

# Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

VOL. XVI. Marion, Iowa, Third Day of the Week, 14th Day of the 10th Month, 1881. (Jan. 3, 1882.) NO. 39.

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

## "Our Vain Life."

How vain is life in folly spent,  
What an account for mercies lent;  
How sad to trifle time away,  
And spend in sin our life's short day.

The piddy laugh—the trifling mien,  
Are things that daily may be seen;  
Go where you will, list where you may,  
Sin's votaries but crowd the way.

Life thus employed will pass away,  
And surely bring the judgment day;  
A day of dire unending gloom,  
When sin shall kill beyond the tomb.

Our present life, tho' short and vain,  
May be so used that we may gain  
A life from every sorrow free,  
A home where all the good shall be.

—C. P. Dow in *World's Crisis*.

## The Lord's Appearing.

If our Lord forever absent himself, not only will the promised kingdom fail of realization and the dead remain evermore the victims and prisoners of death and the grave, but the present satanic despotism will run endlessly on; sin, suffering and mortality blasting all the coming ages. The present 'power of darkness' will surrender only at the presence and sceptre of the Son of God—the 'rightful Ruler' of this world. It is by the 'brightness of his personal advent' that Christ will destroy the 'man of sin,' and the 'works of the devil.' Satanic usurpation runs to the coronation of the Son of David 'Lord of lords and King of kings,' and no longer. When Christ appears, Satan will disappear. When Christ's kingdom is established, Satan's kingdom will be forever abolished. The Scriptures uniformly set forth the personal reign of Christ in this world as forever succeeding, and in all respects, the reign and power and work of the devil. So the alternative of our Lord's personal coming is endless sinning, endless dying, endless war on God, endless devilism, endless triumph of death and darkness. But the coming of the

Lord brings eternal righteousness, eternal peace, eternal plenty, eternal LIFE.

If Jesus should not return, his first coming, his sufferings on the cross, his death, resurrection and ascension would be entirely fruitless; for his 'appearing the second time without a sin offering unto salvation,' is the consummation of all he has thus far accomplished. If he does not return he can never raise his own dead, crown his saints, vanquish his foes, or establish his empire. If he come not, death will forever vaunt his victories. Satan forever taunt and defy 'the seed of the woman;' the Holy Word—alas! no longer holy—remain forever unfulfilled, and the primal purpose of the Infinite Mind in the creation of our race and world would be hopelessly thwarted by the malice and skill of an apostate angel.

If the Nobleman does not revisit his estates, the literal splendors of the Edenic earth will never be restored. These skies will always be cloudy; this atmosphere will always be fetid; this soil will always be cursed with thorn and bramble and poisonous weed; this solid earth will still be marred by the cyclones desolating track, and riven by the earthquakes' maddened forces, and the whole creation travail in pain together forevermore. Every landscape and plain will lie under shadows that will never clear away. every hill-side and valley will be broken into ever thickening graves, and lamentation and mourning will echo in sorrow and crying, world without end.

But the Blessed one will come. He will not much longer tarry. The longings of the ages to see his face he will not disappoint. His loving, trusting, waiting bride he will not tantalize. His marred creation he will not cast away. The graves of his own he will not forget. The promised kingdom he will surely bestow. "*Rejoice and be glad, the Redeemer will come,*"—*World's Crisis*.

## Baptism.

Acts 2: 38. "Repent ye, and be baptized, every one of you in the name of Jesus Christ, unto the remission of sins." The force of "unto" in this place may be seen by comparing it with the Revised Version's expression in Matt. 26: 28, "This is my blood of the new covenant, which is shed for many unto the remission of sins." In both places it plainly has the force of "in order to."

How can any sincere person who is not blinded by denominational prejudice, fail to see this? Primarily, in the great plan of salvation, the blood of Christ is necessary to remission, but secondarily in the great plan

baptism is necessary. The precious blood of Christ is the foundation of all pardon, and gives efficacy to the act of baptism, as also to faith, repentance, and whatever we do. The great pardon was procured years ago by the precious blood, and freely offered to all on conditions of faith and obedience. Now, the baptism of a proper subject is the personal or individual application of that pardon; in other words, the penitent believer of the gospel of the kingdom is "baptized into the death of Christ, Rom. 6: 3, and thus meets with the sin-cleansing efficacy of the precious blood poured out in that death.

This chapter of apostolic writing also indicates that although 'multitudes of men and women' were baptized, no infants were. If after men and women the inspired penman had written, and infants, that half of a drop of ink would have saved volumes of controversy, and I, at least, would never say another word against infant baptism, but rather for it. But since the word leaves infants unbaptized, we have to stop where that stops; to go beyond that, even a hair breadth, is to transgress, as the etymology of the word trans-gress implies. No, in all the oldest libraries, on dusty shelves, in dingy corners, among dusty and crumbling manuscripts, the industrious infant-sprinkling translators have not succeeded in finding anything to justify them in adding "and infants" after the words "men and women" in Acts 8: 12. —*Selected*.

## Popery in Power.

That Rome has had a covetous eye on temporal power in our government, no one who understands the deep, dark designs of "the beast," can for a moment doubt. Just how the reins of government were to be seized, has been the thoroughly studied problem by the potentates of this apostate church.

It will be a sad day, if such a day be possible, when Rome rules. The tocsin would sound again from the steeple of some St. Germain, and another St. Bartholomew's day return. Rome is to-day what she was when with one vengeful stroke she sought to annihilate the heretics and their faith. Secretly and stealthily she seeks to steal on her prey, by gradually and unsuspectingly working her way into power, and when once reached in measure to dare the stroke, it might fall with the old-time vengeful ire.

There is occasion for no slight alarm in the asserted fact that already one branch of our governmental affairs is in the hands of our Romish Church to the extent that Rome holds the most authoritative sway. It is affirmed,

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on what seems good authority, that the War Department of our government is in the hands, and under the control of Popery. Mrs. Gen. Sherman is said to be the real center of authority in the War Department; and that she really controls the appointments to such an extent that Secretary Lincoln confesses that he cannot give a thousand dollar appointment; that he is but a figure-head; and secretary but to sign his name. Mrs. Sherman is the Vicegerent of the Pope in America, securing the appointment of Catholics to places of responsibility and power.

This is rather a critical arm of the government to become thoroughly Catholicized. It is known that the Pope has conferred upon her the honor of the present of the Golden Rose, the highest possible testimonial of his favor; supposed to be accorded to crowned heads alone.

If the chief representative of the Pope in this country controls the War Department, in the person of the wife of the general of the army, it is time to look to our bearings. We sound this note of alarm that the sword may not come on a people unwarned.—*American Wesleyan.*

### The Pre-existence of Christ.

R. V. LYON.

BRO. CARVER, in No. 28 of the *ADVOCATE*, has seen fit to open the way for the investigation of the pre-existence of Jesus of Nazareth, who was born of Mary, according to the testimony of Luke and the angel of the Lord. Therefore I will endeavor to handle in the spirit of my divine Redeemer. Bro. C. has introduced into this article a part of his previous article, which we have recently shown has not even the shade of evidence in favor of the pre-existence of Jesus of Nazareth, or that he was God's agent in the work of creating the universe. But I will examine all those texts introduced by him, and not pass them over in silence, as he has done with those introduced by myself.

Bro. C. says, "Bro. Lyon opens with the bold assertion that the doctrine of the pre-existence of Christ has no more authority from the Scriptures than has the doctrine of the immortality of the soul." This assertion I made because I believe it to be the truth, Bro. C. being the judge. For he says, "Now if the Scriptural account of his conception and birth really and absolutely brings to view his origin as a conscious being, then it is not much, if any, more difficult to know who the Son of God is than any other being." So we believe, Bro. C.; therefore we have made the assertion, and we believe the Scriptural account given of his origin and birth is to be credited, which thus reads—"The seed of the woman."—"The seed of Abraham."—"The seed of David."—"The fruit of his body."—"The branch that was to grow out of his roots."—"Behold, the days come, saith the Lord, that I will raise unto David a righteous branch"—Jesus.—"Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord."—"For Moses truly

said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me." Here we have imutable testimony that Moses existed as a conscious being before Jesus. What say you to this, Bro. C.? Paul says he sprang from the tribe of Judah, hence that the tribe had conscious existence previous to his conception and birth. He also says he was "made of a woman,"—"Made under the law."—"Made of the seed of David according to the flesh."—"Made like unto his brethren."—"Declared to be the Son of God with power, resurrection from the dead."—"And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. . . . And therefore that begotten, being holy, will be called a Son of God."—"And it was, that, whilst they were in Bethlehem: the days were accomplished that she [Mary] should be delivered. And she [Mary] brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger."—"And the angel said unto the Shepherds, Fear not: for unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Read the second of Luke. John 6: 42; 1: 45; Isa. 9: 6, 7. Now, if all these Scriptural statements, and many more that might be given, are not to be credited, then my assertion is false, and Bro. C.'s decision equally so; and the Jews are right in rejecting him as the promised Messiah.

Bro. C. says he cannot tell me how a child can exist as a conscious being ages before his mother was born. And gives as the reason why, and as proof of the pre-existence of Christ, the following passages (but quotes only a part of them): 1 Tim. 3: 16, "Confessedly great is the secret of piety; he, who was manifested in flesh, was justified in spirit." (See Diaglott, Dr. Griesbach, and Robinson's Greek Lexicons.) There is no argument here to prove the pre-existence of Jesus of Nazareth. John 8: 58 is introduced by Bro. C. as proof; but we shall find that it is wanting. "Before Abraham was I am." That is, before he was born, or named, I was chosen, elected and named in the plan of human redemption; as the seed of the woman, who is to bruise the head of the serpent. And "your father Abraham rejoiced to see my day" of power and glory; in vision he "saw it, and was glad," because the children of promise were saved, the wicked destroyed, and the effects of sin removed from the universe of God. See Gen. 13: 14-17; 15: 1-7; 17: 1-8; 22: 15-18; Rom. 4: 13; Gal. 3: 6-9.

John 17: 5 is the strong fort into which Bro. C. and those of his views always seek to enter. But we shall find upon entering it that it affords no proof of the pre-existence of Jesus of Nazareth, who was born of Mary, as a conscious being; but only in the plan and purpose of Deity did he exist, like the rest of the woman's seed, who were "chosen in him before the foundation of the [kosmou] world."—"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the [kosmon] world [eimai] to be."—Griesbach, Liddell, Scott,

and Robinson. Thus we learn that the world spoken of in this portion of holy writ, is "the world to be." And Jesus of Nazareth in his death, has laid the foundation for this "world to be." And he is "that begotten, being holy," which was born of Mary, who had glory with the Father "before the world to be." For he is the eldest child of the woman's seed, in whom all the promises center that pertain to a future state; and was elected by God, before the foundation was laid for this world, as the fit person "to put away sin by the sacrifice of himself."

And on the mount of transfiguration we have a vision of the kingdom of God, as it will be when it shall be set up, or "the world to be." And Jesus was seen in the vision by Peter, James, and John, with his glorified body. Here he had glory with the Father "before the world to be." And shortly he will come, the kingdom will be set up, then he will BRUISE THE SERPENT'S HEAD, and remove the effects of sin from the universe of God, and thereby usher in the day when the glory of God, in fulfillment of his oath, shall in mighty waves roll over and inundate this entire earth. And when this work shall have been fully accomplished, his prayer will be fully answered.

Rev. 3: 24, "And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God." This text is introduced by Bro. C. to prove the pre-existence of Jesus of Nazareth, who was born of Mary, and that God created all things by him. But it proves the very opposite. 1st, For it positively asserts that he is a created being. Therefore God could not create all things by him. 2nd, And inasmuch as he is a created being, hence there was a time when he did not exist as a conscious being. 3rd, And it must be selfevident to every one, we think, who has no creed to sustain independent of the plain and liberal statements found in the sacred Scriptures, that this creation must be the future—the new creation, inasmuch as he is the "first born from the dead," incorruptible. 4th, For "so it is written, the first man man Adam was made a living soul; the last Adam," Jesus of Nazareth, "was made a quickening spirit." 5th, "For since by man," the first Adam, "came death, by man," the second Adam—Jesus of Nazareth, "came also the resurrection of the dead." But Bro. C. in his article assumes that he possessed a higher nature than the human; consequently he must have been a divine being. (Will Bro. C. give us the book, chap., and verse that says he possessed a higher nature than human, previous to his resurrection?) Hence Paul was mistaken when he said "By man came the resurrection of the dead." That "Jesus was made a little lower than the angels for the suffering of death." Hence he must have been a mortal being, for a divine being could not die. But Paul says "he died for our sins." "If ye believe that Jesus died and rose again." "That he was tempted in all parts like as we are." But if he had been divine he could not have been tempted.

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See James 1: 13, 14. Then the Holy Spirit was mistaken; and thereby influenced Paul to make incorrect statements when he said that "Jesus of Nazareth, a man approved of God among you by miracles and signs and wonders, which God did by him in the midst of you, as ye yourselves also do know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having possessed the pains of death; because it was not possible that he should be holden of it." Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Therefore Bro. C. was mistaken when he asserted "that he, Jesus, was the Lord that appeared unto Abraham."

Again Bro. C., in order to prop up his theory, which is ready to fall before God's eternal truth, asks the question, "Was Abraham acquainted with God?" Then he affirms, without giving any proof, that "he received his knowledge through the Son of God, that Son himself being witness." Will Bro. C. be so kind as to give me book, chap., and v., in the sacred Scriptures where it is said that Abraham received his knowledge upon divine things, and all the promises that pertain to a future state, through Jesus of Nazareth, who was born of Mary? Also, the book, chap., and v., where Jesus says he gave him that knowledge? And to cap the climax of his visionary structure, he tells us that one of those three men—angels—who visited Abraham, was Jesus of Nazareth. And in the same paragraph he gives evidence that he does not believe it, or is not quite certain that one of them was Jesus, for he says, "Unless there exists some other beings beside our Lord Jesus Christ, to act as God's representative," or agent. Has Bro. C. yet to learn that it is definitely taught in the Bible that there are angels who have been God's agents or representatives? Gabriel was sent to make Daniel understand the vision, chap. 8. And in chap. 9, Daniel says, "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me." Heb. 1: 13, 14, we learn that angels are ministering spirits for those who shall be heirs of salvation. Thus we learn that Bro. C.'s doubt is on the side of the negative, that neither of them was Jesus.

Again: Bro. C. introduces Matt. 22: 41-46, as proof of the pre-existence of Jesus.

While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

I confess that it is hard for me to restrain from being a little sarcastic, to think that one who professes to believe in the ago-tomnie, the glorious future, should introduce this portion of Scripture to prove the pre-existence of Jesus the Christ. No marvel,

the Pharisees could not answer him, for they "were blind," Rom. 11: 7-10. But if they had received him as their Messiah, by believing what Moses and the prophets had said relative to his life, sufferings, death, burial, resurrection, and ascension to the right hand of God, there to remain until Gentile times shall close, then in glory come to take the throne—"the kingdom of his father David, they could have answered the question, because they would have understood that he was the legal heir of the throne; hence destined at a future day to come into possession of it. Therefore David could call him Lord, though he were his son; just as the father of President Arthur can call him President, though he be his son.

Bro. C. quoted Rev. 22: 16 to prove the pre-existence of Jesus, and that he was God's agent in the great work of creating the universe and the things in it. The passage reads thus: "I am the root and offspring of David." And in order to make this passage support his theory, he says, "Now as there can be no living tree, plant or shrub, without a root, the conclusion is logical and clear that if there had been no Christ before, then there would have been no David." Is it not equally clear, Bro. C., according to your application of this text, that if there had been no Jesus of Nazareth, there would have been no Mary, and no Joseph, who was her husband? It is true that Jesus is the offspring of David. But in what sense is he the root of David and the rest of the family of God? We answer, that it is because they have been "chosen in him before the foundation of the world." Therefore all power in heaven and earth has been given to him to save them. He is the way out of the grave, the truth, and the life. The resurrection and the life; by him came the resurrection of all who are in him; and all the promises that pertain to a future state, center in him. And as the tree and the branches draw sap from the roots, so in like manner will David and all the rest of God's family have a resurrection to life through him. Therefore he is the root of David, although he be his son.

*Suspension Bridge, N. Y.*

#### The Jews and Palestine.

The interest with which prominent representatives of the Jewish race are regarding the movement to establish large settlements of their ill-faring brethren in Europe in Palestine continues to grow, and is assuming a practical shape. The project of the removal of a part of a race to its old home in the east finds favor, entirely apart from any religious considerations, because it promises to be a means of relief from ill usage. Religious sentiment and belief would alone win the favor of orthodox Jews for it, but very many look upon it with approval now who on principle would be opposed to colonization in Palestine as a religious movement.

Influential Hebrew journals, the old and learned *Hanacagid*, the Berlin *Judische Presse*, and the *Habacaleth* of Jerusalem, have been especially earnest in advocating the idea. Strong appeals to the Jews of Russia, Roumania, and Germany are also made by the "Mejasje Hayes-chew," an association which has purchased a large plot of ground near Jaffa, and which represents the climate of the country as healthy, the

land fertile, and the Arabs not so troublesome as have been reported. A successful colony of Protestant Christians from Wurtemberg, that is settled there, is pointed to as proof of the truth of these representations.

Nor do we hear only of argument and advice. Practical steps appear to have been taken by wealthy and influential citizens of Germany and England, who have applied to the Sultan for a grant of land in Syria, and who propose to construct roads and railways, and to establish colonies around the stations. Any profits which may be realized beyond what are necessary to the success of the project are to be paid to the Turkish Government. This proposal is said to be viewed favorably by the Sultan's Ministers. The Jews of Constantinople also said to have drawn up a memorial to the Porte on the subject.

The fact cannot be disguised that this project is encompassed by difficulties. An unruly surrounding population, a scanty water supply, the lack of an orderly government and of wise and well-executed laws must be faced; yet, with the influence that the prominent Hebrews of the world can command, the resources and facilities that they can supply, and possibly with some form of foreign protectorate, these obstacles can be overcome, and the land that once was described as flowing with milk and honey can be made to bloom and prosper again. At all events, it is certain that no other field is open to colonization on a large scale that offers better conditions.

The efforts of the Alliance Israelite Universelle in sending refugees from Russia to the United States have necessarily been confined to very restricted limits. A few hundred families, and those not the more distressed and needy ones, are all that are likely to arrive here this year. Practically this is no relief at all to the two or three million Jewish inhabitants of the Russian empire. Something on a much larger scale is needed. Some of the Russian refugees are said to have gone to Switzerland, but there is neither room nor cheap land there for any large number. The Argentine Republic is said to have invited Jewish immigrants to its broad and fine territory; but that is too far away, and the transportation of a large number of settlers would be too expensive and troublesome; nor is it likely that many would be willing to go there.

Syria, where land can be obtained free, or at a trifling cost, where a large part of the Jewish race would settle willingly, and to which they can be removed in large numbers easily and at no great expense, is unquestionably the best land that can be selected by them. If the Alliance Israelite Universelle should decide, as it is perhaps not unlikely to do, in favor of making the experiment there, the movement would receive an impetus that would at once carry it far on the way to practical realization.—*N. Y. Sun.*

A man may corrupt his taste and introduce an element of vulgarity into his expressiveness by careless familiarity with the foul and unlovely. There are a great many men that read books to understand human nature, who do not know that they are pouring filth into the currents of their souls. There are a great many men who, when they are abroad go to see sights that human eyes ought not look upon, except they be eyes of mercy looking to save men as brands from the final burning. A man at the center must be thoroughly and immaculately pure, if he would be at the circumference filled with fine sensibilities and delicate tastes so as to appreciate the nobly grand and the singularly beautiful.

The trouble with the skepticism of the age is that it is not thorough enough. It questions everything but its own weak foundations.

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en from Mt. Sinai, direct-  
roice of God, and soon af-  
them on tables of stone;  
ive evidence he had com-  
ws for them, and more so,  
as one of them; and they  
n commandments which  
luced to writing, and con-  
cepts. Although Nehe-  
that God came down upon  
le known unto Israel his  
es not state that this mak-  
them was the first time it  
own. Besides, we have  
aragraph that the Sabbath  
em before they arrived at  
weeks before. And in  
n from Nehemiah, he also  
onnection, "and promisedst  
ould go in to possess the  
adst sworn to give them."  
not now first made known,  
; neither was the Sabbath  
at that time, but was older  
made to the fathers of Is-

iven to any other people. Ex.

g the only people who had  
the true God at that time  
they were the only people  
Sabbath. It is not reason-  
hat the people who knew  
observe God's holy day, in  
him. But it was made for  
l men, as Jesus said, The  
le for man. And of course  
ll men, Adam and his de-  
(To be Continued.)

es by the Way.

. H. NICHOLS.

our appointment at the Lib-  
ise, near Fairfield, Clay Co.,  
30, I left my home Monday  
ber 29, and after winding  
e prairies a distance of 140  
e, married at Bro. McMullin's  
ening, December 1st, where  
paratory to entering upon  
contemplated meeting. Sab-

hath, at the hour appointed, a goodly num-  
ber assembled to engage in the worship of  
God. Our introductory discourse was based  
upon the admonition of our Savior to 'watch,'  
showing the importance of taking heed to  
the signs given as heralds of the Lord's com-  
ing, and living in constant preparation to  
meet the Bridegroom, not by sitting down in  
idleness, but by being active in all the du-  
ties pertaining to the Christian warrior. At  
the close of our remarks a number of lively  
testimonies were given, showing an earnest-  
ness in the Master's service, and a willingness  
to labor on till the Lord comes. We contin-  
ued our meetings until December 17, preach-  
ing in all fifteen sermons, which were listened  
to throughout with marked attention and in-  
terest, not only on the part of the brethren, but  
outsiders also: we had a fair audience during  
our meetings, and we never felt more free-  
dom in preaching the word than during this  
meeting; never was the importance of the  
truths we cherish impressd upon our mind  
more than now. Three came out and enlist-  
ed in the service of God, two of whom were  
baptized into the name of Christ, circumstan-  
ces preventing the other one from being bap-  
tized at that time.

Bro. Parker, recently from Jewell Co.,  
Kansas, attended some of our meetings. His  
attention was called to the truth a few years  
ago, but never before has he had the privi-  
lege of hearing preaching on the Sabbath  
truth, and other points of our faith. He is  
quite an aged man, was a member of the  
United Brethren church for thirty years, and  
for a number of years an active preacher in  
that denomination; a man of ability, but in  
darkness on many points on the Bible. It  
was truly gratifying to see the interest he  
manifested in learning the way of the Lord  
more perfectly, and in his old age learning  
the truth as a child would its a b c's. He  
listened to a discourse preached upon the  
Sabbath question, predicated upon the Sa-  
vior's language to the lawyer, Luke 10: 26.  
"How readeest thou?" Showing that the  
word of God everywhere reads the seventh,  
and not the first day of the week is the Sab-  
bath. At the close of the discourse he ob-  
served, Sure enough! how have I been read-  
ing the Scriptures for thirty years? Reading  
and teaching wrong! How many others are  
reading and teaching the same way! Wrong!  
I am glad to see father Parker take hold of  
the truth, even at the eleventh hour, and  
unite with those who keep the command-  
ments of God and the faith of Jesus, taking  
the Bible as our only rule of faith and prac-  
tice.

The brethren and sisters were much revived  
and encouraged during our sojourn with  
them, and manifested a desire to take hold  
of the work in earnestness. Bro. Admire ren-  
dered us valuable assistance during the meet-  
ing, preaching twice; Bro. A. is a new be-  
ginner in preaching the word, but an old vet-  
eran in the Sabbath cause, and with prac-  
tice will make an able defender and advocate  
of truth. May God strengthen and give him  
wisdom to watch over the spiritual interest  
of the Church of God in his vicinity.

In addition to our preaching we held two  
excellent social and conference meetings,  
which were of great interest to us. Upon  
the whole, we had a very profitable and in-  
teresting meeting; much prejudice was re-  
moved, and one encouraging feature to us is  
the fact that instead of the interest in our  
preaching decreasing, it increased to the  
close, so that our last meeting, although held  
on the evening after Sabbath, had the largest  
attendance of any; but we had, at the earn-  
est solicitation of our congregation, remained  
longer than we intended, and we must close.  
We went to this place a stranger this fall,  
but after laboring with the people became  
attached to them, and when the time came  
for us to part we felt reluctant to do so. Here  
let me say, that while we labored for the  
spiritual well-being of the brethren, they  
were mindful of our temporal wants, and  
have our thanks for their liberality in mak-  
ing us up a load of corn to take home. We  
may never meet again in this life, but our  
desire is to be faithful in the Master's service  
so that we may meet all the saints on Mt.  
Zion.

We started home Sunday morning, and af-  
ter traveling through rain and wind, and af-  
terward deep snow, we arrived at home in  
Plainville on sixth day, Dec. 23, having been  
gone from home nearly four weeks. We  
found our family well, but filled with deep  
anxiety an account of the bad weather at the  
time we were expected to return home. It  
is a great trial for us to deny ourselves of  
the comforts of home and society of our family,  
to go out to labor in the ministry; but I  
sometimes think that a minister's wife has  
the greatest sacrifice to make, in being de-  
prived of the society of her husband, and as-  
suming all the care and responsibilities of  
home and its interests. I would like to hear  
from the scattered brethren in the western part  
of Kansas. We want to work in the best in-  
terests of the Master's cause, till Jesus comes.  
*Plainville, Rooks Co., Kansas.*

#### Grow in Grace.

THE Christian life is one of growth. A state of  
continued advancement and development, But  
man in his natural sinful state is not in a condi-  
tion to grow in grace. Before entering this life  
there must be a radical change wrought. The  
old man, "which is corrupt according to the de-  
ceitful lust," must be put off, and the "new man  
which after God is created in righteousness and  
true holiness," be put on. Or, as the apostle says;  
"as ye have therefore received Christ Jesus the  
Lord so walk ye in him." Col. 2: 6.

After this change has been made, and we have  
received Christ by faith, we are in a condition to  
grow, or to walk in him. To walk is to make  
progress; to advance from one step to another.  
So then we should walk in Christ, walk in his  
commandments, in his love, in his fear, etc.; so  
that we may become "rooted and built up in him,  
and established in the faith."

Too much stress is often laid on conversion.  
Many think if they be converted, there is but little  
more to do. They fancy, now as the change has  
occurred, there is nothing more for them to do  
but fold their arms, sit down, and wait till the  
day of their redemption. But how different is  
the real christian life. Paul, writing to the He-  
brew Christians, says: "Therefore, leaving the  
principles of the doctrine of Christ, let us go on

unto perfection; not laying again the foundation  
of repentance from dead works, and of faith toward  
God." Heb. 6: 1. Here we see he urges them to  
go on, not to remain in the position where their  
conversion placed them, but to take advanced  
ground. He does not tell them to throw away  
those first principles, but to go on, using them  
to aid in attaining full perfection. For instance;  
Just as the school-boy leaves the alphabet, then  
to spell in one syllable, and from one to two, and  
thence on until he learns to read.

When persons first accept Christ they are weak  
and ignorant of the life which they have just en-  
tered. They are as the apostle says, As new born  
babes, who desire the sincere milk of the word,  
that they may grow thereby. 1 Pet. 2: 2. Here  
Peter addresses new converts as mere babes.  
They must be instructed in the Word, admon-  
ished of the wily strategies of Satan, warned of  
the powers of the flesh and of the allurements of  
the world. Like infants, they are not able to  
bear strong meat and enter at once into the active  
duties of Christian life. Neither are they able to  
withstand the fiery darts of the enemy, unless  
they first be fed with the milk of the Word, and  
have proper instruction from those who are older  
in the way, of the trials and conflicts they will  
have to endure.

If young converts be properly instructed in  
the beginning, and enter in the right manner this  
life of growth, it will not be long before they will  
be able to walk of themselves. As they gain from  
the Word and the teachings of others a correct  
theoretical knowledge of the commandments and  
doctrines of Christ, they will as a result of this  
growth in grace, obtain an experimental knowl-  
edge of the cause, and will soon learn that the  
"gospel of Christ is the power of God unto salva-  
tion to every one that believeth."

Now in the tree we see a fine illustration of the  
Christian's growth. It is not the warm sunshine,  
the gentle winds, the balmy air alone that makes  
the tree live, grow, and put forth its foliage. It  
is the sap which rises from the roots, and pen-  
etrates into every branch and twig, that produces  
life and growth. So it is with the Christian. It  
is not his good resolutions, his own reformation s,  
his prayers, his due observance of means of grace,  
his religious associations, his giving of alms, or  
anything in and of himself that makes him grow  
in grace and produce fruits of righteousness.  
What is it? It is that spiritual quickening influ-  
ence of Christ dwelling in and operating upon  
his heart.

It is the spirit of Christ which he imparts to all  
who believe on and follow him. Of the fruits of  
this spirit we read in Gal. 5: 22-24: "But the fruits  
of the spirit are love, joy, long-suffering, gentle-  
ness, goodness, faith," etc. These are the fruits  
of the Spirit dwelling in us, and just in proportion  
as we grow will these fruits increase. Says Paul:  
"That Christ may dwell in your heart by faith;  
that ye being rooted and grounded in love, may  
be able to comprehend with all saints, what is  
breadth, and length, and depth and height; and  
to know the love of Christ, which passeth know-  
ledge, that ye might be filled with all the fullness  
of God." Eph. 3: 17-19.

The growth of the Christian is not perceptible.  
We cannot perceive it by comparing ourselves of  
to-day with ourselves of yesterday, but must com-  
pare the past year with the present. By reflecting  
upon years ago we may be able to determine  
whether or not we have grown. The Christian's  
growth may be likened unto the rising tide. As  
the waves rush in upon the shore, every succeeding  
wave advances farther yet there is a reaction: the  
waves run backward from the point to which  
they reached, but the tide gradually rises unto  
high water.

So with the Christian. There may be reaction  
and falling away, but unless it be from deliberate  
and habitual sin, he can steadily grow and ad-  
vance in grace. The weakness and imperfections  
of our natures are no hindrance to our develop-  
ment in Christian life. As the mighty bulk of the  
ocean's water drives the reacting waves farther  
upon the beach, so will God's Spirit, that stream  
of life that flows from him through Jesus Chris-  
into us, drive before it all the frailties and imper-  
fections of our natures, and cause us to be driven  
far upon the beach of Beulah's land.—*Sel.*







are now living in the nation; hence the necessity, and the importance, in order to meet our

oke at 11 A. M., on the n, from the language of Matt. 5: 19, "Whosoever shall teach men so, he shall be great in the kingdom of heaven; but whosoever shall offend one of these least which are commanded in the law or in the prophets, he shall be cast into hell." The stone symbol of God becomes a great foundation, and filled the whole earth, "Come, ye and inherit the kingdom of heaven; for he that shall do the will of my Father which is in heaven, he shall inherit all things." Psa. 111: 10. The words church, by inspiration, used not identical in meaning, the one for a modern invention, and the other many other points of view, the duty of becoming a Christian, and of qualifying all of the people to have admission to the Kingdom of God. Anointed One (not of men), 2 Peter 1: 4-11, present.

ing with the brethren of Stewartville. In my friend, Wm. Arnold, of the Thornton neighborhood, and Bro. Stone, Sunday night. We had a house, more than a house. By request I spoke. I enjoyed it. I do not know as I ever rest manifest in the night with the brethren. I started out in the morning. I am truly thankful that through his permission I have been permitted to speak, and to break to the brethren, both at Stewartville, and at the first Day Adventists, or my time and service. No man can do it. I am truly thankful for the services, and be a

Christian, from the fact that he cannot provide for his family; and of the man who does not provide for his own house it is said that he hath denied the faith and is worse than an infidel, 1 Tim. 5: 8; certainly not a fit character to preach the gospel. And, furthermore, ministers who devote their time, talents, and energies, to the proclamation of the word, must have something more than simply traveling expences. Money paid out for traveling does not buy clothes, provisions, or pay off debts. These things were wisely considered by the brethren; so they not only met my expences, but paid me liberally for my time, so that when I arrived home I had something to buy clothes, provisions, and pay off debts with. May both giver and receiver be blessed with an abundant entrance into the kingdom, is my prayer.  
*Egypt, Gentry Co., Mo.*

### Questions and Answers.

A. F. DUGGER.

"And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held." Rev. 6: 9, 10.  
O. E. NEWMAN.

Souls, in the text, is used in the sense of persons; hence, Whiting, a Baptist, renders it, "I saw under the altar the persons," &c. The Diaglott translation also reads 'persons.' The altar, as Dr. Adam Clark remarks, is upon the earth, not up in heaven." The persons are under it. They are seen under the opening of the fifth seal, which was opened A. D. 533, and continued for 1260 years, during which time over fifty millions were slain for their attachment to Christianity. They cried, that is, as Abel's blood cried. White robes were given unto every one of them. That is, they were accredited as being righteous. The same as white linen, the righteousness of saints, Rev. 19: 8.

What evidence have you that the fourth commandment is binding? Is not the church the kingdom of heaven? A SUBSCRIBER.

The same as that the nine commandments are. To the second question we answer, no. The word church is from *ekklesia*, the called out ones. The word kingdom is from *basilea*, kingly power, authority, royal dignity, majesty, realm, &c. These two words are never in Scripture used identically. If the church is the kingdom you must do and teach the commandments in it. For in direct reference to the decalogue our Savior says, "Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom [or, adopting your idea, church,] of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom [church] of heaven." Matt. 5: 19. So let the kingdom signify the present church, or what it may, the ten commandments are connected with it, and you cannot rid yourself of them, turn which way you please, you will run against the Sabbath. No wonder you think the Sabbath troublesome. It troubles those only, who, like Jonah, are trying to run away from duty. Better do as the writer, halt and keep it.

### J. W. Osborn Reviewed.

In No 35 of the "Advent and Sabbath Advocate," I find an article from the pen of J. W. Osborn, two or three points of which I feel constrained to notice. 1st, that the Christian Brethren at Alantus, Mo., were not willing for T. Montgomery, the Baptist, and Eld. A. F. Dugger to meet in their house in debate on the nature of man and the destiny of the wicked. Neither are they willing on those or any other proposition in their house. But as their "old sores" hurting, that Eld. Dugger inflicted nine years ago in a debate with Bro. Coffey, that sounds strange. Strange that Bro. Osborn cannot realize that there were no wounds inflicted then by Bro. D., that would amount to a briar scratch; and if there was the slightest wound it healed on first intention. Yes, we do say, if Eld. D., B., or A., or any other man of any faith or calling, has to be debated in our house, we wish to "run" one side; but we are not courting a debate; and when a man thinks he must have a debate all he has to do is to take issue with us on some leading point of doctrine, then come well endorsed by his brethren, and we will try to accommodate him. But as for our being in league or sympathy with T. Montgomery, as one might think from Bro. O's article, be that far from us; that is just the way Montgomery talked before he left, that we were in sympathy with the Adventists. He said to one man, "Don't you see that they are sticking to the Adventists, and that I have no chance?" But I am willing to state here that Montgomery seemed to try to make it appear that we were in sympathy with him, when he said he was here to help Bro. Coffey; but it did my soul good when Bro. Dugger said that Coffey did not thank him for his help, nor did he need it; and I feel assured that Bro. Dugger realized what he said. But a conscious entity in man, and the endless punishment of the wicked, we do affirm, but will not attempt to discuss now; but if you seem free to publish, perhaps will at some future time, as the Bible abounds in precious truths clustering around said propositions. Yours in love of the truth.

H. W. SMITH.

*Alantus, Mo.*

### Stick to One Thing.

"UNSTABLE AS WATER, thou shalt not excel," is the language of the Bible. Whoever expects to succeed in any undertaking must enter into it with a hearty earnest will to do his best. When a trade or profession is chosen, obstacles, be they great or small, must not be allowed to stand in the way of mastering that trade or profession. However much we may deprecate the old-time custom of indenturing apprentices, the system, in its practical results, operated almost always for the lasting good of the apprentice. Generally it insured him a good trade and a wholly some discipline that fitted him for success in some business. At the present time very many young men undertaking to acquire a trade, and after a brief trial abandon it, because there

are unpleasant duties to perform and obstacles to overcome. They consider themselves accountable to no one, and go and come at the bidding of caprice, or an unsettled, unsteady mind. The result of this is to send out into the world young men who have not half learned their trades, of unstable character, who drift from post to pillar, and who succeed in nothing but strolling along the highways of life, melancholy wrecks of men. We would earnestly entreat every young man, after he has chosen his vocation, to stick to it; don't leave because hard blows are to be struck or disagreeable work performed. The men who have worked their way up to wealth and usefulness do not belong to the shiftless and unstable class, who may be reckoned among those who took off their coats rolled up their sleeves, conquered their prejudices against labor, and manfully bore the heat and burden of the day. Whether upon the old, worn-out farm, where our fathers toiled, diligently striving to bring back the soil to productiveness, in the machine-shop, or factory, or in the thousand other business places that invite honest toil and skill, let the motto ever be—perseverance and industry. The baby training of the nursery was good in its place, but it won't answer all the demands of an active life. This is not a baby world. We must expect to be knocked and jostled about in the stern conflict, and get run over, if we are not on the lookout and prepared to meet the duties of life with a purpose not to shirk them, but to fulfill them. A young man with a good trade or honorable profession, as he goes forth into the world with his mind made up to stick to his trade or profession, is not obliged to ask for many favors. He will help his way to success, while the unstable and shiftless will grow tired, despair, and fail.—*Select.*

RELIGION.—Religion is not a name. It is not a matter of form. It is not a trifle. It is the richest, best gift of God to man. It ennobles our nature. It more clearly teaches us our true dignity that all the profound discoveries which man can make in science; for none of them will ever fill us with the fulness of God. Religion is spiritual, elevating, pure, Godlike. We dwell with God; live with God; commune with God; are like God. We become partakers of the Divine nature (2 Peter 1: 4); in rank we are associated with the angels; in happiness and purity we are associated with God.—*Barnes.*

### Obituary Notices.

FELL asleep, near Jewell City, Kansas, Nov. 14, 1881, Bro. Wm. Windecker, of dropsy. Aged 33 years. He leaves a wife and two children to mourn his loss. Bro. Windecker had formerly belonged to the Evangelical church, but had been a Sabbath keeper for about seven years. He embraced the Sabbath truth under the labors of Eld. J. H. Rogers, S. D. Adventist, but was not identified with them at the time of his death. Funeral services were held in the Christian church in Jewell City. Remarks by the writer from 1 Cor. 15: 26, to an attentive congregation.

M. B. SMITH.



## Items of Interest.

The Jeannette of the North American Polar expedition, last heard from in 1879, has been found stove in and abandoned on the northwestern coast of Siberia. Two boat loads of the crew have been rescued, the third is still missing.

This site of the ancient Pool of Siloam has been discovered lately, in an accidental manner, by a lad falling into the water of the channel, and noticing inscriptions on the walls of the Pool, which being deciphered, definitely established the location of the place.

Boston has contributed nearly sixty thousand and New York over a hundred thousand dollars to the Michigan sufferers. The suffering is still the very great in the section through which the fire traversed.

Immigrants have been pouring into the country for the last three months at the rate of almost 2,900 a day,—171,803 in 90 days. Notwithstanding the turmoil in Ireland, less than 10 per cent of the total immigration is Irish,—16,361; the English, Scotch and Welsh number nearly 30,000, the Germans 59,000, Canadians 19,000 and Swedes 13,659.

Latest advices from Mecca, in Arabia, report the rapid increase of cholera in that region. This is of special interest to Europe and America, for the reason that the epidemic of Asiatic cholera which periodically visits these countries always starts in Arabia and moves thence westward.

Thessaly is being gradually given up by Turkey to Greece, in accordance with the decision of the powers.

There have been serious earthquakes at Chios, and the village is sinking into the earth. The inhabitants have fled.

In November last the Liberal League held a meeting in Chicago, the object of the League being to work against Christianity, and establish infidelity. One speaker advocated the establishment of Secularized Sunday schools where children could be taught morality without Christianity. They advocate the repeal of religious instructions in school, the recognition of God and his word in the courts, and all appointments of public fasts and days of prayer by executive authority. There is quite a tendency in that direction already, without the influence of the Liberal League, as there are twelve theaters in Chicago open on Sunday as well as on the other days of the week, and hundreds of beer gardens and saloons to tempt the children and youth away from the influence of Christianity, besides the theatrical exhibitions of the Sunday schools, and the novel reading embraced in their libraries. But we do not see why the Liberals should war so against the principles of Christianity, which are to love the Lord God with all the heart, and our neighbor as ourselves. This the French people tried about a century ago, and all other nations ought to take warning by their experience and the result of it. This Liberal League also demands the repeal of the laws prohibiting the publication of obscene literature. They would have a free license for all these abominations; would break

down all good influence of church or gospel; would corrupt our youth before character could be formed for truth and virtue; would demoralize society, and ruin the nobleness of man both physically and mentally by drawing him away from God and godliness. Let every lover of truth and religion be energetic in the promulgation and practice of their principles, holding to their faith, that when the Savior shall come, he may find faith in the earth.

## Struck Dead.

Three young men in Union, Ark., while discussing on the probabilities of rain from a cloud just then rising in the west, a few days ago. The youngest of the group, John Freeman, referred to the drouth, and remarked that a God who would allow his people to suffer thus could not amount to much. Instantly a bolt of lightning flashed from the cloud overhead, and the young man fell dead. Nearly every bone in his body was mashed into jelly, while his boots were torn from his feet, and the clothing from his lower extremities. The body presented a horrible appearance, being a blackened and mangled mass of humanity. His companions, but not stunned and thrown on the ground, but seriously injured. The funeral of the unfortunate young man occurred the next day and attracted a large crowd, the larger portion of whom were drawn thither by the rumor of the strange event preceding the death of the deceased. When the body was deposited in the grave and the loose earth thrown in until the aperture was filled, and while the friends of the dead man yet lingered in a cloud of grief, a bolt of lightning descended from a cloudy heaven, throwing the dirt as if a plough grave, and passing lengthwise through it. No one had passed lengthwise through it. No one had been injured, but those present scattered almost paralyzed with terror.

## PATENTS

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## Appointments.

Jan 1, Sunday and Sabbath with the church in Alantus. Second Sunday, Empire Prairie, preach a funeral sermon, as Bro. Nicholson may appoint. Third Sunday with the church at Wilcox. Sunday night at the Dillon School house. Monday night, 16th, as Bro. D. B. Ferguson may appoint. Tuesday night, 17th, as Bro. G. P. Combs may appoint. Wednesday night, 18th, as Bro. Tullar may appoint. Fourth Sunday in Jan. at Morgason's church, Jan. 22nd, at 11 A. M. Thursday night, Jan. 26th, at Union Grove, as A. G. Walker may appoint. A. F. DUGGER.

## Letters and Money Received.

B G St John \$1; for A C DuNavent \$1, John R Woodside \$1, Wm Workman \$1, Jonathan Stark \$1, C R Stark \$1, Sylvester Myers \$2, Elisabeth Wolverson \$1, Almon Hall \$5.95, Caroline E Combs \$2, Jas M. Tanner \$1, Abijah Thayer, A J Hayes, A C Long, A F Dugger, M DeVoyst, Wm Smith, A C Leard, W C Long.

## Books and Tracts Sent by Mail.

J M Tanner, A Hall.

Books and Tracts  
FOR SALE AT THIS OFFICE.

## HYMN BOOKS.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many of choice hymns without music, whose tunes are indicated by their names, making together 196 pages. To this is added 60 stand-alone hymns, whose music is familiar.—Containing all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists.

*The Bible Student's Assistant*; a compend of Scriptural texts of scriptures proving the essential points of faith held by Sabbatarian Adventists, Price, 10 cts.

*The Seventh-Day Sabbath*,—A short Treatise on the Scriptural Evidences of the seventh day of the week, showing that by divine authority; by Jacob Brinkerhoff, 32 pages—price 5 cts.

*The Bible Sabbath Defended*, by A F Dugger, 140 pages, Price 30 cts.

*Review of J M Stephenson on the Sabbath Question*, and *The Two Laws*, by Jacob Brinkerhoff, 32 pages, price 9 cts.

*Who changed the Sabbath?* By A. C. Long, 8 pages, price 2 cts.

*Thoughts on the First Day of the week*: Is it the Christian Sabbath? by A. F. Dugger, 15 pages, price 4 cts.

*No condemnation in Christ*; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff, 8 pages, 2 cts, 15 cts per dozen.

*Sabbath Desecration*—8 pages, 2 cts, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

*The second coming of Christ*,—Showing it to literal and personal, by J. Brinkerhoff, 8 pp, 2cts.

*Moody's Sermon on the Second coming of Christ*, 8 pages, price 2 cts.

*The Christians' Hope*—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp, 2cts.

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Every year! In strength and meekness  
Are we treading where He trod;  
Going forth, the lost to gather  
To the family of God?  
If our "going forth" is hindered  
With the reapers sickle bright;  
If we may not toil with others,  
When the harvest fields are white  
Are we pleading with the Master,  
If we cannot plead with men?  
Like a fountain ever springing,  
Does our cry go up for them?  
Every year! Is His dear presence  
Like a glad, unspoken song,  
Prelude low of hallelujahs,  
Rising from the white-robed throng?  
Every year! He draweth near  
O'er the dark hills far away;  
He, our royal bridegroom, come!  
For his golden bridal day.  
Are we waiting for His coming  
Are we listening for his feet?  
Ready in our fair adorning,  
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