





We pass from this the third occurrence of the word immortality, to notice the two remaining ones: 1 Tim. 6: 15, 16, "Which in his time shall show who is the blessed and only potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen." Notwithstanding the Bible plainly declares that God only possesses inherent immortality, men have dared to drag this glorious attribute of Jehovah down from his throne in heaven, and fix it on every man of dust, no matter how low or vile he may be. This is not the only act of men not satisfied with claiming God's attributes, they rob him of his titles. "Reverend and holy is his name," is a title belonging exclusively to Jehovah, and only once used in the Bible. This sacred appellation, like immortality, is rendered common and profane by being torn from the High and Holy One, and applied to popes, cardinals, and priests, of every character and grade. 2 Tim. 1: 10, "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel."

This makes five occurrences of the word immortality, all there are in the authorized version of the Old and New Testaments. This is the last one and deserves a careful examination. Life and immortality, as Tilton remarks, is a Hebraism for immortal life. Immortal life is then brought to light through the gospel. How then, if this be true, can it be said to be clearly an attribute of the simple flesh? How can it be urged as being apparent in the nature and constitution of man? If the gospel (which is defined by Jesus and the holy apostles to be glad tidings concerning the kingdom of God, of which kingdom immortal life is an attribute, and only of this kingdom), if this gospel, I say, was necessary to set this gospel in a clear light, or bring it to the understanding and of man, how can it be said to be clear in the record of creation? If the gospel is the place to look for the clear and certain light upon this all important theme, let us turn our eyes in that direction and see what we can behold in its teachings and promises touching this interesting topic. It is certainly important that we inquire patiently and perseveringly after its true source, seeing it is such a glorious blessing for mortal dying man. We invite attention to the record God gave of his Son, 1 John 5: 10-12: "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us, eternal life [immortal life], and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." There are four points clearly and fairly stated in this record. First, God has given us eternal life; second, this life is in his Son; third, those who have the Son have it in him (because their life is hid with Christ in God); fourth

those who have not the Son have no hold on this life. The conclusion is inevitable, that all of the last named class must perish. This life is in his Son; how then can it be said to be in all men? Look at the contrast between Bible and creed. Bible; This life is in his Son; creed: This life is in all men, in the shape of immortal ghosts.

[To be Continued.]

#### Law.

S. E. BRINKERHOFF.

Law is a fearful thing to many people in this age of the world. One class of people are very zealous for human law, yea, and also for what they are pleased to call the law of Christ, but the law of God they do not like to hear anything about. That law that God—the everlasting God who is from everlasting to everlasting—gave to govern the world is not the law for them. In their estimation it has served its time, and is now done away—it is no longer necessary. Thus this class virtually admit what the infidel desires that he should, namely, That man is now capable of governing himself. Another class believe that God's immutable law is still binding on mankind, but for fear of hurting some body's feelings they do not wish to talk about the law. Love, say they, is the fulfilling of the law, and if we love one another we are all right. We must not talk about the law so much because it will gender strife among Christians. This class reverse the words of the divine Master, and virtually say, "Thou shalt love thy neighbor with all thy heart, mind, and strength, and thy Creator next!" God will not accept such a love, no matter how much love we talk. Then there is still another class who spurn all law both human and divine, and this class is largely on the increase in our day.

Now while I do not believe in "harping" all the time about the law, I believe it is right and necessary to talk about the law, to preach about the law, and above all to obey all the holy precepts of the law. Had it not been necessary for man's best interests God would not have given him a law for a rule of action; and in that law the alwise Creator did not put one non-essential. He gave that law to be obeyed by all his creatures; and surely he has a right to expect obedience from all who profess to love and revere his name. Not only does God expect obedience to his law from those who love him, but he requires them to talk about it, yea, and to teach it. Hear David's testimony concerning the law of God, "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generations to come might know them, even the children that should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. 78: 5-7.

From this testimony we learn two important facts: 1st, That it was God's design and also his command that those to whom he gave the

law should teach it to others. 2nd, That the teaching of the law was for the purpose of leading mankind to put their hope in God, and that they might not forget his works. It would be a natural conclusion from this testimony, that if the law was not made known to us we should not place our hope in God, and would soon forget his works. Thus we see it is the duty of every child of God, every lover of his word and righteous rule over the hearts and lives of his creatures, to talk about his law, to obey it, and to revere its teaching. Let us read just how God would have us act in reference to his law, and certainly we have a right to do as the apostles did, Obey God rather than man. David says this law was appointed in Israel, and commanded to be made known. Deut. 4: 8, 9, "And what nation is there so great, that hath statutes and judgments so righteous as all this law. . . . teach them thy sons, and thy sons sons." Chapter 6: 6-9, "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and on thy gates."

Here is directions given by God himself how we are to teach and talk about his law. The law of God is given us as a rule of action and our first duty is to obey its teachings, to let our daily lives be molded by its holy precepts; and then with hearts filled with the love that flows from obedience talk about the law of the Lord our God. If our lives are in harmony with the will of God, we will not be afraid to talk, nor to hear others talk about the law of God—that law which is holy, just, and good. Paul after his conversion could say, "For I delight in the law of God, after the inward man." Rom. 7: 22. It is only the carnal mind that the law of God is offensive to, because it is not subject to the law, neither indeed can be. Rom. 8: 7. David says, "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." Ps. 119: 34. David needed understanding in order to keep the law of God. This is just what we need to keep God's law, understanding hearts to know and understand the will of God. It is his will that we should obey him; and knowing our weakness he has given his Son to be a propitiation for our sins, and the promise of his Spirit to enable us to walk in his ways.

Law is very important in all governments both human and divine, and without a knowledge of law it is impossible to obey it; hence it is necessary to talk about the law of God, and to preach about the law of God. And in this age of deception and lawlessness, we have need often to raise our voices to the God of heaven in the language of David:—, "Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And

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2nd, That the purpose of our hope in God, and his works. It is from this testimony made known to us in God, and in his works. Thus we see the rule of God, every rule over the rest, to talk about here its teaching, could have us act certainly we have did, Obey God says this law was commanded to be And what nation states and judgments LAW. . . . teach sons." Chapter which I command mine heart; and gently unto thy them when thou when thou walkest liest down, and thou shalt bind hand, and they thine eyes. And the door posts of

by God himself about his law. as a rule of action its teachings, to by its holy precepts filled with the the talk about the of our lives are in God, we will not others talk about which is holy, just, conversion could aw of God, after 22. It is only the God is offensive to the law, neither David says, "Give all keep thy law; my whole heart." understanding in God. This is just law, understand- understand the will we should obey ness he has given for our sins, and enable us to walk

all governments without a knowl- to obey it; hence the law of God, of God. And in lawlessness, we voices to the God of David:—, Let me, O Lord, even thy word. So answer him that in thy word. And

take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually for ever and ever." Ps. 119: 41-44. If with David we keep God's law continually, then indeed can we walk at liberty and not be ashamed, verses 45, 46. It is well for us to think upon God's law, to talk about it, and to be sure at all times to keep it. "O how love I thy law! it is my meditation all the day."

David was not afraid to talk about the law of God, and declare that he had more understanding than all his teachers, just because he meditated upon the testimonies of the Lord. While it is not necessary to be all the time talking about the law, I think if we carefully read both the New and Old Testaments we shall find that the law of God holds quite a prominent place in both. The law is one of the essential parts of God's government, and without it we should be unable to tell to what king, or government, we belonged. By the law is the knowledge of sin. Without the law there is no sin. For "where no law is, there is no transgression," Rom. 4: 15. So if we are not to talk about the law, it is not necessary for us to talk about the gospel; for in reality the gospel is a non-essential if the law is not in force. It is strange that people become so filled with gospel that they do not even want to hear anything about the law of God. These people always make me think of children that are fed on pie and cake till they have lost all taste for healthy food, and if not already, they will very soon be moral dyspeptics.

The gospel is a remedial system; it offers pardon to the transgressor of God's law upon condition of repentance, faith in Christ as the Savior of sinners, and promise of future obedience through God's assisting grace. It is in vain that we make great professions of love to God and his Son Jesus Christ, while we try to ignore his law, or trample upon any of its holy precepts. The apostle John says, "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. Here is the means by which we may tell whether we know God or not—if we keep his commandments. The Savior says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17: 3. Thus we see in every page of holy Writ the importance of God's holy law. Eternal life rests upon a knowledge of God and his Son Jesus Christ, and we can only have this knowledge by keeping his commandments. For the apostle says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 4. The apostle is very plain upon this subject; the law of God is certainly of some importance in his estimation. And, yet, we are often told, by some who profess to be just ready for the Lord who come and take them to himself, that there is nothing said in the New Testament about keeping the law of Jehovah! Reader, How readest thou?

It is time that every child of God would be daily and hourly on their guard, for many false teachers are abroad in the land, and they

do not fail to profess great piety. The best thing to test men's piety by is the law of God. If these pious teachers begin to tell you that the law of God, spoken by Jehovah himself upon Sinai's summit, written by him on two tables of stone and handed down to us, is out of date, not high enough for the Christians of this day, that the law of love is the standard for the people of God now, just open your door, and let them pass out, they are dangerous, far more so than Ingersol. A wolf in sheep's clothing is far worse than a wolf in his own clothing. Beware of them! Test them by the law of God. Jesus kept this law. He magnified it, and made it honorable. God's true people have ever kept his law, and their obedience to it has ever been the greatest test of their fidelity and love to the God of heaven. "If thou wilt enter into life keep the commandments," Matt. 19: 17. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Prov. 28: 9.

**The Jewish Persecutions.**

The Rev. Dr. Salomon preaching at the Great Synagogue, Cheetham, on Saturday, took as his text the words of Isaiah, "Hath he smitten him as he smote those that smote him?" and connecting this passage with the Egyptian bondage, where the Almighty prepared the Jewish people in the hard school of adversity for national existence, and also for the mission which they were destined to fulfil, he rapidly sketched the history of Israel between the two periods. He went on to remark: Judaism has been divided socially and politically into three great epochs. Firstly, the Patriarchal Judaism—the family organization. The patriarchs left as a legacy to their descendants the Jewish family life, which with its strict morality and implicit subjection to the parental authority remains to this day one of the most salient features of Judaism. Secondly, Mosaic Judaism, the religious and natural organization formulated and partly developed by Moses, further developed by Samuel, which, however, even under David and Solomon never reached the extension of which it was capable. Thirdly, prophetic Judaism, or Judaism as a world's religion. This grand conception had presented itself to the mind of the great King, as shown in his magnificent prayer at the dedication of the temple. Similarly, Alexander conceived the idea of a universal Hellenism, and Napoleon the Great, that of universal monarchy. But the time has not come. On the contrary, heathenism acted with destructive effect on the political and religious organizations of the Jewish kingdom, and eventually led to their temporary overthrow, in spite of the glowing appeals and fiery denunciations of the prophets. But through all their mournful declarations of impending disaster there ran a thread of consolation in the assurance that the Lord would not forsake his people, and that the time of banishment could only be a season of preparation and purification. The prophet Isaiah speaks of the Jewish nations as a tree which shall take root, and declares that "Israel shall blossom and bud, and fill the face of the world with fruit." And immediately after follow the words of the text,

"Hath he smitten him as he smote those that smote him? In these declarations lie the greatest hope, for the nations of antiquity—Greeks and Romans, Babylonians and Assyrians—who smote and wasted Israel are extinct, dead and buried,

and "Israel stands living by their tombs, and gazes with wonder and hope on the Assyrian spear, once steeped in the gore of his forefathers, and the broken Roman sword that once reeked with their hearts' blood." Such reflections form a warrant for cherishing the brightest hopes. Alluding to the cruel sufferings of the Jews in Russia and Germany, notably to the expulsion of 900 unoffending citizens from Orel, and the savage cruelties lately enacted in other parts of Russia, the preacher drew a parallel between the present situation of their Russian brethren and the ancient Batavian—as described in the speech of Claudius Civilis: "We are delivered over to their officials and governors, who, when satiated with blood and plunder, are replaced by others, who renew the same outrages and violence under another name. And even if Rome sends a procurator Le oppresses us with an ostentatious and costly retinue, or yet more intolerable pride. The conscriptions are at hand, which tear children from parents and brethren, and deliver our blooming youth to Roman licence and unchastity."

Dr. Salomon contrasted the conduct of Russia with the hospitable reception according to the refugees on the soil of Albion and America, and, appealing to those who in Germany had sanctioned the persecutions of the Jews, asked "What is it that excites your ill-will? It cannot be our faith, for we obey Moses and the prophets, and your own teacher himself set his seal to that creed which we constantly profess when he declared that the two commandments, "Thou shalt love the Lord thy God with all thy heart," and "thy neighbor as thyself" embraced all the law and the prophets, and further testified, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." And again, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." Perhaps a few unworthy ones amongst our number may have called forth your anger, but consider what it means to stigmatize a whole community because of the misdeeds or faults of a few worthless members. Would you call a tree rotten because a branch here and there may be worm-eaten and withered? Do not cause us to lose faith in the human heart, which God has planted in us, nor take away from us that blessed hope of the better time, when we shall become "one fold under one shepherd." Referring to the projected colonization of Palestine by a portion of the Jews expelled from Russia, the preacher said: How my heart thrills, and how the heart of every Jew that feels love for the cradle of his religion rejoices to hear that measures for the colonization of the Holy Land are now being earnestly considered. A report from Vienna states that both the "Alliance Israélite" in Paris and the Vienna "Alliance" are now devoting themselves fully and completely to the idea of colonization of the Holy Land. The following is an account of the affecting scene witnessed on the departure of 28 Russian boys for the sacred land of Palestine:—"After they had entered the train a lad of twelve years old began to chant a very plaintive hymn, in which the small company joined in the most pathetic manner. The text of the strophe was Russian, the song a farewell hymn on leaving home. Tears stood in the eyes of the bystanders. Have these children, with the patriotic feelings which still animate them, deserved the Muscovite tyranny? Although I am aware of the great difficulties which are inseparable from such a work as the colonization of the Holy Land, yet I believe this is the only anchor which can save our brethren from destruction. Such an undertaking was already commenced about eight years ago, the founder of the scheme being David Gutman, of Zala Egerszeg, in Hungary, who devoted to it the whole of his means, in the hope that he would find men of like mind, versed in agricultural science, to continue the carrying out of his long-



cherished plan. The success has not yet fully answered the expectations of the founder, not because of technical difficulties, but from financial hindrances, which have temporarily delayed the prosperity of this "oasis in the desert." In Palestine it is only possible to work with one hand; the other is needed to protect oneself against the rapacity and violence of the Arabs. The question whether the future Jewish State should be perfectly independent, or should seek temporarily the protection of other powers, may be left for later solution. I will not go so far as Mr. Laurence Oliphant, and speculate on the advantages which might accrue to England or any other European power from an alliance with the reconstituted State, but simply state my opinion that the colonization of Palestine is the soundest and most effective proposal for the relief of our needy brethren in Russia. In the month of February there will be held in this city a meeting of the Anglo-Jewish Association, for the purpose of assisting our foreign brethren, which should receive our earnest support and hearty co-operation.—From *Manchester Guardian* of Jan. 16, 1882.

### The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 4th day of the 12th month, 1881.

JACOB BRINKERHOFF, Editor.

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Special Contributors.

### Law and the Prophets, and the Kingdom.

BRO. A. G. WALKER, of Union Grove, Mo., asks us to explain Luke 16: 16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it;" which we will endeavor to do, as follows:

A careful examination of the text should be given, which will help us very much to understand it. Some consider this as teaching that the law is not now needed, since the days of John and of Christ; but if so then the prophets are not wanted either, and this is too much for our no-law friends. Verse 17 tells us that it is easier for heaven and earth to pass than for one tittle (the smallest particle) of the law to fail, so verse 16 cannot teach that there is no use for the law since the days of John and Christ.

Notice that in the text the word 'were' is printed in italic letters, which shows that in the original Greek language there was no word corresponding to it; and to make connection, or to make the sentence complete, King James' translators have supplied words, according to their best judgment. Too much fault must not be found with them, for they did a good work, and the time when their work was given to the world was A.D. 1611, less than a century after the Reformation under Martin Luther began; and it must be remembered that the Reformers entertained more or less of the errors of the Papacy. Reformation has been a gradual work, and must go on till the Lord comes. One error of the times was that the law was superseded by the work and teaching of Christ, hence the ellipsis of the text would seem to require the word 'were' to supply it.

It is evident, as was also apparent to the

translators of the authorized version of the New Testament, that "the law and the prophets until John," is not a clear expression; for it either means that they existed no longer than the time of John, or this language depends upon something else for its meaning; and right there we find it, in connection with the remaining part of the verse, "since that time the kingdom of God is preached." Now, these two parts of the verse have a contrast with each other, and that contrast is in regard to time; the antithesis shows the verse to depend for its meaning on what is preached. "Is preached" is the only verb of the statement, and "is preached" is the predicate of the sentence. Then we have it, "The law and the prophets were preached until John; since that time the kingdom of God is preached."

When John the Baptist entered upon his ministry he came preaching "the kingdom of heaven at hand," Matt. 3: 2. This was not preached before. Now, John came as a herald just before the footsteps of Christ the Messiah, proclaiming that there "cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose." Mark 1: 8. The kingdom of heaven was now preached as at hand, or immediately following, for the King had now come to claim the kingdom, and if they to whom the law and the prophets were preached would have received him, the kingdom would have been entered upon. "But he came to his own and his own received him not."

The message to the people to be preached heretofore had been the law and the prophets. It was, and always will be, the duty of man to keep the law as a rule of life, for "the law of the Lord is perfect, converting the soul." In keeping the law there is harmony of life with Jehovah, and there was also a law of remedy, or reconciliation for sin, in the system of sacrifices and offerings, by which individuals might be restored to God's favor. The prophets were also preached, predictions of Israel's restoration and kingdom, the new heavens and earth, and Messiah's glorious reign. The Samaritan woman said to Jesus, "I know that Messiah cometh, and when he is come he will tell us all things." John 4: 25.

The preaching of the kingdom of heaven at hand, or nigh to be revealed, did not annul the preaching of the law or the prophets, or render them a dead letter. No, the law was just as important as heretofore, and was a standard of righteousness, or right doing, the same as Jesus said to the one who came running to him and asked what he must do to inherit eternal life. He referred him to the commandments, which he must keep in addition to following him, and we find that Jesus' disciples observed the Sabbath while he lay in the tomb, in obedience to the commandment; and observing the fourth commandment, the disciples undoubtedly obeyed all of the commandments.

The latter part of the text, "Every man presseth into the kingdom of God."—We understand this to be by individual effort; by the exercise of faith and perseverance for

ones self. No one should enter the kingdom of God because he is a descendant of Abraham; not unless he exercised faith in Christ as the way, the strait gate, and the narrow way. Heretofore the descendants of Abraham considered the kingdom of heaven theirs as a matter of right of succession, that when it would be established it would be theirs. Now Jesus came preaching to them, "Think not to say within yourselves, We have Abraham to our father, for God is able to raise up unto you children to Abraham of these stones." But as they rejected the only means of access into the kingdom, and would not have Jesus to reign over them, the kingdom was taken from them and given to a people bringing forth the fruits thereof." The fruits necessary for it were repentance, which John and Jesus preached in connection with their kingdom message; repentance consisting not only of sorrow for sin, but also a turning from it, which would be an obedience to the commands of God; and also a life of faith, which Jesus said was the work of God, that men should believe on him whom God had sent, John 6: 29. Thenceforth people from every nation who manifest the fruits requisite for the kingdom of heaven should have an entrance into it. The pressing into it, or taking it by violence, denotes the energy and perseverance we should manifest in our endeavor to obtain it. Jesus says, "Strive to enter in, for the way is narrow and the gate strait; and although few shall be saved therein, yet by pressing violently or energetically, by a patient continuance in well doing," we may obtain it. Faith in Christ is the gate, and then the Christian graces (2 Peter 1,) must be added, and the life must manifest the fruits of the Spirit; thus the candidate for the kingdom of heaven will have the spirit of Christ, and will press his way into it.

"Every man" is doubtless here understood to be every man who obtains it, for there are conditions for entering the kingdom of God, and the conditions must be complied with, or the individual will be cast out where there will be weeping and gnashing of teeth. The correlative expression in Matt. 11: 12 is, that the violent take it by force; they who are earnest and urgent obtain it. Then let us press on, and never give up the contest; for "no man having put his hand to the plow, and looking back, is fit for the kingdom of God." But by pressing on, and looking unto the author and finisher of our faith, we may obtain the prize. And God grant that we so run that we may attain.

### The Lord's Supper.

BELIEVING in the definite time for celebrating the Lord's Supper, or passover, a brother asks how we tell when the 14th day of the 1st month arrives, as our almanacs do not point out time in that manner. Sr. Venerable, in her letter in last *ADVOCATE*, asks the same question.

Believing the Scriptures which say that God made the sun and moon for seasons, days, and years, Gen. 1: 14, we see no scripture or good reason, for commencing the year

with January, right in the winter season. There is nothing to mark any change of year, sun, in its course, marks between winter and spring, at vernal equinox, or what is sun crosses the equinoctial line is vertical at the Tropic is a natural division of time is past, and a revival of nature begins the year at this period with the Bible reckoning. As the moon, by its changes makes the months, the first year begins with the first is near the time of the equinox. Last year the new month were reckoned as of the equinox. The vernal the 21st of March, Roman new moon of that time, was on March 19, count 14 days the day after the moon's new, and the 14th day April, when the moon is for celebrating the Lord's ing before, which is the evening bath.

If we understand it correctly same time as the Passover of Rome has tried to change and since she has made of great importance to has substituted the Sabbath for the Passover for the Passover but few who observe it the Passover upon the day as ye do this ye show faith till he come."—Paul. In of the New Testament, the er occurs in Acts 12: reads Passover.

Sister Venerable also between the Bible and Sabbath motion of the earth as not a book to teach such things as they are. that the sun stands still that the planets rest Joshua's time, and in account in each, of a but we cannot see that are arrayed against e

### Report

N.

BRO. BRINKERHOFF in his last, we arrived of Jan., and held it until Tuesday night interesting meeting since the last night Pleasant Valley, sisters all well, successful in the cause. day night until engaged Bro. Long his time is up. aging here, and ing brought into Early Monday



kingdom of Abraham in Christ a narrow of Abraham theirs at when e theirs. "Think ve Abra raise up s." But cess in Jesus to ken from ng forth ssary for d Jesus kingdom t only of from it, the com h, which that men had sent, m every usite for e an en- or taking nd perse- endeavor ter in, for rait; and n, yet by a "pa- may ob- and then it be add- fruits of the king- of Christ,

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January, right in the midst of the winter season. There is nothing in nature then to mark any change of year. But when the sun, in its course, marks the division between winter and spring, at what we call the vernal equinox, or what is called "when the sun crosses the equinoctial line," when the sun is vertical at the Tropic of Cancer, there is a natural division of time, and the winter is past, and a revival of nature begins. To begin the year at this period of time corresponds with the Bible reckoning of time.

As the moon, by its changes, marks and makes the months, the first month of the year begins with the first new moon which occurs near the time of the equinox, generally after it. Last year the new moon and first month were reckoned as commencing before the equinox. The vernal equinox occurs on the 21st of March, Roman time. From the new moon of that time, which this year occurs on March 19, count 14 days, beginning with the day after the moon's change from old to new, and the 14th day comes on the 2nd of April, when the moon is full, and the time for celebrating the Lord's Supper is the evening before, which is the evening after the Sabbath.

If we understand it correctly, Easter is the same time as the Passover, and as the Church of Rome has tried to change times and laws, and since she has made the Sunday festival of great importance to all her followers, she has substituted the Sunday following the Passover for the Passover occasion itself, and but few who observe it place any regard for the Passover upon the day or occasion. "As oft as ye do this ye show forth the Lord's death till he come."—Paul. In our common version of the New Testament, where the word Easter occurs in Acts 12: 4, the revised version reads Passover.

Sister Venerable also asks a harmony between the Bible and Science concerning the motion of the earth and sun. The Bible is not a book to teach science, but speaks of things as they are. Science does not teach that the sun stands still, although it teaches that the planets revolve around it. In Joshua's time, and in Hezekiah's, there is an account in each, of a lengthening of the day, but we cannot see that the Bible and science are arrayed against each other.

**Report of Meetings.**

N. A. WELLS.

BRO. BRINKERHOFF: As stated by Bro. Long in his last, we arrived at Ridgeway the 26th of Jan., and held meetings from Friday night until Tuesday night. Had quite a good, and interesting meeting, having the largest audience the last night. From there we went to Pleasant Valley, and found the brethren and sisters all well, strong in the faith, and zealous in the cause. Held meetings from Tuesday night until Sunday night. The church engaged Bro. Long to preach another year, as his time is up. The prospect is very encouraging here, and all live in hopes of many being brought into the truth in the near future. Early Monday morning we started to our ap-

pointment six miles west of Mt. Ayr, Iowa. Finding the roads in splendid condition, we arrived at Bro. Moss' in good season. Found our appointment well circulated, it having been published in the County paper. After we left here two months ago, the Christian minister, and also a Methodist, came and preached against us. The Methodist man said some very hard things, and among other things, he said he had labored too hard here to give the field to Adventists. He said he would be with us the next time we were here, but he has failed to put in an appearance so far, although he has been informed when we would be here. We found the Methodist class much stirred up, one having said the only way we can get rid of them is to stay at home; and he has kept his word, last night being his first time out, and he would no doubt have stayed at home then, but they brought out three of their preachers, to scare us out, (judging from appearances,) but they saw that would not work. Bro. Long preached on the destruction of the wicked, after which he gave liberty for any one to speak. The minister stationed at Mt. Ayr arose and stated that he was fully able, and also willing to disprove what had been said. He drew himself up on his dignity wonderfully, and talked about scholarly investigation, and the root of certain words, and we all thought we would have an investigation; but Bro. Long said that was just what he wanted, and invited him to step right into the arena and they would notice these matters, and that if he could tear down our doctrine we wanted him to do it, and the quicker the better. He got up and told the audience that his business was so arranged that he had to leave on this morning's train. Bro. L. told him he supposed he would rather wait till we were gone to fire his gun, when there would be no chance to fire back.

There are many here who are convinced of the truth, and we hope they will act. Pray for the success of the cause and the advancement of the truth. Yours in Christ.

Mt. Ayr, Ia. Feb. 13, 1882.

**Overcoming.**

R. E. CAVINESS.

We are still striving to overcome sin. In this world we have enough to do to keep in the narrow way. That word overcome has a great amount of meaning to it. I often wonder, when I read those words of Jesus, when he says "he that overcometh will I grant to sit with me in my kingdom, even as I have overcome and have sat down with my Father in his kingdom." I believe these are nearly the words. How many sermons have been preached from this text, of course I cannot tell; none could, perhaps, but God alone knows how many have been prompted to start for a trial to overcome; and we might add, how many have failed and come short of the glory of God. How many of to-day are trying to be overcomers and will fail! It takes a strait work to go through, so much so that I can only fear for myself and others. I know there are those who have what they say is an assurance of their acceptance with

God, that I reckon would mean already overcome; but I can have no faith in them.

We have many things to overcome, among which is the world, the flesh, and the Devil. If we will only stop and see how much there is in this. But there is one great trouble in overcoming; that is this; they are good enough already, hence have nothing to overcome, while there are others who don't think it necessary to make much, if any effort, for God is not very particular, so they will not try much. Jesus said, "He that overcometh will I grant to sit with me." But then, say they, he did not say he would not let them that did not overcome sit with him; like as Satan told Eve that the Lord knew they would not die, when God had said they would, and they did; and we have the history of their death; and better evidence, the death is in the land, so we see it with our eyes.

And now, dear brethren, let me say in conclusion, I hope to be an overcomer, with all the faithful; but if I should fail my desire is that God shall preserve the integrity of his law, which he will do, though he may pity us. If any should fail of being an overcomer it is their fault, and theirs only. This all must admit, either now or before the bar of God. Yours in hope.

Beckwith, Iowa.

**From Bro. S. G. Cottrell.**

DEAR BRO. BRINKERHOFF, and brothers and sisters in the faith of the gospel: I once more attempt to let you know that I still feel a great interest in the cause of the present truth, that Jesus is soon coming to restore all things spoken of by the mouth of all the holy prophets since the world began. I am very glad to get the *ADVOCATE* weekly, and to hear that there is a few that when they hear the truth receive it gladly. I love to read the letters, and some from the lone ones like myself that have not the privilege of meeting with those of like precious faith; and soon I hope to meet all the dear saints in the kingdom, where there will be no more parting tears shed, where there will be no discord nor strife, but all will be harmony and peace. O let us all strive for the unity of the Spirit in the bond of peace. Yours in the patience of the saints, with love to all who love our Lord and Savior in sincerity and truth.

Eureka, Wis.

SIR MOSES MONTFIORE, the eminent Jew, is now 98 years of age, and has been cotemporary with many prominent men of the 19th century. He has done much for the benefit of his people and the country of his fathers. He is doing much for the benefit of the oppressed Jews in Russia at the present time, who are suffering intense persecution, and appeals loudly to others in their behalf. But while the Jews remain in Russia not much can be done for them, and Russia is not willing to have anything done for them, and the greater portion of them have been despoiled of their means by which to leave the country. Truly Russia is lowering herself in the rank of civilization, and gives ample reason for the Nihilists to plot against the government.

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The Church Walking with the World.

The church and the world walked far apart,  
On the changing shore of time,  
The world was singing a giddy song,  
And the church a hymn sublime.  
Come, give me your hand," cried the merry world,  
And walk with me this way."  
But the church hid her snowy hands,  
And solemnly answered, "Nay,  
I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way to eternal death;  
Your words are all untrue."  
"Nay walk with me but a little space,"  
Said the world with kindly air;  
"The road I walk is a pleasant road,  
And the sun shines always there;  
Your path is thorny and rough and rude,  
And mine is broad and plain;  
My road is paved with flowers and dews,  
And yours with tears and pain;  
The sky above is always blue;  
No woe, no toil, I know;  
The sky above you is always dark:  
Your lot is a lot of woe;  
My path, you see, is a broad fair one,  
And my gate is high and wide;  
There is room enough for you and for me  
To travel side by side."  
Half shyly the church approached the world,  
And gave him her hand of snow;  
The old world grasped it and walked along,  
Saying, in accents low,  
"Your dress is too simple to suit my taste;  
I will give you pearls to wear,  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."  
The church looked down at her plain white robes  
And then at the dazzling world,  
And blushed as she saw his handsome lip  
And smiled contemptuous curled.  
"I will change my dress for a costlier one,"  
Said the church with a smile of grace;  
Then her pure white garments drifted away,  
And the world gave in their place  
Beautiful satins and shining silks,  
And roses and gems and pearls;  
And over her forehead her bright hair fell  
Crisped in a thousand curls.  
"Your house is too plain," said the proud old world.  
"I'll build you one like mine;  
Carpets of brussels and curtains of lace,  
And furniture ever so fine;  
So he built her a costly and beautiful house;  
Splendid it was to behold.  
Her sons and her daughters dwell there  
Gleaming in purple and gold;  
And fairs and shows in the halls were held,  
And the world and his children were there,  
And laughter and music and feasts were heard  
In the place that was meant for prayer.  
She had cushioned pews for the rich and great,  
To set in their pomp and pride;  
While the poor folks, clad in their shabby suits,  
Sat meekly down outside.  
The angel of mercy flew over the church,  
And whispered, "I know thy sin."  
Then the church looked back with a sigh, and longed  
To gather her children in;  
But some were off at play,  
And some were dinking in gay saloons;  
So she quietly went her way.  
Then the sly world gallantly said to her,  
"Your children mean no harm,  
Merely indulging in innocent sports."  
So she leaned on his proffered arm,  
And smiled, and chatted, and gathered flowers,  
And she walked along with the world,  
While millions and millions of precious souls  
To the horrible gulf were hurled.  
"Your preachers are all too old and plain,"  
Said the gay world with a sneer,  
They frighten my children with dreadful tales,  
Which I like them not to hear;  
They talk of brimstone and fire and pain,  
And the horrors of endless night;  
They talk of a place which should not be  
Mentioned to ears polite.  
I will send you some of the better stamp  
Brilliant and gay and fest,  
Who will tell them that people may live as they  
And go to heaven at last.  
The Father is merciful, great and good,  
Tender and true and kind;  
Do you think he would take one child to Heaven  
And leave the rest behind?"  
So he filled her house with gay divines,  
Gifted and great and learned;  
And the plain old men that preached the cross,  
Were out of her pulpits turned.

"You give too much to the poor," said the world,  
"Far more than you ought to do."  
If the poor need shelter and food and clothes,  
Why need it trouble you?  
Go take your money and buy rich robes,  
And horses and carriages fine,  
And pearls and jewels and dainty food,  
And the rarest and costliest wine;  
My children dote on all such things,  
And if you their love would win,  
You must do as they do and walk in the way  
That they are walking in."  
Then the church held tightly the string of her  
purse,  
And gracefully lowered her head.  
"I'll do sir, as you have said,"  
So the poor was turned from her door in scorn,  
And she heard not the orphan's cry;  
And she drew her beautiful robes aside,  
As the widow went weeping by, [church,  
And the sons of the world and the sons of the  
Walked closely hand in hand,  
And only the Master who knoweth all,  
Could tell the two apart.  
Then the church sat down at her ease and said,  
"I am rich and in goods increased;  
I have need of nothing and naught to do [sleeve,  
But to laugh and dance and feast."  
And the sly world heard her and laughed in his  
And mockingly said aside,  
"The church has fallen, the beautiful church,  
And her shame is her boast and pride."  
The angel drew near to the mercy seat,  
And whispered in sighs her name,  
And the suits their anthems of rapture bushed  
And covered their heads with shame; [Heaven,  
And a voice came down through the hush of  
From Him who sat on the throne,  
"I know thy work and how thou hast said,  
"I am rich; and hast not known  
That thou art naked, poor and blind.  
And wretched before my face:  
Therefore from my presence I cast thee out,  
And blot thy name from its place."  
—Selected by MARY S. PERINE.

Letter Department.

From Bro. J. P. Bryan.

DEAR BRO. BRINKERHOFF: It has been some time since I have written for your excellent paper. It does seem to me that your paper, the ADVOCATE, gets better all the time. It has led me to the notice of a great many Bible facts. We need the help of all of the members of the church of God to assist in arriving at the great truths of this divinely inspired book, as well as to keep in unity of the faith. The apostle Paul tells us in Rom. 15: 6, "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." We read again in Eph. 4: 13, "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We as the Church of God, have got to get one another's views of divine revelation, and compare them by this measure. If we take heed to this rule that Christ has laid down, we will not be tossed to and fro, and carried about with "every wind of doctrine, by the sleight of men and cunning and craftiness whereby they lie in wait to deceive."  
What I understand by wind of doctrine is this doctrine that is opposite to what came out of the mouths of the apostolic writers. Any names and words and doctrine they did not teach is wind of doctrine, and we should avoid them, and take the doctrine that will compare with the general tenor of the whole Scriptures, as every word of God is pure, Prov. 30: 5. Bro. Hayes' article un-

der the title 'New Name,' in ADVOCATE No 43 and 43, is good. I think it has been a needed article in our paper for some time. These scriptures he has brought together throw a great deal of light on that question, and show these unscriptural names for churches have their origin in the apostasy. If all these churches Bro. Hayes mentions in the first part of his article had been needed in Christ's time among the people of so many divisions, he certainly would have made them. What sects and names existed then, Christ bid his disciples beware of; that is, their doctrine, as he said, found in Matt. 16: 11, 12. If Christ's advice was good at that time to the disciples, it is good for us to heed. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Peter's advice is still good, Acts 2: 40; "Save yourselves from this untoward generation." On the day of Pentecost, to the household of faith there was added unto them about three thousand souls; and they continued steadfastly in the apostles and their doctrine, verses 41 and 42. Is it necessary for us to continue in the apostle's doctrine?

It behooves us to know what the apostle's doctrine is. Peter was not preaching to a company of metaphysicians and deep thinkers, but to the common people. If the common people could understand him then common people can understand him now. This doctrine can be known, if we heed the words of their mouth, these men that spake as they were moved by the Holy Ghost, sent down from heaven, the inspired writers of divine revelation. Their doctrine was in harmony one with the other, because they spoke with one mouth; the words that came out of their mouth is the true doctrine, and words that did not come out of their mouth is false doctrine. Will some one tell which one of the inspired writers of the divine Scriptures ever had these names for churches in his mouth, that we find enumerated in the article under the title New Name, except one.

As I am not writing on any particular subject I wish to notice several points for the benefit of all parties concerned. I wish to make a little contrast between the words that come out of the mouths of the apostolic writers and the words that come out of the mouths of the members of some of the popular churches of these times. Some of them stoutly contend with me that the Old Testament Scriptures were all fulfilled and done away, and are not a guide to us now in this Christian dispensation. Let us lay these words of modern mouths alongside the words of Peter's mouth, 2 Pet. 1: 16-19. After describing this glorious transfiguration, a complete demonstration of Christ's coming at the end of this age to establish a divine government on the earth by his literal and visible coming, he adds, verse 19, "We have also [or in addition to this,] a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Peter was in the Christian dispensation when he wrote these words, and they are in the New Testament, that they take as an

inspired guide to us in this. Some modern mouths say, Take the Old Testament Scriptures. "Ye do well that ye take two declarations are positively intelligent Bible reader will in deciding which he will take Paul's advice, 2 Tim. 1: 13, 'form of sound words which th me.'"

Do Paul's words agree with in reference to the Old Testament being fulfilled and done away 1 Cor. 15: 3, 4, "For I deliver of all that which I also re Christ died for our sins according to the law and the prophets, and that he was buried and rose again the third day Scriptures." Was not Paul's truth of the Old Testament referred to them as truth, he preached? If we had a chance to them in the population, the 20th chapter of Eph. it would be much better.

One more apostolic witness "Take, my brethren, the spoken in the name of the people of suffering, affliction Who can take the examination unless they believe the Old Testament? There is an ignorance which popular theology the apostles. Paul tells "For whatsoever things time were written for our through patience and cures might have hope." ment—"written for our learn from them that Paul writes again to Titus Scripture is given by inspiration is profitable for doctrine should have a profitable will leave the Bible in and not get us into difficulties."

Christ was a witness Old Testament Scripture "When ye therefore shall see the sign of desolation spoken of by the prophet," giving his this prophecy. If Christ in one thing he glad of that. We would see if Daniel's prophecies and done away.

This figure of speech talking to the rich 16: 31, and he said Moses and the prophets persuaded though This seems to be who believe that and it would all from the dead the truths contained in the Scriptures. Jesus appreciate the Old Testament. The Pharisees same way once John 5: 46, 47,



inspired guide to us in this dispensation. Some modern mouths say, Take no heed to the Old Testament Scriptures. Peter's mouth says, "Ye do well that ye take heed." These two declarations are positively opposite. The intelligent Bible reader will not be long in deciding which he will take. Let us take Paul's advice, 2 Tim. 1: 13, "Hold fast the form of sound words which thou hast heard of me."

Do Paul's words agree with Peter's words in reference to the Old Testament Scriptures being fulfilled and done away? We will see. 1 Cor. 15: 3, 4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried and that he rose again the third day according to the Scriptures." Was not Paul recognizing the truth of the Old Testament Scriptures when he referred to them as truth, to establish what he preached? If we had a little more reference to them in the popular pulpits of our time, the 20th chapter of Exodus not excepted, it would be much better.

One more apostolic witness, James 5: 10;

"Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering, affliction, and of patience." Who can take the example of the prophets, unless they believe the Old Testament Scriptures? There is an ignorance somewhere, which popular theology quietly attributes to the apostles. Paul tells us in Rom. 15: 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Notice the statement—"written for our learning." Who can learn from them that throws them away? Paul writes again to Timothy, 2nd, 3: 16, "All Scripture is given by inspiration of God, and is profitable for doctrine." Therefore we should have a profitable doctrine, one that will leave the Bible in harmony with itself, and not get us into difficulty.

Christ was a witness for the truth of the Old Testament Scriptures. Matt. 24: 15, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet," giving his sanction to the truth of this prophecy. If Christ sanctions this prophecy in one thing he does in another. I am glad of that. We will have occasion soon to see if Daniel's prophecy has all been fulfilled and done away.

This figure of speech represents Abraham talking to the rich man in hell (hades), Luke 16: 31, and he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This seems to be a fact. You come to men who believe the Old Testament done away, and it would almost take the raising of one from the dead to persuade them to believe the truths contained in the New Testament Scriptures. Just so far as we reject and depreciate the Old Testament Scriptures, just so far we undermine the gospel of Christ. The Pharisees were troubled in that same way once. But Christ told them in St. John 5: 46, 47, "Had ye believed Moses ye

would have believed me, for he wrote of me; but if ye believe not his writing how shall ye believe my words." We see it necessary to believe the writings of Moses; why not the rest of the prophets? Rev. 1: 13, "Blessed is he that readeth and they that understand the words of this prophecy, and keep those things which are [written.]" Dear brethren and sisters, let us heed these words, and let us direct our attention to what is written in the sacred Scriptures, that we may receive the blessing promised in this last quotation, instead of these fables from the preachers in the popular pulpits of our time.

[Concluded in next number.]

From Bro. G. L. McClure.

DEAR BRO. BRINKERHOFF, Brethren and Sisters, in the blessed hope, greeting: Love, joy, and peace in the holy spirit. On this beautiful holy Sabbath day I had my mind stirred by way of remembrance that we should not forget to speak often one to another through our precious little sheet, the *ADVOCATE*. How much I love to read letters from the dear ones who are scattered, and in their isolated condition are striving to be overcomers. To such I would say, Let us press on and "never stand still till our Master appears." Let us endure to the end that we may be saved. Let us not grow weary in well doing, but "let us by patient continuance in well doing, seek for glory, honor, and immortality," being assured that God will render unto us eternal life. How grand the idea! How sublime the thought of living forever and ever with Christ, and the good and noble of all ages, in the land of which we love to sing, "that is fairer than day." I love also to read Bro. Dugger's notes of travel and labor among those dear ones with whom he and I used to associate when we were First Day Adventists. I am truly glad that some of them have embraced the true Sabbath, and that others are laying aside prejudice and are willing to see things in their true light. How much I would like to see and visit those dear ones now. I had hoped to do so this winter, but my crop was so light that I have to labor daily for myself and neighbors, in order to provide for my family. I would like that Bro. Dugger, or Bro. Long could come this way this winter and preach some for us. I believe there is a pretty good opening here for the truth to be preached. I have talked some to the people here myself, and they turned out pretty well to hear; but it seems that I have so much care on my mind that I haven't time to prepare and qualify myself to do the different subjects justice. Brethren, let us lift up our heads and rejoice, knowing that our redemption draweth nigh. In your prayers to God remember us.

*Marena, Ringold Co., Iowa.*

From Sister Minnie Sherrill.

DEAR BRO. BRINKERHOFF: I had been thinking for some time of writing to the *ADVOCATE*, our little messenger of hope and consolation, when we received the late No. with Brother Branch's request for all the readers of the

*ADVOCATE* to write and help in its publication, which fully persuaded me to execute my thought at once. We are of the scattered ones, and in this far away corner of the U. S. but very little of the true teachings of the Bible is known or taught. It is not for lack of churches nor preachers, but because they have failed to "rightly divide the word of truth" and to "put on the armour of light;" hence their followers are walking in gross darkness yet. There are a few here that have come out from the different churches, and in some respects in obedience to the command of Rev. 18: 4, which says, "Come out of her, my people, that ye be not partakers of her sins," they have formed a Bible reading class that meets every Sunday. They commenced with the prophecies and brought out clearly and definitely Israel's restoration to their own land, and the prominence they will have over other nations according to the teachings of the prophets. They also teach Christ's soon coming and personal reign on the earth, thus far they have the true light and word of truth as it is revealed to us. But they are obedient to the command of the Pope in the observance of Sunday, and still adhere to the false doctrine of heathen philosophers on the immortality of the soul. Yet the true light they have gained we earnestly hope may lead to more and more until "the day dawn and the day star arise in their hearts," when he who is the bright and morning star shall appear.

We are earnestly striving to do our duty in all respects and are waiting and watching for the soon coming of our Lord and Redeemer. We have been somewhat aroused of late by reading the opinions of recent writers on the coming of Christ, some claiming that Christ comes before the final conflict at Jerusalem when Judah is delivered, and that the church, or waiting ones, will be translated before that event. I would like to know Brother Brinkerhoff's views upon this, if agreeable to him to give them. There is one family of Sabbath-keepers besides my husband and myself in this place, and we are looked upon as being wonderfully deceived by Satan, because we keep the only day God ever gave to man to observe as the Sabbath. To all the brethren and sisters of the household of faith we send greeting; and will add a word of cheer, Christ says when ye see given signs come to pass ye know that your redemption is nigh. And from the way marks that are passed we know that our long dark night of trouble, trials, and tribulations is well nigh over, and soon he who is our life giver shall appear, then shall we also appear with him in glory. Your Sister in hope of eternal life.

*Seattle, W. T.*

It is pleasing to note that religious as well as civil liberty is widening and strengthening in France. The soldiers are now released from compulsory attendance on religious services. Protestant officials are no longer obliged to attend mass on public occasions. Religious books, whether sold or given, are no longer the objects of prohibitive laws. A simple declaration is all that is necessary to hold a meeting or deliver a lecture. Public schools may be taught by Protestants, as well as by Roman Catholics, and recently perfect freedom for all in respect of burial grounds has been voted by 348 to 150.



The Advent and Sabbath Advocate.

In the previous number of the ADVOCATE a mistake occurs, which we deeply regret, in the "make up," on the second page, second column of the article on the pre-existence of Christ, a half column of matter from the previous paper, was not removed from the "form." Let the reader omit 37 lines from the top of that column and it will be all right.

THERE is an insurrection of the Arabs against the Turkish government, which is likely to spread over Arabia, and become formidable. The insurgents are in possession of the principal interior towns and in positions from which they can only be dislodged by a large force. They have proclaimed a descendant of the prophet as the Caliph.

THE Herzoginians have rebelled against their Austrian masters and are gaining ground. It will be remembered that this is the same place and province where insurrection started in 1876, which led to the Russo-Turkish war, and this, in connection with several other similar matters, as the revolt in Egypt, the one in Arabia, and the French invasion of Tunis, may lead to a reopening of the Eastern question, and Turkey may probably be totally dismembered, which was so largely accomplished in the previous war. The prospective uprising of the Mohammedans against Christians and their incursions upon their country, is ominous of much trouble.

The Mohammedans are looking for the advent of a Moorish Messiah. It is claimed that their prophet gave intimation of such a one, and it seems that for the past twenty five years the report of his near coming has been industriously circulated through the Moorish-Musulman world. The terms of the prophecy are precise and definite: "On the first of the month of Moharram, in the year 1300 (that is, on the 12th of November, 1882), will appear the El Medbi, or Messiah. He will be exactly forty years of age, and of noble bearing. One arm will be longer than the other; his father's name will be Mohammed and his mother's Fatima, and he will be hidden for a time previous to his manifestation. The prophecy is likely to be fulfilled so far as the appearance of a suitable claimant is concerned. For four years a man answering to this description, and specially distinguishable by a right arm which reaches to his knee, has lain concealed in a religious retreat, from which, no doubt, he will emerge when occasion calls."

THE French Waldenses seriously contemplate removing to Algiers. The valleys of Freissineres and Queyras may have served a good purpose in past centuries by offering a retreat from violent persecutions to those whom their relentless enemies would not suffer to live in peace in any less hospitable region. But mountain heights, where winter reigns for nearly three-quarters of a year, are no fit abode for men, women and children. In spite of every exertion, the most industrious cannot but see poverty and possible starvation staring them in the face, and preparations are made accordingly for an exodus to Algiers.

FATHER Gavazzi is seventy-three years old, and still busy at work in Rome preaching to great audiences; so is George Muller, in his seventy-seventh year, and laboring in the Holy Land.

THE gospel of Jesus Christ is now preached in about 300 languages. On the day of Pentecost it was preached in seventeen tongues.

At the last meeting of the Paris Geographical Society, M. A. Raffray, the French vice consul at Massowah, gave an account of the solid rock in series of temples, carved out of the north of Bogos, the mountainous region to the north of Abyssinia. Charged with a mission to the King of Abyssinia, he succeeded in exploring the Queen mountains and the country of Gallas-Rayas, previously unknown, the discovery in question being one of the results. M. Raffray also exhibited an entomological collection which includes some entirely new types.

Will Christ Return to Earth?

The return of Christ to this earth is a doctrine of great importance, and is clearly set forth in the sacred Scriptures.

First. We turn to Luke 19: 12—"A certain nobleman went into a far country to receive for himself a kingdom, and to return." Doubtless this nobleman is Christ; the far country to which he has gone is heaven. In this parable Christ teaches that it is his intention to return from thence to establish his kingdom on the earth. It may be a question with some, How will he return? An answer to this question may be found in Acts 1: 10, 11—"And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Question: Did he go into heaven in any other sense than a literal one? Most assuredly, then, in a literal sense (in like manner) shall he return to establish his kingdom upon the earth. It being a settled fact with us, as a people, that the very same Jesus will so return as he was seen to go away into heaven, the question may be asked, When will he return?

We have learned during the past forty years that looking for Christ at a specified time is not attended with much profit, we having thus far failed to find the exact date for the fulfillment of this glorious event. From the experience I have had in specific time, it is clearly demonstrated that no man knoweth the day, the hour, nor even the year of Christ's return. But do the Scriptures furnish evidence that Christ will come in the near future? We answer this question in the affirmative. We are not left in the dark, even outside of the periods found in the book of Daniel. When the periods in that book are understood and rightly applied, our past mistakes in fixing the definite time for Christ to come will fully appear. One thing is certain: A mistake has been made in computing the definite time for Christ to come. Would it be reasonable to say the prophecy was not true? No, no. But rather our interpretation of this book must have been incorrect. Now what shall be done? Throw it away, and give up, as some have done? No, no. But should we not own up that we have been mistaken? Mistaken in what? In our interpretations or the periods, as found in the

book of Daniel. Certainly, for this is a fact, which no honest man will deny.

Men may honestly hold to an error and be Christian men. If not, who is a Christian? or in other words, what Christian man is there, however good, who does not hold more or less error? We say of a person who has reached the age of ninety, that his death may be looked for in the near future. So it can be said of this world; it has grown to be old—very old; and the time of its dissolution—things—may be looked for in the near future. Everything indicates the passing away of the present heaven and earth, and the introduction of the new heaven and the new earth. In fact, we conclude that we are now living in the transition period, which means the closing up of the present state of things—of sin and death—and the coming of the kingdom of God, with all of its glory,—the death of less and eternal state. Christ is about to manifest himself in mighty power, in subjugating the wicked nations and giving the kingdom to his people. This wonderful change—the coming of Christ and the display of his power—is an event in the NEAR FUTURE.—J. E. CLARK in *World's Crisis*.

Letters and Money Received.

R E Caviness \$2. A friend of the cause \$5, S G Cottrell \$5, H P Madill \$2, R H Sherrill \$1, David Vance \$5. Andrew Wilson \$1, Amanda J Hayes, J W Cassidy.

Books and Tracts Sent by Mail.

S G Cottrell, H P Madill, M C Pierce, Andrew Wilson.

Books and Tracts FOR SALE AT THIS OFFICE.

*The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

*The Seventh-Day Sabbath*,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

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*The Saints' Inheritance*, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

Advent

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THE ADVOCATE is devoted to the publication of the doctrines of the Second Advent, and the Signs of the Times, and the observance of the Bible Sabbath (the seventh day of the week) together with the other doctrines of the Kingdom of God, the Nature of Man, his Fall, and the End of the World, and the inheritance of the Kingdom of God, the Resurrection of the Dead, and the Christian Life, and kindred subjects.

Advent

He is coming as our King,  
Seated upon his throne,  
Not as the lowly Meek,  
Yet king and babe.

He cometh as our Father,  
Though sacrifice,  
Jesus, for us, was crucified,  
Now Priest and I.

He cometh as our Lord,  
He who once bore the cross,  
For us, the Prisoner and Judge.

He cometh as our Life,  
Come quickly, Save us,  
Give us thy peace, Thy Kingdom,  
Thou and thy Church.

Soul and Spirit

J. M. BEEDI

[Continued] There is a way plainly shown to obtain this life. We must keep the faith until faith ends; then the Son of God will appear in the flesh. This life will be given to all who believe in the Son of God, not in the shape of an immortal spirit, but in the gift of the Son of God, like unto his glorious Son. This life can be endless. John 3: 14, 15. "And as the serpent in the wilderness, so the Son of man must be lifted up, that whosoever believeth in him should not perish, but have eternal life" [immortal]. "He that believeth on the Son shall have everlasting life [how? in a self? No; by faith in the promise]; and he that believeth on the Son shall not see life, but the wrath of God shall be upon him, for he is swallowed up of the wrath of God. This life is given to all who believe in the Son of God, in hope of eternal life, which cannot lie, promised to all who believe in the Son of God, and who see a promise that J