ready at all times to suffer for our heavenly Master; and we would make more vigorous efforts to do the will of our Father in heaven.

When Jesus comes! What a rapidity with which these words bring to my vision of man coming in the clouds of heaven, by the angelic hosts—the sounding of the trumpet—the rising of the entombed dead—those who sleep in Jesus—glorious resurrection—will be those we have loved in years past, those whose memories are still dear to whom, in sorrow and sadness, we have laid a silent grave in the blessed hope of resurrection to eternal life. Now with the ransom paid for our sins, and the nation, they stand upon the shores of immortality. Now we are no longer in a few brief days or years, but forever in blessedness in the kingdom of our Father. We clasp glad hands on the fair shores of the restored. No more tears shall be shed, no more sorrow blight the eyes, no more sorrow blight the hearts, no more sorrow blight the souls. We shall sing the praises of him who has redeemed us to God out of every tribe, and tongue, and people, and nation. O brethren, let us labor that we may be faithful, and have our work done when Jesus comes, so that we may be glad to plaudit, "Well done, thou good and faithful servant, enter thou into the kingdom of thy Father."

When Jesus comes! (transcription of the rest of the page)



for the comfort and guidance of the world for arousing a slumbering world. It is the Holy Spirit for the times in which we live. Yet many who believe it only in their minds as a dead truth in a living power. The reason of its absence is evidently this; they believe doctrines that are utterly subversive of the second coming of Jesus, and they accept such second advent as a matter of no interest to them, a matter of no need of any benefit.

A common view of rewards and punishment every man at death, and of what the doctrine of the second advent? Charles, and many other evangelists believe near coming of Jesus to judgment, of it? They believe and teach of a present existing hell where the wicked go at death, as into everlasting punishment, and a present heaven where the saved go at death, and dwell in the presence of God in everlasting happiness. Such preachers talk earnestly of the coming of Christ to judgment, and they are confused. They know not what to do at two judgments. Isn't one enough? Is it true, what need or use for the

no doctrine to-day so subversive of the truth to us for the present emergency, the doctrine of rewards and punishments at death, the doctrine of rewards at death is killing to any interest in the second coming of Jesus. Then how, some may say, do preachers preach it so earnestly as they do? Simply because it is a Bible truth, and hearts are not bound up in it, or fired up to be to them a living power. It is an occasional impulse with them. When they speak of their audiences are surprised, and soon dispel it by speaking of souls in hell, rejoicing or suffering.

When once told us he believed the second coming with all his heart, and that he made it preach upon it once every year. What living power is that?

When we are for the second advent of Jesus, if we go and be with him at death? Who is it by thought of the judgment day, if we expect their judgment when they die?

When we are for the future of this planet any more for the future of the moon, if they make their everlasting home in the sky, where God now abides? Who will take any thought or interest in the resurrection of the body, if the spirit is the man, and his reward as a ghost in heaven at

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**When Jesus Comes.**

S. E. BRINKERHOFF.

The coming of Jesus is a glorious theme to the weary child of God. How often the weeping tear, the heaving sigh, and the murmuring complaint swept away by the thought, when Jesus comes my trials

will be over, my sorrows have an end. Often when beset with trials, and surrounded with discouragements would our weary hearts grow faint, was it not for the blessed thought of what we shall have when Jesus comes? When scoffed at by the world, slighted by friends, and discarded by those professing to be the children of God. How sweet to think when Jesus comes these things will be felt no more forever? When pressed by poverty, or surrounded by sickness, sorrow, pain, and death, then too we can take sweet consolation in thinking of the time when Jesus comes. In this bright thought is a balm for every wound, a cordial for each fear. If we are only the faithful children of God, daily trying to do his will, we can rejoice at all times and in every circumstance of life feel that every thing works for our good.

When Jesus comes life's bitter trials will be over, and the weary saint shall enter those glorious mansions that he has gone to prepare for those who love and serve him here. The cross shall be exchanged for a dazzling crown of righteousness. The sorrows and cares of this life exchanged for the bliss and never-ending joys of the kingdom of God, and the scoffs and frowns of a wicked world for the society of the angelic hosts above, and the ransomed millions of Adam's race. It is then our ears shall be greeted with the sweet voice of our Savior, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Could we but realize the unspeakable glory that is in reserve for us, and that we shall enter when Jesus comes, we would certainly be more zealous in his cause now. Could we but get a view of those heavenly mansions—the new Jerusalem—that Jesus has gone to prepare, how worthless would the perishing things of earth look to us? Could we but half realize what our Savior—the Son of God—suffered to open to us those heavenly mansions, we would forever cease our murmuring, and with double diligence run in the self-denying path that Jesus trod. Yea, our light afflictions would not be mentioned. We would be ready at all times to rejoice that we were accounted worthy to suffer in the cause of our heavenly Master; and we would put forth more vigorous efforts to do the whole will of our Father in heaven.

When Jesus comes! What a rapture of delight these words bring to my vision?—The Son of man coming in the clouds of heaven attended by the angelic hosts—the sounding of the trumpet of God—the rising of the entombed millions of those who sleep in Jesus—glorious sight! There will be those we have loved in years gone by—those whose memories are still dear to us—and whom, in sorrow and sadness, we laid in the silent grave in the blessed hope of a resurrection to eternal life. Now with the ransomed of every age and nation, they stand upon the radiant shores of immortality. Now we meet, not for a few brief days or years, but for an eternity of blessedness in the kingdom of our Father. Now we clasp glad hands on the fair banks of Eden restored. No more tears shall ever dim our eyes, no more sorrow blight the joys of the redeemed; but through one endless day of peace we shall sing the praises of him who "hath redeemed us unto God out of every nation, and hath made us unto our God kings and priests."

O brethren, let us labor that we may be found faithful, and have our work done and well done when Jesus comes, so that we may hear the glad plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

When Jesus comes! transporting thought!  
Our trials here will end;  
And then enrobed in glory bright,

We'll see our dearest Friend,  
O then we'll see as we are seen,  
And bask in endless day;  
Then let us ever faithful go,  
Rejoicing on our way.

**Letter Department.**

**From Bro. Perine.**

BRO. BRINKERHOFF: I noticed in a late number of the ADVOCATE that you desire its readers to write for its columns. It is always a great pleasure to me to have the privilege of addressing, in this manner, my brethren and sisters in the Lord, who are scattered abroad. I wish to say to you, brethren, that by the great mercy of my heavenly Father, a little over five years ago I was led to understand, by Scriptural testimony, that we were living in the "time of the end." I became greatly concerned for my eternal welfare, greatly desiring to be accounted worthy of a resurrection and that world to come, that I might be equal to the angels, and die no more. By investigating, and searching the Scriptures with a desire to know the truth, I speedily found that in religious matters I had been building on the sandy foundation of human tradition, and such commandments of men as made void the commandments of God, instead of building on prophets and apostles, Jesus Christ being the chief corner stone. From that time until the present, my prayer has ever been that I might rid myself of error in regard to those things upon which I base my hope of an inheritance in the earth made new. I resolved no longer to put my trust in man in this matter, but to pray for the guidance of the Holy Spirit, which was able to lead me into all truth.

God will bless his people who diligently seek for truth, who hunger and thirst after righteousness. If we are, indeed, living near the end, or in the end of the age, God certainly has placed the knowledge of this fact within our reach, if we will only heed what is written, and be not "slow of heart to believe all that the prophets have written." It was a knowledge of the prophecies that brought out the lovers of Bible truth in 1843, when they took their lamps and went forth to meet the Bridegroom. In those wicked and perilous times, God will not forsake his people who are heeding his SURE word that will continue to shine more and more unto the perfect day. God undoubtedly has light for us that will not be recognized by the careless student of prophecy, but by him who seeks for wisdom as for hidden treasures.

We are still trying to be faithful, and to follow fully after the Lord, knowing that soon the Son of man will be revealed. And as we see that day approaching, we are determined not to forsake the assembling of ourselves together, as the manner of some is. Brethren, meet often and try and encourage one another. If faithful we shall soon know what it is to be there; if unfaithful, we may sometime exclaim, "The harvest is past, the summer is ended, and we are not saved." Jer. 8: 20.

"Tell the whole world these blessed tidings;  
Speak of the time of bliss that's near;  
Tell to the saints of every nation,  
Jesus shall reign through endless years.

Haste thee along, ages of glory;  
Haste the glad time when Christ appears.  
Oh for the faith of ancient worthies!  
Oh for that reign of endless years!"

Your brother in Christ,  
H. R. PERINE.  
Denver, Mo.

**From Bro. Long.**

DEAR BRETHREN AND SISTERS: In reading the many letters which appear from time to time in the Letter Department of our valuable paper, we are impressed with the fact that the ADVOCATE is highly appreciated by those of like faith. Many are the testimonies we hear in favor of its usefulness in spreading the truth, and the encouraging

and comforting influence it has on the lonely ones, those who are deprived of church privileges. We too can say that the ADVOCATE is dear and precious to us. No doubt most of us are anxious and hail with joy the semi-monthly visits; and should some irregularity occur in the mail, or some thing transpire at the Office which would defer its regular issue, we feel sadly disappointed, and almost like finding fault with Bro. Brinkerhoff. We talk of promptness, the necessity of being prompt, and the result of promptness, etc.; but have we ever thought that the same rule of promptness applies equally well to us? How stands our case? Have we promptly discharged our obligations to God and man? What is the reading on the paster of our paper? Is it an x (or 10,) and 1, thus showing that we are delinquent almost one year? Oh brethren, let us who are able act promptly in this matter. Let us be earnest, zealous, and prompt in supporting the truth, and forever silence the necessary appeals of our beloved Editor for delinquents to pay up.

We are Adventists, looking for the speedy coming of the Lord from heaven. His second advent into the world forms a very prominent part of our faith. The position is tenable, the evidence is conclusive, and is seen on many of the pages of Holy Writ. The nearness of the event is also clearly seen by those who are giving heed to the sure word of prophecy. Yes, dear brethren, we believe, in harmony with the prophetic word, that we are living on the eve of one of the greatest events the world has ever witnessed. Soon the departing heavens will reveal his coming; and in connection with that event the trump of God will sound, which will awaken the very dead in their graves and arouse the long forgotten to life again.

Mark some of the momentous events which will transpire in close proximity to that event! The dead in Christ shall come forth, and with the righteous living, be caught up to meet the Lord in the air. God's people will be immortalized; and Christ will occupy the throne of David, and reign from one side of the earth to the other. The earth will be restored to its primeval state, and made the fit abode of man. Then will be fulfilled the saying of Christ, "Blessed are the meek, for they shall inherit the earth." Seeing that these events are near at hand, let us work earnestly for the advancement of the truth, and be saved in the day of the Lord.

Winstonville, Mo.

BRO. C. P. RUSSELL writes from Jackson, Mich. My faith and hope reaches to the coming of the Just One to take his ransomed people home, where there will be no more pain, neither sorrow of heart to cause sleepless nights. I have tried to do what I could in my weak way to spread the truth, but we find but few who are willing to leave the ways of the world and be sanctified by the truth. Were it not for the ADVOCATE I sometimes think I should be as despondent as was Elijah the prophet, when he supposed he was left alone; (1 Kings 19: 14.) but the answer of God gave him courage. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." v. 18. When I read the ADVOCATE I am encouraged to press toward that inheritance promised to the faithful in Christ. To read the communications from the brethren and sisters stirs up our minds to duty. I feel as though I had been conversing with them on heavenly subjects. We often get new ideas by conversing with each other which are of great value to us. My prayer is that the paper may be sustained. I would be glad to do more for it than I am able to do, but I shall do all I can. I shall try to examine myself and leave all in the hands of the Lord, for I am sure that he cares for me. Whom the Lord loveth he chasteneth and chastiseth every son whom he receiveth. I hope it may be my lot to so humble myself that I may be exalted in due time.



The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 18th 11th Mon. 1875.

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

READ carefully the letter from Bro. W. C. Long. We suppose that every reader of the ADVOCATE knows that his or her subscription price is needed by us, for it is very difficult for us to keep up office expenses on so small an income.

A Brief Report.

AFTER closing my last report I returned to Marion, where I held a two days' meeting with the church in that place. We here expected Bro. J. H. Nichols to be present and assist in these meetings, but in this we were disappointed, as he was detained at home on account of the sickness of his father-in-law; however, there was a marked degree of interest and spirituality manifested among the members throughout the meetings. May the Lord continue to bless them.

After this we visited a few brethren and sisters at Pleasant Prairie. Held two very good meetings with them, and formed a pleasant though brief acquaintance with them. After bidding a reluctant farewell to the brethren here and at Marion, we started on our journey to Keithsburg, Ill., intending to stop at Bro. Mullet's, in Clinton Co., and hold meetings over Sabbath and First day; but on account of the rain which continued to fall during two days, rendering the roads almost impassable, our meetings were discontinued, and from thence we went to Keithsburg.

At this place, several years ago, was quite a strong church; but many of the members have moved away, some have renounced the faith, and but three families are left in this immediate vicinity observing the Sabbath of the Lord. Meetings were entirely discontinued, and the members considerably discouraged. Under these discouraging features we commenced our meetings and continued over two weeks, during some very bad weather; yet we had a good audience most of the time. The meetings have resulted in the encouragement of the brethren very much. Held several very good social meetings, and they have agreed to commence regular meetings again, believing the promise of our Savior that where two or three are gathered together in his name, there he would be in their midst. May they thus feel a nearness to him when they assemble together! And may the Lord bless these dear brethren and sisters richly.

After this we were permitted to form an acquaintance with several brethren near Fairfield, with whom we held several meetings. These brethren, though surrounded with discouraging circumstances, are yet continuing faithful. May they ever continue thus, and at last have a crown in the kingdom.

I am now on my way to Mo., to attend the Quarterly Meeting; and as I look back over my visit with the brethren in Iowa and Ill., I can say that it has been a very pleasant trip, and the Lord has blessed our labor. Our labor has been confined mostly to old fields for the encouragement of the brethren, hence we did not expect many additions to the Sabbath cause. We feel the Lord was with us in our work for him; and we were well sustained pecuniarily in our labor by the brethren whom we visited. May the Lord bless them abundantly.

A. C. LONG.  
Fairfield, Iowa, Jan. 21, '76.

BRO. J. C. DAY writes from South Ashburnham, Mass.: Our little paper came to hand yesterday evening, and we, as usual, hailed its advent with

ADVENT AND SABBATH ADVOCATE.

joy, for we have become so attached to it that we should hardly know how to spare it. We have got so attached to some of its writers that we don't feel as though we could spare them from one paper. We miss a familiar name from the last number. We have been much interested in the articles on Free Moral Agency. We feel somewhat acquainted with the writers of our little paper, and often wish we could see you all. I hope the time will come when circumstances will warrant a weekly issue, but I commend your judgement in not running the risk until you can see your way clearly, trusting in the Lord. Our prayer is that the Lord will bless and keep you unto the heavenly kingdom. I am glad to be able to send you the money for two new subscribers. May the peace of God be and abide with you ever.

THE P. O. address of Elder A. C. Long is Alendale, Worth Co., Mo.

Light Talk.

M. N. KRAMER.

OUR Savior has said, "Out of the abundance of the heart the mouth speaketh." The tongue is a Cryer, who stands on the corners of the streets, crying out to the public the wares for sale. It is a signboard that announces that which is within. Like the telegraph which, when the electric fluid passes over it, ticks the news to the world, so when the mind acts, the tongue, with a magnetic influence, ticks the result to every body. It may be watched and restrained for a while, but in an unguarded moment, or when asleep, it will out. James speaks of it truly, when he says it is an unruly member that cannot be tamed. Like the indicating scale of the barometer, it shows the condition of the atmosphere within. Although it talks much and tells many falsehoods, yet if carefully watched and considered, it will always be found to bear a true testimony on one matter, and that is, the contents of the heart. "He that sinneth not in word, the same is a perfect man." Though you may be guilty of many sins in the secret recesses of the heart, yet in the estimation of your fellow beings, "by thy words ye shall be justified, and by thy words ye shall be condemned." Not that the tongue can be susceptible of any moral responsibility, but merely as the unerring index of the thoughts and motions of the heart.

Christians are required to have their conversation seasoned with grace, to have it so directed in heavenly and spiritual things that it may be said that "their conversation is in heaven." Do you say, "I cannot control it? If the tongue be an unruly member that cannot be tamed, and will declare the contents of the heart, then how can I guard and control it, have my conversation pure, seasoned with grace, and in heaven?" There is but one way, and that is, keep a pure heart, full of grace and the love of God; then you may rest assured that your tongue will never slander you. "For out of the abundance of the heart the mouth speaketh."

Furnish it with good matter, and it will be more faithful and anxious to declare the same to the world, than when it has an evil message to tell. Let Christians, who have a great gift of conversation in social intercourse, and have no gift to speak in the social meeting, bear this in mind, and ponder it well. Let us put away "all foolish talking and jesting," "for we shall have to give an account for every idle word." Idle thoughts are the parents of idle words.

Marion, Iowa.

A Card.

I PROPOSE to devote a few weeks this spring to visiting my brethren in Michigan, for my good and I hope for theirs also. Shall deliver lectures and hold reviews as the way opens. Those desiring to see me will please write to me

that I may know where to go and how to arrange. References as to fitness, given by mail, if desired.

I do wish that ten would write for the paper where there is now only one. Let your brethren know where you are, what you are doing, and what you propose to do. Let us have a conference page. Could not have anything more useful or interesting. Give your whereabouts, post-office and county, to help find you on the map. I love to look at the spot where you live, and feel that I have a brother there.

E. B. TUCKER.

Millbrook, Mecosta Co., Mich.

THE following letter is from a brother who appreciates the paper but is not able to pay; we do not wish to stop sending it to those who appreciate it. The brother wrote "private" over his letter, or his name would appear. Every one who appreciates the ADVOCATE should write to us, whether they can pay or not.

BRO. BRINKERHOFF: I write this to thank you for your kindness in sending me the ADVOCATE. I have lived in hopes that I would soon be able to send you the pay for it, but the prospect grows darker instead of brighter, and I am grieved to say that I cannot send you anything. I esteem the ADVOCATE highly and would gladly pay for it if I could; and knowing that it is not self-sustaining I deem it my duty to say, you had better not send the paper to me any longer at present; if I ever get able to pay for it I will send for it; till then accept my thanks for your kindness. From your unworthy brother seeking for an inheritance in that goodly land, where sickness, sorrow, pain and death are felt and feared no more; and where we shall be rich. Oh won't that be a happy day? I am striving so to live that though earth with trials hard doth press me, Christ will bring me sweetest rest.

N. TIBBALS & SONS, 37 Park Row, New York, have published a new book of Messrs. Moody & Sankey's work as great Evangelists, with the best thoughts and discourses of Mr. Moody, and Portraits on Steel. The advantage of this edition is, it has been carefully edited, indexed and numbered, which gives easy reference to the thoughts and illustrations. 60 cents per copy. Agents wanted. Address Publishers.

THE ladies of Chicago are arranging for a thorough and systematic canvass of that city for signers to a petition to be presented to the Board of Education, asking for a reconsideration of their former action, and for the re-instatement of the Bible in the public schools.

ALL men have their frailties, and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves, notwithstanding our faults, and we ought to love our friends in like manner.

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Advent

"THY W"

Volume X.

Marion,

The Advent and Sabbath Advocate  
IS PUBLISHED SEMI-MONTHLY  
Jacob Brinkerhoff  
at MARION, LINN COUNTY, IOWA

TERMS.—One dollar and a half per annum in advance to those unable to pay. Specimen copies

THE ADVOCATE is devoted to the promulgation of the doctrines of The Second Advent of Christ, The Signs of the Times, The Day of the week, together with the commandments of God, The Nature of Man's conscious state in Death, The End of the World, The Earth restored to its original glory, The Kingdom of God, The Kingdom of God, Redemption and the Kingdom of God, Prophecies, The Christian Life, and other subjects.

We Love thy Sabbath, Lord.

S. E. BRINKERHOFF.

We love thy Sabbath hours, O Lord,  
When thy dear people meet,  
To sing of all thy wondrous works,  
And worship at thy feet.  
This day thou hast in mercy given,  
To point us back to man,  
When he was pure and innocent,  
When in thy ways he ran.  
But soon, alas! the tempter came,  
And man was led to sin;  
But soon thou didst a promise give,  
That still his seed should win.  
And now we love thy Sabbath day,  
It points us to that rest,  
For all who will in Christ be true,  
And all who will be blest.  
Then let us love the Sabbath day,  
And keep its hours aright;  
That we may in God's kingdom reign,  
And reign with him in light.

"The Sabbath Question"

H. E. CARVER.

(Concluded.)

THE Sabbath of the moral law is popular among the nations of the world, and will be until the kingdoms of this world are destroyed, and the kingdom of our Lord and of Christ shall reign in person among Christians, when this subject is brought to the attention of the world, must either accept the Sabbath with all its unpopular features, or their own consciences, and their own consciences, and their own consciences, in some way that the Sabbath is not on them as Christians. I speak from personal