

Advent and Sabbath Advocate.

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

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The Advent and Sabbath Advocate,

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The ADVOCATE is designed to teach the great truths of Eternal life, Immortality and Salvation through Christ; the Perpetuity and immutability of the Law of God; the second personal coming of Christ to judge the world, to reward the righteous and set up his Kingdom upon the Earth; the Nature and Destiny of Man; Personal holiness, and kindred Bible subjects.

Help Us, Lord, to Work for Thee.

LORD, help us now to work for thee,
Whatever may betide;
Still for the truth of God to stand,
Whoever may deride.
Help us to gird the armor on,
And in thy strength to go,
To battle with the world and sin,
Till they are both laid low.

Help us, O Lord, to work for thee,
Through all the dreary night,
Though darkness gather round us here,
Without one ray of light.
Though enemies beset us round,
And thou thy face dost hide,
May we still work and watch for thee,
'Till we the storms outride.

Help us, dear Lord, to work for thee,
In poverty or woe;
Help us to work, and watch, and pray,
And Jesus' suffering know.
But give us all, we pray thee, Lord,
A faith that looks above,
A faith and hope that rests secure
Upon the God of love.

S. E. BRINKERHOFF.

Mustard Seed.

BY I. N. KRAMER.

ON two different occasions our Savior selected the mustard seed to illustrate his doctrines by. Its exceeding smallness, and the great size and strength of the plant it produces are the attributes used to give force and strength to his teachings. The common black mustard, which in some places is largely grown as a field crop and prepared for table use, is no doubt the variety referred to, a single seed of which, though so very small, yet if planted in good soil and well cultivated, might produce a plant eight or ten feet high, and nearly as great in diameter, in our climate, and probably very much larger in Palestine; and as this great size is produced by a single season's growth, of such strength and firmness of stem and branches that it may well be considered a marvel of vegetable products. Jesus says, "Which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matt. 13: 32.

Right here a question arises as to what Christ meant by the expression, "Least of all seeds." From our youth up we have been taught that probably in the warm climate of Palestine such small seeded plants as we sometimes cultivate

for ornament did not grow; but this solution has never been satisfactory to us, as many of them appear to be peculiarly adapted to warm climates. Others have thought it to be the smallest seed of wood-producing plants; but if we mistake not the figtree itself, a native of that country, has smaller seeds than the mustard; nor could we class it among trees, as it is an annual, perfecting itself in one summer and then dies, and is properly an herb, as our Savior says, "The greatest among herbs." We believe that Jesus, in this remark, was alluding to their cultivated field crops, as if he should say, "See, there is your corn, wheat, and barley; your beans, peas, and lentiles; your anise, cummin, and other aromatic herbs; they produce seeds that are large, and have stems weak and insignificant compared with the mustard. Among these plants which you cultivate and take daily cognizance of the mustard is the least of all; but when it is grown becomes the greatest herb" (herbs being a term often used to express food or food producing plants).

It is to this little, insignificant seed, attaining such size, strength, and perfection in so short a period, that Christ compares his Kingdom. This is the handful of corn on the top of the mountain, that shall bring forth and wave like Lebanon. This is the little leaven hid in a quantity of meal that works its way through the entire mass. This is the stone cut out of the mountain without hands that subdues and breaks in pieces all other kingdoms and fills the whole earth. Thus will a mighty work be accomplished when Christ comes again to set up a Kingdom in righteousness. Even the preparatory work that has been and now is being accomplished toward the consummating of that great end, is based upon the same principle of small beginnings and great results.

Thus it was in the choice of Abraham—the most unlikely circumstances out of which to raise up a great nation. For then great and mighty nations existed in the earth, as it is in our day; and surely it must have appeared incredulous to those powerful nations that an aged couple, about 100 years old, and childless, should be the progenitors of a nation before whom they should bow and crumble. The same is true of Christ, the preanointed King of the coming Kingdom. He, while on earth, was surrounded with the very humblest and lowest circumstances of life, away beneath the notice of earth's mighty ones; yet all the world must finally bow to him.

This principle is also true in the practical workings of the Christian life and preparation for this kingdom, which preparatory work is accomplished by the foolishness of preaching; not that of eloquence, nor of wisdom; not by the oratorical display that draws thousands of hearers, nor by the long harangues uttered in the pulpit and popularly called preaching; but by a simple, plain declaration of the good tidings—the proclamation of Jesus and his salvation; it may be in a single sentence, a word, or even a gesture, that turns a sin burdened soul to the Savior to find pardon and peace. This is

preaching, preaching in its true sense, the foolishness of preaching that wins souls. Such preaching was Carey's when he preached his watchword to a few hearers. Expect great things. *Attempt great things.* This little sermon, the foolishness of preaching, has reverberated from shore to shore and revolutionized the world.

The thought of Carey's great sermon came into my mind a few weeks ago as a few of us were assembled in the office where the ADVOCATE had been published, and prayer was being offered for the success of what we had thought was a doubtful enterprise, the revival of the ADVOCATE. We felt reproved for our lack of faith; and as Bro. Brinkerhoff manifested more than his usual confidence in the work, investing his means in it, I thought surely I will doubt no more. And why should we? has not Christ said "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, that it should remove?" or to the sycamine tree to be plucked up by the roots and be planted in the sea that it should obey you?" Matt. 17: 20. Luke 17: 6.

But what is the faith of the mustard seed? How has it faith? Does it sit still and complain that it is so small that it cannot grow? No. Does it say, I am so insignificant that if I come up the foot of man or beast may crush me? No. Does it say, I am so little that a single hour of bright sunshine may dry me up so that I may perish as in a moment? No. Does it say that if I grow up I may be cut down, hoed up, or otherwise destroyed? No. But it comes directly up, and trusts to God that he will not forsake it in the scorching sun, nor that he will leave it to its multifarious enemies. Its motto is, If I am cut down I will sprout up again. If I am dug up I will hold on to life as long as I can. If I am finally destroyed it is time enough then to stop. If God permits my life to be taken away it is time enough then to conclude he has nothing more for me to do. In its faith it comprehends no thought for the morrow. "Sufficient unto the day is the evil thereof." In its trust it is unwavering; "though the fig tree does not blossom, nor the fruit be in the vine, and the labor of the olive fails, and the fields yield no meat, and the flocks be cut off from the fold, nor any herd left in the stalls," yet it will "rejoice in the Lord and joy in the God of its salvation." Such a faith accomplishes all things. Without such a faith no enterprise is certain of success.

Our Faith and Hope.

BY H. E. CARVER.

Testimony from "Hitchcock's Analysis to the Bible, or the Holy Bible complete, and how to understand it."

SUCH is the pretentious title of a book that is having a wide circulation and sale at this time; and as it professes to render considerable aid in the understanding of the scriptures we have examined it with interest. It is not our intention to attempt a lengthy criticism upon the merits of the work, but to call attention to a few lead-

ing features of the book as they present themselves to the mind upon a rather casual reading.

This work professes to be a complete analysis of the Bible, *i. e.*, a grouping together of all the texts of the Bible relating to one subject under one heading. There are 27 of these headings or books, divided up into 252 chapters, and these again into 2370 sections.

Of course the value of this book as an aid in the study of the Bible must be proportionate to the appropriateness of the texts to the heading under which they are placed. This grouping together of texts of scripture under such a multitude of headings was the work of the author, and as a matter of course was done under the influence and control of his theological opinions; hence it is in reality his individual commentary upon the Scriptures.

Bearing this fact in mind, as well as the one that the work is endorsed and recommended by some 250 of the leading theologians of the day, we have examined with much interest those portions which have a bearing on those points of faith which distinguish us as a people.

In regard to the nature of man we were struck with the peculiar way in which the author treats it. One entire "book," occupying 27 pages, is devoted to what he is pleased to call "The outward man," leaving his readers to infer that he believes in the existence of an inner man as distinct from the outward, and yet making no attempt to collect together texts to substantiate such an opinion.

Speaking of the outward man he thus divides the subject: "1. The nature of the body." "2. The sustenance of the body." "3. The body clothed." "4. The afflictions of the body." "5. The body in old age." "6. Death of the body." "7. The burial of the body." Twenty seven pages are devoted to this subject, showing the abundance of Bible material he had to draw upon, and the valuable aid which the Bible student might have received if the author had placed the proper headings to the subject. Instead of being the nature of the body, the sustenance of the body, the death of the body, &c., it should have been "The nature of MAN." "The death of MAN," &c. This would have given a clearer idea of the true Bible doctrine; but it probably seemed to the author to be too much tintured with so-called materialism.

As we have said, there is no attempt to group together scriptural texts asserting the immortality of the soul, or spirit of man as distinguished from the body. We consider this a remarkable concession in favor of our views of man by the author and his learned endorsers.

The testimony of this book is as positively in our favor on the Sabbath question as on the nature of man. Nearly two and a half pages are occupied with texts showing the origin and nature of the seventh day Sabbath, while there are but four texts quoted in behalf of Sunday keeping. On the seventh day Sabbath he classifies the texts thus: 1. "Its original institution." 2. "Traces of its observance in the Patriarchal period." 3. "After the Exodus, before the giving of the law." 4. "Solemnly enjoined at Sinai." 5. "And in the Mosaic law." 6. "Its national significance." 7. "Its religious character." 8. "Blessings promised in the observance of it." 9. "Threats for violating it." 10. "Death the penalty." 11. "A case of its infliction." 12. "The Sabbath mocked by the heathen." 13. "Its neglect by the Hebrews." 14. "Sabbath desecration in the time of Nehemiah." 15. "A stop put to it." 16. "Jewish traditional observances."

"Christ's teachings about the Sabbath." 1. "The Sabbath made for man and not man for the Sabbath." 2. "Works of necessity and charity allowed."

There seems to be but one link wanting to perfect this chain of evidence that the seventh day Sabbath spans all the dispensations, and that is the recognition of its observance by the Christian church in the gospel age, and this our author has furnished, but not in its proper place, nor in a proper manner. Under the head of "Lord's day" he makes this admission—"The Jewish Sabbath observed," *i. e.*, by the Christian church. The force of this admission is not in the least invalidated by the location given to it by the author, nor by his gratuitously giving it the opprobrious title of *Jewish Sabbath*.

The testimony of this book is complete, showing that the Sabbath was made at creation, was made for man in general, and was not abolished or set aside by Christ or his apostles, but was religiously observed in the purest and best days of the Christian church. What more could Sabbath keepers ask than such an admitted chain of testimony as this from Sunday keepers in favor of the Sabbath of the Lord our God? and how puerile seems the attempt to bolster up a Sunday Sabbath with a few misused texts in opposition to that so fully, so clearly, and so divinely established and confirmed as was the original seventh day? Observing the true Sabbath in spirit as well as in letter man honors Jehovah, the author. Observing the spurious—the Sunday Sabbath—man honors who? what?

Our Salvation is Near.

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13: 11. In this passage are some important things for us to consider, who are living in this age, down in the closing hours of this world's history. Although Paul wrote these words to the Romans over eighteen hundred years ago, we feel assured that they apply with equal force, if not greater, to us who are now living in the closing hours of probation. "And that knowing the time." The time here spoken of undoubtedly has reference to the time of our Lord's second coming, when he shall come "the second time without sin unto salvation"; for it is a time when our "salvation is nearer than when we believed." And the words, "knowing the time," imply that there will be a people looking for the Lord's appearing, believing that it is "near, even at the doors."

Now, we profess to be such a people: we profess to believe that Jesus is soon coming, that the signs which usher in the advent of our blessed Redeemer are fast fulfilling before our eyes, and that the words of our divine Master, "Lift up your heads and rejoice, knowing that your redemption draweth nigh," are ours. Yes, we have believed these things so long, and looked so long for that great event, that like the disciples of old we have gone to sleep. We have ceased to look for our Lord with that earnest longing desire which characterized us when first we embraced the glorious doctrine of the advent of our Lord and Savior. And why is it? Is it because we love him less? because our hearts have grown cold and that we do not desire his coming? No, I am persuaded that it is none of these things. It was not a lack of love in the disciples or a desire to watch with their divine Lord that caused them to go to sleep. Jesus did not thus accuse them; but in words of tender compassion for their weakness, he says, "The spirit truly is willing but the flesh is weak." So it is with us: our spirits are willing but our flesh is weak; and we too often suffer the cares and anxieties of life to creep in between us and our watching with Jesus. We are as it were creatures of a day. When many of us heard and embraced the glad tidings of redemption near we could not

look so far in the future as the present for our Lord's return. We then believed that long ere this we would be walking the gold paved streets of the new Jerusalem, singing redemption's song, and basking in the sunlight of eternal day. But we are here yet, in a world of sin and sorrow, a world of care and perplexity, with the cry of peace and safety ever sounding in our ears; and under all these combined influences we have as it were gone to sleep.

We still love our Lord and his glorious appearing, and many of us would rejoice were we sure that before another sun would sink in the golden west we should see the Son of man coming in the clouds of heaven with power and great glory. But notwithstanding our love for Jesus, and our earnest desire for his appearing and kingdom, we are asleep to the realities of the present and to the duties which devolve upon us, who are watching for that glad event. The startling facts that are now transpiring in the world speak to us in warning tones, "Be up and doing for your time is short." "Distress of nations with perplexity," "men's hearts failing them for fear," are among the signs our Savior gave of his immediate coming; and these are things so plain at the present day that even a child who can read the newspaper can see and understand that distress of nations with perplexity is a world wide disease. Hence the need of the apostle's advice, "It is high time to awake out of sleep."

It is high time that every child of God should awake to sound the glad tidings of a soon coming Savior and a preparation for that event by a life of obedience to God's holy law. As a people we believe that these truths are important, that they are saving truths for this generation, and that they ought to be given to the world. And in view of this fact, the solemn question with each of us should be, What am I doing in this great work? what can I do to advance the cause of truth? am I doing all I can to prepare myself and others for an inheritance in the kingdom of our Lord and Savior Jesus Christ?

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Yes, thank God, our salvation is near. A few more nights of waiting, a few more days of toil, and the cry will go forth, "Behold, the Bridegroom cometh: go ye out to meet him." If we are faithful a little while longer we shall enter upon that free and full salvation which has been purchased for us by the blood of our dear Redeemer. What will all our trials be then? or what will we think of the sacrifices we have made for the cause of truth? they will all sink into insignificance when we see the great and eternal weight of glory which we are heir to. In view of what God has done for me and of the promises he has left on record that I, if faithful, shall have a home in his heavenly kingdom, and partake of all its joys and pleasures, I dare not call any thing that I can do or suffer here below a sacrifice. No, I sacrifice nothing for the cause of God. Fifteen years ago I gave myself a willing sacrifice to God. Since that time all that I have done for God and what I believed to be his cause has been a willing service, and this is what I mean to do in the future. God does not want us to be all the time making sacrifices any more than he wants us to be all the time sinning and repenting. He wants us to make one sacrifice, and that is of ourselves, with all that we have and are, and then offer to him "the sacrifices of praise continually, remembering that we are not our own, nor anything that we may possess. We are to deny self, take up our cross daily and follow Jesus through evil as well as good report. The one great question with us ought to be, Lord, what can I do for thee?"

O, could we all realize this more fully how much better the work of God would move along. And how much more real peace and happiness we would all enjoy. Then would we fully enjoy that peace that the world knows not of. The child of God should be happy under all circumstances, and when he is not he is living beneath his privilege. There is but one thing we ought to mourn over; that is over our own unfaithfulness and wrong doing, and the best way to mourn over these is to quit them, to be faithful to our trust, cease to do wrong and learn to do right. Try with all the powers we have and in the strength of him who has said, "My grace is sufficient, and my strength is made perfect in weakness," do our whole duty in the love and fear of God, looking forward to the city of foundations, whose builder and maker is God, for our reward. And let us ever remember that each setting sun brings us one day nearer home, nearer our eternal inheritance, nearer, yes, nearer the great and eternal salvation that await, the faithful and tried when Jesus comes.

S. E. BRINKERHOFF.

Unity, the Glory and Strength of the Church.

STRIFE, war, and bloodshed are the fruits borne by the carnal heart, as is witnessed on each page of the world's history, but Christ came into this world to preach the glad tidings of peace. His doctrine was "good will to men," but this doctrine the world has been slow to believe; nor can it receive it until by God's grace made new. The natural man receiveth not the things of the Spirit. They are foolishness to him. The spirit of this world is from below, is carnal and sensual. Christ was from above, and bore the image of his Father, and they who receive him come into the likeness of his Father also. No man is born from above in whose heart the spirit of Christ does not dwell, and that spirit is love. Love is the soul of heaven. He who dwells in love dwells in God, and God in him. God is love, and the proof that one is born of him and is therefore his child, is that he loves as God loves.

On the Pentecost next succeeding Christ's ascension, the promised outpouring of the Holy Spirit happened, and thousands were made to know the power of the gospel. It took hold of hearts of stone and melted them like wax exposed to the heat of burning coals. Those who had denounced Christ in the bitterest terms now sought for conditions of peace with him, and those who had said, "his blood be on us and our children," now prayed that that blood might atone for their sins and the sins of their children, and what a display of mercy was it when that prayer was heard!

But those who were brought into fellowship with God were by the same grace brought into corresponding fellowship with each other. He who is made to love God whom he has not seen is also made to love men whom he has seen, and the work which the gospel now proposes to do in the earth it does through those who have received it into their own hearts. It works in men through men.

But miracles were scarcely a more potent testimony in favor of the divinity of the gospel than was the strange unity wrought in the hearts of those who received it. Observers said, "Behold how these brethren love one another!" They were made one in Christ Jesus, and their one aim was to glorify God. As they were of one heart and one soul, so they were of one speech, and their word toward God was praise; toward the brethren, love; and toward those without, come!

This is the spirit of the gospel of Christ. Men who feel its power take an interest in each other

as children of the same Father, and in those outside as those in need of salvation. As God loved the world so do they; and knowing the terror of the Lord because before his judgment seat men must come, and being moved by the love of Christ they persuade men to be reconciled to God. It is the joy and glory of the church to "win souls to Christ." And what an honor that this power is given it. Surely he that winneth souls is wise.

Christian reader, do you really love Christ who saved you, and do you earnestly recommend this salvation to others? Remember how in your first love you longed for the salvation of others; and may that longing return to your heart and lead you to go with tender entreaty to those without, and bring them to Christ.—*Sabbath Recorder*.

Looking Unto Jesus.

UNTO him and not what we do for him. Too much taken up with our work, we may forget our master; it is possible to have the hands full and the heart empty. Taken up with our Master we cannot forget our work; if the heart is filled with his love, how can the hands not be active in his service?

Unto Jesus, and not to the apparent success of our efforts: Apparent success is not the measure of real success; and besides, God has not commanded us to succeed, but to work. It is of our work he will require an account, and not of our success; why then take thought of it before the time?

Even when success is granted us it is always dangerous to let our eyes rest upon it complacently; on the one hand we are tempted to attribute something of it to ourselves; on the other hand we thus accustom ourselves to give way, to relax our zeal when we cease to perceive our efforts. To look to success is to walk by sight. To look to Jesus, and to persevere in following and serving him in spite of all discouragements is to walk by faith.—*Ec.*

The Hope of the Dead.

"Of the hope and resurrection of the dead I am called in question."—Acts 23: 6.

"Death is the cessation of vitality in that which possessed it. The extinction of life."—Webster. In death there is no consciousness. "The dead praise not the Lord, neither any that go down into silence."—Ps. 115: 17. Here we are informed that those who would otherwise praise the Lord are prevented from doing so by death. Then the thought that death enables a man to praise God with greater freedom is incorrect. Solomon says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Ecc. 9: 10. In death, "also their hatred, their love, and their envy, is now perished."—9: 6. Then, though the proof from sacred Scripture is absolute that "the dead know not anything," that their condition is one of unconsciousness, yet are they resting in hope. David said: "My flesh shall also rest in hope." Solomon says: "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

What is the hope of the dead? An answer from inspiration is most satisfactory. "Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."—Job 14: 15. "Though after my skin [which the boils had already taken from him,] worms destroy [the rest of] this body, yet in my flesh shall I see God." But, say you, this is the expression of the hope of a living man! Very well; hope is expectation and desire. An expectation which cannot be disappointed is everlasting. It never fails till that which its possessor looks for is realized. So our expectation lives during the night of death, and in the resurrection

morning is accomplished. Our desire for everlasting life and our expectation of obtaining it is based upon the promise of Jesus to raise the dead. Then our hope of future life—after death—is only by a resurrection to immortality. Hence the wording of our text: "Of the hope and resurrection of the dead."

The hope of the dead, then, is for life. The way to the accomplishment of that hope is the resurrection. As they are entering that land of darkness they lean on him who said: "I am the Resurrection and the Life"; who also declared: "I will raise him at the last day." It was for this hope that Paul was called in question. Every where this man of God declared this to be his hope. He plainly showed the untruthfulness of the prevalent philosophy, and in so doing brought against himself the opposition of the schools that claimed the natural immortality of man. The Jewish Pharisees, who professedly believed in the resurrection of the dead, were among the opposers of the gospel, because the apostle used the doctrine of the resurrection as inseparably connected with the power of the Prophet of Nazareth. Paul was regarded as a setter forth of strange gods, because he preached Jesus and the resurrection.

For eighteen hundred years the scene has changed but little. The faithful ministers of Christ, who to-day claim and preach the literal resurrection of the dead, and the necessity for the return of God's Son from heaven to accomplish that resurrection, are among the despised of earth. But they are a God-honored band, and stand associated with Jesus, and the prophets, and apostles, who in years so long gone by stood to defend the same precious truth. In the day when Zion's King shall come this honored host will stand complete in him, who, in the days of their trial, weakness and mortality, was their hope; and for whose name they were so frequently called in question, and as frequently showed their loyalty to him, the dearest object of their heart's affection.

Brethren, let us emulate their example. Let us show the same fidelity to the truth and hope of the gospel till the hope and resurrection of the dead shall be accomplished, and we be gathered to our everlasting home.—*J. R. Preston in A. C. Times*.

Holiness.

As you look at Christ, you see what holiness is not, as well as what it is. It is not asceticism, forced retirement from the world. Christ was in the world, mingled with its people, came into contact with its varied scenes, yet he was holy. It is not absence from temptation. He was in all respects tempted like as we are, and yet without sin. It is not a morbid sensibility, a spirit which is ever weighing inward experience, and with subtle analysis scrutinizing motive. Christ was active, went about doing good, was healthy in his moral temperament. It was not unnaturalness, the assumption of anything peculiar, whether in dress, speech or behavior. Christ was perfectly natural. He assumed nothing, wore no garb of pretence. It is not untroubled peace; the Savior was "troubled in spirit," a man of sorrows and suffered in all ways.—*J. Vinoy*.

I AM quite sure it is a most solemn duty to cultivate our understandings to the uttermost, for I have seen the evil moral consequences of fanaticism to a greater degree than I ever expected to see them realized; and I am satisfied that a neglected intellect is far oftener the cause of mischief than a perverted or overvalued one.—*Arnold*.

THOSE that have said the most honorable things about Christ, will never see cause to unsay them.

TRUE penitents shall obtain not only pardon, but also paradise.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MARCH 31, 1874.

J. BRINKERHOFF, Editor.

Salutatory.

It is with some degree of pleasure, and with love for the cause of our Blessed Master, that we again greet the readers of the *ADVOCATE* and appear before them. Still it is with much trembling and a sense of our weakness and unworthiness that we take upon us the heavy responsibilities of editing and publishing, especially at this time and under the existing circumstances. But we love this cause, we love its true friends, we believe the truths and principles upon which we have stood and to which the *ADVOCATE* has been devoted, we believe them to be as true as God's unfailing word, and we have deeply mourned to see the *ADVOCATE* going down and finally suspend publication.

Since we ceased to contribute for the columns of the *ADVOCATE* we have not ceased to love the cause in which we had been engaged, nor have we loved our Lord the less, or ceased to desire his appearing; but have held firmly on to our profession of faith, striving and hoping for a home in the kingdom of God. It was with much anguish of spirit that we saw the paper taking its downward course without being able to prevent it. We have had no sympathy with the late management or managers of the Publishing Association, since the last regular meeting in May last, and could not labor in connection with them. The Supplement sent out to the readers of the *ADVOCATE* last June contained many misrepresentations of us and the brethren here, a history of which or a reply is not necessary to give here. Their work went on until failing to be supported, they suspended publication Oct. 25th. A mortgage was taken on the office property by A. Aldrich, or for him in his absence, to secure him for the indebtedness of the office that was due him, and on that mortgage the office property was sold on the 18th of February.

Feeling a deep interest in this cause, and dearly loving the truths of God's word on which we stand; with a desire to perform some humble part of the work in the vineyard of the Lord, and to save the *ADVOCATE* office to the cause, we purchased the office, its press, printing materials, fixtures, &c., what had not been previously taken away in payment to the former editor and printer. We have done this with the intention of publishing the *ADVOCATE* in the interests of the church and the brotherhood. We have not been actuated in this by any selfish motive, neither can we expect to make this a matter of pecuniary profit. We were connected with the office long enough to know that it has never been self-sustaining, and that our undertaking will require much sacrifice and rigid economy, especially for some time, at the best calculation. But we trust in Him who has said "My grace shall be sufficient for thee," and we pray for grace to sustain us in our labor, and for wisdom to enable us to fill our station.

Let no one think that we have bought the office with the idea of money making, for a review of its past history will show that such a hope would not likely be realized. Neither let it be supposed that we have done it for the sake of placing our own writings before the public. We would rather see the editorial position occupied by some one more able and better qualified to fill it. But to save the paper to the cause, and to assist in promulgating the great

truths of the Perpetuity of God's Law and the Sabbath, the near coming of Jesus' second Advent, Eternal life and Immortality only through Christ, to be conferred upon the righteous when Jesus the Lifegiver comes to raise the sleeping saints; the Destruction of the finally impenitent; the Kingdom of God upon Earth as the future and eternal inheritance of the saints; Faith and Hope; personal holiness and consecration to the Lord's service, and kindred subjects,—to assist in publishing these truths to the world and to have a medium of communication for the brethren and sisters, we have engaged in this work in this manner, trusting the Lord will bless the effort. And in this work we want the co-operation of the friends of the cause and the lovers of truth.

We have shrunk from this undertaking considering our own weakness and the broken down state of the cause; but we hope, by the aid of the friends of the *ADVOCATE*, and by the still greater aid of the Lord's blessing, to pursue a consistent course and be able to send out a paper that will meet your appreciation and your sympathy, and we ask your confidence so far as you may deem us worthy of it.

Since our former labors closed with the *ADVOCATE* we have been employed, up to the present time, in newspaper offices; and to make this investment we have had to employ the means which would, and which we had intended should, have purchased us a home. But loving this cause, and feeling that our interests could not be separated from it, we could not employ our means for our own benefit while the office of publication was down and the cause without a paper, which it so much needs, and the brethren and sisters without a medium of communication. But we look forward to the Kingdom to come for a lasting habitation, which, if obtained, will be of enough more worth than all earthly dwellings, to compensate for any privation we endure here.

To some it may seem that the field is already occupied and sufficiently filled by other papers. The *Sabbath Recorder*, published by the Seventh Day Baptists, defends the Sabbath well, but does not agree with us on the Nature of Man and Immortality alone through Christ; and though some among that people advocate the near coming of Christ, yet the *Recorder* is not given to its advocacy. The *Advent Review* is devoted to many of the same truths with us; but as we cannot endorse the claim to divine inspiration that people place on Mrs. White's visions, and some other of their leading doctrines, Sabbathkeeping Adventists who cannot endorse these visions and views, and there are many who cannot, need another paper, and the field is large enough for all of these papers among Sabbathkeepers. The other Adventist papers are opposed to the seventh day Sabbath, and though ably advocating the advent and man's entire mortality, they would not supply the wants of a Sabbath keeper. Through the columns of the *ADVOCATE* we shall fearlessly expose what we believe to be error, and teach what we believe to be truth.

It is urged against us as a people that there is not enough harmony of faith among us, or love, to keep us together. But is not a belief in and the keeping of the commandments of God and the faith of Jesus enough to bind us together? The love of God shown by a consistent keeping of the commandments, and the hope of salvation when Jesus comes, is the Bible bond of union, and enough to bind all Christians together, and would do so were not so many barriers gotten up and placed in the way. The mistakes made and the misfortunes in the management of our Publishing Department are no more ev-

idence against the justness or truthfulness of our cause than apostasy to Christianity is evidence against its truthfulness, or the divine mission of our Lord.

While taking the *ADVOCATE* office to save it to the cause, we feel that the paper belongs to the brotherhood, and its interests are theirs as much as formerly; and in order to make it a blessing to our common cause, and a means of advancing Bible truth, it depends upon each and every one to make the paper interesting, and what you would like to see it. Let us make a united effort to build up our cause and advance truth. Let us unitedly cry to God for his aid and his blessing, and by a consistent walk and a godly conversation show that there is a reality and a power in the religion of Jesus Christ. Have we not a cause worthy of our effort? We have truths such as the world cannot gainsay or resist, and the promise of eternal life before us to cheer us forward in our course. Let us go forward trusting in Israel's God, praying for his blessing and guidance; and may saints be comforted and sinners converted to God. Pray for us, brethren and sisters, that we may have grace and wisdom to guide and sustain us.

JACOB BRINKERHOFF.

Live Near to God.

"Raise the Christian standard higher;
Higher be the Christian's aim,
And to higher things aspire
Than a mere professor's name."

It is not enough to merely be a professor of the name of Christ and of his service. It is not enough to merely assent to the truths of God's word, acknowledging that we believe them to be true. In the sermon on the mount the Savior says: "In that day many shall say unto me, Lord, Lord, have we not prophesied in thy name, and in thy name have done many wonderful works? Then will I profess unto them I never knew you; depart from me, ye that do iniquity." Matt. 7: 22, 23. These had professed the name of Christ, but being satisfied with a mere profession of their faith, had gone no farther, and relied upon that profession for their salvation and to be owned by the Judge in that great day. But Jesus says; "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—v. 21. To profess faith in Christ and neglect to do his Father's will is actual hypocrisy, and one had better make no profession of faith than to fail to live out that profession when once made.

The true Christian convert will not be satisfied with a mere profession of Christ and faith in the Bible. He must have that peace of mind which must be felt to be known. He will take God at his word, and resting on that blessed assurance, accepting Christ as his Savior and being "buried with him in baptism and having arisen to walk in newness of life," he will rejoice in the "hope of salvation" and delight to do the will of God.

With the true professor self is so far lost sight of that when the will of God comes in contact with ours, or when duty calls us from our own ways to bear the cross of Christ we will hasten to obey, feeling that the service of the Lord giveth pleasure and not pain. We will love to live near to God, and want to be entirely consecrated to his service. Our earnest inquiry will be, "Lord, what wilt thou have me to do?" God will be in our every day thoughts, and in all that we do, yes, and in our business relations we should ask ourselves the question, Will this please God? and is it in strict accordance with my faith?

God requires no impossibilities of us, or no profession of faith which would deprive us of

obtaining a livelihood in the world. The Savior says: (Matt. 6: 33) "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." That is, what we shall eat, drink, and be clothed with. The Lord loves to have his people trust him so as to say, in every emergency, "The Lord will provide." But we must live in God's bounds if we would rely on his promises and depend upon his care. If we profess to love God and are slack about doing his commandments, sometimes doing them and sometimes neglecting them, and found doing things not in accordance with the high profession we have made, how can we expect God's blessing or his protection? But when we say decidedly, as did Joshua, "As for me and my house we will serve the Lord," and with Job, "Till I die I will not remove mine integrity from me; my righteousness I hold fast and will not let it go," we may fully rely upon God, trusting him to care for us, and that it shall be well with us.

The false professor, that is, one who makes a profession of religion and of Bible truth, but fails to live out his faith, is the greatest enemy of Christianity. Such a one, retaining the name of a professor, is called by many a representative of the faith, and thereby brings a reproach upon the cause, and brings its doctrines and profession into disrepute. Better to make no profession than to bring reproach upon it by failing to live it out. Many will fall of this world and the one to come by this false half hearted profession, for there is no reward promised to such.

We have made a high profession of faith and Christianity, and let us be careful to live it out. Let us, by often communing with God, keep him in our thoughts, considering his greatness, his goodness, his love and his mercy, and above all, the riches of that divine grace which provided for us so great a salvation, giving his beloved Son to die to redeem us from the curse of sin. Let us pray to be sanctified through the truth and strive earnestly for the same purpose, living near to God, and then when the great day of his judgment and the giving of rewards shall come, it may be said unto us, "Enter into the joy of thy Lord."

An Address to the Brethren.

DEAR FRIENDS: After a long silence we cheerfully improve the present opportunity in addressing you again. The last year has been an eventful one, in which the office changed hands. The paper was made a weekly, run its course in a few weeks; was suspended, and finally sold at Sheriff Sale by A. Aldrich. Then Bro. Brinkerhoff came forward, and with a laudable zeal for the truth, took the means for which he had sold his home, and purchased the office for the purpose of publishing the paper in the interests of the same cause for which it was originally intended. In doing this he trusted that God would move our hearts to co-operate with him in the great and noble work. Considering that the paper never was self sustaining, and that it has been exceedingly unfortunate during the last year, we see in this act an exhibition of zeal and confidence that calls for our warmest sympathy and most hearty co-operation.

We have long been sensible of the difficulties of publishing the paper by an Association. Now the management and direct responsibility will be concentrated in one individual, instead of four or five, which will cause the work to move more smoothly. In one respect we fear it will be unfavorable. We fear that some of the friends may feel released from the responsibility of contributing of their means to help sustain the paper. Bro. B. will need the material assistance, coun-

sels and prayers of the friends as much under the present arrangement as under the former.

We had desired that the office should be moved to some other locality where the paper might be surrounded by more friends, but a chain of providences has directed differently. The little paper over whose death enemies rejoiced now rises from the dust and goes forth to meet its former friends with messages of love and good cheer. Perhaps having been deprived of the *ADVOCATE* for a season will cause us to appreciate it more in the future. We never realized more fully the need of an organ of communication than at the present. Alas! how very many lonely ones there are who have no other preacher and no other way for associating with those of like precious faith.

It is needless for us to tell you that Bro. B. cannot of himself make and sustain just such a paper as we need and must have. He can do much of the mechanical and mental labor, with the general arrangement and supervision of the whole; but the large part of the material must come from the friends of the paper. From the East and the West; from the North and the South let letters of cheer roll in. Let those who are anxious to hear from others, reflect that others are as anxious to hear from them. Those who can write for the paper should consider that God requires them to improve their talents; not in long, dull, prosy documents, but short, spicy, pointed articles, full of life, thought, and spirit. If you should discover any defects in the paper do not withdraw your sympathy and patronage, but go immediately to work to remedy the evil.

The paper will be in an eminent degree what we make it. Then let us make it such that we will not be ashamed to show it to our friends, nor afraid to have our children read; yes, one that we can feel will make its readers wiser and better, and for which we can devoutly pray for the blessing of God to rest upon.

In order to make the paper a success, it is absolutely necessary that the circulation should be increased, that its list of paying subscribers should be enlarged. How can this be done? 1st. By improving the character of the paper to such an extent that it will make new friends; and 2nd, By individual effort on the part of its friends. Can you not each get one subscriber? Yes, you say, I think I could get one if I would try; but what would that amount to? It would amount to this; that if every subscriber should get one more the subscription would be doubled and the *ADVOCATE* would be self sustaining. Ask yourself the question, Did I ever get a subscriber? Did I ever try? Now let us make one good, honest effort from principle and sense of duty, and see what the result will be. It is easier for most of us to help in this manner than by direct contributions, and much more good may be done.

We are glad to learn from the laborers in the field that the truth is progressing, that souls are being gathered into the Master's service, and that new and active laborers are coming up to help in the good work. Though we have passed through dangers seen and unseen, we have reason to bless God for his mercies toward us and can heartily commend the *ADVOCATE* to the favor of God, and recommend it to the confidence of the friends.

M. N. KRAMER,
H. E. CARVER,
V. M. GRAY.

Visit to Marion.

As it has been my pleasure to visit the brethren at Marion and vicinity recently, it may be interesting to the readers of the *ADVOCATE* to learn something of the church there. I learned that a report has been circulated (how extensive-

ly I know not,) that the church is broken up and that the brethren do not sustain meetings any more. This is entirely false. Meetings are held regularly every Sabbath day, and I feel safe in saying a better degree of spirituality is now felt than has been for some time. It is true, the church does not number as large as it did, but the spiritual strength and moral worth of any church is not to be calculated from its numbers, but from the religious character of its members. A very few united in love, with fellowship one for another, is better than a multitude with discord and no love nor fellowship. One member can injure the cause of truth more by unchristian conduct than half a dozen faithful members can do good.

The cause at Marion has been reproached by some having been connected with the church whose character was unbecoming those professing godliness. We are happy to note that love and harmony now appears to exist among those that meet together from time to time. The going was so bad during our stay there that we did not deem it advisable to hold a series of public meetings, but spent the time in visiting and talking to our brethren and sisters at their homes. We have long felt a deep interest in the welfare of the children of our brethren, anxious to see them brought to a saving knowledge of the truth. To this end we labored widely with them, and was made glad to see so good an interest manifested. Quite a number expressed a desire to enlist in the service of the Lord. We hope they will soon come out and make a public profession of faith in Christ, and be baptized into his name. Our hearts were made glad last Sabbath to see two of Bro. Carver's sons make a public start in the service of the Lord. My prayer is that they may have grace to sustain them, and grow up into Christ, their living head. I am impressed that a more vigorous effort should be made in behalf of the children of Sabbath keepers. It is not enough that we simply get into the kingdom ourselves; we want to have our children there with us. May God arouse us to a realization of our duties and responsibilities.

J. H. NICHOLS.

LaPorte City, Iowa, March 10th, 1874.

Report of Labor in Michigan.

DEAR BROTHER BRINKERHOFF: In compliance with your request I will give you a brief sketch of my labors during the past winter. I left home Nov. 20th 1873, Thursday morning. Tarried at Bloomingdale over night and arrived at Ottawa, Friday, where I met Bro. Cranmer, and remained over Sabbath and First day. Here we had a very interesting time, preached four discourses, and baptised two into the faith.

First-day morning we met and organized the church. Bro. J. M. Remington was ordained Elder and Bro. Pixley Deacon of the Ottawa Church. These brethren are both worthy, steadfast men, and will, I trust, be a great help to the church in that place. On Wednesday, the 26th, we left them, and proceeded in company with Bro. Cranmer to Rabbit River, where we tarried but one night. Found the brethren all in good health and spirits. They much desired to have us remain with them over the Sabbath, but we had contemplated being at Hastings on the Sabbath; so we set out for Bro. How's at Salem, whom we expected would take us to Hastings with his team; but finding on our arrival that he was not quite ready to go, we tarried in Salem over the Sabbath, and preached three discourses. Here Bro. Baker from Otsego joined us.

Early First-day morning brethren Cranmer, Baker, Howe, and myself, started for Barry County, near Hastings. After a drive of some thirty miles we put up for the night at an ac-

acquaintance of Bro. Howe's, where we had a very interesting time conversing with them on the various points of our faith. Though new to them yet they seemed much interested and anxious to hear more. Next morning we left them with the promise that we would return and hold a series of meetings in their neighborhood as soon as convenient. That night we arrived at Bro. Howe's brother's, where we had contemplated holding a series of meetings; but finding we could have the use of the School-house but three evenings in a week we here separated. Bro. Cranmer and Bro. Howe went into an adjoining neighborhood and commenced meetings, Bro. Baker accompanied me a few miles in an opposite direction, where we opened a protracted effort in what is called the Podunk School house, in the Township of Britland, Barry County, five miles south west of the city of Hastings.

There was a Baptist Church here which did all they could to prevent the people from receiving the truth; or, more especially, their deacon, Mr. Stone, who was much enraged; for he seemed fearful that their craft was in danger. Hence we met with opposition from him for some time, until disheartened by his poor success he gave up the contest and concluded to wait and see how matters terminated. Meanwhile, however, he had lost the pastor of his church, Elder Knickerbocker, or rather, driven him from him by his rash and unchristian conduct. He, Eld. K., came out and took a decided stand with us in favor of the truth. He had been watching the proceedings of deacon S., but said nothing until his mind was made up to keep all of God's commandments and contend earnestly for the faith of Jesus. He then arose and made known his determinations: made some remarks upon the lamentable condition of the church, and then with his wife publicly withdrew and united with us.

The interest continued to increase and spread. Though the weather was very unfavorable yet we had a large attendance and good attention. We continued our labors until Dec. 30th. Twenty two declared their determination to serve God and keep all of his commandments. We baptized thirteen of them, and Wednesday Dec. 31st, started for home to attend a Conference in Hartford.

Arrived at home on the evening of January first, having been absent six weeks, feeling wearied and worn with incessant labor. Rested over night and started next day with my family and other brethren for the Conference, which commenced Jan. 2nd, Friday evening. After a ride of about eight miles we arrived at Sister Branch's, where we took supper and prepared for evening service. The house was well filled and we listened with interest to a short discourse from Elder Trobridge, after which we enjoyed a most interesting and spiritual conference meeting. Truly the Lord was in our midst. Sabbath and Sunday meetings were both profitable and interesting. Two sermons were preached each day, followed by good lively exhortations from brethren and sisters; and though we had bad roads and bad weather to contend with still the house was filled and the presence of the Lord was felt in our midst, and I think all felt that it was good to be there. Three were baptized, and one more declared his determination to live a different life, and has since put on Christ by baptism, and is now a firm defender of the truth.

The Friday following, being Jan. 9th, we again visited the church at Ottawa. Remained over Sabbath and First-day. Preached four discourses and enjoyed some very interesting seasons. One young sister was buried with Christ by baptism. Returned home on Monday, Jan. 12th, to rest a few days and prepare for another tour.

The next Sabbath, met with and preached to

the church in Hartford, and had a profitable season. Returned home Monday, and spent the remainder of the week, Sabbath and Sunday with my family. On Monday, Jan. 26th, I parted with them once more to go and do my Master's bidding. Met Bro. Easton at Bangor, where we took the cars for Ottawa, thence to Hastings, and arrived at Bro. Knickerbocker's, Tuesday afternoon, where we found a hearty welcome and good lodging for the night, and learned that the cause there was in a prosperous condition. They had kept up their meetings twice a week during our absence, and the interest was still increasing.

We were strongly invited to open meetings in an adjoining neighborhood, two miles south, in the township of Hope, which we accordingly did with good success. We commenced this protracted effort, Jan. 29th, and continued over three weeks, during which time we held a discussion with one Dr. Brown, a Methodist minister, on the perpetuity of the law of God, and the resurrection of Christ from the dead. A large audience listened with great attention, and the blessed cause of truth was much advanced thereby. From that time the interest rapidly increased, and many came for miles around to hear the word of God. Twenty three came out decidedly in favor of the truth, twenty of whom we led down into the water and administered the ordinance of baptism before we left the place. We closed our labors there, Sunday Feb. 22nd, and returned home the Thursday following, feeling nearly worn out with labor; for there was such a great anxiety to hear we found no place for rest. Our days were spent going from house to house, exhorting the people, and explaining the word.

The work is by no means finished in that vicinity. New fields are opening on every hand, and calls are coming in continually for laborers to go forth. Truly the harvest is plenteous, but the laborers are few. It seems that the time has come and now is when we should pray the Lord of the harvest that he will send forth more laborers into his harvest. Spent Sabbath, 28th, with the Hartford church, and preached to them at their request, after which we enjoyed a good conference meeting.

March 1st, returned home, where I now am trying to rest a little and preparing to leave my family again for another tour. In conclusion, let me say, dear Brethren and Sisters scattered abroad, to whom this may come, greeting: The time has come for us to be awake to the great work that is before us. No time now to repose, or lie upon our oars. We have not a moment to spare, only just time enough remains to accomplish the work we have to do. O who will aid in carrying the last message of salvation to a perishing world? We all have something to do, each stone in the building has its proper place; those that cannot preach the gospel can assist with their means in relieving the wants of those that do, and defraying their traveling expenses, that they may give themselves more fully to the work of the ministry and the study of the word; and above all let each one remember to bear up God's servants in their prayers. Those that can do no more can at least do this. But let it be the inquiry of every heart, Lord, what wilt thou have me to do?

R. C. HORTON.
Lawrence, VanBuren Co., Mich. March 6, '74.

Report of Meetings in Missouri.

I LEFT my home in Daviess Co., Mo., Oct. 30, for Harrison and Worth Counties. Remained there about three months, and held meetings in several localities. Held several very good meetings with the church at Bro. Moore's. The

brethren and sisters are all holding out faithful and looking for a crown in the kingdom.

We held a series of meetings at Martinsville. Seventeen came out to observe all of God's commandments. Here we have had much opposition. After being locked out of a church house, we were even denied the privilege of holding meetings in a school house, and were obliged to hold meetings for a while in private houses. Finally, however, we got the use of the school house and held forth the truth therein until we now have enough to organize a church. The work of God has triumphed over all opposition in this place. To God be all the honor.

We also held a series of meetings at Denver, Worth Co. Four more have commenced to observe the Sabbath in this place. Among these is Father Williams, proprietor of a large grist and saw mill. He is a man of firmness and decision of character, as well as of honesty and integrity. He does a large custom work, some of his customers coming as far as thirty-five miles. As a consequence when his mill was closed on the seventh day it caused many to read and study on that subject, which I hope may redound to the glory of God. I here insert the notice that was published by him in the Worth County papers:

TO OUR CUSTOMERS AND THE PUBLIC IN GENERAL.
Union Mills, Denver, Mo., Dec. 9, 1873.

I take this method of informing my customers and the public generally that by investigation I have come to be thoroughly convinced that the law of God (the ten commandments) is as binding now as it ever was to those who see it in that light, and as one of the commandments is, "Thou shalt remember the Sabbath day to keep it holy," and as the seventh day is the Sabbath, and as Saturday is the seventh day, there will be no manner of work or business transactions performed from sun down on Friday evenings till sun down on Saturday evenings at the Union Mills.
S. C. B. WILLIAMS, Proprietor.

We delivered a course of lectures ten miles north-west of Denver, and as a result eleven have taken hold of the Sabbath. The prospect here is good for raising up a strong church. There is now enough material in Harrison and Worth Counties to organize three more churches. The Lord has blessed our labors, thanks be to his name. We are now at home having been absent about three months, and during that time preached 82 discourses. Have held several meetings since I came home, and with some success, two having taken their stand to obey the Lord. We have a meeting commencing at Altavista the last of this week. By the last of next week I shall start north again. My address until the last of April will be Denver, Box 1, Worth Co., Missouri.
A. C. LONG.

Winstonville, Daviess Co., Mo. March 2, 1874.

Communication from Bro. Dugger.

THIS beautiful Spring morning finds me in Coral, Ill., near the line of Wis. I visited this point some two years ago, when I was a first-day, Pope man. But, thank the Lord, my eyes have since that time been opened to see the truth as it is written in God's word; and I am certain that in this respect I am clearly out from under Popedom.

I am surrounded by an intelligent class of minds, in the midst of several professed religious churches—Baptist, Methodist, First-day Adventist, &c. Saturday, or more scripturally, Sabbath evening, I preached my first sermon in this place since becoming a Sabbath keeper. I thought I would present the most unpopular and neglected truth first, so I took up the Sabbath and endeavored to show that it was made for man; not for the Jew man only, as the sects say, but for the Gentile man. The Lord

gave me great liberty, so that I enjoyed perfect freedom in the presentation of his truth.

At the close I offered to hear and answer objections. One man arose and spoke about the Sabbath having been changed from the seventh to the first day of the week. As a matter of course I called for the book, chapter, and verse that said the Sabbath had been changed. I showed that the seventh day was recognized in both the Old and New Testament scriptures as being "the Sabbath." It is every where designated as, and bears the simple title of "the Sabbath." Where is this boasted change to be found? Echo answers, Where? The seventh day is the only weekly Sabbath known to us in the Scriptures. The seventh day was appointed by God to be observed as his holy Sabbath. In modern theology we find a change of the Sabbath taught. The Pope claims the honor of having changed the Sabbath from the seventh to the first day. The observance of Sunday, or first-day, is a popish corruption. God appeals to us to come out of Babylon. It is high time that we leave the principles and doctrines of the old Mother of Harlots and sail out on the ocean of God's eternal word. We want to stand free in the truth, untrammelled by the creeds and confessions of men. We want to be ready to give a Bible reason for all our doings; and in order to be thus fortified we must stand on the Bible, and nothing else.

He then arose and said that he had never given the subject much thought, and that he was willing to investigate, &c. Elder Marsh then arose and said that as for his part he had no objections to offer. He thought the subject had been made very plain, and it looked very much to him as though the seventh day was the Sabbath. Elder Marsh is an old Bible reader, and is a good student of the word. I write from his home. He seems to be convinced of the Sabbath, and I think will commence to observe it, Sister Hale referred to Rom. 14, which was examined and clearly shown not to be against the Sabbath. Many other questions of interest were asked by various ones. We had a very interesting meeting, and a very profitable one, as it afforded me a splendid opportunity to bring out the truth on the subject. The church here have received me very warmly.

Our meeting is progressing finely. The kindest of feelings permeate the whole body. I look for good results. Pray for me, dear brethren, that I may have strength and wisdom in declaring the whole counsel of God. I have put on the whole gospel armor and have taken my position on the watch tower, with the determination not to give up the battle till victory is won. Soon Christ will come and send forth judgment unto victory. Signs bespeak his coming near, even at the doors. Brethren, we all have a work to do: none of us can be idle. Think of this, and act the part of wisdom. Be up and doing.

What we do we must do quickly. Behold, the morning cometh. The clouds disappear. The Son of man is here. The heavens are lightened with his glory. The trump of God is heard sounding louder than seven thunders to the uttermost parts of the earth. The dead are rising. See them coming from land and from ocean. The good and holy of ages past now live. See them ascending to meet their Lord in the air, to evermore enjoy his presence. Shall we be among them? Shall we join in their songs of praise? Shall we with them strike the key note of redemption's song? If so, we must be faithful in the work which the Master has assigned for us to do.
A. F. DUGGER.
March 13, 1874.

Communication from Bro. Day.

MY DEAR BRO. BRINKERHOFF: I am very glad indeed to learn that you are about to undertake the revival to life once more of the ADVENT AND SABBATH ADVOCATE, so that we may once more expect to be blessed by its visits. I had begun to conclude that perhaps it had, under its last management, so far departed from a righteous cause that its revival into life was very doubtful, as I am a firm believer in the non-revival of the wicked dead. But my prayer is that its revival may be to a new or (aion) age-lasting life; but in order for this it must be good, and may the Lord give you wisdom by imparting much of his spirit to make it such is my prayer. And as this is the only means of communication that many of the brethren have I hope we shall lay aside all self and take hold of this matter anew and in earnest, to sustain this little paper by our means and our contributions to its columns; and I believe the Lord will bless you in so doing, as this is the only free paper as pertaining to the Sabbath question in the land; and as to the Advent, if ever we were alive to that question it ought to be now, for if the same things had transpired thirty years ago that are transpiring to-day all the world would be Adventist.

O yes, my dear brethren, every thing indicates that we are very near the end; and in view of the near coming of our precious Christ and Life-giver we ought to put forth every effort, not only to be ready ourselves but to induce as many more to come and go with us as we can. Have we friends unprepared? Now is the time to beseech them in Christ's name to be reconciled to God. A few more days and our working time will be over. O my brethren, let us come to the rescue that we may hear the "Well done." I hope there will be no party feeling in this matter. This cause is the Lord's and I have no doubt but this paper will be the Lord's free paper, free to all his children, at least as far as the cause of Christ will permit. Wisdom is profitable to direct in this matter, and let us all pray that Bro. Brinkerhoff may have this in abundance. Yes, my brethren, more prayer and less fault finding is the most effectual way to make the paper good and keep what is gained. But there is one more essential thing, and that is to answer our own prayers when we pray that the paper may be sustained, by sending the means to keep it going.

And now, my dear brother and brethren, as we are so near the consummation of our hope we ought to be in earnest in our work for the perishing, and by no means should we smother our light upon this glorious truth of the Master's return. To me the theme is so heart cheering that I cannot hold my peace. Oh, I sigh for rest! I long to see Him whom my soul loves. Oh, then, I have an interest in the resurrection. I long to see the dear sleeping ones awake and sing. I long to walk up and down the verdant banks of the river of life with loved ones by my side. Oh, then my dear brethren, I hope to behold your faces that I never saw here, but whom I have learned to love by seeing your names in the ADVOCATE. I think over some names that have become as dear to me as my life; and I ask myself the question, Are they disaffected so that I shall see their names no more? I hope not. Thy brother hoping for life when our Life-giver comes,
J. C. DAY.
South Ashburnham, Mass., March 17, '74.

PERHAPS it would be dangerous for us to possess the abilities we covet; it is always safe to consecrate those we have.

Christian Character a Growth.

It matters not if you cannot tell just when you become a Christian. If we sow a handful of wheat in our garden we could not tell the exact moment when it germinated, though we watched it ever so narrowly. But when we see the waving grain in the autumn, we know it did germinate. The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain path; and the higher one climbs, the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveler who has ascended to the summit of Mount Blanc the sun rises earlier and sets later, and the night is therefore shorter than to the peasant who lives down in the valley at its base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect, come only to those who have struggled up to the heights—to the heavenly places in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unweary cultivation.—Selected.

COUNT OVER THE MERCIES.—Count the mercies that have been quietly falling in your history. Down they come every morning and evening, as the angel messengers from the Father of heaven. Have you lived these years wasting mercies, renewing every day, and never yet realizing whence they came? If you have, heaven pity you. You have murmured under afflictions, but who ever heard you rejoice over blessings? Ask the sun-beam, the raindrop, the star, or the queen of the night, "What is life but mercy? What are health, strength, friendship, social life?" Had each the power of speech they would say, "I am mercy!"

Obituary Notices.

FELL asleep in Jesus, Jan. 3rd, 1874, Sister Nancy Caldwell, aged 75 years and 6 months, at Marion, Iowa, at the residence of her son, Mr. A. Caldwell, after a protracted illness of several months, which caused her much suffering. Sister Caldwell embraced religion at an early age, and was always an earnest and zealous Christian. When the Sabbath and Advent faith was first proclaimed in Marion she took a decided stand with this people, and remained faithful to her profession and in the fellowship of the church to the time of her death. Her voice was often heard earnestly entreating sinners to come to Christ, and the church to be faithful to their Lord. She sleeps in bright hope of being called to meet her Lord and all the saints when Jesus comes to call them from death to immortality and eternal life. She was the mother of ten children, six of whom survive her and miss her Christian example. Funeral remarks on the occasion by Eld. N. A. McConnell.

Sleep, dear sister, till Jesus calls thee
From thy low and narrow bed,
And then in joy and bliss eternal,
Rise to meet your living Head.
Sleep, dear sister, peaceful sleep,
Away from the cares of life,
Away from the storm and tempest,
Away from this world's rude strife.
Sleep, dear sister, with the blessed dead;
Thy work is faithfully done;
For many years in thy Master's cause
Thou a noble race hast run.
Sleep, dear sister, we do miss thee,
As we meet for prayer and praise;
But in the morning we shall meet thee,
To sing our heavenly lays.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, MARCH 31, 1874.

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

We publish the *ADVOCATE* in its eight page form, as that is the most convenient for preserving and binding to those who preserve their papers for future reference. We publish semi-monthly, once in two weeks, the standing of the cause not yet warranting a weekly issue. We wish we were able to send it out weekly from the start. The effort to make it weekly proved abortive, the publishers suspending altogether in three and a half months, though the amount asked for was pledged and partly paid, and they gave great assurance of good standing and success. But we do hope to see the cause so prosperous and the subscription list so increased, and a good amount of original matter contributed to its columns, that in due time it may be issued weekly.

THE reports of labor from the ministers in the field will be read with interest. Truly the work is onward. There is much work to be done and the fields are already white to the harvest. May the Lord send more laborers into the vineyard.

We hope to have a well supplied Letter Department, composed of Letters from the brethren and sisters in the different parts of the field, breathing forth a spirit of love to God and his truth, to cheer each other in the way to the Kingdom of Heaven. The paper is designed to be a medium of communication for the brethren and sisters, as well as an exponent of Bible truth, and we hope to have letters from the brethren and sisters everywhere. To many the Letter Department is the most interesting part of the paper, and to which they first look on receiving it. So, brethren and sisters, cheer others with your letters as you would be cheered in return.

THE church at Marion kindly furnish us office room, the upper story of the meeting-house. The brethren at Marion have always stood by the paper, and we are grateful for the continuance of their sympathy and assistance.

CONTRIBUTIONS to the columns of the *ADVOCATE* are wanted from its friends East, West, South, and North. We know of many friends of the cause who are able to write on the different points of our faith to good acceptance, and who have done so in the past; and we hope they will feel interested in giving the paper a good representative character and feel free to use the columns of the *ADVOCATE*.

WE have not solicited donations from different friends of the cause, asking them to pledge us a certain amount if we would take the paper, but have moved forward trusting the Lord to sustain us in His own way. If any of the Lord's stewards would aid us in this work it will be gratefully received. We suggest that means so contributed be used to send the *ADVOCATE* to your friends, or to others who might be reached by the truth and brought to its knowledge.

THE MIDNIGHT CRY.—This is the name of a monthly periodical published at Rochester, N. Y., by N. H. Barbour, now in its fourth issue. The publisher carries the view that the Lord will come this year, to redeem his people and set up his kingdom. He explains the prophetic periods as ending in 1844, since which we have been in the tarrying time, a period of 30 years, and by the

seventh month of this year the Lord will come. We are not able to see the force of the arguments on definite time; but could we believe the Savior would come this year we would rejoice at the thought, for we "love the appearing of Jesus," and long to be with him.

WE are using a lighter article of paper than we intended, and when the present stock is exhausted shall print on better paper.

THE RELIGIOUS AMENDMENT.—A Convention was held at Pittsburgh, Feb. 4th, for the purpose of securing "a recognition in the Constitution of the United States, of God as the author of the nation and source of its authority, Christ as its ruler, the Bible as the supreme rule of its conduct, and to place all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land." Could such a state of affairs as this amendment expresses really take place our government would be a truly Christian nation, with Christ as its ruler and the Bible as the supreme rule of conduct. But with so many different interpretations of the Bible what is to be the standard? Doubtless the framers of the amendment would themselves want to have their own interpretation of Bible teaching made the law, and compel all others to bow or come to their standard. No nation will really acknowledge Christ as its ruler until he comes to set up his own Kingdom, and then the nations shall be broken with "a rod of iron."

To us this movement appears to strike against the religious liberty of the people of the United States, the Constitution guaranteeing to every citizen the free exercise of religion, and the right to worship God according to the dictates of his own conscience. Were the Bible in reality made the supreme rule of conduct we should have a sabbath keeping nation, for no doctrine of the Bible is more plainly taught than that "the seventh day is the sabbath of the Lord." But as the mass of the people have been taught that the first day of the week is now the Sabbath, doubtless further legislation would contemplate its acknowledgment and the stricter observance of the day than now exists. But the passing of the amendment would meet much opposition, for it is readily seen as leading to further enactments abridging Christian liberty.

To the Readers of "The Advocate."

DEAR BROTHERS AND SISTERS: It is with feelings of gratitude to God for his goodness and mercy toward us that I now write to you again through the columns of this paper. You are aware that when the *ADVOCATE* passed into the hands of those under whose management it was suspended I ceased to contribute for its columns, feeling that with the views I entertain of Christian principles and religious duty, it was impossible for me longer to do so. I now wish to state that notwithstanding my silence I have not lost my confidence in the work in which we are engaged, but still cherish in my heart those truths that distinguish us from other religious organizations, and that impel us to oppose what we believe to be error and in its stead build up what we believe to be truth. And now that in the providence of God the way is open for us to act in concert and cooperate in advancing the cause of God as well as revive and build up our own spiritual life, I embrace this earliest opportunity of expressing my sympathy for the present movement in reviving and publishing the *ADVOCATE* by Bro. Brinkerhoff.

In taking this step he has shown his interest with us in the work of God, as well as an unwillingness to remain inactive when in his power to revive the paper from its fallen condition. That he has done so at the sacrifice of temporal blessings and pecuniary advantages we feel satisfied; but trusting in God for his blessing and support, he has enlisted in this work.

And now while we express our own individual sympathy with him in this work, we solicit the sympathy and support of all that love the truth as it is in Jesus. In engaging together in this work it is with the understanding that the *ADVOCATE* be made, with the blessing of God, as far as we are capable, a benefit to every reader of its pages.

Our leading object is to disseminate Bible truth, to teach the way of life, and lead sinners to Christ as the fountain of life. In short, to enlist all that we can into the service of the living God and encourage pilgrims on the way to Mt. Zion. These are the principles upon which I commit myself to engage in the work before us. We ask the aid and co-operation of one and all, as God has given ability, and may all be done with an eye single to the glory of God, that when Jesus comes we may be accepted of him and allotted a place in his glorious kingdom.

J. H. NICHOLS.

Received on Subscription for Advocate.

John C. Day, \$1.00, 9-19. Polly P. Cooper, \$.50, 9-9.

Books and Tracts For Sale at this Office.

The Sabbath and the Sunday, By A. H. Lewis. Part First, Arguments; Part Second, History. 16mo., 268 pp. Fine cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

Thoughts Suggested by the Perusal of Gilfillan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 cents.

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The True Sabbath embraced and observed. 5 cts.

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Tracts—2 cents—The Destiny of the Wicked; Where are the Dead; Man a Living Soul; The Rich Man and Lazarus. 1 cent—Personality of God; Plain Questions; Delaying Obedience.

Postage on the above works at the rate of 2 cents for every 4 ounces of weight.

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, April 14, 1874.

NO. 2.

The Advent and Sabbath Advocate,

PUBLISHED SEMI-MONTHLY BY

JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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

The ADVOCATE is designed to teach the great truths of Eternal life, Immortality and Salvation through Christ; the Perpetuity and immutability of the Law of God; the second personal coming of Christ to judge the world, to reward the righteous and set up his Kingdom upon the Earth; the Nature and Destiny of Man; Personal holiness, and kindred Bible subjects.

Our Heavenly Home.

THERE is a home in the realms of the blest,
A beautiful home where the saints can rest;
It is free from sorrow and free from care,
No trouble can enter that home so fair.

There's a home where no dark and cloudy night
Ever mars the beauty of that changeless light.
There are fadeless flowers in its bowers green,
And beauties rare, by mortal eyes unseen.

There's a home where Jesus in glory will be,
And there all his saints that glory can see.
The spotless Lamb is the light of that home,
And he now in mercy invites you to come.

That beautiful home is the earth made new,
And is open and free to God's faithful few.
There they will be free from each daring foe,
And of bliss unending will fully know.

No pen can portray that heavenly home,
Where the saints in glory and beauty shall roam;
There they will behold the Lamb that was slain,
With prophets of old who wrote of his fame.

That beautiful home is Eden restored,
Where God and the Lamb are fully adored;
Where saints of all ages in glory dwell,
None ever their heavenly birthright sell.

I long for a home in that Eden so fair,
And to adore my God and Savior there.
I long to see Jesus in glory come,
To take all his loved and ransomed ones home.
S. E. B.

Obedience.

BY J. H. NICHOLS.

"I have performed the commandment of the Lord." 1 Samuel 15: 13.

These are the words of Saul, the appointed king of Israel, addressed to Samuel, the prophet. If this avowal of obedience to the commandment of the Lord by Saul be founded upon fact, then he occupied a very desirable position; for certainly, as far as an individual obeys God and performs his will, so far he will stand approved, and may well rejoice in his approbation. The promise of an entrance into the kingdom of heaven is to them that do the will of God. Matt. 7: 21. But on the other hand, if the statement be false, then Saul is placed in a position which no one would care to covet, by having, in the first place, disobeyed God, and in the second, in trying to deceive Samuel by lying to him; and God's word declares that all liars shall have their part in the lake of fire, which is the second death. Rev. 21: 8.

Man kind appear eminently disposed to exalt

and honor self. Especially is this true of those who make no profession of godliness. But it is also manifested among those professing faith in our Lord Jesus Christ but who are not sanctified "through the truth;" hence, not fully consecrated to God. When we are wont to attach a great deal of importance to self, and rely upon our own merits, when an individual assumes to arrogate to self that honor which wholly belongs to Christ, it is good evidence that there is a lack of consecration to the will of God; some of the carnal mind unsubdued, and a necessity of dying daily to sin and being made alive to the righteousness of Christ.

Man is disposed, however great the crime he may be guilty of, to justify his own action in some way. This is vividly illustrated in the case of the first pair in the garden of Eden. Eve, the mother of all living, when found guilty of eating of the forbidden fruit in express violation of God's command, attempted self justification on the grounds that the serpent had tempted her. Adam too, in self defence entered the plea that the woman had presented the fruit to him and thereby he had been led to eat. This however did not ameliorate their crime nor remove their guilt; hence, as a consequence they were driven from the fair domains of Eden, and eventually returned to the dust. God being the creator of all things it is man's duty to obey him as his sovereign King and Ruler; nor can he be deceived by man. Man may, and often does, succeed in deceiving his fellow man; not only so, but an individual may allow himself to be deceived by his own heart. The apostle says, "Be not deceived, God is not mocked." God hath spoken by Jeremiah, saying, "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17: 9, 10. One man cannot look into the heart of another. But God can, he knows the thoughts and intents thereof, and will discover every secret, every hidden thing, and make manifest the counsel of all men in the great day when he will judge the world by Jesus Christ, and reward every man according to his works. Solemn thought!

The facts related concerning Saul, as connected with the text are of deep significance, and the principle upon which he acted is very illustrative of the actions of many at the present time, as it relates to obedience to God's requirements. God sent Samuel to anoint Saul king of his people Israel, and then commanded Saul to go and smite Amalek, and destroy all that the Amalekites had, both man and beast. The commandment was very explicit—"utterly destroy all that they have, and spare them not." Saul went with a large army, but instead of doing as the Lord commanded him he "took Agag the king of the Amalekites alive, and spared also the best of the sheep and oxen, and would not destroy them." This was in violation of what had been commanded him, and it displeased the Lord so that he told Samuel what Saul had done in turning from him and not performing his

commandment. "This grieved Samuel and he cried unto the Lord all night." It is grievous to those who love God to see those professing to be his followers breaking his commandments. In the morning he rose early to meet Saul. When he did so Saul said, "Blessed be thou of the Lord: I have performed the commandment of the Lord." How eager he was to impart this information in his own behalf. And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of oxen which I hear?"

His sin is now discovered; now mark the change in his expression. When he spoke of obedience it was *I, self*, that had obeyed, thus arrogating to himself the honor of obedience, if such was the case. But now this obedience is called in question. Some body else must assume the guilt. It is not *I* now; no, no. "They have brought them from the Amalekites, for the people spared the best of the sheep and oxen to sacrifice unto the Lord thy God." Here is the plea offered in behalf of what had been done. Is not this sufficient to justify their course in deviating thus far from the commandment of God in order to sacrifice unto the Lord? This is the principle upon which many reason at the present time. If it is safe now it was safe then. If it was wrong then it is wrong now. What saith the Lord? "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord he hath also rejected thee from being king."

In this we learn something of the importance that God attaches to his commands, as well as of the fearful results that may follow disobedience, even in this world. We also learn that nothing, no matter what character it may be of, can be substituted by man for what God commands and requires, not even sacrifices to him.

Let us apply this principle of obedience as here set forth, to some of the so called religious practices of the present day. Man is commanded of God to believe in Jesus and be baptized into his name,—*"To be buried with him in baptism."* Priestly authority assumes to set aside this and substitute the sprinkling of a few drops of water on the head. Is this obeying God? Again: God commands saying, "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." Man sets aside the authority of God and offers as a substitute the keeping of the first day of the week, arguing that if we keep one seventh part of time and worship God on that day that will satisfy his requirements. If king Saul could not satisfy God by offering sacrifices instead of strict obedience to a military command, how can man now satisfy the divine mind in breaking one of the moral precepts of his divine law, and offer in its stead the observance of a day that he

never commanded to be kept holy? God's word is not to be ignored to suit the convenience of men. The Pope has arrogated to himself the honor of changing the Sabbath from the seventh to the first day of the week. Men acquiesce in this honor by saying, I have performed the commandment of the Lord, when ignoring his holy rest day. This may do to ease the mind now, but will not do when God discovers the secrets of all hearts, and rewards every man according to his work.

The prophet says: "The willing and obedient shall eat the good of the land." "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22: 14. Dear reader, let us obey God now that we may be saved when Jesus comes. Amen.

Love One Another.

THE evidence of the regeneration is unfeigned love of the brethren. 1 Peter 1: 22. It is the fruit of the incorruptible seed which liveth and abideth forever. It is a proof that a man has passed from death unto life, that he knows God and that God dwelleth in him. The Scriptures set forth the love of God and of his children as interchangeable evidences one of the other, so that he who loves God in truth loves his children; and he who loves the people of God in truth loves God. A church of Christians is known to be in the energy of its life when love to one another is conspicuous. Eph. 1: 15; and it is the object of earnest prayer that this love should be on the increase, Phil. 1: 9; 1 Thess. 3: 12. Among nine fruits of the Spirit which the Apostle Paul enumerates as discernable in God's peculiar people he gives love the first place of them all. Gal. 5: 22. Moreover it is evident that love is the greatest gift to the church, the richest of all the donations which Christ has to bestow on his servants. This I say is evident on comparing the teachings of Scripture.

When Christ ascended up on high it is said that "he led a multitude of captives and gave gifts for man; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the edifying of the body of Christ;" and yet we are elsewhere taught that all these are nothing at all without love. "Though I speak with the tongue of men and of angels, and though I have all prophecies and understand all mysteries, and all knowledge, and though I have faith so that I could remove mountains, and have not love, I am nothing." What then is the state of that church where love dwelleth not. It may make a noise indeed, and a sound about religion, but it is the sounding of brass or the tinkling of a cymbal. It may have all the ordinances, all the body of devotion, but there is no life in the body. Let it bring no more vain oblations, for its incense is an abomination and its worship is sin. It has not opened its bosom to receive the chief gift of the precious Redeemer, and therefore stands before him "wretched, and miserable, and blind, and naked."

Just hear our precious Life-giver. "A new commandment give I unto you, that ye love one another as I have loved you." We must have something more than a sort of sectarian friendship—to love one because he belongs to our sect. There is plenty of this kind of love in the world; but this comes far short of fulfilling this new commandment, for if it were nothing more than this then the Mahometan who has a strong and even enthusiastic preference for one of his own creed and nation in comparison with Christians, has "passed from death unto life," because he loves his brethren. To love only one

sect or party of Christians which we may have a preference for, and not to love a Christian as a Christian, is counterfeit love. "If you love your brethren only what do ye more than others?" Men of the world do this.

The strength and novelty of the commandment consists in the similitude of Christian love to the love which Christ bears to his people. As I have loved you that ye love one another, with the same freedom from prejudice and the same strength of affection. Our Lord loved the Sadducees and Pharisees, the priests and the lawyers, the Jews and the Samaritans, the circumcised and the uncircumcised, who believed in him. As many as received him gave he power to become the sons of God by faith in Christ Jesus, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." He did not at all consider their previous origin, their habits, kindred, or cast; he considered their faith and their reception of himself as their all in all.

This is his love and has been all the while. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." The love of Christians must therefore be to Christians like that of their Master. They must not love in word only, but in deed and in truth. Their business is to inquire into the faith of those who call themselves Christians. Has he received Christ as his Savior? Has he embraced his righteousness as his only hope of life or salvation, and through that righteousness has he received the remission of sins? Has he been sealed with the spirit of promise? Does he rejoice in the Lord Jesus Christ? Is his daily walk consistent as a Christian? and is he overcoming according to the discipline laid down in the Bible? and is the "old man" dying daily under the reign and power of grace? Then that man is a Christian. And if I am a Christian I am bound to love him as I love myself, to lay down my life for him if need be, to offer him all my affections, and do him every act of kindness in my power.

First of all, then, harmony, peace, and perfect love must be seen in the church. It must be seen that Christians love one another before they can effect much good outside. "By this shall all men know that ye are my disciples, if ye have love one for another;" but if this is lacking he is no better than a Mahometan; he is an entire stranger to the "new commandment;" but when it is seen that Christians do love one another it must be a wonder working power which no wisdom of the world can counterfeit—that the gates of the Christian enclosure open into the sanctuary of love—that a man, that is Christ, in his human nature, for "if any man be in Christ Jesus he is a new creature," joined to his brethren and they in him, is a hiding place from the wind, a covert from the tempest, and when the storm is raging in all the world beside there is peace there—that every believer is the brother of every believer—that they are all concerned in the temporal welfare of their brethren, and all deeply interested in their final and eternal salvation.

But how is it at present? Alas! let any one who is acquainted give the melancholy answer. There are indeed some exceptions, some churches where the poor are treated with some degree of kindness, and a few church members are united in a pious friendship and brotherly love. So far as it extends it produces happy results; but generally speaking there is a sad distance between the brethren. They know not one another in the bonds of the gospel; they are estranged by the cold and distant formalities of

the ceremonious world. They are either too intent in the pursuit of their own interest or too deeply imbedded in the well lined nest of opulent selfishness to care for the labor and sorrows of their brethren not so fortunate as themselves.

But then, it may be asked, what is the cause of this cold estrangement amongst the brethren? A heathen writer may perhaps assist us to answer this question, Lucian, of Samosata: "The Law giver, whom the Christians worship, has taught them that they are all brethren. They have an extreme contempt for all the things of the world; the expedition which they use when any of their friends are known to be in trouble is inconceivable; they despise death and surrender themselves to sufferings." When Christians have an extreme contempt for all the things of the world then it is that they will love one another; but when they are embarked on the vast and dangerous ocean of adventure, when they are deeply engaged in making fortunes for time to come, then it must needs be their love will wax cold. The new commandment will be a dead letter among them, and men will not know that they are Christ's disciples because they love one another, for that tender compassionate love is all gone. May you and I, reader, be found keeping this new commandment when Christ comes, and hear it said, "Well done." J. C. DAY.

So. Ashburnham, Mass.

"Ye did Run well, Who did Hinder You?"

How often are our hearts made sad, as we look over the history of the past, to see so many of those we love, those with whom we have taken sweet counsel, those with whom we have talked of the good things of the kingdom, and of the love and compassion of our Redeemer until our hearts were all aglow with heavenly love, leave the paths of peace and walk no more with us. Of all the trials we have to meet in this world of sorrow this, to the child of God, is the greatest. When we see those who were once burning and shining lights in this dark world of sin, those who once rejoiced in the truths of God's word and looked forward with joyful anticipation to the appearing of Jesus for their final reward, lose their interest in these things, become cold, and finally give up their post in this glorious warfare, we can but mourn.

We realize that there are many things to hinder us in the Christian race. Jesus says, "Offences will come, but woe to that man by whom they come." There are many things to draw us away from God and from his Son Jesus Christ. The world, the flesh, and the Devil are all seeking to draw us from the paths of rectitude and peace; but these are all conquered enemies, and we may overcome them if we will. It is true, we cannot in our own strength, but we can, in the strength and by the help of the "Captain of our salvation," who has promised to be with us "even unto the end of the world."

Jesus Christ will never leave us,
He will strength to us impart,
He will shield us from all danger,
And keep us to the last.

But while it is true that Jesus will never leave us, we can, and often do leave him, although he has died to save us.

Dear reader, are you one of those who "did run well for a season, but are now grown cold in the Master's service, or even given up the Christian race? If so, "who did hinder you," that you should not go on unto perfection? Why did you grow "weary in well doing?" Was it the love of the world, its honors, wealth, and fame, that crept in little by little between you and your God? If so, let us for a moment examine the exchange, provided you got all, riches, honors,

and fame. The riches of this world are fleeting; in one short hour the devouring fire may destroy your treasure, the floods may sweep it off, or as one of old said, "it may take to itself wings and fly away;" or should none of these things happen it might be said to you, as to the man who knew not where to bestow his goods, "This night shall thy soul be required of thee." Then all your riches could not purchase for you a title to those mansions which Jesus has gone to prepare for those who love and serve him here. The honors of this world are mingled with sorrows, cares, anxieties, and troubles of every kind. Honor here gives no real lasting joy; it may please for a time, may flatter the vanity, and feed the pride, but there is nothing in it on which the restless longings of man's better nature can repose with satisfaction.

At any moment you may be laid upon a bed of sickness, "without hope and without God in the world." What comfort then will it give you in that time of pain and anguish to know that you are numbered with the honored ones of earth? What rest will it give to your aching body, or what peace to your troubled mind to feel that you have wealth and honor at your command? And should you have to sleep in the dust of the valley, what benefit would it be to know in your last moments that you sought and obtained the honors of this world—the honors of man—while you neglected that honor that comes from God alone, and which you might have had if you had only been faithful. You may have fame; that may last while you sleep in the silent tomb, but soon it too will be numbered with the things of the past.

All that this world can give is transitory, and like the morning dew before the rising sun will soon pass away. Not so with the things of the world to come; its wealth, its honors, its fame, are all eternal. For a moment behold the heavenly inheritance. There is the city, the metropolis of God's everlasting kingdom, its walls are of jasper, its streets of gold, its gates of pearl, and the Lord God and the Lamb are the light thereof. And there the nations of the saved can walk in and out forever. No sorrow shall ever mingle with their joy. No tear shall ever dim their eyes. No troubles evermore shall mar their peace. There through one eternal day they shall enjoy that treasure that "moth and rust doth not corrupt, and where thieves do not break through nor steal." There Jesus himself will crown them with glory and honor, and the "kingdom under the whole heaven shall be given to the saints of the Most High," for an everlasting inheritance. Are these things to be compared with the honors of earth?

You have once enjoyed the sweet smiles of your heavenly Father, and rejoiced in hope of the glory which is to be revealed when Jesus comes. It was then the one great aim of your life to do the will of God, and to daily strive to bring others to a life of obedience to his holy law. You "did run well." Angels rejoiced over you, and you could feel the sweet assurance that you were Christ's and Christ was yours. But alas! all is now changed. No longer you feel that sweet calm peace which flows alone from resting in the arms of Omnipotence. No longer can you lift your heart in holy adoration and cry, Abba, Father. And why is all this? Is it because God has changed? because he does not love you or has no pleasure in your salvation? No; no. God still loves you, still desires your salvation, and with more than a father's love for an erring child invites you to return. "Turn, O backsliding children, saith the Lord. Return, ye backsliding children, and I will heal your backsliding." Jer. 3: 14, 22.

Again in Hosea 14: 4 the Lord says, "I will

heal their backsliding, I will love them freely." What could you desire more than such an invitation as this? Here God promises to heal your backsliding, and love you freely. It is not a forced love, not a mere profession of love that he offers; it is a love that is as free and full as the boundless ocean. To-day he is waiting to be gracious. He is waiting to receive you to his arms of love and mercy, and bestow upon you a fresh outpouring of his Holy Spirit.

Dear reader, let me entreat you to return and seek your Father's pardoning love. Lay down your load of guilt and sin at the foot of the cross, and start again in the Christian race. No longer wait. "Now is the accepted time." All heaven is interested in your return. Angels wait to rejoice over it; and Jesus stands ready to receive you unto himself again. No matter who or what "did hinder you," let nothing keep you from returning to your Savior's love and care. Again you may rejoice in the smiles of your reconciled God and Father, and look forward with joy to a home in his everlasting kingdom.

No longer wander from your God,
No longer stay away;
Come, leave the paths of sin and death
Return to God to-day.

Return to God, he loves you still,
With all a Father's love.
Return to him and rest you'll find
Like Noah's wandering dove.

"Return, my child," God fondly cries,
"I'll freely all forgive."
Accept the offers of my grace,
And on my promise live.

Return and seek the paths of peace
That once you loved so well,
And then go seek my wandering sheep,
And of my goodness tell."

Yes, God still loves you. Jesus still intercedes in your behalf. No longer doubt your Father's love, nor slight his offered mercy. Accept the offers of his grace and live for him who "gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Reader, think of your first love, of the peace and real happiness you once enjoyed, and then think that that happiness may still be yours. May God help us each and all to seek and find that peace which flows alone from believing in Jesus, is my prayer.

S. E. BRINKERHOFF.

Eternal Life.

How grand, glorious and bright is the promise of eternal life written in God's word! "This is the promise that he hath promised us, even eternal life."—1 John 2: 26. This promise centers in Christ. "And this is the record that God hath given to us, eternal life; and this life is in his Son." 1 John 5: 11. Hence eternal life is deposited in the Son of God. We must come to Christ or forever fail of life eternal. Now is the time to secure the great boon. According to the teaching of the Apostle, those who seek for glory, honor, and immortality, will get eternal life (Rom. 2: 7), to be enjoyed in the world to come. Luke 18: 30. Though decay is written on the brow of every son and daughter of Adam, and the seeds of death are sown in the human constitution, in consequence of which we are tending downward to the tomb, yet these promises, combined with many others, shed light upon our pathway—drive away the darkness of the grave—open up to our enraptured gaze a land of light, life and glory—point beyond the dark valley and shadow of death to where God's holy ones immortalized shall live forever to equally share the joys and glories of an endless day.

In view of such an eternal weight of glory we are led to ask, What are the conflicts of this life?

What are its labors, toils, and anxieties? Soon the dark night of death will pass and the glad morn of life and glory dawn. Loved forms now hid away in earth's charnel house of the dead will then reappear, real, living, tangible beings, to walk and talk on the earth restored. Glad voices now hushed in death will then be heard singing redemption's song. The saints of all ages and from every clime, wear the wreath of immortality, and the diadem of unfading beauty—enjoy the peaceful presence of the Lamb once slain on Calvary's brow that he might take away the sin of the world. He is crowned King of kings and Lord of lords. Shall we too share his glory and enjoy his presence? Then let us put on the whole gospel armor and reach forward to the future, and when the Master comes the glory will be ours.—A. F. Dugger, in *Restitution*.

Confidence in God, OR HAPPY NANCY'S SECRET.

THERE once lived in an old brown cottage a solitary woman, about thirty years of age, who tended her little garden, knit and spun for a living, and was known everywhere, from village to village, by the name of "Happy Nancy." She had no money, no family, no relatives, and was half blind, quite lame, and very crooked. There was no comeliness in her, and yet, there, in that homely, deformed body, the great God, who loves to bring strength out of weakness, had set his royal seat.

"Well, Nancy, singing again," would the chance visitor say, as he stopped at her door.

"O, yes, I'm forever at it."

"I wish you would tell me your secret, Nancy; you are all alone, you work hard, you have nothing very pleasant surrounding you; what is the reason you're so happy?"

"Perhaps it's because I haven't got anybody but God," replied the good creature, looking up. "You see rich folks like you depend upon their families and their houses; they've got to be thinking of their business, of their wives and children, and then they're always mighty afraid of troubles ahead. I have nothing to trouble myself about, because I leave it all to the Lord. I think, well, if he can keep this great world in such good order, the sun rolling, day after day, and the stars shining, night after night, make my garden things grow the same season after season, he certainly can take care of such a poor, simple thing as I am; and so you see, I leave it all to the Lord, and the Lord takes care of me."

"Well, but Nancy, suppose a frost should come after your fruit trees are all in bloom, and your plants out, suppose?"

"But I don't suppose; I never can suppose; I don't want to suppose,—except that the Lord will do every thing right. That's what makes you people unhappy; you're all the time supposing; now why can't you wait till the suppose comes, as I do, and then make the best of it?"

"Ah, Nancy, it's pretty certain you'll get to heaven, while many of us, with all our worldly wisdom, will have to stay out."

"There you are at it again," said Nancy, shaking her head; always looking out for some dark cloud. Why, if I was you, I'd keep the Devil at arm's length, instead of taking him right into my heart; he'll do you a desperate sight of mischief."

She was right. We do take the demon of care, of distrust, of melancholy foreboding, of ingratitude, right into our hearts. We canker every pleasure with this gloomy fear of coming ill; we seldom trust that blessings will enter, or hail them when they come. Instead of that we smother them under the blanket of apprehension, and choke them with our mistrust. It would be well for us to imitate "Happy Nancy," and "never suppose." If you see a cloud, don't suppose it's going to rain; if you see a frown don't suppose a scolding will follow; do whatever your hands find to do, and then leave it. Be more child-like towards your Heavenly Father; believe in his love; learn to confide in his wisdom, and not in your own; and above all, "wait till the suppose comes and then make the best of it." Depend upon it, earth would make an Eden if you would follow "Happy Nancy's" rule, and never give place in your hearts to imaginary evils.

"What is it to cast the care on God?
Is it to keep the heaviest load,
And lay some trifling weight aside?
Still taking thought for every hour,
As if the Lord's providing power,
Were still unknown, untried?"
—Selected by Samuel Everett.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, APRIL 14, 1874.

JACOB BRINKERHOFF, Editor.

Conscience on the Sabbath Question.

In urging the claims of the Sabbath we are sometimes told that our consciences are a sufficient guide in the matter, and if our consciences tell us to keep the First day of the week for the Sabbath, that is enough, and argument is unnecessary. But this is a very poor rule, for it works in so many different ways, different people's consciences guiding them in different directions; for if conscience is a correct guide on the Sabbath question it is on all others, and would make right all the divisions of Christian denominations and theories in the land, and all effort to show another's errors and guide him into truth would be unnecessary. The conscience of the pagan induces him to bow down to stocks and stones, and the Catholic is conscientious in his worship of the Virgin Mary. The Hindoo mother, who throws her offspring into the River Ganges in the worship of her heathen gods is just as conscientious as we are in the worship of the Christian's God. And yet, is all this right? Is conscience a safe guide in directing image worship as well as the worship of the true God? If so, then God is as well pleased with confusion as with harmony, and the work of the evangelist and the missionary had as well cease.

But conscience is a creature of education, and said to be a knowledge of right and wrong. We may get a wrong education as well as a right one, and we may be wrongly instructed as to what is right, and hence conscience may lead us astray. In order for our consciences to be a correct guide we must have a correct education; and where will we go for the necessary instruction? What is it that is given us to be a "lamp unto our feet and a light unto our path?" The psalmist says: "Thy word;" that is, God's word is given us for this guide instead of our consciences being for that purpose. The Bible, then, is given us to educate our consciences by, that we may know right from wrong, on the Sabbath question as well as on all others.

And what saith the Scriptures? Can we do just as we like in this matter and yet please God? Will it answer the commandment just as well? God has said: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." His ways and his word are the highest authority, and he has said, "The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."—Ex. 20: 10, 11.

Here is evidence to form our knowledge of right on that question. Where do those whose consciences tell them that it is right to keep the First day get their authority? Have they a "Thus saith the Lord" for it? Ah no, they are easily satisfied on that question, and many who oppose the keeping of the seventh day claim no divine authority for First-day observance at all; and those who would bring the Bible to the aid of their consciences on First-day observance take the mere mention of the day on which certain events occurred as their only evidence in the case, none of the texts saying those days were sacred, or intimating that the Lord was changing his rest day, or desired to do so.

With conscience properly educated it is a safe thing to cling to, for a person who conscientiously adheres to his principles will fearlessly go forward in the discharge of his duty, trusting in God for the consequences. We say, then, Take the Bible for your standard, let it teach a knowledge of right and wrong, and conscientiously go forward with your religious principles, and enjoy that trust in God which says, All will be well. Then you will have the "answer of a good conscience toward God," and one that will stand every test.

Christ's Coming Literal and Personal.

THAT the second coming of Christ will be a literal and personal event the Scriptures teach in the plainest manner. When the Savior was on earth at the time of the first advent and of his ministry, he was literally seen of man, and was as the rest of mankind, though he was the Son of God. He suffered in his own person, and his sufferings were real and actual. The second coming of Christ, when he comes as King of kings and Lord of lords, will also be personal, and he will be seen by the people of earth, as saith Jesus in his Revelation to John, "Every eye shall see him." Were his coming not personal he could not be seen. Every eye could not discern a spiritual coming. And how would a spiritual advent be perceived by the world? for "the natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned."—1 Cor. 2: 14.

This idea of the coming of Christ being only what is called a spiritual event, is antagonistic to the scriptures, for they represent that not only the spiritual, or the righteous, shall be aware of his coming, but that all the world shall know it too, "for every eye shall see him." But it will not be a joyous event to all, for the same testimony says: "All kindreds of the earth shall wail because of him." Those who have made Jesus their refuge and have their sins canceled by his atonement, will receive him with joy and rejoicing, and "be glad in his salvation." But to those who have neglected so great salvation and have joined in the "peace and safety" cry, saying, "All things continue as they were from the beginning of the creation," paying no heed to the warning given that Jesus is near and the Kingdom of God is soon to take the place of earthly governments, to them will his coming cause "weeping and gnashing of teeth." Their wailing will be, "The harvest is past, the summer is ended, and we are not saved." They will cry "to the rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb." The Savior, whom they have slighted and at whose coming they have scoffed, will come to them "as a thief in the night," and shall "cut them off" from the reward of eternal life in reservation for those who have humbly followed him and loved his appearing. Their reward will be in the "everlasting destruction from the presence of the Lord and from the glory of his power," which destruction is located at the time "when Jesus comes to be glorified in his saints."

The appearing of Jesus brings the Christian's reward. "And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."—1 Pet. 5: 4. He comes to call forth the saints who are sleeping in death, and to take them, with those who are living and waiting for him, to himself, to be forever with him.—1 Thess. 4: 16, 17. Jesus came into the world, or was manifested to bring "life and immortality to light through the gospel." Not natural life, for man already possessed this, but

eternal life, to be bestowed when Jesus shall come again, at his second appearing. And immortality, for in this life we are dying creatures; but then this mortal shall put on immortality, and "death shall be swallowed up in victory."

No other evidence than Acts 1: 11 is needed to prove that Jesus' second coming will be personal and literal. The disciples accompanied Jesus to Bethany, on Mt. Olivet, and while there he was parted from them and received up into heaven. "While they looked steadfastly toward heaven as he went up, behold, two men [or angels] stood by them in shining apparel, who said, Why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." He ascended from the earth bodily, visibly, and personally. In just the same manner will he come again as he went up into heaven. Bear in mind that it will be the same Jesus who was taken up into heaven and who now sitteth at the right hand of God. A cloud received him out of their sight, and he will be seen coming on a white cloud.—Rev. 14: 14 and 1: 7. These are conclusive testimonies of the literal and personal coming of Christ.

The Christian's hope centers in Jesus and in his coming. He is our advocate with the Father, our mediator, our sacrifice, our atonement, our Life-giver. He comes to bring the realization of our hopes, to give us life and an everlasting home in the Kingdom of God. Let us be patient in running the Christian race, that we may receive the crown of life and enjoy the blessings of eternity in reservation for the faithful. Let us also love his appearing, which will bring the fruition of the Christian's hope.

Rest, in the Kingdom of Heaven.

As the Christian pilgrim travels on along the journey of life he anxiously longs for the haven of rest which lieth at the end of the race. He is cheered on by the assurance that there is a resting time by and by. Blessed hope! The author of our faith who has bidden us to leave all and follow him, has said that "he that shall endure unto the end shall be saved." No salvation short of holding out. If we run well for a little season and then give over, and make shipwreck of our faith, no promise awaits us; but to the faithful the prize is sure.

We all have the journey of life to make, and happy is he who makes it his purpose to employ this journey in "working out his salvation," by the use of the day and means of grace which are within his reach. He is working for a purpose, and when Christ shall come to set up his kingdom and reign on the throne of his father David—his own throne—the faithful servant will be permitted to enter into that glorious home—the Kingdom of God—there to enjoy an immortality of existence throughout eternity.

To cheer the believer and encourage his faith the Savior has said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."—Luke 12: 32. There is everything to cheer us on. There is rest in heaven—in the Kingdom of God—the inheritance of the saints, to be given to them when Jesus comes the second time. In his sermon recorded in John 13 to 17 Jesus said to his sorrowing disciples, "In my Father's house are many mansions: I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am ye may be also."—14: 2. At Jesus' coming then is the time when the saints receive their reward and are received into those glorious

mansions. The "rest that remaineth" is not to be received before the Lord comes again. Not at the time of death, and the separation of the soul and body, the soul being immortal, going immediately to its reward, for there is no such idea held out in the Scriptures of truth. Death is called a sleep, to be broken only by the voice of the great Life-giver at the morning of the resurrection. We once heard a minister say, at a child's funeral, in offering consolation to the bereaved parents, that her hands were now helping to prepare those mansions in heaven for the abode of her parents when Jesus would send the summons for them. But Jesus is doing this work himself, and when he comes again he will awake all the righteous dead, who, with the living saints, will rise to meet the Lord, to be forever with him, and all will go to those glorious mansions together.

We "love the appearing of Jesus," and long for the time when the rending heavens shall bear him to earth to take us home.

Where are You?

DEAR READER: While I am penning these lines the thought occurs that the eyes of many will see them. Those will read them whose faces I never saw, and who are perfect strangers to me; but allow me to ask you one question: *Where are you?* Are you in Christ or out of Christ? Is he formed within you the hope of glory? Does his presence cheer you? Is his love shed abroad in your heart, so that you find pleasure in reading his testimonies, holding communion with him in prayer, in the society of Christians, and in persuading sinners to come to Christ? If such be your situation you are adopted into the family of God, and have good reason to rejoice. Perhaps you do not know just where you are? You walk in darkness and have no light. You once indulged a hope but now you do not. If this be your condition return to your first love. Remember the prodigal's kind reception on his return.

Perhaps you feel that you have provoked the displeasure of your heavenly Father until he has cast you off and you can no more look him in the face. God says: "Return unto me and I will return unto you. You have forsaken him, it is not he that has forsaken you; and you are called upon to return. You are required to act in this matter, or you never will return. If you wait until you fit yourself for Jesus' presence you will never come. Come now, just as you are.

"The only fitness he requireth
Is to feel your need of him."

"God is love," and will not turn you off.

Dear reader, perhaps you are yet in the broad road that leads to death, without God and without hope in the world. The past is filled with errors and regrets, and the future is crowded with darkness and fearful forebodings. Then you are standing on the brink of eternal ruin, liable by the least circumstance to be plunged into the mighty abyss. How long will you remain in this dangerous condition. Christ offers you salvation and life, with perfect safety. The longer you neglect them the less inclined you will be to accept them. Make up your mind now and decide. Decide for time and eternity.
M. N. KRAMER.

Report of Labor in Missouri.

SHORTLY after closing my last report we commenced a series of meetings at Altovista, March 5th, and continued till the 10th. The Lord blessed our labors; five came out to keep the commandments of God and the faith of Jesus. This meeting was a source of great en-

couragement to the brethren in this place. I was obliged to leave on Wednesday morning in order to fill my appointment in Harrison and Worth Counties. I left the meeting in the hands of brethren William Long, Leard, and others to continue it as long as the interest might demand.

I arrived at Martinsville on Friday, March 12th, and found all the brethren and sisters firm in the cause, although the Methodists made great efforts to persuade them to cease observing the Sabbath. Continued meetings until Sunday night, March 18th and 19th held meetings in Bro. Moore's neighborhood. The members there are all faithful. They hold a weekly prayer meeting besides their regular Sabbath meetings. March 20 preached one discourse at Denver. 21st commenced a meeting on Bear Creek, in Worth Co. The brethren there are all continuing faithful, with one exception. Continued until March 24th. One more came out on the side of truth. Two were buried with our Lord in baptism.

March 26th arrived at this place, Denver. The brethren here are earnestly engaged in the cause, and are laboring with considerable zeal. They have regular prayer and social meetings every Sabbath evening, Sabbath school at ten A. M., and Bible Class at two P. M. We attended their Sabbath school and were well pleased with it. I believe I counted five classes. Also attended their Bible Class. See an account of this in another column.

On Sunday morning as several gathered into the house of Father Williams, the conversation turned on the subject of tobacco; and after it was somewhat discussed, there was a proposition made to quit its use. The following named persons entered into a solemn vow that they would hereafter use no tobacco in any form whatever: father and mother Williams, who have used it for about 48 years; also Bro. Moore, who has used it about 29 years; and brethren Enoch and Amzy Williams, the former used it about 19 years the latter but a short time. And as an additional item of interest I may state that they have requested me to have this published; and should any one commence its use again his or her name is to be published in the ADVOCATE as one who has violated his or her pledge. This I shall do if the pledge is violated. I think this a very good move, and it would be well for others who are addicted to the filthy habit to take pattern.

Commenced meetings on Sabbath night and continued until Wednesday, April 1st. Three more have embraced the truth and five were baptized.
A. C. LONG.

Denver, Missouri.

Doctrine. No. 1.

"THEN shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. 12: 7.

This text is thought by many to prove that the soul is immortal. But before it can be made to sustain such a position two things must be made plain. First, That spirit and soul are identical. Second, That it can and does exist separate from the body. This has not been done, neither can be. Spirit and soul are separate things. 1. Thess. 5: 23, "Spirit and soul." Also Heb. 4: 12, "Soul and spirit." These two examples are sufficient and show at once that soul and spirit do not mean the same thing. Why then refer to this passage to prove the soul immortal? The same argument that will prove the soul an immortal, separate entity, will also prove the spirit an immortal, separate entity, and thus give to every mortal body two immortal entities. With the orthodox soul means spirit, and spirit means soul; so they play from

one term to the other. But all this is useless, for the point they can not prove any more than they can prove the soul immortal.

Spirit, when spoken of in reference to man, does not mean an immortal soul in the sense of a personal entity. It has different meanings, and is not peculiar to man alone, but is spoken of in reference to other animate existence attached to our world.

Spirit, in the Bible, is used in four prominent senses. First, to represent an influence residing in or proceeding from a being, hence we read of the Holy Spirit, said to proceed from the Father. Also in Gen. 1: 2 we read that the Spirit of God moved upon the face of the waters (not God moved, but the Spirit of God). Now what does spirit mean in this connection? Would you infer that it meant a personal entity, separate from God? If so, then you have a spirit God entity, and we not only read of the Spirit of God, but God is represented as having a soul some sixteen times. We give one example: See Isa. 1: 14. "Your new moons and your appointed feasts my soul hateth." Now can and does God's soul exist separate from himself? If so, then you have a soul God entity, which classified stands thus: First a God, second a spirit God entity, third a soul God entity; so you have three Gods instead of one, but the Book declares that there is but one God. 1 Cor. 8: 6. When God says, "My soul," he only means to express his own personality or personal existence. The expression, "Spirit of God," Gen. 1: 2, signifies an influence proceeding from God by which he is omnipresent, exerting his power in all parts of the world, while his personality remains in heaven. Man conveys power in a similar manner in mesmerizer operation, by means of which the mesmerizer or operator is enabled to control his subject. Spirit is used to denote a being, but never used to represent an intelligent being inside of a being, which would be the case if the soul and spirit were immortal entities, dwelling within man.

God is said to be a Spirit. John 4: 24, We read, "God is a Spirit"; yet he is a personal being, as is evident from Heb. 1: 3. Paul, in speaking of Christ, says, "Who being the brightness of his [God's] glory, and the express image of his [God's] person"; yet the creeds say, God is "without body and parts." If so, what is he? Is he a principle like attraction or electricity diffused through matter? if so, then every man is his own God and Savior. Now, if God has neither parts nor passions, then he can be nothing more nor less than such a principle, and the Spiritualists and Deists, and those of like character, are perfectly right in their denial of the existence of an intelligent God. We have much Scripture evidence in proof of the personality of God, besides which, the very works of nature demonstrates his personal existence.

Angels are called spirits. Heb. 1: 14, we read, "Are they not all ministering spirits?" but they are personal beings, as is evident from their history recorded in Gen. 19th chapter. They visited Lot and stayed over night with him. He made them a feast, and baked unleavened bread and they did eat. The Sodomites saw them and mistook them for men, hence they surely have personal organizations the same as men, and were no relation to these little disembodied, invisible, uncompounded, immaterial spirits that Catholics and Protestants talk so much about.

Spirit is used to represent a disposition of mind or state of feeling. Numbers 14: 24, we read, "My servant Caleb, because he had another spirit, him will I bring into the land." That is, Caleb possessed a different disposition from those who transgressed and fell in the wilderness. Prov. 16: 32—"He that is slow to anger

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, APRIL 14, 1874.

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

ON Wednesday, April 1st, the church at Marion assembled at its regular place of worship and listened to a sermon from Bro. Nichols, after which we repaired to Indian Creek, adjoining the city, where two sons of Bro. Carver and Bro. M. N. Kramer's two daughters went forward in the ordinance of baptism, and were immersed by him. These young brothers and sisters have thus professed faith in Christ, their death and burial to sin, and have arisen to walk in newness of life. They have found peace in believing in Jesus, and have started in the Christian race for themselves, trusting in the atonement of Christ for pardon and salvation. Their parents rejoice to see them make Christ their refuge and journey with them to the Kingdom of Heaven. The church is cheered that God's work is onward, and that he hides not his face from us, but is on the giving hand, and grants us his blessing. In the evening the Lord's Supper was partaken of, in memorial of the Savior's broken body and spilt blood, and the ordinance of feet-washing was observed, as our Lord hath set his disciples an example that they should do as he had done unto them.

A MEETING of the Publishing Association was held at Marion, March 22nd, called by the Publishing Committee, and attended by the members living in the vicinity. After considering the closing up business of the Association a dissolution of the Association was unanimously voted.

WE commend the action of several of the church at Denver, Mo., on the use of tobacco, as found in the Report of Bro. Long. Also Bro. Geo. Nichols of LaPorte City, who has done the same. Father Nichols and Father and Mother Williams are advanced in years, yet God's grace is sufficient to assist them to throw off the enslaving habit. They have taken an advance step in the Christian life, to free themselves from this habit and hindrance to a better state of spiritual enjoyment. Go and do thou likewise, you who are addicted to its use. Do you receive any benefit from it? Is it not a useless habit? Is it not absorbing a portion of your means which could be used to a better purpose? Can you not be better Christians without it? Ask yourselves these questions and give them due consideration.

THE ELDER BROTHER.—"O Charlie! be careful, little brother; you are skating too near that hole."

The words came too late. Charlie did not see the hole, and before his brother had finished speaking he saw the little fellow go out of sight under the ice.

With all speed Harry hastened to the spot; he could see his brother, and, creeping to the edge, he reached out his hand, but the ice was not strong enough to hold him, and he fell in. Other boys, hearing their cries were soon on the spot. Harry caught his little brother and held him up where strong arms could reach him. "Save, oh! save my brother," he cried; then sank to rise no more.

The elder brother gave his life for the younger. Do you not believe Charlie thinks tenderly and lovingly of this elder brother? Do you not think he will love to remember all he ever said to him, and will seek to do what would please him?

And this is what Jesus has done for you. He is your "Elder Brother." He gave his life for you. He died that you might live. "Greater love hath no man than this, that a man lay down his life for his friends."

Question.

WILL some one of the readers of the *ADVOCATE* please inform us through its columns, what has become of the ark of the covenant which contained the ten commandments, or where is the last account that we have of it, either from the Bible or from history? E. S. WILLIAMS.

Denver, Mo.

The Relics of Romanism at Rome.

ROMANISM at Rome is sadly declining; sadly, as concerning itself, but joyfully, as concerning the world and the onward progress of truth and reformation. The papacy is no longer able to oppress the poor and impose on the superstition of the masses as heretofore in its very metropolis. The following interesting item is from the *Christian Union*:

Gavazzi is giving lectures in Rome in refutation of the pope's late encyclical. This is indeed beard-ing the lion in his den. Only a few years ago his life would have paid the forfeit of such a venture. One requires to live in this once strong hold of the church to realize the great change that has befallen the once mighty papal power. The monasteries and convents, those monuments and aforesaid instruments of its despotism, are being turned into more useful purposes than living tombs for God's creatures. The kitchens belonging to the monks of the exconvents of the Carmina, at Rome, consisting of fifty spacious apartments, are undergoing transformation into soup kitchens for the poor and needy. His Majesty, Victor Emanuel, is contributing largely to their support. The presence of four Jesuit priests in Florence not long since necessitated a guard of soldiers to prevent the citizens from doing them bodily harm. Even his holiness, in these his last days of action, seems to be with his own hand striving to efface its visible strength and glory. He has sent forth an order to have all the relics in the churches transported to the Vatican. This order implies not only the relics, but also the silver and gold cases in which they are contained. Some of the latter are very precious, even from an artistic point of view. The heads of the apostles St. Peter and St. Paul, which were preserved on the high altar of St. John, in the Lateran, were among the first of the relics to be removed.

The Logic of a Holy Life.

SOME years ago, during the pastorate of Dr. White, in Scottsville, Va., a young man presented himself before the session, a candidate for the sealing ordinances of the church. He gave clear evidences that he was truly a subject of the regenerating grace of God, and without hesitation was admitted to the communion. The session was somewhat curious to know what had led to the change in the young man, as he had been wild and thoughtless. The pastor asked him if any sermon or book had impressed him, and he promptly answered, "No!" "What was it then? Did any one speak to you specially on the subject of religion?" The same response was given. "Will you then state to the session what first led you to think of your eternal welfare?" The reply was, "I live in the same boarding house and eat at the same table with J. Y." "Well, did he ever talk with you about your salvation?" "No, never, until I sought an interview with him," was the reply. "But," he continued, "there was a sweetness in his disposition, a heavenly mindendess, a holy aroma about his whole life and demeanor, that made one feel that he had a source of comfort and peace, and happiness, to which I was a stranger. There was a daily beauty in his life that made me ugly. I became more and more dissatisfied with myself every time I saw him; and though, as I said, he never spoke to me on the subject of personal religion till I myself sought the interview, yet his whole life was a constant sermon to me. He was 'a living epistle,' speaking by actions so clearly that I could resist no longer, and accordingly I went and sought an interview with him. We held repeated conversations with each other. Then he pointed me to Jesus Christ, prayed with me, counseled me, watched over me. The result

was that I found Christ precious to my soul, and here am I desirous to profess my faith in him before the world."

Many a quiet, orderly, consistent Christian speaks thus to the heart of the unbeliever by his actions, and there is a power, a logic in his life which will shut the mouth of a gainsayer, and prove a more resistless argument for the truth of the religion of Jesus than a demonstration couched in the most elegant language. As we once turned from the grave of an honored elder in the church, a godless young man said to the writer, "I never could refute the life of Isaac H."—*Ex.*

Received on Subscription for Advocate.

V M Gray, \$1.50, 9—1. I N Kramer, \$2.00, 10—1. C E Hahn, \$2.00, 10—9. J L Boyd, \$1.50, 10—1. J L Boyd for Mrs Sallie A Park, \$1.50, 10—1. J M Remington, \$1.50, 10—1. J M Remington for Eliza Brooks, \$1.50, 10—1. Mary J Certain, \$1.00, 9—18.

Books and Tracts For Sale at this Office.

The Sabbath and the Sunday, By A. H. Lewis. Part First, Arguments; Part Second, History. 16mo., 268 pp. Fine cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

Thoughts Suggested by the Perusal of Gillilan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 cents.

Nature's God and His Memorial. A series of four sermons on the subject of the Sabbath. 111 pages—20 cents.

A Defence of the Sabbath, first published in London in 1724. 168 pages—25 cents. This is a useful work, showing the state of the Sabbath argument at that time.

Vindication of the True Sabbath, by J. W. Morton. 60 pages—10 cents.

The Royal Law Contended For. By Edward Stennet, first printed in London in 1658. 64 pages—10 cents.

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 Adventists. 10 cents.

Death Not Life, or the Destruction of the Wicked established and Endless Misery disproved. Price 25 cents.

The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents.

Christian Baptism, Its Nature, Subjects, and Design. Price 10 cents.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price 20 cts.

The Crucifixion and Resurrection of Christ: What year, month, days of the month, and days of the week did these events occur? By Ransom Hicks. Price 5 cents.

Mrs. E. G. White's claim to Divine Inspiration Examined. By H. E. Carver. Price 20 cts.

The State of the Dead, by John Milton.—5 cents.

History of the Sabbath and Lord's Day, 10 cents.

The True Church and what it is called.—5 cents.

Authority for the Change in the Sabbath.—5 cents.

The Weekly Sabbath: Its Moral Nature and Scriptural Observance. 48 pages—10 cents.

Review of Springer on the Sabbath and Law of God. Price 10 cents.

The True Sabbath embraced and observed. 5 cts.

Questions concerning the Sabbath. 5 cents.

Tracts—2 cents—The Destiny of the Wicked; Where are the Dead; Man a Living Soul; The Rich Man and Lazarus. 1 cent—Personality of God; Plain Questions; Delaying Obedience.

Postage on the above works at the rate of 2 cents for every 4 ounces of weight.

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, April 28, 1874.

NO. 3.

The Advent and Sabbath Advocate,

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JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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The ADVOCATE is designed to teach the great truths of Eternal life, Immortality and Salvation through Christ; the Perpetuity and immutability of the Law of God; the second personal coming of Christ to judge the world, to reward the righteous and set up his Kingdom upon the Earth; the Nature and Destiny of Man; Personal holiness, and kindred Bible subjects.

The Christian Life.

I AM so weary, Lord. My load of care
Seems still more heavy with each opening day;
I cannot lift it. Father, hear my prayer!
And give me strength to keep the upward way.

I am so lonely, Lord, the gay and bright
And prosperous ones of earth all pass me by;
The friends of happier days ignore my night;
I come to thee, O Father, hear my cry!

I am so hungry, Lord, my soul is faint
For heavenly nourishment, amid the strife;
I starve, O Father, hear thy child's complaint
And feed my spirit with the "bread of life."

I am so thirsty, Lord, my heart would sink
Withered and parched upon earth's arid plain;
Fill thou my cup, O Father, let me drink
Of "living waters," ne'er to thirst again.

I am so sad, O Lord, the cries of woe
From suffering human souls afflict mine ear;
Oh! save and help them, Father, and I know
They must be comforted when thou art near.

Weary and lonely, hungry, thirsty, sad,
With all my sorrows, Lord, to thee I come;
Safe in my Father's arms I will be glad,
And wait, in faith, till he shall call me home.

—Boston Transcript.

Creation, Fall and, Restoration.

BY A. F. DUGGER.

THIS earth was once free from sin. It presented a most lovely and beautiful appearance. Every thing connected with it was attractive and pleasing to the eye. Its original grandeur poets fail to describe. The sweet singer of Israel could only say, "The morning stars together sang and all the sons of God for joy shouted." Dressed in sinless living green it was the fit abode of man. Universal nature breathed forth a spirit of love and good will. Sorrow, disease, and death, were unknown. Health crowned every brow. Life was written on every leaf. Peace sang on every breeze. Glory dazzled on every hill and mountain top, while the valleys resounded with the praises of God and wisdom crowned the vast and mighty works of creation.

But how changed. Man disobeys. Sin enters, death follows. Dark clouds obscure the sky. Man is turned out of the garden. No longer does he walk amid Eden's pleasant bowers—no longer does he have sweet communion with the angels from on high, but as an exile he must wander along the highways of earth. Hark! in thunder tones the curse is pronounced: "Cursed is the ground for thy sake; in sorrow shalt thou

eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face, shalt thou eat bread till thou return unto the ground, for out of it wast thou taken: for dust thou art and unto dust shalt thou return."

Six thousand years have almost fled since the voice of Deity was heard, calling unto Adam, saying, "Where art thou! Cursed is the ground for thy sake. Dust thou art and unto dust shalt thou return." Generation after generation have fled like vapors that mantle the stream. Our race is turning to dust. Thorns and thistles grow. Earth heaves and groans under the heavy burden of the curse. A dark picture indeed. Must this state of things always continue? Must man forever sleep under the dark waves of death? Must old earth continue forever under the curse without mitigation? Is there no hope for our race? Is there nothing beyond the tomb? Is the future a blank?

Human wisdom is dumb, it cannot speak; all is dark. But hark! the voice of wisdom divine is heard singing through angelic voices over a star-lit earth, saying, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ, the Lord." What a glorious message! "Good tidings of great joy!" He is the life-giver. His words are, "I am the way, the truth, the resurrection, and the life. He that believeth in me though he were dead yet shall he live." He came as the true light, to shine away the darkness of ages—to give knowledge of salvation—and to guide our feet in the way of peace. Eternal glory is now seen dazzling on the crowns of life beyond the grave. Christ, the Lord, is born, the Anointed of God, he who is to give life, restore the earth, raise the dead, change the living, and reign universal Monarch of the world in the times of the Restitution, when all things spoken of by the holy prophets of God shall be restored. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Whose Image do ye Bear?

BY J. H. NICHOLS.

THIS is a very important question, one that concerns every individual, hence is worthy of our candid consideration. The Pharisees in their anxiety to find an accusation against Jesus and bring him into condemnation propounded the following question to him: "Is it lawful to give tribute to Caesar or not?"—Matt. 22: 18. But Jesus, perceiving the wicked intents of their hearts, replied, "Why tempt ye me, ye hypocrites? show me the tribute money. And they brought him a penny. And he saith unto them, Whose is this image and superscription [or as we would say, inscription]? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are

Caesar's, and unto God the things that are God's."—vs. 18-21. This answer that Jesus gave to the question, instead of bringing him into condemnation caused the Pharisees to marvel, "and they left him and went their way."

"Whose is this image and inscription?" Every word that proceeded from the mouth of Jesus is of deep import. The answers he gave to the many questions proposed by his enemies were calculated, not only to silence them, but also involved moral principles, great practical truths, that are calculated to instruct and benefit all those that desire to be benefited by the example and teachings of Jesus. This is the nature of the question before us, and the answer thereto deeply concerns more than those whom Jesus was talking to.

Image is a similitude or likeness of any person or thing. An image of George Washington would be a perfect likeness of him. An image of his character would be a character like his. Let me illustrate it thus: A man desires a certain job of work executed, it may be a costly mansion constructed, or a piece of valuable furniture made; a mechanic is employed, a perfect plan or pattern is made out, and an agreement entered into that the work must be just like the design, a perfect likeness of the plan furnished, for which when done a certain sum will be paid. The mechanic goes to his work; with anxiety he taxes all his skill to execute his work according to the plan furnished him, knowing that his reward depends upon an exact likeness thereto. He toils hard and long until the work is finished, then carefully surveys the whole, compares it with the plan furnished in order to discern if any thing is defective, before submitting it to the owner. He finally delivers it over to the owner for inspection. With what anxiety he awaits the decision upon which depends his reward.

The time is coming when God will inspect the work of every man, discern his true character or image, and then render to every one according to his works. It was in view of that great decisive day that Jesus said, after asking "whose is this image? render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

Caesar was a Roman Emperor, a worldly man. That which was like him, or bore his image, as did the tribute money, having his *fac simile* engraven thereon, the Savior declared should be rendered to him. Those things however, that did not bear his image did not belong to him. Two distinct characters are here set forth. Two images are clearly implied. Caesar represents this world, with its followers. God and his Son Jesus Christ, who it is declared is the "express image of his person," represents his followers here; the character they must imitate, the image they must bear in order to be accepted of God, and have a place in his kingdom hereafter. The Scribes and Pharisees claimed to be the children of God, and yet the Savior said to them, "Ye are of your father, the Devil, and the lust of your father ye will do." John 8: 44. Now this at the present time

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, APRIL 28, 1874.

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

We are grateful, under God, for the encouragement we have received from the friends of the cause in sending in their early responses and giving us their sympathy in our work of publishing. We hope the good work may go on, and that the *ADVOCATE* may not only be a blessing and a comfort to its old friends, but may also find new ones and cheer them too.

We hope, with Bro. Chaffee, (in Letter Department,) that the *ADVOCATE* may have a circulation of good paying subscribers sufficient to support the same. But this circulation will depend, in a great measure, on its friends. Now, how can it be done? Some have already sent the paper to an extra subscriber, thus putting their good wishes into effect, and other subscribers have been obtained. It is urged against our success that no paper, or party of Sabbath-keeping Adventists, opposed to and not endorsing the visions of Mrs. White, can be sustained, or kept together. But need this be the case? No; there are flourishing churches of Sabbath-keeping Adventists who cannot endorse that claim to divine inspiration, and why should not a paper in the same interests be sustained? We know there are a great many Sabbath-keeping Adventists who do not endorse the visions, who would read the *ADVOCATE* and perhaps subscribe for it, if they could be reached by it. Let the friends of the paper help us to a good circulation, and may the Lord's blessing rest upon the efforts to do good.

We would second Bro. Russell's suggestion, (in Letter Department,) in regard to the getting out of tracts. A small tract will often arrest the attention of an individual and bring him to Christ. We often read of conversions from the reading of tracts. Some small tracts must soon be issued from this office according to Bro. Russell's suggestion.

Ark of the Covenant.

THE query of E. S. Williams, of Denver, Mo., in the last No. of *ADVOCATE*, concerning the final disposition of the ark containing the ten commandments, is perhaps one that can have no definite solution. Prior to the Babylonian captivity it had been carried about from place to place, but was restored to the temple by order of Josiah, (2 Chron. 35:3) which probably is the last definite historical account concerning it, either sacred or profane. Josephus gives account of the pillage of the temple by the Babylonians, carrying off the vessels and valuable articles, but we have not found where he says anything about the fate of the ark containing the tables.

The "Religious Encyclopedia," on the authority of Jones and Watson, says:

"What became of the ark at the destruction of the temple by Nebuchadnezzar is a dispute among rabbins. Had it been carried to Babylon with the other vessels of the temple it would in all probability have been brought back with them at the close of the captivity. But that this was not the case is agreed on all hands, whence it is probable that it was destroyed with the temple. * * * Had there been nothing else wanting in the second temple but the ark only, this alone would have been a sufficient reason for the old men to have wept when they remembered the old temple in which it stood, and for the saying of Haggai,

(2:3) that the second temple was *as nothing* compared with the first, so great a share had the ark of the covenant in the glory of Solomon's temple. However, the defect was supplied as to the outward form, for in the second temple there was also an ark of the same dimensions with the first, and put in the same place, but it wanted the tables of the law, Aaron's rod, and the pot of manna; nor was there any appearance of divine glory over it; nor any oracles delivered from it."

From the foregoing we would conclude that its burial amidst the rubbish and ruins of the temple would not be an improbability, from whence it might be recovered, to stand, as it were, a living witness, not only against the unfaithful Jews, to whose care and keeping it was entrusted, but against thousands who are constantly violating those holy precepts written on its tables by the finger of God himself, and also teaching others to violate it.

I. N. KRAMER.

Marion, Iowa.

The Ten Commandments.

"OUR Lord Jesus gave us the substance of the ten commandments in two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbor as thyself." "On these two commandments," he said, "hang all the law and the prophets." Of these two, Jesus did not hesitate which to put as the *first* and *great* commandment." Supreme love to God—that love which comes from a sense of dependence on him and trust in him—is the first and chief duty of us all. It is not enough to keep the second commandment. The claims of the first are imperative. If we keep the first commandment, we shall keep the second; "for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" But we may try to keep the second commandment without giving to the first its place, and so fail of our chief duty.

A man would have very little credit in the community, through his open-handed generosity to boon companions, if he was known to acquire all his property dishonestly from the government which protected him and put him in positions of trust and honor. A soldier would hardly look for respect from his army comrades while he was counted untrue to the flag of his country, even if he was uniformly kind and just to his messmates. A schoolboy who was always gentle and considerate in his treatment of playfellows would lose caste among them if it was known that he was a disobedient and ungrateful son, failing in the most important duties toward loving and devoted parents. So also a man forfeits his claim as an observer of the moral law when he fails of putting God in his affections, however careful he is not to be shown a liar, a thief, a licentious man, or a murderer among his fellows. Unless he loves God supremely he has not begun at the right end of the ten commandments with his morality.

Love will show itself. If a man loves God, it will be evident. He will love God's worship. He will love God's word. He will love God's people. He will love God's way of salvation. He will love God's service, including the ministry of love to all of God's creatures whom he may have opportunity to help. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." He, then, who fails to keep "the first and great commandment" of the law must have another hope of salvation than that based on his performance of all that God has commanded."

The above from the *Independent* is an excellent summary of the ten commandments. We do not see how intelligent minds, like the author of the above, when commenting thus forcibly on the moral obligations of the commandments, can fail to see the necessity of observing a whole law. To "love God with all our heart,

soul, and mind," requires us to show that love in obedience to each precept, the Sabbath commandment not excepted. "Whosoever shall keep the whole law and yet offend in one point he is guilty of all." Though all the other nine commandments be observed, and though the morality and completeness of the code be expatiated on, yet the violated fourth commandment brings us under the condemnation of the law, as guilty of all—guilty of breaking the commandments as a law. These good testimonials in favor of the commandments, from those who are first-day observers, fall heavily against their authors in convicting them of the law.

RELIGIOUS ASPECT OF THE WORLD.—Dr. Stuart Robinson, of Louisville, Ky., who has returned from a recent foreign tour, expressed the following opinion on the religious aspects of the old world: "Beyond all question, without the aid of the unendowed churches of England, there would be little of religious influence over the masses in England to-day. After attending carefully to the services at Westminster Abbey and St. Paul's, the great centers of influence in the church of England, and also at the Tabernacle of Mr. Spurgeon, he was fully persuaded that the unendowed Baptist, risen from the ranks, without the aid of government or the prestige of rank, is at this time a far greater religious power in England than Westminster Abbey and St. Paul's put together.

Appointments.

No preventing Providence there will be a Conference held by the brethren of the Church of Christ, at Hartford, Van Buren Co., Mich., to commence at 6 o'clock, P. M., June 26th, 1874. We hope there will be a general attendance of all the friends of the cause.

ELD. G. CRANMER.

Business Department.

Received on Subscription for Advocate.

\$1.50 each. Amos Hoagland, 10-2. George Hayle, 10-2. John M Cook, 10-1. Erastus Clark, 10-1; for Charles H Clark, 10-1. Robert Clark, 10-2. S C B Williams, 10-1. Charles Young, 10-2. James Young, 10-2. Osmar Letson, 10-2. John Davis, 10-1.

I S Chaffee, \$1.00, 8-18. Charles J Winn, 50 cts, 9-9. W J Wilson, \$2.00, 10-9. James Long, \$1.00, 9-18. Matilda Whisler, 50 cts, 9-9. R C Horton, 50 cts, 9-9. E B Tucker, \$1.00, 9-18. John Davis for Mrs Nancy J VanHorn, 50 cts.

Received on Donations to Advocate.

C P Russell, \$5.00.

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Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, May 12, 1874.

NO. 4.

The Advent and Sabbath Advocate,

PUBLISHED SEMI-MONTHLY BY

JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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

The ADVOCATE is designed to teach the great truths of Eternal life, Immortality and Salvation through Christ; the Perpetuity and immutability of the Law of God; the second personal coming of Christ to judge the world, to reward the righteous and set up his Kingdom upon the Earth; the Nature and Destiny of Man; Personal holiness, and kindred Bible subjects.

"Come Unto Me."

"Come to me all ye that labor,"
Come, and I will give you rest;
Cast your heavy burdens on me—
Just believe, and you'll be blest.

Come to me when troubles gather
Darkly o'er your fragile bark—
Come to me and I can save you
From the tempter's cruel dart.

Come to me, and I'll be with you,
When with dread the wicked cry,
"Fall, ye rocks and mountains, on us,
Hide us, for we now must die."

Come to me, when death's dark shadows
Warns you that you soon must go,
Through the dark and silent valley,
And the river's steady flow.

Come and take my yoke upon you,
Come at once and learn of me,
How I shed my blood to save you,
Died and hung upon the tree.

Come and hear that I have risen,
To my Father's throne on high,
Where I intercede for sinners,
If they will to me draw nigh.

Come then, wait not till you're better,
Now accept my offered grace;
If with faithfulness you'll serve me,
You shall with joy behold my face.

M. A. R.

Change of the Sabbath.

A. C. LONG.

MANY are the persons who have searched eagerly in the New Testament for the change of the Sabbath, but as many have failed to find it. The Bible, from Genesis to Revelation, recognizes but one weekly Sabbath, and that is on the seventh day. God instituted this day as sacred unto himself; but there has another personage arisen who has attempted to make himself not only equal, but even superior to, Jehovah. This individual has also a Sabbath, and in the establishing of it has attempted to abolish the Lord's Sabbath. He is called by Paul the "man of sin." And strange as it may appear, a large majority of the so-called Christian world are observing the Sabbath instituted by this "man of sin," in preference to the one instituted by God.

But says one, "Have you any evidence that the man of sin instituted Sunday as a Sabbath?" We have; Daniel speaking of this power, says, "He shall think to change times and laws." Dan. 7: 25. In his books he teaches that the

only authority that Protestants have for the institution of Sunday as a Sabbath is from the Catholic Church. We shall here give a few extracts from their catechisms.

Question. "Have you any other way of proving that the church has power to institute festivals of precept?"

Answer. "Had she not such power, she could not have done that in which all religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism.*

Question. "What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

Answer. "We have for it the authority of the Catholic Church, and apostolic tradition."—*Catholic Christian Instructed*, p 209.

In my travels during the last winter I came across a book entitled "Protestantism and Infidelity," written by a Catholic priest by the name of F. H. Wininger, D. D., in which he attempts to remove objections against the Catholic faith. On page 256 he writes as follows concerning the Sabbath:—"You object also that Catholics do not keep the Sabbath or Sunday, but spend a great part of it in worldly amusements: This reproach, in some respects, and against a certain number of Catholics, is not unfounded. It is true that some Catholics break the Sabbath; but that is not the fault of the Catholic Church; she condemns their conduct as sinful. To be convinced of this, it is sufficient to open our catechisms, or to listen to Catholic sermons. The Catholic Church, however, does not teach the rigid doctrines of Puritans and other denominations in England and America, whose views about the observance of the Sabbath are rather Jewish than Christian. The Church [Catholic], in virtue of the power which she has received from Christ, abolished the Jewish Sabbath and substituted Sunday in its stead, in commemoration of the most glorious mysteries of our redemption. Sunday being instituted to commemorate mysteries of joy, the Church has mitigated the rigor of the Jewish Sabbath, and does not forbid as sinful, decent recreations indulged in on that day."—pp 256-7.

Though he here stigmatizes the Lord's Sabbath as Jewish, yet the fact is clearly brought to view that this "man of sin" has substituted Sunday as a Sabbath, instead of observing the Lord's Sabbath.

The Catholic Church claims that she has the power to change the laws of God at her pleasure, but no Protestant believes this. Why then should the Protestants observe the day established by that Church? Why should they continue to disregard the seventh day Sabbath, when they admit that the Catholic Church has no power to change God's law? If Protestants were consistent with themselves, they would no longer observe Sunday as a Sabbath; but would observe the day God has commanded. And when they are made acquainted with these facts how strange it is that so many will cling to this

relic of Popery, and obey the "man of sin" in preference to obeying Jehovah. But a few, seeing this, will stem the current of opposition and embrace the truths of God. May the blessing of God rest upon the lovers of truth.

How I Became, and why I am Now, an Adventist.

H. E. CARVER.

It was in the summer of 1843 that Elders J. V. Himes and Geo. Storrs pitched their large tent in Cincinnati. Curiosity led me, as it did multitudes, to attend the Advent lectures. I say curiosity, for although I had heard much and read much in regard to "Millerism," as it was called, about the "end of the world," the "burning up of the earth," &c., I had no clearly defined idea of the Advent theory, or the evidence upon which it was based, else I should have been led to attend the lectures by a deep interest instead of mere curiosity.

The first day that I attended, Elder Storrs gave a very clear exposition of some of the symbolic prophecies of Daniel, showing the application of those symbols to Babylon, Medo-Persia, Grecia, and Rome. This was a subject well calculated to attract and fix my attention. I had always had a great taste for historical reading, and among other things I had become familiar with some of the outlines of the history of those empires. This was more particularly the case respecting the subversion of the Persian empire by Alexander the Great, and the consequent establishment of Grecian rule over all the earth. I knew that Alexander, who was the first king of this universal Grecian empire, when at the very zenith of his power and glory, had been cut down by the hand of death, and that the empire of his own creation, instead of descending to his own heirs, was apportioned out among four of his leading generals.

With a knowledge of these and other like historical facts already in mind, I became deeply interested in the lectures; and as I was shown a perfect and complete correspondence and harmony between the actual facts of national history and the prophecies of Daniel, given more than two thousand years ago, I could not help believing this to be the truth, and thus becoming, to that extent, an Adventist. My attention being thus turned to the Bible as the source of true knowledge and light as it never had been before, I made that book a subject of study as I had never before done; and as the result I became a confirmed believer in the doctrine of the speedy second advent of the Lord.

The doctrine of the soon coming of Jesus, as based upon the fulfillment of prophetic scriptures, together with other truths that I have learned from the Bible in connection with it, has been the sheet anchor (so to speak) of my Christian hope and experience for more than thirty years. On the one hand the Bible doctrine of the nature of man has tended to preserve me from that masterpeice of Satan's workmanship, Spiritism, which has captured such multitudes of those who think that man is by nature im-

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MARION, IOWA, THIRD-DAY, MAY 12, 1874.

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

We give the article on "The Russian Empire," on 26th and 27th pages, somewhat condensed, to call attention to the growing power and progress of Russia, in her monopolizing so much of Eastern territory and rule. We think the Russian Empire is fulfilling prophecy as the present "king of the north," and is ambitious of possessing Jerusalem as well as all Syria, which would follow the overthrow of the Turkish Empire. In the closing up of prophetic events the movements of Russia occupy an important part, as well as the decline of the Turkish-Mahomedan power and the Papacy.

THE *MILLENARIAN*, a monthly periodical, edited by H. V. Reed, is upon our table. It presents a good appearance, and is filled with interesting reading matter. It is devoted to the personal coming of Christ and his reign over Israel and the nations during the Millennium and beyond, the literal fulfillment of prophecy, the signs of Jesus' near and certain coming, &c. Terms, \$1.00 per year. Address H. V. Reed, No. 27 Tribune Building, Chicago, Ill.

THE *Illustrated Journal*, published by the American Publishing Company, Chicago, is before us, and is a good specimen of fine work. Its reading matter is pleasing literature, historical and biographical sketches, &c., besides some very fine illustrations. \$2.50 per year. Address Thomas G. Newman, Room 27, Tribune Building, Chicago, Ill.

We have received copies of the *American Bee Journal*, a nice monthly pamphlet of 24 pages, and is, as its name indicates, a useful paper to the bee-keeper, and contains much useful information. Single subscription, \$2.00. Send a postage stamp for a sample copy. Address T. G. Newman, No. 27 Tribune Building, Chicago.

Austria and the Pope.

Who would have thought, ten years ago, that without any revolution in the political state of Austria, the Emperor Francis Joseph and his Parliament would be found, at this early period, cutting all the bonds that held the Empire in vassalage to Rome? But they are doing it. Priestly prerogatives have been taken away one after another; priestly tyranny has been destroyed; and now the last remnants of the Concordat are about to be abolished. Austria is taking her stand alongside of Germany in saying to the Pope that he is no longer to reign in her dominions by an army of subservient ecclesiastics. The new religious bill has not yet passed the Reichsrath, but having the sanction of the Emperor, it is likely to pass, despite the efforts of the Pope, who has just written a letter to all the Roman Catholic bishops of Austria, exhorting them to combat the pending ecclesiastical bills in the Reichsrath. He says the measures are calculated to place the Church in servitude, and takes occasion to renew his protest to the rupture of the Concordat. The Pope has also written to the Emperor Francis Joseph personally, adjuring him to protect the Church within his dominions. But the emperors and people of Europe have had their eyes opened somewhat to the true character of popery, and the days of its political influence, if not its spiritual power, is ended.—*Censor*.

"But the judgment shall sit, and they shall take away his dominion, to consume and de-

stroy it unto the end."—Dan. 7: 26. Prophecy is continually fulfilling, and the nations over whom the "little horn," (Dan. 7,) the papacy, has held sway, have taken and are taking away his dominion and consuming his power, throwing off their allegiance to Rome, and asserting their independence in religious rule as well as in their secular governments. Even so, for so the end approacheth, and Jesus' coming draweth near.

Lines.

CHEER up the heart, desponding pilgrim;
Speak of the joys when Christ shall reign.
Preach the good news of coming glory—
Sound his praise with glad acclaim.

CHORUS—Fling to the winds your needless sorrow,
Fix on Christ your wandering heart;
Speak of the joys of that fair morrow,
When you and I shall never part.

We have walked in tears and sadness,
While along the earth's high-way,
And have hoped and prayed in gladness,
For the light of that fair day.

Forget your sorrows, cling to the promise;
Hold to the banner in the breeze.
He will come on that fair morrow,
As foretold in the Galilees.

On David's throne in the Mt. Zion,
With Christ we'll reign for ever more;
And we'll shout our trials over,
As we stand on that fair shore.

—Selected by Charles J. Cortright,
East Nodaway, Iowa.

Diligence Necessary in All Things.

In order to engage successfully in any business diligent labor and persistent effort is required. The mechanic, in building an edifice, must first collect the necessary material, then lay the foundation sure, skillfully adjust each piece to its proper place, and then by faithful labor he accomplishes the desired object. The agriculturist must first prepare the ground, then plant the seed, and when it begins to germinate and spring up must carefully guard it against all obnoxious obstructions and foreign elements that would dwarf its growth and hinder its maturity; and while thus laboring must wait patiently until a bountiful harvest reward him for all his toil.

As with the mechanic and the agriculturist, so it is with those who engage in the service of the Lord, and go forth to work in his vineyard. The end desired and sought for is eternal life in the kingdom of God, and nothing short of this will satisfy the longing of the heart. The first thing necessary is to commence at the foundation and have that sure. There is but one foundation upon which we can securely build our hope of life in the world to come, and that is Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." He is the rock, or as the Apostle says, "We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." This foundation is sure, immovable, can never be undermined or swept away. Having commenced at the sure foundation, diligent labor and earnest effort are required continually "to abide in Christ the true vine," "to grow up into him the living head," and bear fruit to the glory of God.

Obstructions from all foreign elements must be prayerfully guarded against. As the soil can produce and mature obnoxious substances as well as that which is necessary to sustain the life of man, so the heart is susceptible of producing obnoxious things as well as the fruits of the Spirit, which sustain the life of the child of God. Both cannot exist and abound together, and hence it becomes the constant duty and work of the child of God, aided by the Holy Spirit and grace of God, to subdue the produc-

tions of the carnal heart so that every thought, word, and action, is in harmony with God's will. The fruit of the Spirit will then be manifested, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." These are the characteristics of God's children. The flesh, with its affections and lusts, must be overcome and crucified. This is, in part at least, the work of every one that successfully engages in the service of God. It will require the faithful performance of every duty enjoined upon the followers of Christ to secure the desired end, eternal life, which will be bestowed by Christ when he comes in his glory with his holy angels. "Wherefore, brethren, give diligence to make your calling and election sure, so that an abundant entrance may be administered unto us into the kingdom of our Lord Jesus Christ."

J. H. NICHOLS.

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For Sale at this Office.**

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This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

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Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price 20 cts.

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ture and Destiny of Man; Personal holiness, and
kindred Bible subjects.

Our Record.

A FAITHFUL record now is kept,
In yonder book of life,
Of all the good that we may do,
While in this mortal strife.
No matter though no eye may see,
Nor pen portray the deed,
'Tis known to him who sees each act,
And every heart doth read.

No matter though our acts are small,
Beneath man's notice here;
The widow's mite was small indeed,
Yet to the Lord 'twas dear.
What though in secret it is done,
Where none but God can see,
If when before his throne we stand,
We shall accepted be?

'Tis not the mighty deeds of earth,
The great and noble things,
Which men may do while in this life,
At last true honor brings.
'Tis what we do for Jesus' sake,
And his dear name alone,
That God will own in that great day,
When all our acts are shown.

What though our motives are impugned?
Our actions misconstrued?
Before the judgment seat of Christ
They all shall be reviewed.
Then let us work for Christ, our Lord,
Work at things great or small;
Soon will the working time be past,
Soon will the Master call.

S. E. B.

The Threefold Resurrection.

I. N. KRAMER.

"BUT every man in his own order: Christ,
the first fruits, afterward they that are Christ's
at his coming; then the end, when he shall
have delivered up the kingdom to God, even
the Father, when he shall have put down all
rule, and all authority, and power; for he must
reign till he hath put all enemies under his feet.
The last enemy that shall be destroyed is
death."—1 Cor. 15: 23-26.

In speaking of the resurrection we speak of
it as a unit when we include in it all mankind.
But when we speak of a first fruits resurrection,
or of the resurrection of the righteous dead, or
of the resurrection of the wicked, we speak of
classes, or parts of the resurrection. In the
same manner we find the Scriptures speaking
of it, for where it is said, "As in Adam all die,
so in Christ shall all be made alive," it is evi-
dent that the Apostle speaks of the resurrection
as a unit, including all mankind; but in another
place he says: "The dead shall be raised incor-

ruptible," speaking only of a certain class or
part of mankind. So in Daniel we find the
unity and plurality of the resurrection there
closely allied, yet distinctly separated. For the
expression, "The multitudes of them that sleep
in the dust of the earth shall awake," includes
the whole—all that sleep in the dust of the
earth; but some only "shall awake to everlast-
ing life," and another some shall awake "to re-
proach and everlasting abhorrence," thus plain-
ly marking two separate and distinct classes in
the resurrection.

John's testimony is similar. "The hour is
coming in which all that are in their graves
shall hear his voice and shall come forth."
This is a unity; here the resurrection is spoken
of as but one. "But they that have done good
shall come forth to the resurrection of life." So
this resurrection to life is only a part of that one
resurrection; therefore "they that have done
evil shall come forth to the resurrection of
damnation," is another part, though each one
in itself taken abstractly may be considered a
unit. The resurrection to life one and complete
in itself; the resurrection to damnation com-
plete also in itself, but each only a part of the
resurrection when the entire race of mankind
is included.

It is thus to the division of the resurrection
into parts or classes that the text quoted at the
head of this article is particularly directed.
Christ, the first fruits; after that they that are
his at his coming; after that the end, at the
destruction of the last enemy, even death, and
the delivering up of the subjected kingdom to
God, the Father. "But every man in his own
order." "Order" is translated from *tagma*, and
implies, in its most literal sense, That which
has been ordered or arranged; and as thus
applied to men must mean the appointing or
assigning of them into bands, divisions, com-
panies, or classes. Thus our text teaches that
mankind are divided off into, or assigned to,
different companies in the resurrection, and so
every man shall be resurrected in his own ap-
propriate class; therefore,

I. The first company in the resurrection is
Christ, the first fruits. That Christ is the first
fruits there is no room to doubt. That Christ is
the first of the first fruits, or that he is associa-
ted with other fruits of a resurrection from the
dead, we now propose to examine. In the typi-
cal offerings we find there were not only a first
fruits, but also a first of the first fruits; and in
the book of the Revelations we find there were
144,000 first fruits to God and the Lamb. Thus
Christ is the first fruits to God, and the 144,000
the first fruits to God and the Lamb; so Christ
becomes the first of the first fruits. This view
is fully set forth in the testimony of Matthew:
"And behold, the vail of the temple was rent
in twain from the top to the bottom; and the
earth did quake, and the rocks rent; and the
graves were opened, and many bodies of the
saints which slept arose, and came out of their
graves after his resurrection, and went into the
holy city, and appeared unto many."—Matt. 27:
51-53. But Paul, making a more practical ap-

plication of this doctrine, says that "when
Christ ascended up on high he led captivity
captive and gave gifts unto men."—Eph. 4: 8.
Or that he led "a multitude of captives." A
captive, in a military sense, is one taken prison-
er by an enemy and carried off into his own
land. So death, Satan's chief warrior, has en-
tered upon our earth and carried off multitudes
of captives into his own land, the grave. (See
Jer. 31: 15.) Thus Christ entered into the land
of the enemy, the grave, and re-captured a mul-
titude of those captives, and ascended on high
with them.

David also speaks of the first fruits resurrec-
tion, that "the chariots of God are twenty
thousand, even thousands of angels. The Lord
is among them, even as Sinai, in the holy place.
Thou hast ascended on high; thou hast led cap-
tivity captive: thou hast received gifts for men;
yea, for the rebellious also, that the Lord might
dwell among them."—Ps. 68: 17, 18. This cap-
tive multitude is further represented as de-
scending to earth again with Christ, their head.
For Enoch, the seventh from Adam, prophesied,
Behold, the Lord cometh with a vast
multitude of his *saints*, to execute judgment
upon all, to convince all that are ungodly
among them."—Jude 14, 15. And after these
things, viz.: the heavens departing as a
scroll rolled up, and mountains moving out of
their places, and the kings and great men hid-
ing themselves, for the great day of his wrath
was come (Rev. 6: 17, 18), John saw four angels
holding the four winds, and another angel with
the seal of the living God, bidding them not to
hurt the earth, the sea, nor the trees, until they
had sealed the servants of God in their forehead.
And he heard the number sealed, which was
144,000; 12,000 from each tribe of Israel, from
the tribe of Judah to the tribe of Benjamin.
Rev. 7: 7, 8.

So were the saints that Matthew says came up
out of their graves; they were from the tribes
of Israel, or the Jews; they were prepared to
follow the Lamb whithersoever he goeth, for
they were redeemed from among men, and
they, and they only, can be the first fruits to
God and the Lamb. Rev. 14: 1-5.

II. "After this I beheld, and lo, a great mul-
titude which no man could number, out of all
nations, and kindreds, and people, and tongues,
stood before the throne and before the Lamb,
clothed with white robes, and palms in their
hands."—Rev. 7: 9. "And they sung a new song,
saying, Thou hast redeemed us to God by thy
blood out of every people, and tongue, and kin-
dred, and nation, and hast made us unto our
God kings and priests, and we shall reign on the
earth."—Rev. 5: 9, 10. What are these arrayed
in white robes, and whence came they? Did
they come from before the judgment throne of
the small and the great, given up by the sea, by
death, and by hades, when the books are opened
and the dead judged out of the writings in the
book. O no, these are they which come out of
great tribulation, and have washed their robes
and made them white in the blood of the Lamb;
therefore they are before the throne of God and

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IN matters of controversy it is not best to be personal. The columns of the *ADVOCATE* are open to the investigation and discussion of Bible subjects, but it can be done without its being made personal. We want the truth on all points, and wherein we differ we will do so in love, with the best of feelings toward each other, endeavoring to show our brother his errors in the spirit of meekness. "Search the Scriptures" to know what is truth, else we cannot be "sanctified through the truth," as Jesus prayed his disciples might be. Truth will always bear investigation, but individuals have sometimes been driven away from the truth by the unkind manner in which its advocates have argued it.

Believe and be Baptized.

"HE that believeth and is baptized shall be saved, but he that believeth not shall be damned."—Mark 16: 19.

This text is a plain statement of the facts. "He that believeth shall be saved; he that believeth not shall be damned." Now the question naturally arises, What shall he be damned for? Is it simply because he does not believe? If so, then all who die in infancy will be lost, for they have never believed, and this is a position we think none would like to take. When Moses lifted up the serpent in the wilderness, he that was bitten looked and lived: he that was not bitten lived without looking. The Savior says: "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life."—John 3: 14, 15. Now, all mankind who have not died in infancy are bitten by the serpent of sin, or in other words, are under the condemnation of a violated law, hence the need of a remedy, which God has provided in the gift of his only begotten Son.

This text is of itself proof that the law is immutable. And why? From the fact that man has to believe and be baptized in order to be saved. If there was no law there would be no transgression.—Rom. 4: 12. If no transgression of law then no sin, for "sin is the transgression of the law."—1 John 3: 4. If no sin then there would be no need of a Savior. But all have transgressed the law of God, and consequently are under its just condemnation, and unless a remedy can be provided for the sinner, and that God accepts it, the sinner must "be damned," or condemned. God has, in love to man, provided that remedy, and now it is for man to accept or reject.

"He that believeth and is baptized shall be saved." Saved from what? from the condemnation of the law—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." But will simply believing and being baptized save us? No, devils believe (Acts 19: 15; Matt. 8: 28), and we read of one who believed and was baptized, whom Peter said was "in the gall of bitterness and in the bond of iniquity;" and of others who made shipwreck of their faith, and others still who were delivered over to Satan. See Acts 8: 23; 1 Tim. 1: 19, 20; 1 Cor. 5: 5. From these texts and many others we see that a mere belief will not save us. But if we believe in Jesus as our Savior

and Redeemer, that through his atoning blood we may seek and obtain pardon for our violation of God's holy law, and are buried with him by baptism for the remission of sin, then rise from the watery grave to walk in newness of life, we will be saved if we abide in him and his word abide in us. And part of his words are, "I came not to destroy the law, but to fulfill it." And "verily I say unto you, One jot or tittle shall in no wise pass from the law till all be fulfilled." The promise of an entrance into the city of God is to those who "do his commandments;" hence the commandments must reach to the time when the city is to come down to earth and God's people enter it.

Report of Labor in Michigan.

SINCE my last report I have not been idle in the vineyard of the Lord. On the 16th of March I commenced a series of meetings at Clyde Center, a small village on the line of the Chicago and Michigan Lake Shore R. R. The interest to hear was great. Several decided to keep all the commandments of God and contend for the faith of Jesus. Among the number was a young man from "York State" on a visit to his friends in Michigan. He came out to hear regularly every night until he finally made up his mind to keep God's holy day. He invited me to his brother's where we enjoyed a very pleasant interview. He attended the Conference at Bloomington, April 3rd, and was much interested in what he heard; returned home with me and spent a few days in investigating this (to him) new doctrine, then parted with us and returned to his home in the East to bear the glad tidings of a soon coming Lord to a widowed mother. We gave him the first number of "the Advocate" and some tracts such as we thought would be of service to him, hoping they might aid him in his Christian warfare.

Closed our labors at Clyde with the promise that we would return again as soon as circumstances would permit and finish up the work we had commenced. March 23rd met with the church at Salem, Allegan Co., and preached to them in the evening, after which we enjoyed a most heavenly conference meeting. The brethren and sisters declared their determinations to double their diligence in the service of their Master. The church is moving on in the strength of Israel's God, and trying to prepare themselves for greater struggles and conflicts in the future.

March 26th met with and preached to the Rabbit River church on the subject of the sanctuary, (this subject is great food for the church,) and we enjoyed a heavenly sitting together. The brethren here have been passing through fiery trials, but they still stand firm upon the same sure foundation. Friday morning March 27th, set out in company with Bro. Starr for Ottawa, where we arrived that evening. Next morning met for worship and preached on the subject of the kingdom. Had a very interesting season. Tarried here over Sabbath and First-day and spent the time preaching and visiting from house to house among the brethren and friends of the cause. The church here are trying to stand erect before God, and keep all of his commandments and contend for the faith of Jesus.

Monday, 30th, returned home to prepare for Conference, which we attended Apr. 3rd, 4th, and 5th. A large number were collected and all seemed wide awake. The Spirit of Christ prevailed throughout the meeting, and truly it was a profitable season. After Conference moved my family back on to my farm, as we had not been living on it for the past year, and spent some time in repairing fences and buildings. April 17th visited the brethren at Hastings, but having

left a sick child at home returned the 22nd. Since then have been detained at home most of the time, however we have opened meetings on Sundays in a neighborhood a few miles distant where there is a good interest. We have our Sabbath meetings and Bible Class regularly. My family are again enjoying quite good health therefore if the Lord permits I expect soon to take the field again and keep it through the summer.

R. C. HORTON.
Lawrence, Mich., May 15th.

Business Department.

IN *ADVOCATE* No. 3, I. S. Chaffee is credited by mistake as paying to Volume 8, No. 18. It should have read 9--18. Let due notice be given us when mistakes occur.

H. R. PERINE: Your remittance is credited as directed.

Received on Subscription for Advocate.

\$1.50 each. S A Loveless, 10-1. J G Davis, 10-1. Mary Stamm, 10-2. Amanda L Kemp, 10-2. Walter E Burrell, 10-5.
\$1.00 each. Mary E Nelson, 9-18. W E Steadman 10-3. Roderick Allen, 10-3. J W Nicholson, 9-18. A A Thompson, 50cts, 9 9.

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Postage on the above works at the rate of 2 cents for every 4 ounces of weight.

Advent and Sabbath Advocate.

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

VOL. IX.

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The Advent and Sabbath Advocate,

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JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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The ADVOCATE is designed to teach the great truths of Eternal life, Immortality and Salvation through Christ; the Perpetuity and immutability of the Law of God; the second personal coming of Christ to judge the world, to reward the righteous and set up his Kingdom upon the Earth; the Nature and Destiny of Man; Personal holiness, and kindred Bible subjects.

Sowing Seeds.

WE are sowing, daily sowing,
Countless seeds of good and ill,
Scattered on the lovely lowland,
Cast upon the windy hill;
Seeds that sink in rich brown furrows,
Soft with heaven's gracious rain;
Seeds that rest upon the surface
Of the dry, unyielding plain.

Seeds that fall amid the stillness
Of the lowly mountain glen;
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random on the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Seeds that lie unchanged, unquicken'd,
Lifeless on the teeming mould;
Seeds that live and grow and flourish
When the sower's hand is cold;
By a whisper sow we blessings,
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death and life.

Thou who knowest all our weakness,
Leave us not to sow alone.
Bid thine angels guard the furrows
Where the precious grain is sown,
Till the fields are crowned with glory,
Filled with yellow ripened ears—
Filled with fruit of life eternal
From the seeds we sowed in tears.

Check the forward thoughts and passions,
Stay the hasty heedless hands,
Lest the germs of sin and sorrow
Mar our fair and pleasant lands.
Father, help each weak endeavor,
Make each faithful effort blest,
Till thine harvest shall be garnered,
And we enter into rest. —Sel.

"My God, My God, Why hast Thou Forsaken Me?"

H. E. CARVER.

SUCH were the remarkable words that fell from the lips of Jesus, our Savior, in the last moments of his life in the flesh. For some sufficient reason, or with some well defined purpose (for God does not act arbitrarily), the Father of our Lord Jesus Christ, at the very time when his Son was finishing up his mission to earth as a teacher sent from God, and was on the point of laying down his life as a sacrifice for the sins of men, permitted him to feel for a time that he was forsaken of his God. It was but a little before that time he had said in his memorable address to his Father in the presence of his friends, "I

have finished the work which thou gavest me to do, and now, Oh Father, glorify thou me with the glory which I had with thee before the world was." He had admitted at Pilate's judgment seat that he was the King of Israel, and affirmed before the Jewish Sanhedrim that he was the Son of God, and that they should yet see him "at the right hand of God and coming in the clouds of heaven;" and yet, nailed to the Roman cross, and in the presence of friends and enemies, he cried out "My God, my God, why hast thou forsaken me?"

It would be useless and vain in us to attempt to measure, much less express, the degree of surprise and agony of mind which under such circumstances forced such an expression from the lips of the Son of God. It is evident that this expression was unexpected to him; it was a complete surprise. Up to that time he had an intelligent consciousness of the love and sympathy of his Father—of a perfect union with him, and yet for a few brief moments, at least, and in the hour of his death, he felt as though God, his Father, had forsaken him. Was he forsaken of God? The very fact of his subsequent triumphant resurrection from the dead and ascension to the right hand of God, where he is seated with him on his throne, makes it certain that at the very moment of his agonized cry he was the special object of his Father's care and love. Why then did he even for a moment seem to hide his face from the Son of his love? Jesus had claimed that his Father loved him because he was to lay down his life for man. Would he then give him any needless pain or distress in the very hour of his death? certainly not. Why, then, it may be repeated, was our Savior subjected to such an experience?

If we turn to Heb. 2: 10 we learn that "it became him for whom are all things and by whom are all things in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Three important facts or truths present themselves in this text and its connections, viz: It is the gracious design of God to bring many sons unto glory. He has appointed Jesus, his Son, to carry out this design; and in order to perfectly qualify him for this work it was necessary that he should be subjected to suffering. Again in chap. 5: 7-9 in speaking of him prior to his induction into the Melchizedek priesthood, Paul says, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Jesus, in his personal, moral, and spiritual character and relation to his Father, was perfect, and hence it must be that the imperfection implied in the text relates solely to his official relations between God and man as a mediator, or "Captain of our salvation." From Heb. 4: 15 we learn that Jesus was subjected to all the temptations to which men are.

It may seem strange that he who was with the Father in glory before the world was should not only be subjected to sufferings, but also to all the temptations of men; but such was the case. The solution of this problem seems to lie in the fact that in his pre-existent state the Son of God was wholly of a divine nature, while in order to be the "Captain of our salvation" it was necessary that he should also partake of our human nature. This he did when he came into the world, as we learn from Paul's argument in Heb. 2. Taking upon himself, in part at least, human nature, necessarily subjected him to human temptations and sufferings, in carrying out to completion the object of his mission. It is true that even in the hour of his agony, when his sweat was as it were great drops of blood, and he prayed that if it were consistent with the will of God the bitter cup might be removed, he could even then have called and twelve legions of angels, sent from God would have rushed to his rescue from the hands of his enemies; but then, alas! the plan of redemption would have been incomplete, and Jesus would never bring "marty sons unto glory."

In explanation of the necessity for the temptations and sufferings of Jesus the apostle says, Heb. 2: 17, 18, that "it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Also in chap. 4: 15, 16, "For we have not a High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." This solves the problem, and tells the whole story of the gracious designs of God in behalf of his children. Jesus has been exalted to the right hand of God—a Prince and a Savior—a "High Priest over the house of God." His experience on earth enables him to feel for and sympathise with his people in their temptations and infirmities. It is the concurrent testimony of many of the followers of Jesus that there are times of great mental and spiritual depression in their experience, in not a few cases reaching even to the verge of despair, as though utterly forsaken of God. Such seasons of depression may have very different causes. They may arise from the action of physical infirmities upon the mind, or may be the direct suggestions of evil spirits. No matter what may produce them (except indeed the indulgence of willful sin) they are entirely groundless. Should this meet the eye of any weak, tempted, and desponding follower of Jesus, "Gird up the loins of your mind" once more; look to the Captain of your salvation; consider what your Savior endured, and that too, for the very purpose of bringing you among the "many sons," to glory. It cannot be that Jesus, after passing through the experience he did on earth, will turn his back upon his followers, even the weakest and most tempted, unless they first willfully turn away from him, "do despite to the Spirit of grace, and count the blood of the

covenant an unholy thing." If you are not prepared to take such a plunge into bold infidelity, dismiss from your minds the idea that the Son of God will ever forsake you. Should he seem to hide his face from you, it is only to show you your need, your absolute need of him; and to cause you to seek him more earnestly, and follow him more closely than ever. Let the language of every Christian heart then be,

"Nearer, my God, to thee,
Nearer to thee,
E'en though it be a cross
That raiseth me."

Convenience the Strongest Argument.

In a conversation held recently with a gentleman of experience and intelligence, on the Sabbath question, who, after going over the whole field of argument for Sunday, said the strongest argument he had ever found in its favor was that it was more convenient to keep it than to keep the day named in the Sabbath commandment. That this was a true statement concerning the gentleman himself, we do not doubt, nor do we doubt that it is equally true with regard to many others who observe the first day. We have known hundreds, if not thousands, concerning whom we have not a doubt that this was their only reason for keeping Sunday. Even in those instances which come under our observation, where men write in the interest of Sunday, there is often clearly seen a consciousness of weakness in their arguments. There has been wrought a great change in the public mind within the last few years on this question, but especially is this noticeable with those whose ancestors were Puritans. The Puritans, seeing that the sentiments of the Lutherans and those of kindred faiths tended strongly to no-Sabbathism, if they did not directly declare it, and seeing the destruction it wrought to spirituality in religious life, attempted to invest the Sunday with a more sacred and spiritual character by attaching to it the sanctity of the fourth commandment, arguing simply for a change in the time of sabbatizing, but otherwise leaving the commandment whole. This theory, however, is so manifestly contradictory to the simple statements of the fourth commandment, that its defense imposes immense labor; and were it not for the Jesuitical cunning of its defenders, would instantly fall of its own weight.

In settling America, those holding the faith of the Puritans were largely located in the North, and for many years gave tone to public sentiment on this subject. The pulpit and the press were theirs. The few Sabbath-keepers among them were too feeble and inactive to even for a time make themselves known to any extent; nevertheless a great change has recently been wrought. This has been owing to at least two causes: the vast increase by immigration of Europeans with their no-Sabbath sentiments and practices, and by the great awakening among those who observe the true Sabbath. The Sabbath question is one of a purely Scriptural character, and the causes above named have seriously called in question the correctness of the Puritanic faith in this regard, and multitudes of the descendants of those noble men to-day see clearly the weakness of their fathers' position in this matter. Besides, the no-Sabbath doctrine, so much lamented by the Puritan, acquires its strength not so much from Scripture interpretation as from the untenableness of the doctrine of a change by divine authority, in the day of Sabbath observance. The common intelligence repels the doctrine that the fourth commandment only requires the observance of a seventh part of time. If it commands anything it commands the keeping of the seventh

day, and any effort which attempts to make it teach the seventh-part-of-time theory makes it contradict itself. But the arguments of Sabbath-keepers are much better understood than they were a few years since, and their simplicity and directness commend them at once to unprejudiced and intelligent persons who come to know them. In many instances you have only to call the attention of persons to the subject, and they see it at a glance, as they remember the reading of the fourth commandment. That the public mind has largely come to distrust the Puritan doctrine concerning the Sunday there can be no doubt.

But here a question of great interest arises, and that is, in what direction does the public mind tend on this subject? To this we are constrained to answer, To no-Sabbathism. To accept the doctrine of the Scriptures on this subject is too cross-bearing for this worldly age. Thousands say, If there is any Sabbath binding on men under the gospel dispensation it is the seventh day; but this admission is coupled with a doubt as to whether there is a Sabbath now binding on men. Over this state of things thousands of earnest and sincere Christians mourn, and yet more than any others they have themselves to blame; for their inconsistent position is one of the most powerful of all the influences tending in this direction. They argue the perpetuity and binding obligation of the Sabbath, and are earnest in their protestations against Sabbath-breaking, and yet themselves never kept the Sabbath of divine appointment once in their lives. The fourth commandment requires the observance of the seventh day, and they keep the first; and those whom they charge with Sabbath-breaking are not so dull as not to see their inconsistency, and charge them with it. Under these circumstances their well-meant endeavors against Sabbath-breaking recoil upon themselves, and only tend to strengthen the evil they seek to remedy. If when they charge their neighbors with Sabbath breaking they could sustain their position by reference to the Scriptures, their protests would have more effect than they now do.

But there are multitudes of people who in their hearts believe that the Scriptures require the observance of the seventh day, and yet, although professors, do not observe it. They lack that full consecration to God and duty which makes men sacrifice themselves for the sake of the truth. To keep the seventh day demands the exercise of more of the martyr-spirit than they possess, and hence they go on professing the faith of their martyred Lord, and yet in their lives contradicting their profession. There is no denying the fact that they are too weak in their faith and worldly in their desires to permit them to live up to their convictions.

We believe that the real obstacle in the way of Sabbath reform is the worldliness and weakness of faith on the part of Christians themselves. To attempt this reform upon any other than Scripture grounds is an offense against the Lord of the Sabbath, a mockery which he will not abide. But here comes the trial: for to return to the Scriptures is to break with the world at a great cost to the reformer, and few men sufficiently possess the spirit of consecration to do this. We know of no proposed reform in religion so difficult to perform as this, and that it is too costly for our weak faith. To become a true Sabbath-keeper is to put one's self in perpetual antagonism with the currents of this world, and O, what moral bravery and consecration to truth does it require! And yet do we hope for too much in expecting that here and there Christians may be found equal to this work? It does seem to us that such may be

found—that there is still in this sinful world some faith. We appeal to Christian men and women to come out from the world and honor God's word at whatever cost.—*Sabbath Recorder*.

Rome and Europe.

ALL through Europe the battle goes against the church. The Pope having declared his supremacy over the States, the States are giving in their answers with an emphasis which cannot be misunderstood. In Berlin, Archbishop Ledochowski has been tried before the highest tribunal for ecclesiastical causes, and has been deprived of his see. Other bishops are in prison, and will in time be deprived and possibly banished. They have taken issue on the right of the State to legislate upon the affairs of the Church, have set the laws at defiance, and are paying the due penalty. Archbishop Ledochowski would not, of course, recognize the competency of a civil court to try a bishop; that question has been settled quite conclusively.

In Austria the Emperor has replied to the Pope's passionate denunciation of the new ecclesiastical bills. The first of these has already passed the Upper House of the Reichsrath, and only waits the imperial signature to become a law. The archbishops and the bishops upon its pages left the legislative chamber; that will not help them; they may have to leave the country before long. The claim of the church to be wholly independent of the State is monstrous. A sovereignty within the State, it has since 1870 become throughout Europe a conspiracy against the State. The points at issue between the governments and the church are very simple. (1.) The sufficiency of civil marriage. (2.) The control of the State over education. (3.) The control of the State over the education of priests so far as to require their attendance at the national universities prior to their special training. (4.) The notification to the State of the nomination of priests for parishes. This claim is grounded on the fact of the State's contributions to the maintenance of public worship. (5.) The control of the State over the property of ecclesiastical corporations. But for the exercise of this power the Church would acquire all the real estate of every kingdom in Europe. Long before the Reformation the statutes of England were framed to check its rapacity. The modern State has again and again found it necessary for its own safety to confiscate the Church's possessions. This will be done as long as the Roman Catholic Church is a church. Able to acquire property from its subjects through the force of the terrors of the future world, it can measure its acquisitions only by its demands, and its demands are insatiable.

This, then, is the issue. Rome declares: "I shall do as I please, for by the appointment of God I am supreme over the world." The State replies: "You shall obey in all things necessary to the State's welfare. You are subject, not supreme. You are to be judged by the State, and not the State by you. While you have liberty within the State you shall not organize conspiracy against the State." In making this answer Bismark and Andrassy, Switzerland and Italy, all concur. The attempt of an Italian priest, who has obtained a quasi-sovereignty, to carry the world back to the middle ages, is not going to succeed.—*The Methodist*.

As little rocks in the stream may trouble the water, but they do not hinder it from flowing on, but only give it greater force; so the difficulties and discouragements of the Christian warfare only serve to make the Christian double his efforts to go forward on his appointed course.

Man a Free Moral Agent.

FROM Genesis to Revelation man's free moral agency is taught in one unbroken chain. When Adam was placed in the beautiful garden of Eden the Lord said to him, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die, or dying thou shalt die," margin. Gen. 2: 16, 17. With this command God left Adam to exercise his own free will in the matter. No compelling power was exerted over him. He was left to act as a free, moral, intelligent being, capable of choosing his own course. Through the influences brought to bear upon Adam, he ate of the tree which he was forbidden to touch lest he should come under the power of death; and in consequence of this act brought death upon himself and mortality upon his posterity. Adam was placed in such a position that he could either obey or disobey his Creator. God had set before him life and death, and left it for him to decide which he would have. He was surrounded with every thing that was pleasant and beautiful to behold. Here he might live and enjoy these things forever if he obeyed, but if not he must die. God did all that a kind Father and a great Creator could do without compulsion, to make him obey, but alas! he disobeyed and fell.

When the Lord, with a high hand and an outstretched arm, and with mighty power, brought forth his chosen people out of the land of Egypt, he says: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me." Exo. 19: 5. Here the Lord leaves man again to his own free will. The Israelitish nation may now obey God, be to him a peculiar treasure, receive his rich blessings, and enjoy his favor, or they may disobey him and be cast off. Moses, after he had led them through the wilderness, and knew all their rebellion, and just before his death, calls heaven and earth to record against that nation, that he has set before it life and death, Deut. 30: 19, and desires that people, now that he is about to leave them, to choose life. Moses could not make them take life, neither did he tell them that they must obey him, and take what he had set before them, or he would call down heaven's vengeance upon them; no, they have to act freely, and without compulsion make their own choice. And their sad history shows that but comparatively few chose life, that which Moses desired they should.

We pass down through the history of God's dealings with his people. Through the Old Testament we find that he entreats, beseeches, and warns all to obey and live, but compels none. When his people depart from him he in mercy chastises them; if they repent of their course and return to him, he receives and pardons them; but if they persist in their wicked, wayward course he rejects and casts them off forever. He is not "willing that any should perish." Time after time the Lord calls after his people, and sends his servants to warn them of their danger and invite them to return to him, to obey his commandments and live.

When we come down to the New Testament we find the same fact recognized. God sent his Son into the world that "whosoever believeth on him should not perish but have everlasting life." Here Jehovah manifests his unbounded love to mankind in the gift of his only and well-beloved Son; but while all may believe, while the invitation is that whoever "will may come," and that "he that cometh will in no wise be cast out," yet man's own individual free will is plainly recognized. Jesus and his apostles in all their

teachings make this fact a prominent feature of their doctrine. Jesus invites sinners to come to him: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. Paul entreats men in Christ's stead to be "reconciled to God." 2 Cor. 5: 20. And John in Rev. 22: 17, says,—"And the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely." Thus we see that all may come to God, all may believe on Christ, obey God and live; yet not one individual has ever been compelled to believe on Jesus or obey God. It is the "willing and obedient" that "shall eat the good of the land." Isa. 1: 19.

Reader, life and death are set before you in God's unerring word. To-day he is inviting you to repent of your sins, believe on the Lord Jesus Christ, so that you may be saved from the wrath which is to come upon the ungodly. The same great law of ten commandments which Jehovah spake from Mount Sinai, and wrote with his own finger on two tables of stone, and committed to ancient Israel, his chosen people, are for you to obey. It is just as necessary for you to obey as it was for them. When the young man came to the Savior (Matt. 19: 16) to inquire what he should do in order to have eternal life, the Savior said, verse 17—"If thou wilt enter into life, keep the commandments." Then to show which law of commandments he had reference to, he quotes a part of the ten commandments which were once placed in the ark. Now, it is just as important for you to obey this law, in order to have life, as it is for you to believe on the name of the only begotten Son of God. And in the very bosom of this law is the fourth precept, which says, "The seventh day is the Sabbath of the Lord thy God," not a seventh day is a Sabbath of the Lord, but the definite seventh day which Jehovah blessed and sanctified, "because that in it he had rested from all his work which God created and made." No Bible testimony can be produced for the change of the Lord's Sabbath from the seventh to the first day of the week, yet how many good, sincere, honest Christians are keeping the first day of the week for the Sabbath, in place of the one which the Lord set apart at the end of the great creative week? Will God hold them guiltless with the Bible in their hand, for thus obeying the commandments and doctrines of men in preference to the commands of the great I AM?

Remember, beloved reader, that you are a free moral agent, accountable alone to God and your own eternal interests in this matter. God will not compel you to obey one precept of his law. It is plain, every precept written with his own finger, and he has said that "obedience is better than sacrifice." What our fore-fathers have done in their day, will not justify us. Jesus says, "This is condemnation, that light has come into the world, and men love darkness rather than light." Condemnation does not come until we receive the light. Our fore-fathers, those of them who lived up to the light given, fell asleep in Jesus and now rest in hope, and if we live up to the light God is now giving to this generation, we shall soon with them join in the conqueror's song. Reader, let me in love entreat you, as one that must give an account, to study God's word carefully and prayerfully, and before God the Judge of all the earth, decide upon your course as a free moral being. S. E. BRNKERHOFF.

Signs of the Times.

THE mass of men have always been indifferent to those events which gave unmistakable evidence of an approaching epoch. This statement is confirmed by what occurred before the flood, and in

the days of Sodom. It was also true as regarded that generation living when Messiah appeared. The words of the prophets were unheeded, and the voice of John was not sufficient to convince the people of the approach of heaven's royal Majesty. There were a few in each of those generations who heeded the warning and conformed to the word of promise; but the multitudes rushed on in their worldly pursuits, regardless of coming judgments and met the full reward of their infidelity.

Jesus is our authority for saying that as it was in the days of Noah, and in the days of Lot, so shall it be when he returns to earth. See Matt. 24. The present state of society is such as to strongly foreshadow the moral condition thus foretold.

Again, we are told by the Apostle that in the last days scoffers shall arise, walking after their own lusts, and saying, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation?"—2 Peter 3: 1-5. It is safe to say that most men who claim to be Christian in our day are destitute of faith in the coming again of the Son of God. Indeed, some go so far as to say that his coming is entirely unnecessary. It is claimed that the church can do all the work of converting and saving men without the personal presence of our Lord. But it should be remembered that it was not long after the death of the apostles before the church went into a deep and wide-spread apostasy from which it has never recovered itself. The ministry of to-day takes upon itself a type of religious thought more in harmony with the philosophy of the world than of the oracles of God. The command to "Preach the word," is amended by the new order of things, and the pulpit orations are made up on eulogies of scientists and statesmen.

Anciently, while Moses was with God in the mount, the people went into idolatry, and forgot their obligations to heaven's King. So, while the Prophet like unto Moses is away, having gone to "receive unto himself a kingdom and to return," the people have become indifferent about his return, and their worship takes on a mere human type which does away with the necessity of our Lord's appearing.

Another type of spiritual decline is in the formalism of our times. The Church at large is divided up into petty factions, and a schismatic spirit seems to pervade their deliberations and worship, showing the absence of that spirit of charity which vaunteth not itself, thinketh no evil, hopeth all things, believeth all things, and is not easily provoked. The church is forgetting her true calling, and is conforming to the world, and is increasing in wealth and political power. Hence those who disturb her quiet by earnest appeals to reform are deemed fanatical and are classed with those who see no good in Zion.

These are signs which foretell with clearness the near approach of him who is the Desire of nations, and whose coming is a moral necessity. Without Christ the church will ultimately lose sight of its distinctive work, and cease to be a light in the world; but by his personal presence a change will take place, which shall result in the going forth of the law from Zion, and the word of the Lord from Jerusalem, causing the nations to beat their swords into plow-shares, and their spears into pruning-hooks.

The world's latter-day glory is beyond the coming of our Lord and the resurrection of the dead. Then shall Jehovah return to the people a pure language that they may call upon him with one consent. In those millennial times there will be one Lord, and his name one. The signs of these times are unmistakable that until Messiah comes things will grow no better, but worse. It is therefore the prayer of every true heart: "Even so come, Lord Jesus, come quickly."—*Millenarian*.

NAKED knowledge will be as unserviceable to one in a dying day as a painted fire would be to a frozen body in a cold day.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JUNE 9, 1874.

JACOB BRINKERHOFF, Editor.

The Second Coming of Christ.

No doctrine of the Bible is more plainly taught than that Jesus Christ will come to this earth again. Christianity is founded on the fact of his first advent as the Son of God and his teaching during his ministry. The Jews were in expectation of him, but as they looked for him to come as a King and "restore the kingdom to Israel," then in subjection to the Romans, they did not receive him as the babe of Bethlehem, the Prophet of Nazareth, the Redeemer of sinners; and rejecting him they crucified him on a Roman cross, crying, "His blood be on us and our children." But he was believed on by some to whom he left the blessed assurance that in his Father's house are many mansions: I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also." John 14: 2, 3. The disciples of Jesus were taught by him to look for a kingdom in the future where he should reign literally and wherein they should have immortality and eternal happiness. He taught them that this would be "in the regeneration, when the Son of man shall sit on the throne of his glory." Matt. 19: 26. He taught many parables to the disciples and the people who listened to him about the kingdom of heaven, directing the mind to the future, and showing them by the parable of the nobleman going into a far country to receive for himself a kingdom and to return," (Luke 19) that the kingdom of heaven would not be set up until he (the nobleman) would return. Then having received the kingdom and returned, he calls his servants to an account, and apportioned them their reward. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 43.

In the Savior's prophetic history from his time to the end of the world, he says, Matt. 24: 30, "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." And when he was apprehended and brought before the Jewish council, previous to going before Pilate and to crucifixion, he said to the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of God and coming in the clouds of heaven."—Matt. 26: 64. His coming again, which would be the second coming, was made prominent in all his teaching, and although his enemies might crucify him and put him from them, yet he informs them that he will appear again in glory and come to earth in the clouds of heaven, that all would see him, for "as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the coming of the Son of man be."

Then to the disciples who witnessed the ascension of Jesus, their Lord, to heaven, the angelic messengers left the testimony that "This same Jesus, who is taken from you into heaven shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11. The clouds of the atmospheric heavens received him from their view; and again, in the end of the world, or at the end of the age, he will be seen coming in like manner. These Scriptures convey the most direct evidence that Jesus Christ will make a second advent to this earth, and that that com-

ing will be a personal, literal one. The proofs are too plain to admit of the idea that his coming will be a spiritual one, or that the coming of Christ comes to every individual at his death. Death is plainly said to be an enemy, (1 Cor. 15: 26) while Christ is a friend, and his coming would be a friendly act to take his people to himself. The idea conceived by the mind of Christ's coming is that of a personal one, as something real and tangible.

After Jesus had ascended to heaven the work of teaching the gospel devolved upon the apostles, who taught that the coming of Christ the second time is the time and the event of the realization of the Christian's hope. They continued to teach, as their Master had taught them, that sinners must repent toward God, believe in the Lord Jesus Christ, be baptized in his name, and that their sins should then be blotted out when the times of refreshing should come from the presence of the Lord, when he should send Jesus Christ whom the heavens must receive until the times of restitution of all things. Acts 3: 19-21. The blotting out of sins is one of the important events transpiring at the coming of Christ. He is now in heaven at the right hand of God, pleading the merits of his own blood in behalf of sinners, and at the great day of the atonement the sins of his people will be blotted out of the book of remembrance, and the times of refreshing, or restitution of all things spoken of by the prophets, shall be entered upon.

Paul, the apostle to the Gentiles, wrote to the Thessalonians, (2 Thes. 2,) directing their minds to the future for the coming of the Lord, and that the day of Christ was beyond the days in which they lived. His exhortation to them commenced with beseeching them "by the coming of our Lord Jesus Christ," which doctrine must have been very dear to them. He says, "That day shall not come except their come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God showing himself that he is God." There came a great apostasy in the church, and the papacy, the Roman Catholic Church, arose, with the Pope as its head, "the man of sin" who has run a long course; the same who in the 8th verse is called "that Wicked, whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming." This "man of sin" has suffered the consumption of his power almost entirely, and soon the Lord will destroy him utterly with "the brightness of his coming."

Paul instructs the church at Thessalonica in regard to the hope of the dead and the faith which should give consolation to the bereaved, telling them that they shall be brought from the dead at the coming of the Lord. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. Jesus comes for his saints, both those who shall be living when he comes and those who are sleeping in him. The trump of God awakes the sleeping saints, who come forth in immortality from their unconscious sleep, which Paul shows is at the coming of Christ. He gives them a very different consolation from what is offered by the popular preaching of the present time, saying nothing to them to warrant the common idea now prevalent, that at death the soul enters upon a better and higher state of existence, leaving the body to suffer death alone, while the intelligent,

thinking part, never dies. But he directs the mind to the coming of the Lord Jesus himself from heaven, as the time and the event to which their hopes may be realized, and to which they might look for consolation.

Christ's coming will be pre-millennial, that is, the millennium, or glorious reign of Christ over the saints on the earth for a thousand years, will not be until after Jesus' second coming. The idea prevailing with some people that the world is growing better, and the world's conversion is approaching, is neither founded in fact nor in the Scriptures. The Savior likened the days just previous to his second coming to the days of Noah. The people grew worse and heeded no warning of repentance until God's judgment overtook them. So also was it in the days of Lot and Sodom. Paul tells us that the doctrine of the world's conversion is a fallacy, for he says that when it shall be said, "Peace and safety, then sudden destruction cometh," and the day of the Lord is close upon us. 1 Thess. 5.

The importance of the coming of Christ is made prominent by the apostle, who teaches that at the second coming of Christ the last trump will sound, and the archangel's voice will be heard calling to life those who sleep in Jesus, when the living saints will also be changed to immortality and ascend with him to the mansions of glory. 1 Cor. 15: 51-55. Jesus' second coming ushers in the resurrection of the saints, at which time the kingdom of God will be set up. Without his coming there would be no resurrection, and death would be an eternal sleep. His resurrection is the pledge of the resurrection of the saints, who, with the living righteous, will be changed to immortality and enter with him into rest.

The doctrine of the second appearing of Christ has been held by the church ever since his ascension to heaven, and it is the event which consummates her hopes, terminates her sorrows and brings her eternal repose. He comes in glory, accompanied by all the heavenly host. He comes as King of kings and Lord of lords, to rule the nations with a rod of iron and to break them in pieces as a potter's vessel. Ps. 2: 9. Rev. 2: 27. At his coming vengeance or punishment falls on "them that know not God and obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1: 8, 9. Both sin and sinner will be destroyed and the earth will be restored to its paradisaical beauty and glory, forever to be the abode of the redeemed—the kingdom of God.

The coming of Christ is said by some to be at death—that Christ comes to every person at his death. But there is only one second coming of Christ, and this view would make as many comings as there are deaths; and it is contrary to plain Scripture declarations and opposed to the language used. Christ is the life-giver, while death is the opposite and is an enemy. Christ comes to destroy death (1 Cor. 15: 26) and him that hath the power of death, (Heb. 2: 14) and in the new earth there shall be no more death. Neither is conversion the second coming of Christ, for that would make a multitude of second comings, of which there can be but one. Nor can the second advent of Christ be called a spiritual one. The language employed is too definite to admit of anything but a literal rendering.

But it is said that nothing can be told in regard to the time of that event, for "of that day and hour knoweth no man, no, not the angels, neither the Son, but the Father." Mark 13: 32; Matt. 24: 36. Though we may not know the exact time of the event we are bidden to watch, lest coming suddenly we be found sleeping; and that day come upon us unawares, for as a snare

shall it come upon the world. Mark 13: 36; Luke 21: 34, 35. If nothing could be known about it the Savior would not have given such careful injunctions to watch for it. Jesus gave his disciples a prophetic history of events which would transpire in the world, and says: "When ye see these things come to pass know that it is near, even at the door." Most of these predictions are now fulfilled, and, trusting the Savior's words, we may know that his coming draweth nigh. The day of the Lord, which is ushered in by Jesus' second advent, is represented as coming as a thief in the night. But Paul says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4. Why? because they are watching; watching the signs of the times, by which we may know that he is near. At the time of the first advent the Jews were in expectation of it, for they knew that the prophetic periods relating to that event were expired. Simeon waited to see "the consolation of Israel," for he knew that his coming was at hand.

The day of the Lord, or the coming of Christ, comes unawares, or as a thief, upon the world, or the wicked, because they have no faith in the event, and consequently are not looking for it; and to many of the professed Christian world he will come unawares too, for they are looking for the world's conversion before his coming. Many of the professed disciples of Christ are joining with the scoffer in saying, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Pet. 3: 4. But as in the days before the flood, they kept on with their business and worldly pursuits, and knew not until the flood came and took them all away, so shall it be in the day when "the Son of man shall be revealed."

A blessing is pronounced on those who are watching. "Blessed are those servants, whom the Lord, when he cometh, shall find watching." "Be ye also ready, for in such an hour as ye think not the Son of man cometh." And unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9: 28.) The revelation of Jesus to John closes with an announcement of his coming, and a response of John as it were, "Even so, come, Lord Jesus." And in verse 12 he announces that when he comes, he brings his reward with him, "to give to every man according as his work shall be." Happy then will it be for those who have made him their refuge, have loved his appearing, and in that day shall be able to say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

A Sabbath on Mount Olivet.

J. L. ROYD.

BRO. BRINKERHOFF: It occurs to me, while keeping lonely Sabbath here in Philadelphia, to-day, to relate to our Sabbath pilgrims a Sabbath experience on the famous Mount Olives.

The morning here referred to, awakening before daylight, felt impressed by the Spirit to go forth from the city of Jerusalem and hold communion with the Lord on the top of the mount. As soon as the morning gun announced to the sentinels at the gates to open them, stood ready at St Stephen's gate, to go out. This gate is nearest to the mount, in the eastern wall of the city, identical with the "sheep gate" in the days of our Savior. Passed by the Gethsemane garden, and slowly clambered the steep ascent of seven hundred feet above the city's height, and at length reached the summit just as the sun

emerged above the fops of the distant Moab Mountains. At the foot of the mountains apparently, in fact some miles intervening, flowed the Jordan River, shining like a silver thread in the sun's rays between its green fringe of trees until it was lost in the dull and leaden-like waters of the Dead Sea of Sodom. In whatever direction, east, west, north, and south, we turned our vision, what a panoramic view of grandeur and sublimity met our gaze! In the east, over the vast garniture of rocks, was "the wilderness of Engedi," where David hid from the pursuit of Saul. South was the far distant desert of Arabia and Edom, and in the midst of intervening rocks were nestled the towns of Hebron and Bethlehem. West and south-westward, over the mountains on that side, could be discerned Gaza and the fertile sea-coast of Philistia, on the Mediterranean; and as the eye traced northward, Jaffa (or Joppa,) and Mount Carmel came in view, while in the north-west corner bounds of Palestine was described the mountains of Lebanon, lifting their snow-crests 11,000 feet above the sea level, and distant, in an air-line, 120 miles from Olivet. Mount Hermon, north-eastward (10,000 feet elevation), could also be discerned; also Mt. Tabor, where tradition locates the place of our Lord's transfiguration, a mountain isolated in the midst of the Plain of Esdraelon. Altogether, in their associations and the outlook, this is the most sublime spot that earth can afford to a Christian's gaze, and the mind contemplate with "researchings of heart."

Here, where Jesus disappeared from earth—where his footprints last impressed its soil—the prophet Zechariah (14: 4) predicts that "his feet shall stand" in that day when he re-appears for the redemption of those who have waited for him; when his trumpet shall sound the recall, both those "who sleep in Jesus" and those who "are alive and remain" will respond to the Master's summons.

All nature around the mount was quiet—the stillness of the Sabbath rest was unbroken—and not even a restless Arab was in sight anywhere. Here, on this spot, a depth of the realization of the approval of those who love his commandments gave a satisfaction unspeakable—a sense of restful repose in him; a trustfulness that our "eyes shall," here, some day, "see the King in his beauty." The busy stir of the city below could not reach us. In one of its quarters, the Jewish, the Sabbath quiet is not broken, except the going to-and-fro the synagogue, to hear the reading of the "law of Moses." The Mohammedan day of public observance is Friday, and the various denominations of Christians observe Sunday; so that in Jerusalem, now-a-days, three days are professedly observed by the three sects of Mohammedans, Jews, and Christians, severally on the sixth, seventh, and first days of the week. But here, resting under the thick shade of one of the not numerous olive trees, our rest was grateful, and our hours profitably spent in perusing the Scriptures' testimony regarding the Sabbath and the promises of the return of the "Lord of the Sabbath." It was a day never to be forgotten. Truly it was a Sabbath day's blessing and refreshing to our pilgrim spirit.

Speak often to Each Other.

"THEN they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name."—Mal. 3: 16.

Dear reader, are you one of that number who often think upon the name of the Lord? There was once a time when "God saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was only

evil continually."—Gen. 6: 5. God then determined to destroy man from the face of the earth. Noah and his family were the only ones that were saved from death by that destruction which came upon the world of the ungodly. These eight persons were obedient to the commands of God, and were willing to work out their own salvation by unwavering obedience to him who was able to save them from destruction. They entered into the ark as God had commanded, and thereby they were brought safely over from that world that was then lying under condemnation and ready to be destroyed by the hands of God for their great transgressions against his laws.

But we are informed that "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter 3: 7. This coming day of judgment, of which the apostle speaks, is now drawing fearfully near. Very many of the signs given us by which we might know that the great and terrible day of the Lord is close at hand, are already in the past. Dear reader, are you prepared for this coming day of destruction of ungodly men? Will it come upon you as a thief in the night? Is there no ark now ready to take us safely over from this present world that is doomed to destruction, and land us on the shores of that world of glory? to that city which hath foundations, whose builder and maker is God? Heb. 11: 10. Yes, dear brethren, we have an ark in which we can trust. The ark in which Noah entered brought him safely over and landed him on Mount Ararat. But this ark brought Noah and his family from a world that perished by water into a world in which sin and iniquity abound, and which is reserved unto a day of destruction. The ark that is prepared for you, dear reader, is one that you can trust. It has made one voyage down through the dark portals and flood-gates of death and came out safe and sound, and is now floating on the ocean of eternal love. This ark is the ark of safety, Christ Jesus—the Lord of life and glory.

Dear brethren and sisters, let us rejoice to think that we, who are trying to live in such a manner that we shall be accounted worthy of a home in the new earth, are again permitted to speak often one to another through the columns of the ADVOCATE. May God's blessing rest upon it, and may the truth continue to shine forth from its pages. Brethren and sisters, may we all prove faithful soldiers and sailors until we reach the haven of eternal glory. Yours in hope of eternal life,

S. C. B. WILLIAMS.

Denver, Mo.

BE SOBER.—It is not merely against "excess of wine" that the apostle warns us, but excess in every thing;—against all extremes, excitements, feverishness—fruits of an unbalanced mind and an uncontrolled unregulated spirit. Self-restraint, self-denial, moderation in all things, calmness,—these may well be included under the words "be sober." Non-conformity to the world,—rejection of its vanities, follies, feasts, pleasures, revellings, these are also included. Be temperate in all things. Mortify your members which are upon the earth. Beware of any temptation that would betray you into an unsteady, feverish state of mind, and throw you off your balance and your guard. For the Lord is at hand!

God often uses worldly trials to smooth and brighten us, till we reflect his glorious image; and not till then are we fit for the heavenly temple.

The Advent and Sabbath Advocate.

MAHON, IOWA, THIRD-DAY, JUNE 9, 1874.

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

A REVIEW on the Sabbath question of the arguments of an objector to the claims of the seventh day Sabbath, will appear in our next issue. Reviews of opponents are a very good way of presenting the truth on Bible subjects. Many persons are convicted of the truth sooner by having objections taken out of their way than by the arguments in favor of it.

TRACT.—The article on the Second Coming of Christ, in this No. of the *ADVOCATE*, will in a few days, be printed in tract form and be ready for distribution as soon as ordered.

It is cheering to hear from the young Christian, the youths who have lately started in the service of the Lord, and to read their letters in the *ADVOCATE*. Those who start young in the Christian life receive divine strength for life's journey which is of great service to them, and they have Christian advantages and privileges which they might not receive if they put off to serve the Lord till the cares of life oppress them. "Remember thy Creator in the days of thy youth." Let us hear from the young Christians. May God bless them.

Report of Grove Meeting.

THIS meeting was held near Altovista, Daviess Co., Mo., commencing on Friday, at 4 P. M., May 29th, and continuing over Sabbath and First day. We expected Brn. Dugger, S. C. B. Williams of Denver, and others to be with us at this meeting, but in this we were disappointed. We received a letter the day before the commencement of the meeting from Bro. Dugger stating that he was sick, and unable to attend. Though the season was a busy one for farmers yet a number of the brethren and sisters collected upon the ground at the time appointed for the commencement of the meeting. It was opened with appropriate remarks on the object of the meeting by Bro. Rogers, and he was followed by Bro. Leard, who spoke on the necessity of prayer. This was followed by remarks from other brethren. Near the close of this meeting Bro. Leard arose again and made a proposition to the members that they make this meeting a special object of prayer for a revival of God's cause in our midst, stating at the same time, that as many as were willing to enter into this vow, should come forward and show the same by giving us their hand. All the brethren and sisters present entered into this vow. This meeting was then brought to a close. And I must say that it was one of special interest to the brethren and sisters present.

Sabbath morning dawned very beautiful, and gave prospects of a pleasant day. At an early hour Sabbath-keepers, as well as others, commenced to collect upon the ground. I might say here that the church in this vicinity is somewhat scattered, and it is not very often that at any one meeting we have a full attendance, and consequently we hold our meeting at several different places for the accommodation of the brethren; but on this occasion we had a full representation. We had a good social meeting in the morning, after which Bro. Wm. C. Long addressed us from the words of our Savior, "Thou shalt worship the Lord thy God and him only shalt thou serve." He showed that true worship

is an expression of love, but that there is a vain worship as well as a true one, &c. After the fore-noon services were concluded the most of the audience remained and partook of refreshments on the ground. In the afternoon we had another social meeting, after which we preached a discourse from 2 Tim. 2: 11-13. This concluded the services of the day.

Early Sunday morning the people commenced to assemble on the ground. At 11 A. M. we spoke on the subject of the Sabbath to a large and attentive audience. At 3 P. M. the people assembled on the banks of Grind Stone Creek to witness the celebration of the solemn ordinance of baptism. Three willing souls went down into the water and were buried with their Lord in baptism. May they, by the grace of God, continue faithful, and receive a crown of life that fades not away. I was forcibly reminded while at this stream, that within a few rods of the place where I immersed these individuals, I was immersed nearly seven years ago by B. F. Snook. From this we repaired once more to the grove where we preached a discourse from John 3: 14, 15. This closed our grove meeting. Throughout all the meetings good order and harmony prevailed, four were added to the church, the brethren encouraged, and we hope seed was sown that may yet bring forth fruit unto eternal life. A. C. LONG.

Winstonville, Mo., June 1st, 1874.

THE Pope of Rome, Pius IX, was eighty-one years of age on the thirty-first of May. Some accounts say 83 instead of 81.

AN official return of the number of Old Catholics in Germany has been made. In Baden the number reported is 19,000; in Bavaria, 15,000; in Prussia 20,000. The total for the empire in May, 1873, was 59,000.

A DELEGATION representing 40,000 Mennonites in Russia, have applied to the United States Senate for legislation preparatory to a settlement of those people in this country, who must emigrate from Russia prior to 1881 or else perform military service, which is forbidden by their religious tenets.

RELIGIOUS STATISTICS.—The following figures from Prof. A. J. Schem's Statistics of the World for 1873, will be of interest: In North and South America, out of a population of 84,500,000, there are 47,000,000 Roman Catholics and 30,000,000 Protestants. In Europe, out of a population of 301,000,000 there are 147,000,000 Roman Catholics, 71,800,000 Protestants, and 70,200,000 adherents of the Greek Church. In Asia, out of a population of 794,000,000 there are 4,700,000 Roman Catholics, 1,800,000 Protestants, and 8,500,000 adherents of the Eastern Churches. In Africa, out of a population of 192,500,000, Roman Catholics number 1,100,000, Protestants 1,200,000, and adherents of the Eastern churches 3,200,000. In Australia and Polynesia, out of a population of 4,400,000, there are 400,000 Roman Catholics, and 1,500,000 Protestants.

TOBACCO.—We do not propose to enter into any controversy with those who use tobacco, but we must, as public chroniclers, tell them of all the statistical facts that reach us, from time to time, upon this as upon other matters. It is clearly shown, on reliable authority, that in Germany, Holland, the United States and in England, tobacco costs more than bread! a fact which carries a powerful argument upon its face. A startling assertion it is that we pay more for a poison than for the staff of life. An able physician of this city lately declared that tobacco was often the secret cause of the growing affliction called paralysis, and many a person suffers therefrom because he has for years poisoned his nerves with the nicotine of tobacco.—*Boston Globe*.

PROMISES.—A promise should be given with caution, and kept with care. A promise should be made by the heart and remembered by the head. A promise is the offspring of intention, and should be nurtured by recollection. A promise should be the result of reflection. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise delayed is justice deferred.

Appointments.

No preventing Providence there will be a Conference held by the brethren of the Church of Christ, at Hartford, Van Buren Co., Mich., to commence at 6 o'clock, P. M., June 26th, 1874. We hope there will be a general attendance of all the friends of the cause.

ELD. G. CRANMER.

Received on Subscription for Advocate.

\$1.50 each. Stephen Munro, 10-1. John Nichols, 10-1. M J Mullett, 10-1. Nathan Davis, 10-1. Thomas Armstrong, 10-1. J H Nichols, 50cts, 9-8. A G Long, 80cts, 9-14.

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 Adventists. 10 cents.

Thoughts Suggested by the Perusal of Gilfillan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 cents.

Nature's God and His Memorial. A series of four sermons on the subject of the Sabbath. 111 pages—20 cents.

A Defence of the Sabbath, first published in London in 1721. 168 pages—25 cents. This is a useful work, showing the state of the Sabbath argument at that time.

The Sabbath and the Sunday, By A. H. Lewis. Part First, Arguments; Part Second, History. 16mo., 268 pp. Fine cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

Vindication of the True Sabbath, by J. W. Morton. 60 pages—10 cents.

The Royal Law Contended For. By Edward Stennet, first printed in London in 1658. 64 pages—10 cents.

Death Not Life, or the Destruction of the Wicked established and Endless Misery disproved. Price 25 cents.

The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents.

Christian Baptism, Its Nature, Subjects, and Design. Price 10 cents.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price 20 cts.

The Crucifixion and Resurrection of Christ: What year, month, days of the month, and days of the week did these events occur? By Ransom Hicks. Price 5 cents.

The State of the Dead, by John Milton.—5 cents.

History of the Sabbath and Lord's Day, 10 cents.

Mrs. E. G. White's claim to Divine Inspiration Examined. By H. E. Carver. Price 20 cts.

The True Church and what it is called.—5 cents.

Authority for the Change in the Sabbath.—5 cents.

The Weekly Sabbath: Its Moral Nature and Scriptural Observance. 48 pages—10 cents.

Review of Springer on the Sabbath and Law of God. Price 10 cents.

The True Sabbath embraced and observed. 5 cts.

Questions concerning the Sabbath. 5 cents.

Tracts—2 cents—The Destiny of the Wicked; Where are the Dead; Man a Living Soul; The Rich Man and Lazarus. 1 cent—Personality of God; Plain Questions; Delaying Obedience.

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, June 23, 1874.

NO. 7.

The Advent and Sabbath Advocate,

PUBLISHED SEMI-MONTHLY BY

JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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

The ADVOCATE is designed to teach the great
truths of Eternal life, Immortality and Salvation
through Christ; the Perpetuity and immutability
of the Law of God; the second personal coming of
Christ to judge the world, to reward the righteous
and set up his Kingdom upon the Earth; the Na-
ture and Destiny of Man; Personal holiness, and
kindred Bible subjects.

Have You Heard?

HAVE you ever heard of the city fair,
With its streets of shining gold?
And its walls of jasper and jewels bright
That time can ne'er make old?

Have you heard of the people who enter there,
To worship at Jesus' throne,
And to sing their songs of endless praise
Where sorrows are never known?

Have you heard of their sufferings while on earth,
Of the sorrow and pain they bore,
For the sake of gaining that home so fair,
Where they part with their friends no more?

The people who enter that city bright,
Are the ransomed ones of earth;
The ones who worshiped the Savior here,
And rejoiced at his humble birth.

To them the Savior will say "Well done,
You now are forever blessed;
Go enter the joys of thy heavenly home,
And take thy promised rest."

ABBIE R. MARTIN.

Marion, Iowa.

A Review.

A. F. DUGGER.

BROTHER BRINKERHOFF: I see in the *Advent Times* of April 28, 1874, an article from the pen of Elder William Sheldon, against the Sabbath and Age to Come. It is an effort to answer certain questions propounded to him by the brethren of Coral, Ill., touching the great truths of the Sabbath and Age to Come. As the ADVOCATE now circulates in that community, with your permission I would like to notice a few things in said article.

First, Eld. S. admits Sunday is not a holy day, which admission every person who is strictly honest and investigates is compelled to make. He says: "It is true that Sunday is never called a holy day. We simply commemorate it as the Lord's resurrection day." We ask, on what authority? You say, "We have apostolic example, which it is safe to follow." Book, chapter, and verse? We have long since learned better than to take men's assertions, especially in religious matters which concern our eternal welfare. Eld. S. conveys the idea that the Lord's resurrection day took the place of the seventh day Sabbath. The one thing needful here is the proof, which is not offered, for the very good reason that it is not. Elder S. seeks to show that Christ abrogated the Sabbath, but is compelled to admit that the seventh day is recognized as

"The Sabbath" in both the Old and New Testament scriptures. Sabbath signifies rest. Hence according to his own admission Christ did not abolish the seventh day rest. It was just as much of a rest day at and after the first advent of Christ as it was at and after the time of Moses. Elder S. thinks the Sabbath was not enjoined by the new covenant. This new covenant is not yet made and will not be made until Christ shall again visit Zion. Isa. 59: 20. Then he will make a new covenant, not with Gentiles, but with the house of Israel and with the house of Judah. See Jer. 31: 31-34. When this covenant is made God will then have put his law (not a part of it) in their inward parts, and have written it in their hearts. And they shall teach no more every man his neighbor, or his brother, saying, Know the Lord, for they shall all know the Lord from the least unto the greatest. Under the present dispensation it is not so. Men are teaching every where, "saying, Know the Lord." Hence his would-be arguments based on the "New Covenant" falls to the ground.

Let us hear the Elder again.

"Nor was it [the Sabbath] enjoined upon man at creation. Over two thousand years after creation, and after the Sabbath was given in the Wilderness of Sin, Moses gives a brief history of God's rest on the seventh day, and his subsequent act of giving to man the seventh day to rest on but not till given in the Wilderness, instead of being given to man at creation. Keep in memory the fact that Moses gave his record after the Sabbath was given in the Wilderness, and it will be seen that Moses does not refer to a blessing on the seventh day at creation. Moses' record, Gen. 2: 1, 2, does not even hint such a thing. It simply informs us what God accomplished in six successive days, and then affirms that he rested on the seventh day; and then Moses makes reference to the Sabbath institution, which had just been given to the Israelites in the Wilderness of Sin, and tells us why God gave Israel the seventh day as a Sabbath. And God blessed the seventh day (in the Wilderness of Sin not in Eden,) and sanctified it, because that in it he had rested, over two thousand years before Moses wrote this record. This record does not tell when God blessed and sanctified the seventh day, but it does inform us that it was prior to the time Moses wrote the record, and also after the time God had rested. God set apart the seventh day as a rest day for Israel. This was done in the Wilderness of Sin (Ex. 16., not in Eden). After six days work in gathering manna the seventh was designated as a rest day for Israel, and styled the 'Sabbath,' this term being then used for the first time in the Bible."

I do not wish to give offence, but the truth must be spoken. Such wire working as this reminds me of the Irishman's sign, "All sorts of twisting and turning done here." The writer tarries a little while at creation, then suddenly takes a mighty leap and lands away out in the Wilderness of Sin, when and where he says God set apart the seventh day—enjoined it on man to be observed as the Sabbath. He says the Sabbath was not enjoined on man at creation, that God blessed the seventh day, not at creation nor in Eden, but two thousand years this side, in the Wilderness of Sin. All this he affirms without giving us one particle of proof. How are we to know that he is right? Must we take his word for it? must we treat his positions as being true, without inquiring after the evidence?

The Bible says, "Cursed is the man that trusteth in the arm of flesh." Then "To the law and to the testimony, for if we speak not according to this word, it is because there is no light in us." What if Moses did not write his record for two thousand years after creation? Does this disprove the antiquity of the Sabbath institution? No more than it does the creation, and the marriage institution. They are connected, the one with the other. The Sabbath is connected with the facts of creation. Moses, in his record, lays down in consecutive order the facts of creation, and with these facts he connects the Sabbath.

Sheldon.—"And God blessed the seventh day [in the Wilderness of Sin, not in Eden,] and sanctified it because that in it he had rested."

Bible.—"Thus the heavens and the earth were finished and all the host of them, and on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his works which God created and made." Gen. 2: 1-3.

Elder Sheldon connects the Sabbath with the Wilderness of Sin. The Bible connects it with creation. True, the word Sabbath is not here used, but the word rest is, and the words Sabbath and rest mean the same. When did the Lord appoint the Sabbath. From Gen. 2 it is evident that he appointed it when he finished the heavens and the earth, which was at creation, and not when he had brought the children of Israel out into the Wilderness of Sin. Let us keep in memory the fact, that God did not institute the Sabbath in the Wilderness of Sin, but simply recognized it, and on this recognition enjoined the children of Israel to keep it as his holy Sabbath. This fact completely refutes the claim that the Sabbath was set apart in the Wilderness of Sin. In Gen. 1: 28, after God had created the human species, it is said, "And God blessed them." Does this mean that he blessed them at creation, or in the Wilderness of Sin?

In Gen. 2: 3, the very next chapter, Moses, in relating the history of connected events, says: "And God blessed the seventh day and sanctified it." Does this mean that he blessed the seventh day at creation, or in the Wilderness of Sin? Let it be borne in mind that Moses, God's inspired historian, places a blessing on the seventh day before Adam's fall and expulsion from the garden of Eden, before the earth was cursed for his sake, and before the sentence went forth—"Dust thou art and unto dust shalt thou return." Is the fall of Adam, the curse on the world, and the sentence, connected with the Wilderness of Sin, or with the garden of Eden? Remember, the Sabbath, or in other words, the blessing and sanctification of the seventh day, is yet behind all this. Read again: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made and he rested the seventh day from all his works which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2: 1-3. Of the seventh day it is said that God sancti-

red it. The word sanctify is defined by Webster—"To make sacred or holy; to set apart to a religious use." Now, inasmuch as sanctify means to set apart, and God sanctified the seventh day from creation, it therefore follows that the seventh day is the creation Sabbath (not Jewish), and its appointment is connected not with the Wilderness of Sin, but with the garden of Eden. As no institution can be appointed or set apart without an injunction to those who are to observe it, it therefore follows that such a precept was understood, though it is not so expressed in the book of Genesis any more than the commands, "Thou shalt not take the name of the Lord thy God in vain, Thou shalt not steal, Thou shalt not covet, Thou shalt not kill," &c. Must we therefore conclude that these commands were Jewish, or in other words, because not written in the book of Genesis were not binding till we come into the Wilderness of Sin, or at the foot of Sinai? Our opposers would not for a moment allow us this supposition. Yet they take nearly the same position with regard to the Sabbath precept, which is a part of the same law. Elder S. says Moses gives the reason why God "gave Israel the seventh day as a Sabbath." Moses tells why the seventh day should be observed as the Sabbath, and the reason why he blessed it. Why did the Lord bless and sanctify the seventh day? Answer, "Because that in it he had rested from all his works which God created and made." Gen. 2: 3. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11. See how Moses connects the Sabbath with creation instead of with the Wilderness of Sin. Hence it is a memorial of creation, to be observed in commemoration of God's creative power.

East Nodaway, Iowa.

John Maxson and Advent Sabbath-keepers.

JOHN MAXSON is a venerable man, a man of eminence among the Seventh Day Baptists. In 1830 he commenced the publication of the *Protestant Sentinel*, a Seventh Day Baptist publication. He knows what it is to be opposed, contemned, and misrepresented for the truth's sake. That such a man as he should be guilty of the same thing toward Advent Sabbath-keepers is pitiable in the extreme degree that pity can be extended towards the prejudices of good men. In the *Sabbath Recorder* published May 30, he has an article headed "Materialism vs. Bible teaching Contrasted." He says it was written to "illustrate the system of philosophic Christianity which dispenses with Bible truth." He then gives a quotation from "Buck's Theological Dictionary," under the heading, "Materialism," and says, "I introduce it as comprising the full exhibition of its peculiarities and embracing the main features of all others; a denial of innate spirituality in man, so much insisted upon in the New Testament." Further, he says, "The occasion of giving thought to this subject at the present time is briefly this: For several years I have had this subject in various phases pressed upon my consideration; and now somebody has sent me three tracts, the apparent object of which is to prove the same doctrine or system promulgated by Priestly."

I, for one, will never find fault with any man for attempting the defense of his own sentiments, provided he treats his opponents with candor, and deals fairly with their arguments; but to set up a cry of "bad dog," and give such an annunciation to it as to make it appear that he means "mad dog," to set his neighbors on chase of it to take its life, is unworthy of one

who professes to be a friend of truth. Dr. Priestly, of Birmingham, England, in the last century, was the acknowledged leader of Socinianism. In 1793 Andrew Fuller, of Kittering, Northamptonshire, England, wrote a series of letters entitled, "The Calvinistic and Socinian systems compared." These were first published in the *London Evangelical Magazine*, afterward in book form. I have the book now lying before me; every part of the work is aimed at the peculiarities of Dr. Priestly's teachings. One letter is entitled, "On veneration for the Scriptures." Dr. Priestly and his friends did not believe the plenary inspiration of the Scriptures. To ally Advent Sabbath-keepers with this sentiment is as gross and wicked a wrong as to charge them with subjection to the papacy. Veneration for the plenary inspiration of the Holy Scriptures has led us to the faith of the things of the kingdom of God which we now hold.

Another letter is "on the Standard of Morality." Mr. Fuller says: "The eternal standard of right and wrong is the moral law, summed up in love to God with all the heart, soul, mind, and strength, and to our neighbor as ourselves. This law is holy, just, and good; holy, as requiring perfect conformity to God; just, as being founded in strictest equity; and good, as being equally adapted to promote the happiness of the creature as the glory of God, the creator. Nor have we any notion of the precepts of the law being abated, or a jot or tittle of it being given up to suit the inclination of depraved creatures." Now, so far as I know, there is not a single Advent Sabbath-keeper who does not endorse all that Mr. Fuller says of this standard of morality.

The occasion of Mr. P's writing thus on the standard of morality was this: Socinian writers mentioned that "the supreme Law-giver determined from the beginning to mitigate the rigor of the law, to make allowances for human error and imperfection, and to accept of repentance and sincere obedience instead of sinless perfection." Such a sentiment as this I have never heard broached by an Advent Sabbath-keeper. On the contrary, they uniformly look for deliverance from the condemnation of the law by faith in him who was once offered to put away sin by the sacrifice of himself. Again, Socinians openly avow their belief in "the simple humanity of Christ." "They do not believe in the miraculous conception of Jesus, but are of the opinion that he was the legitimate son of Joseph." Advent Sabbath-keepers do believe just what the angel said to Mary, Luke 1: 32, 33, and delight in believing that he is the brightness of the Father's glory, the express image of his person. To rob him of this glory is to take away from him that majesty which Peter and John and James affirmed they saw in him when they were with him in the holy mount, which is the glory in which he will reign over the house of Jacob forever. Without this his coming to us would be robbed of its great and all absorbing significance. Why then does John Maxson say we seek to "prove the same doctrine or system promulgated by Priestly?"

So far as I know there is not a Socinian among us. Dr. Priestly was a great philosopher, and showed that the philosophy of human nature is in accordance with the system of divine truth respecting the nature of man. John Maxson quotes at some length from Buck's Dictionary Dr. Priestly's philosophical statements of his views of human nature, but wholly suppresses the scripture testimony which he gave concerning the same subject, and which makes a radical part of the article on materialism, as given by Buck. The very next paragraph to his first quotation is as follows: "In the Scriptures the heathen are represented as without hope, and

all mankind as perishing at death if there be no resurrection of the dead. The apostle Paul asserts in 1 Cor. 15: 16 that if the dead rise not then Christ is not risen; and if Christ be not raised your faith is vain, and ye are yet in your sins: then they also which are fallen asleep in Christ are perished. And again, verse 32, If the dead rise not let us eat and drink for to-morrow we die. In the whole discourse the apostle does not even mention the doctrine of happiness or misery without the body." How John Maxson could pretend to give "a full exhibition of its peculiarities and embracing the main features of all others," and yet suppress this and exhort his readers to search the Scriptures, while at the same time he knowingly suppressed the appeal to the Scriptures which the article itself contained is surprisingly strange. When Joab slew Abner he pretended to justify himself as the avenger of his brother Asahel's death, whom Abner had slain in battle; but the king and all Israel saw that Joab was jealous of the rising power of Abner in the kingdom of Israel. There are more ways than one in which men seek to justify their opposition to what they don't like.

Washington, Kansas.

The Discussion near Hastings, Feb. 8th.

BRO. BRINKERHOFF: Having learned that Bro. Horton's statement of the discussion held near Hastings, as reported in *Advocate of March 31*, has been contradicted in the Barry County papers, and as I was there with him the second series of meetings, that being the time, he held the discussion with Dr. Brown, of Hastings, I thought I would write a few words relating to it. We, Bro. H. and myself, arrived at Hastings Jan. 27, and commenced meetings some 2 miles south of Podunk, or the place where Bro. H. held his first series of meetings. The congregation and the interest were good, and the interest increased every night. At this time we learned that Dr. Brown, of Hastings, was to preach at Podunk Feb. 1st. We went and heard him, and in his sermon he attacked the positions and doctrines that Eld. H. had been presenting at that place, and also made some very sweeping assertions, insinuations, and challenges. After Dr. Brown had dismissed his meeting, Eld. H. invited the congregation to be seated while he made a few remarks. He stated that he ever felt himself ready and bound to defend all positions that he preached; and inasmuch as Dr. Brown had in his sermon that day attacked the positions he had previously set forth to the people of that place, he would accept a discussion with Dr. Brown, and he might arrange the question, if any ways fair, and appoint his own time, and he would meet him. So Dr. B. arranged the question, (if I remember rightly,) *Resolved*, That the ten commandments are all of them a part of the moral law, and are all binding upon the people of this generation. Eld. H. affirmed. The other question was relative to the resurrection of Christ, and, if I am not mistaken, stated thus: *Resolved*, That Jesus Christ arose from the dead on the first day of the week, the day commencing at the going down of the sun.

They met the 8th of February, in the forenoon, and took up the first question. Eld. H., being in the affirmative, commenced and led out somewhat into the two covenants, using his time allowed. The congregation, though very large, seemed to be very attentive. Then Dr. B. took the stand to rebut the positions of Eld. H., but followed him very slightly in the covenants, and seemed to pin his arguments on a moral principle contained in nine of the ten, but was

not contained in the fourth commandment, he thought, and made a few remarks such as would please the unthinking part of a congregation. Eld. H. then presented the evidences contained in God's word in favor of the validity of the fourth commandment, and invited Dr. B. to follow him into the covenants. Dr. B. made his next argument by claiming that there was no moral principle belonging to the fourth commandment, and therefore was not binding, concluding with a few remarks to make laughter. Thus ended the forenoon session, each speaking three times, I think. The congregation seemed to look with great anxiety to the afternoon session. At the opening of the afternoon session Eld. H. presented the evidence of the obligations of the fourth commandment, and asked Dr. B. if it was or was not moral. Dr. B., becoming puzzled, stated twice that it was, and was not moral. About this time he had word sent him that he must not say it was not moral; he then stated that no precept was moral that could not be made known by an influence, and that the fourth commandment could not, but had to be made known by direct revelation and become statutory; and that the fourth commandment was never known until it was made known to Moses, Ex. 16: 23. At this period in the discussion Dr. B's friends began to see that he was losing ground, and until the close of the afternoon session his effort consisted in insisting that Eld. H. should show the moral aspect of the fourth commandment.

Then came the discussion of the other question in the evening, Dr. B. taking the stand, appearing to be perfectly sure of success; and brought forward nearly all the testimony he had in his first speech. But Eld. H., in his first speech, showed by Christ's own words that he could not have risen on the first day of the week, and clearly showed that if he did raise on the first day he could not be the true Messiah. That seemed to trouble Dr. B., and he became so exhausted that he stated that he could hardly stand up, and the countenances of his friends fell very much, Mr. Stone's in particular. Eld. H. then showed that they could not keep the first day of the week as a Sabbath in commemoration of Christ's resurrection, because he did not raise that day. This seemed to produce a consciousness of their entire failure, and many of his friends seemed very sad and some seemed angry. I never passed through a day's work in trying to defend God's word before in which God, by his Spirit seemed to be so near as that day. He seemed to recognize the work in perfectly confounding those that opposed his law and truth, and in encouraging those that were trying to defend it. Thus the discussion closed and we returned back to our other meeting the next day. The interest still gained and the congregation increased, and we had a good time in working for the Lord, and he blessed us very much. There were 20 baptized while I was there, and 13 when Eld. H. was there the first time.

ENOS EASTON.

Hartford, Mich.

The Soon Coming Lord.

It is with love and gratitude to God that I write a few lines for the *Advocate*. Dear brethren, I love the cause of my heavenly Master, and am trying to keep the commandments of God and have the faith of Jesus. Jesus is soon coming: the signs proclaim that he is near at hand—we see them fulfilling every day. Matt. 24: 24, 29, 30.—"There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. Immediately after the tribulation of those days

shall the sun be darkened, and the moon shall not give her light: and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Dear brethren and sisters, I with others saw the stars fall. It was a solemn scene to look upon. When I saw them it was one o'clock at night and I watched them until day break. They seemed to divide overhead, and to go towards the east, west and south. They had long streamers attached to them, from six to ten feet in length. You have seen the stars shoot: they were somewhat like them, only larger and longer. That seems to me to be the last sign but one, and after that takes place shall all the tribes of the earth mourn. The revelator, John, speaks of the two witnesses. I believe they are to come next, then the seven last plagues are to be poured out on the wicked, but they will not come nigh the children of God.

It makes my heart rejoice in Christ, the rock of my salvation, to think he is so near at hand. I am asking myself, Have I done and am I doing all that the Lord has required at my hand? We must visit our neighbors with the word of God in our hands, trying to get them to see the truth. This is our duty. It is the Lord's command that we should do to others as we would they should do to us. "And that knowing the time that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed." We are the people who are looking for Jesus soon to come, and it is high time that every child of God should awake to sound the glad tidings of a soon coming Savior; and for this cause we should live a life of obedience to God's holy law. God wants us to make one sacrifice, and that is ourselves, with all that we have and are, and then offer to him the sacrifice of praise continually, remembering every morning and evening that we are not our own keeper. May we fight manfully the battles of the Lord, not laying again the foundation of repentance of dead works, but let us go on unto perfection. Dear brethren and sisters, I believe we must grow in grace and in the knowledge of our Lord and Savior Jesus Christ, till we all come to the unity of the one faith. We must have the same faith Jesus had to be raised with him. How important it is that we improve all our moments in his service. I believe wholly in the gifts of God. Three of my children have been raised up and healed before I came into the truth. I have been blessed much since I came into the Advent church. I believe in asking God for just such things as we need through Jesus' name, if we live for them.

DORCAS TROBRIDGE.

Ottawa Station, Mich.

The Birthday of Faith.

WE have a friend twenty-four years old, who stoutly maintains that he was born on the 21st of October, 1866. On that glorious Sabbath evening he began to live. When the seraphic Summerfield was asked where he was born, he replied, "In Liverpool and Dublin." May the generation of twice-born men be multiplied.

There are those who can tell the very place, and the very day, hour, and minute of their conversion. There are others that can do no such thing, and such persons are apt to doubt the reality of a Christian experience just because they cannot fix the date of its commencement. You hear others tell "when first they saw the Lord," when sorrow drove them to the Comforter, when the first prayer trembled on their

lips, when they caught the first glimpse of their "Beloved" through the "lattice," when they first cried, "I yield, by dying love constrained." The experience was marked, overwhelming—the heart crushed, fears and tears commingling. They remember it well. Then came the rising sun. Pardon slew fear, faith broke the bars of bondage. Forget that supreme hour? Never!

You wish you could speak as confidently; you mourn because you cannot fix the date, and you almost doubt whether you were re-born at all. Now, it is a good thing for a Christian to know his birth-day, and ever after commemorate it as the anniversary of the soul. But suppose a man should take you into his orchard; the trees are thrifty, and the fruit is plump and ruddy. You ask him, "When was this tree set out?" "Fifteen years ago the first day of May last." You pronounce the fruit good—fifteen years—now ripe and mellow. Coming to the next tree, you say, "When was this set out?" "I do not know; it was planted before I came on the place." Would you be so unaccountably foolish as to gravely declare that the fruit on this tree is good for nothing, because no one knows when it was set out? It is not a question of dates, but of products. "By their fruits ye shall know them," and not by the time they were planted.

Now and then a person comes forward for church membership who can tell nothing about the when, or the how, of his conversion. Perhaps from forgotten childhood the dear name of Jesus has been spoken with affection, and the heart cannot recall the time when it did not love and trust. It is not half so important to know when you first believed as to know that you now believe. Some pass through tempest to peaceful anchorage; they remember the conflict and victory. Others glide slowly and quietly into new life, and their immortal hope rises as gently as the eastern morning. When and how you came to Christ is one question. Have you come? is another question far more essential. Do not protest that the world never was created because you cannot tell exactly when it was done. If the date of conversion can be fixed, very well. It is vastly more important to be able to say, "My heart, O God, is fixed." It is not the past experience that makes you a Christian, but the present faith.

And to argue that a man is not a Christian because he cannot tell just the hour when he passed the dividing line and rested in Jesus—why, you might as well say to a man who has forgotten or never knew his birth-day, "I don't believe you were ever born at all." In heaven they keep the family record, and we shall know all about it by and-by.—*Christian Weekly*.

THE parent, during all the first years of a child's life, stands to him in the place of God. The parental law is all he can understand, and he is to obey it implicitly, as, by and by, he shall be called on to obey God's law. This parental law is therefore rudimentary to the divine, and is in the ten commandments made a part of it. So it stands in this middle place among them, lower than the obligations due to God, the highest of those due to men. So important is it deemed to the well-being of man, and so pleasing is it to God, that there are promises attached to it as to no other of the commandments. The peculiarity of the promises, too, is striking—they are promises of present and earthly good; long life and prosperity are the rewards held out to the child that honors father and mother. "Honor thy father and mother, [which is the first commandment with promise,] that it may be well with thee, and thou mayest live long on the earth."

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, JUNE 23, 1874.

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

THE Review on the Sabbath question will be concluded in the next number of the *ADVOCATE*. The remainder was received too late for this No., and it would have been rather lengthy.

THE tract on the Second Coming of Christ is now ready—8 pages, 2 cts—20 cts per dozen. A tract on the Signs of the Times, the article in the present number of the *ADVOCATE*, "The Days in which we Live," with its continuance, will be ready in a few days. We design as soon as possible, to issue some tracts on the Sabbath question.

IN writing communications for the *ADVOCATE* correspondents should give their names to their communications, even if they wish them to be signed only by initial letters. The editor should always know who is the author of all writing for the paper. Letters for the Letter Department must always appear with the writer's names instead of in initial letters.

Remember the Conference.

DEAR BROTHERS AND SISTERS: We hope all will remember the coming Conference. Come with your hearts filled with the love of God, and praying that the Lord will meet with us, that his cause may be honored and glorified, the work advanced, and sinners brought into the fold of Christ. And let those who cannot meet with us in person not forget to send up their petitions also, that God will bless his people, and strengthen them in these days of trial.

And to those who have subscribed for the *ADVOCATE* through my influence I would say, Do not fail to bring or send the money to the Conference. Every dollar will aid in the publication of a paper which we could not well do without. We all feel to welcome the little sheet, and glad to see it once more in circulation. Let us remember then that it has taken means to start it again, and the office needs all that is its due to continue its publication. May the Lord aid in the work and bless this means of spreading the truth to the world, is the sincere prayer of your brother in Christ,

R. C. HORTON.

Lawrence, VanBuren Co., Mich.

THE following very curious and ancient prediction, entitled by popular tradition, "Mother Ship-ton's Prophecy," was published three hundred and thirty years ago:

Carriages without horses shall go
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
The world upside down shall be,
And gold be found at the root of a tree.
Through hills men shall ride,
And no horse be at their side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In black, in white, in green.
Iron in the water shall float,
As easily as a wooden boat.
Gold shall be found and shown
In a land that's not now known.
Fire and water shall wonders do.
England shall at last admit a foe.
The world to an end shall come,
In eighteen hundred and eighty-one.
—Selected by Helen French.

WITCHCRAFT UNVEILED, or the Voice of God against Spiritualism, is the name of a tract of 24 pages, by H. V. Reed, and for sale at the *Restitution* office, 182 S. Clark St., Chicago, Ill. It is well written.

THE KINGDOM OF GOD and Life only in Christ, is the title of a book of 360 pages, written and published by Eld. R. V. Lyon, and for sale at this office, at \$1.00 per copy, postage free, or of the author at Suspension Bridge, N. Y. It consists of a number of lectures on the Kingdom of God and life in the future only through Christ. This book contains much good argument, and will be a valuable addition to your library of Bible literature.

Notice.

I WOULD like to correspond with the brethren in Kansas respecting the country, sometime during the Fall. No preventing providence I wish to visit your State with the view of selecting a location on which to form a settlement of seventh day keepers. Please address me, East Nodaway, Adams Co., Iowa, care of Wm. M. Dugger.

A. F. DUGGER.

TRICHINA.—How many hogs have trichina? At a meeting of the St. Louis Board of Health a few weeks ago, the city chemist reported that he had made microscopic examination of pork from one thousand hogs retailed at butcher's stalls in the city, for the purpose of ascertaining what per cent. of the pork sold was afflicted with trichina. The flesh from thirteen of the hogs, or one and three-tenths per cent., was found to be infected. The result when the experiment was made with separate hundreds was about the same. The doctor said that the butchers reported that they had sold but little pork during the last few months, and more care than usual had probably been exercised in cooking it. The parasite, when in a hog, was found in all parts, which must be very cheerful reading to those people who are wont to regale themselves on the savory sausage or the nourishing bacon.

The true way to avoid trichina is to eschew pork. Touch not the unclean thing. The Bible is more emphatic in forbidding the use of pork than of wine, and yet Christians use it.—*Herald of Health*.

Will There be a Religious War in Europe?

THE complications in the politics of Europe are becoming very grave. France, burning to avenge her humiliation, seeks for the aid of the church. The church has been humbled with her by the destruction of the temporal power of the papacy. It is natural for the two heads to join hands, and they have joined hands already.

The pilgrimages of Frenchmen to sacred shrines have a political as well as a religious meaning; Rome and France are inseparably connected in their devotions. But the France thus bound to Rome, is France with a republic destroyed and a monarchy restored. The religious revival means a political reaction. Already French pilgrims have appealed to the Pope to direct them in the path traced by the Syllabus. France seems to turn back on her history since 1830, and to assume, under a Bourbon monarch, the championship of the church.

The taking of such a position by France implies the taking of a position equally grave by Italy. The Pope and Italian king are irreconcilable. Assured by the moral support of the faithful, and by the abundant contributions poured into his treasury, Pius becomes daily more defiant. Excommunication of the king and his ministry follows upon excommunication. In every brief or allocution, the Pope pours out the story of his griefs. He studies to keep up the irritation between the government and himself, and succeeds. There cannot forever be two hostile powers in the same city. If these cannot be reconciled one of them must go; that is inevitable. Nor is Germany all this while asleep. Her position is one of watchful-

ness. The conflict now going on between the empire and the church grows continually more bitter. Bishops defy the law, and are mulcted by the courts; priestly seminaries are closing, but still the church will not yield. The claim of the old Catholics to the possession of church benefices must soon come up for adjudication. The parties grapple each other even more closely, and soon the struggle must be one of life or death.

Does all this mean war? If France should be so insane as to restore the Bourbon monarchy, there is no telling what may come. One thing is certain, that if the church stirs up the war that it may recover its lost prestige, it will itself meet a speedy doom. Having then declared its undying hostility to the age, it must take the consequences.—*Methodist*.

Appointments.

THERE will be a two days meeting held at Pleasant Prairie, at the school-house near Bro. Parks, 8 miles west of Marion, on Sabbath and First-day, July 4th and 5th. All the Sabbath-keepers within reach of the meeting are invited to attend. Bro. J. H. Nichols is expected.

Received on Subscription for Advocate.

\$1.50 each. E P Goff, 10-1; for Azariah Babcock, 10-4. Geo Stults, 10-1; for Charles J White 10-7; for Martin Stults, 10-1.
A A Thompson, \$1.00, 10-1. John Davison, \$1.00, 9-18. Polly G Pitts, 75 cts, 9-13.

**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 Adventists. 10 cents.

Thoughts Suggested by the Perusal of Gilfillan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 cents.

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A Defence of the Sabbath, first published in London in 1724. 168 pages—25 cents. This is a useful work, showing the state of the Sabbath argument at that time.

Vindication of the True Sabbath, by J. W. Morton. 60 pages—10 cents.

The Royal Law Contended For. By Edward Stennet, first printed in London in 1658. 64 pages—10 cents.

Death Not Life, or the Destruction of the Wicked established and Endless Misery disproved. Price 25 cents.

The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents.

Christian Baptism, Its Nature, Subjects, and Design. Price 10 cents.

The Crucifixion and Resurrection of Christ: What year, month, days of the month, and days of the week did these events occur? By Ransom Hicks. Price 5 cents.

The State of the Dead, by John Milton.—5 cents.

History of the Sabbath and Lord's Day, 10 cents.

Authority for the Change in the Sabbath.—5 cents.

The Weekly Sabbath: Its Moral Nature and Scriptural Observance. 48 pages—10 cents.

Review of Springer on the Sabbath and Law of God. Price 10 cents.

The True Sabbath embraced and observed. 5 cts.

Questions concerning the Sabbath. 5 cents.

Tracts—2 cents—The Destiny of the Wicked; Where are the Dead; Man a Living Soul; The Rich Man and Lazarus. 1 cent—Personality of God; Plain Questions; Delaying Obedience.

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, July 7, 1874.

NO. 8.

The Advent and Sabbath Advocate,

PUBLISHED SEMI-MONTHLY BY

JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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

The ADVOCATE is designed to teach the great
truths of Eternal life, Immortality and Salvation
through Christ; the Perpetuity and immutability
of the Law of God; the second personal coming of
Christ to judge the world, to reward the righteous
and set up his Kingdom upon the Earth; the Na-
ture and Destiny of Man; Personal holiness, and
kindred Bible subjects.

We have Heard.

We have heard of that beautiful city,
With streets paved with glittering gold,
With walls made of jasper, all glorious,
And Jesus we there shall behold.

We've heard of the people who'll dwell there,
And sing their glad praises and songs;
'Tis the righteous whose sins are forgiven,
Will make up that heavenly throng.

There sorrow and sin cannot enter,
No sickness or death will be there,
To mar the sweet peace of the dwellers,
Where all is immortal and fair.

Oh! may I be one of that number,
That will worship at Jesus' throne,
And enjoy the sweet rest he has promised
To those who "by faith overcome."

Then may I be found ever faithful
To him who's so faithful to me!
That I may be ready to meet him,
And dwell in that home of the free.

Press on, then, dear pilgrim, yet longer,
The home you are seeking is sure;
And Jesus will come and deliver,
And you shall be blessed evermore.

L. F. CARVER.

Marion, Iowa.

A Review.

A. F. DUGGER.

(Concluded.)

ELDER Sheldon admits that the "Sabbath was
made for man." Of course this he is compelled
to do, for Christ in plain words says so. Mark
2: 27, 28. But he says, "Not in a universal
sense." Of this he gives us no proof. Perhaps
he thinks his simple statement is sufficient. We
read—"Shall mortal man be more just than
God?" Job 4: 17. Does this mean the whole
race or only a part? All admit that the term
man in this connection is used in a universal
sense. For this same man Christ says the Sab-
bath was made. Man was made at creation
(Gen. 2: 7) and so was the Sabbath, Gen 5: 3.
From Nehemiah 9: 14 where Nehemiah affirms
—"Thou madest known unto them thy holy
Sabbath . . . by the hand of Moses"—he thinks
it a fixed fact that the Sabbath was unknown to
Israel prior to the time of Moses. Reader, this
is a mistaken idea, as you will see from Ezekiel
39: 7—"So will I make my holy name known
in the midst of my people Israel, and I will not
let them pollute my holy name any more; and
the heathen shall know that I am the Lord, the

holy one of Israel." Had they not known his
holy name before? They certainly had. They
had polluted it; therefore he says, "I will not
let them pollute my holy name any more."

It is a settled fact that no upright or intelligent
writer or speaker will contradict himself.
There is a wrong somewhere. Eld. S. is against
himself. He says, "To make known a certain
thing is not to repeat something already known,
but to impart some new information." After
having claimed that the Sabbath was set apart
in the Wilderness of Sin, his language is, "God
set apart the seventh day as a rest day for Israel.
This was done in the Wilderness of Sin, not in
Eden. After six days work in gathering manna
the seventh was designated as a rest day for Is-
rael, and styled the Sabbath." Now keep in
view the fact that this was before they reached
Sinai, hence according to Elder Sheldon's own
reasoning they possessed a knowledge of the
Sabbath before the giving of the law from Sinai.
Nehemiah says, "The Lord come down on
Mount Sinai." Yes, it was after that he had ap-
peared on Mount Sinai that the prophet affirms
that he made known unto them the holy Sab-
bath. See Nehemiah 9: 13, 14. Now according
to Elder Sheldon's reasoning on the expression
"madest known," while in the Wilderness they
knew nothing of the Sabbath, we have
Sheldon against Sheldon. When doctors disagree
who is to decide? The expression "madest
known" does not always mean to impart new
information, but it often means to more deeply
impress. This is its signification in Ezekiel 39:
7. We could cite other examples were it neces-
sary. With this idea we can easily discover how
the Lord could make known his holy Sabbath
to the children of Israel from Sinai, though they
had observed it before in the Wilderness of Sin,
as Elder S. has already shown.

The Elder further remarks—"It is true that
the Decalogue includes the command, 'Remem-
ber the Sabbath day to keep it holy,' but it is
not true that it is a perpetual law." Now I
would ask in all candor, Is it not passingly
strange that he should make this unfounded as-
sertion after just quoting a text which proves it
a perpetual institution. I will here give the
same text: "Wherefore the children of Israel
shall keep the Sabbath to observe the Sabbath
throughout their generations, for a perpetual
covenant. [Mark the word perpetual, for it is a
Bible term and applies to the Sabbath.] It is a
sign between me and the children of Israel for-
ever; for in six days the Lord made heaven and
earth, and on the seventh day he rested and was
refreshed." Ex. 31: 16, 17. Here the Sabbath
is declared to be perpetual, and points back to
creation, hence a sign of creation—a sign be-
tween God and his people. Had Israel always
been mindful of God's commands which em-
braces this sign they would have been a peculiar
treasure above all people. Elder S., when he
writes against the claims of the seventh day
Sabbath, explains Israel to mean the literal
Jews, and says the seventh day Sabbath was
limited exclusively to the Jewish people; but
when he writes against the "Age to Come," and

"Restoration of Israel," he explains Israel to
mean all true Christians. See his work entitled
"Next Dispensation," also his work entitled
"Adventism," page 130, where he talks about
Christ reigning over the house of Jacob, mean-
ing both Jews and Gentiles. In Rom. 11: 26,
where it is said "All Israel shall be saved," he
says this means all true Israel. Very well, then
the Sabbath has been given to all true Israel to
be observed by them throughout their genera-
tions, for a perpetual covenant. Out of thine
own mouth will I condemn thee; just prove
true to your own expositions, and you will find
no trouble in finding the Sabbath under what
you call the new covenant. The scriptures you
have quoted from the New Testament fully es-
tablish the truth of the Sabbath. What can be
plainer? "The Sabbath was made for man."
Mark 2: 28. That it is a perpetual institution
you have most clearly proven from Ex. 31: 16,
where it is said to be perpetual.

The Elder points out a number of principles
which he thinks are contrary to gospel liberty,
such as God's visiting the iniquity of the fathers
upon the children unto the third and fourth
generation, &c., which is too light and chaffy to
deserve notice. However we might ask, How
can such principles set aside a primary institu-
tion, an embodiment of moral principles? As
all moral principles are unchangeable, it there-
fore follows that the command to keep holy the
Sabbath has not been abrogated. The Sabbath
institution is founded, not upon the acts of man,
but wholly upon the acts of the Creator. It
existed before man fell from his estate in the
garden of Eden, and would ever have existed
even if our first parents had not sinned. "It is
the Sabbath of the Lord thy God." Christ says
it was made for man. Reader, will you please
take your Bible, open to the 20th chapter of
Exodus, read carefully the commandments. Af-
ter you have read, ask yourself this question,
What one is contrary to the principles of Christ?
and if you can with a clear conscience reject
one, do so, but remember thy duty stands clearly
written in these words: "Let us hear the con-
clusion of the whole matter: Fear God and
keep his commandments, for this is the whole
duty of man." Eccl. 12: 13.

The commandments of God are connected with
the faith of Jesus.—"Here is the patience of the
saints: here are they that keep the command-
ments of God and the faith of Jesus." Rev. 14:
12. If you do his commandments you shall be
blessed, for it is written, "Blessed are they that
do his [God's] commandments, that they may
have right to the tree of life and may enter in
through the gates into the city." Rev. 22: 14.
Can it be possible that the commandments of
God are contrary to the principles of Jesus, and
connected with his faith? Reader, do you be-
lieve this? Can you believe it? Is it supposable
that Christ and the Father are opposed to each
other, that Christ's mission was to undo the
work of the Father?

Elder S. says: "Everywhere the abrogation
of the law is affirmed." And this he says in
answer to the direct question, "Where is it said

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, JULY 7, 1874.

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

THE articles from Bro. Boyd, of sketches of travels and visits in Palestine, add interest to the *ADVOCATE*. The Bible reader is always interested in that historic country known as the Holy Land, which is the subject of prophecy, and is to be restored to its original grandeur, and become the everlasting possession of Abraham and his seed.

IN *ADVOCATE* No. 7, in article "John Maxson and Advent Sabbath-keepers," the word "mentioned" should read "maintained."

A MEETING was held last Sabbath and First-day at Pleasant Prairie, eight miles west of Marion. Brethren and sisters from Marion, and those from Palo met with the brethren and sisters of the vicinity where the meeting was held. Brn. Nichols and Everett were present. There were four sermons preached and two social meetings held. Regular or occasional meetings of neighboring churches are beneficial to the common interest of the brotherhood. They tend to strengthen the faith, confirm the hopes, unite the sympathies, and encourage us to go forward in the Christian race.

THE *Bible Investigator* is the name of a new monthly periodical published at Columbus, Kansas, by Amos Sanford, and claims the free investigation of all Bible subjects. It takes the common ground of the First-day Adventists on the Advent faith. In its first number, May, the editor says:

"There are now fourteen papers published in the United States, teaching the unconscious state of the dead, and immortality only through Christ at the resurrection. The *Bible Investigator* is the only one west of the Mississippi River."

Bro. Sanford evidently, had not at that time seen the *ADVENT AND SABBATH ADVOCATE*, and did not know of its existence, or he would not have made the statement, for the *ADVOCATE* takes the common ground of Adventists, that mankind are unconscious in death, and have immortality only through Christ at the resurrection. *Messiah's Herald*, published at Boston, Mass., opposes the doctrine of the unconscious state of the dead and the extinction of the being of the wicked, and is the oldest Advent paper published. We make equally prominent with these doctrines the personal coming and literal reign of Christ, and the obligations of God's law and the Sabbath.

Notice.

I WOULD like to correspond with the brethren in Kansas respecting the country, sometime during the Fall. No preventing providence I wish to visit your State with the view of selecting a location on which to form a settlement of seventh day keepers. Please address me, East Nodaway, Adams Co., Iowa, care of Wm. M. Dugger.

A. F. DUGGER.

THE American Bible Society has received and expended upon its great work \$664,436 within the last year, and yet it is unable to meet the demand for the Bible that comes from every part of the world.

THINK before you speak what you shall speak, why you should speak, to whom you shall speak, about whom you are to speak, what will come from what you may speak, what may be the benefit from what you may speak, and lastly, who may be listening to what you may speak.

Oldest Timber in the World.

PROBABLY the oldest timber in the world which has been subjected to the use of man is that which is found in the ancient temples of Egypt. It is found in connection with stonework which is known to be at least four thousand years old. This wood, and the only wood used in the construction of the temple, is in the form of ties, holding the end of one stone to another in its upper surface. When two blocks were laid in place, then it appears that an excavation about an inch deep was made in each block, into which an hour-glass shaped tie was driven. It is, therefore, very difficult to force any stone from its position. The ties appear to have been the tamarisk or shittim wood, of which the ark was constructed, a sacred tree in ancient Egypt, and now very rarely found in the Valley of the Nile. Those dovetailed ties are just as sound now as on the day of their insertion. Although fuel is extremely scarce in that country, these bits of wood are not large enough to make it an object with the Arabs to heave off the heavy stones.—*Ex.*

Fanatical Credulity.

SOME time ago a German newspaper contained an article on the selling of pretended straw from the dungeon of the Pope. The *Germania* was very vexed at this, and threatened the editor of the aforesaid journal. A Roman gentleman, however, lately returned from Belgium and Bavaria, tells in a letter, incredible stories of the traffic which the priests carry on in those countries with the straw which they pretend to have got from the Vatican, after having served as a couch for the poor, imprisoned Pope. In Antwerp, where the writer lived for many years, he saw not only uneducated nuns, but also people of the highest classes, who kept little bundles of such straw as relics in urns made for the purpose. One can imagine, he continues, how the sight of this straw has made the believing curse the causers of the poor Pope's misery. And if one endeavors to convince these poor people that the Pope is not a prisoner, but at liberty to go where he likes, they will not listen in the least, and, pointing to the straw, assure one that is a positive proof. One Sunday a priest, describing the ill-treatment and indignities which the Pope had to suffer in his imprisonment, said, "How can one doubt this when one sees the straw on which the Pope has laid in chains?" At these words the whole congregation began to weep and to sob, and everybody wished to buy a straw, which cost fifty centimes. Almost all priests sell it and send the half of the money gained to the Vatican as Peter-pence. But, still worse, in Ghent they sell photographs in which the Pope is represented as a prisoner in a cage with iron bars, while an Italian soldier stands as sentinel before it. The people not only believe these pictures to be true, but also that the poor artist has been cast into one of the most horrible dungeons in Rome for daring to take these photographs. They are sold to the members of Catholic Unions at the price of fifty centimes; other people must pay 1½ francs. The sale must be considerable, as the picture in the hands of the correspondent bears the number 45,343, 9th series. The half of the proceeds is also sent as Peter-pence to Rome.—*Ex.*

DRESS REFORM.—Several ladies in Vineland, N. J., have formed themselves into a society for the purpose of agitating and reforming the fashions. They ask women to organize and sustain each other in a combined movement on the works of the enemy, that the sex may be emancipated from the thralldom of fuss, feathers, and foolish fashions.—*Ex.*

Appointments.**Grove Meeting.**

THERE will be a Grove Meeting at Denver, Worth Co., Mo., commencing Thursday evening, July 30th, 1874, and continuing over First-day. This is to be a general Advent meeting, and we hope there will be a general attendance of all the brethren. We extend a cordial invitation to our First-day brethren.

We desire at this meeting to consult in reference to the organization of a Conference, and also to appoint a committee to draft Constitution and By-Laws, to be reported at another meeting. Come one, come all, praying for the success of God's cause.

S. C. B. WILLIAMS,
A. F. DUGGER,
A. C. LONG.*Advent Times please copy.***Received on Subscription for Advocate.**

Julia O Dille, \$1.50, 10-1. Elisha Starbuck, \$1.50, 10-1. Jesse Conner, \$1.50, 10-1. Silas S. Davis, \$1.75, 10-5. David Tickner, \$1.00, 9-18. J W Gentry, 75 cts, 9-21. J F Duncan, 50 cts, 9-19. Thomas Combs, 50 cts, 9-19. Mrs M A Alford, \$1.00, 10-7. Mrs J F Cox, \$1.00, 10-7. Mrs W A B Ryan, 50 cts, 9-20. Mrs F M Morehouse, 50 cts, 9-20. S C B Williams for Mary A Howe, 50 cts, 9-20. E S Sheffield for T Bickle, 50 cts, 9-20; for W R Davison, 50 cts, 9-20. Thomas Holloway, \$1.50, 10-1.

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A Defence of the Sabbath, first published in London in 1724. 168 pages—25 cents. This is useful work, showing the state of the Sabbath argument at that time.

Vindication of the True Sabbath, by J. W. Moton. 60 pages—10 cents.

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Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, July 21, 1874.

NO. 9.

The Advent and Sabbath Advocate,

PUBLISHED SEMI-MONTHLY BY

JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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

The ADVOCATE is designed to teach the great
truths of Eternal life, Immortality and Salvation
through Christ; the Perpetuity and immutability
of the Law of God; the second personal coming of
Christ to judge the world, to reward the righteous
and set up his Kingdom upon the Earth; the Na-
ture and Destiny of Man; Personal holiness, and
kindred Bible subjects.

The Savior soon will Come.

THE Savior of mankind will come, the time is
drawing near,
When in majesty and power we shall behold him
here.

With what joy we then shall hail him if we our
work have done,
If we have God's commandments kept, a right-
eous race have run!

The Savior of mankind will come, his sign will
soon appear,
Then all the kingdoms of the earth shall own
Messiah here;
He comes not as he once did come, a man of grief
and woe,
He comes a mighty conquering King, to scatter
every foe.

The Savior of mankind will come, to take his
children home,
To crown them heirs of life and joy, and they no
more shall roam.
O do we all believe this truth, that Christ is com-
ing soon,
To gather all his ransomed ones, and seal the sin-
ner's doom?

The Savior of mankind will come, the tidings
onward bear,
To every nation, every tongue, the joyful news
declare.
And let our acts and lives make known the truth
of what we say,
That when the Lord in glory comes he'll own us
in that day.

O yes, the Savior soon will come; rejoice, ye sons
of God,
Ye who have tried his will to do, nor spurned the
chastening rod,
But struggled on through trials here, to gain an
endless life,
Rejoice that Christ is coming soon, to end this
mortal strife.

The Savior of mankind will come. O sinner, do
you hear?
How doth these solemn tidings sound? do you
his judgments fear?
Then to the great Redeemer fly; he'll give you
pardon now,
If you accept his offered grace and at his footstool
bow.

The Savior of mankind will come—my longing
heart cries come;
The whole creation groans for thee, thy children
wish thee home.
Come, renovate this sin cursed earth, and make it
thine abode.
Come wash away each spot and stain, and lift the
iron load.

S. E. BRINKERHOFF.

THE greatest saint cannot live without Christ,
yet the weakest may live by him.

Which is It?

SAMUEL DAVISON.

YES, friendly reader, let us think a little;
which is to be preferred as agreeable to divine
truth, the iron theology of Alexandria, Rome,
and Geneva, or the Bible doctrine of all men
mortal in Adam, and immortal only in Christ?
The ancients regarded the blue heavens as a
solid vault in which the sun, moon, and stars
were moveable lamps, and in which windows
or doors might be opened. The moderns know
that the canopy above our heads broadens out-
ward to infinity; and this philosophy no man
disputes now, because it is being constantly
confirmed by the accuracy with which mod-
ern astronomers foretell all the eclipses and
occultations of the sun, moon, and of all the
stars in the sidereal heavens. The old theology
was, in like manner, a solid vault inscribed with
unchangeable decrees, in which fixed lamps of
dogma shed a limited and harsh illumination,
above which glimmered the happy fields of
heaven's rest for the eternally elect, while be-
neath burned eternally the red fires of hell for
all reprobate sinners. It is no longer possible
for intelligent people to believe these dogmas.
To such persons the "blue ethereal sky" is not
a boundary of space or a place; it is penetrated
by modern telescopes, millions upon millions of
miles distant, and worlds beyond worlds; and
suns and systems beyond this in which we
dwell are descried in unmeasured distances be-
yond one another, and in this infinitude of
space there is no above nor beneath. Above
and beneath are relative terms, and apply only
to the locality we occupy, and are limited by the
relations of the places spoken of.

The sacred writers speak of God as dwelling
in the heaven of heavens; but that is not a place
limited by the blue expanse we seem to see; but
space in infinite lengths beyond the bounds
where stars revolve their little rounds! Hell
(in Hebrew Sheol,) is the grave which swal-
loweth up all the living. To men this is covered
with impenetrable darkness; but Job says of
God, "Hell is naked before him, and destruction
hath no covering."—Job 26: 6. To man the dead
seem as if lost while they are in their graves;
but it is not so with God. The Psalmist says:
"My body was not hid from thee when I was
made in secret. In thy book all my members
were written, and in continuance were fashioned
when as yet there was none of them."—Ps. 139:
15; and this is said in assurance of being raised
up again from the dead. "When I awake I am
still with thee."—v. 18.

All the sacred writers speak of the heavens as
the Lord's, but of the earth as made for the
children of men; and this is perfectly consonant
with all the real discoveries of modern science.
And this is so obvious that no Christian scholar
disputes it now; consequently it is impossible
for them to believe as they did at Alexandria
in the second and third centuries; as they have
always done at Rome since it set up for supreme
arbiter of faith, or as they did at Geneva two or
three centuries ago. Aye, within our own time

leading theologians have modified their ideas of
heaven and of hell so much that our fathers
would no longer look upon their children as or-
thodox in the faith of a future state of being.
To write or preach as great men did fifty years
ago, of God being glorified by sinners suffering
everlasting torments, of good men being willing
to go to hell to glorify God, and of the contrast
of hell torments being necessary to the happi-
ness of the redeemed in heaven; and to repre-
sent this as justice—and such justice—vindictive
justice—as an amiable feature in the divine
character, is to insult the human understanding
when set free from the shackles of superstition
and sectarianism. No such sentiment appears
in the holy oracles of Old or New Testament.

When God would destroy the Old world he
justified the proceeding himself by a specific
statement of the exceeding wickedness of that
generation; and when he determined upon the
destruction of Sodom and Gomorrah he justified
his ways by showing to Abraham and to Lot
the great wickedness of the men of those places.
And so far as appears in the divine narrative,
there has never been an exhibition of vindictive
justice that was not warranted by the aggrava-
ted wickedness of the victims thereof; and God
explicitly declares that he hath no pleasure in
the death of a sinner. As to a place of eternal
torment beneath a place of eternal felicity, this
called heaven, that called hell, neither has any
more reality than Dante's fires of purgatory in
the infernal regions.

Brimstone and fire have long been agents in
the destruction of ungodly men; and in the
predicted judgments of the last days of the
apostate nations of the earth they are threatened
with torments by fire and brimstone until the
plague becomes a lake that swallows up all that
war against the Lamb, who will acquire the do-
minion of the whole earth. Rev. 14: 10; 19: 20;
20: 10; 21: 8. That all this is done upon the
earth is manifest, because it is stated to be in
judgment upon the nations, and is followed with
new heavens and new earth, in which shall
dwell righteousness and peace forevermore. In
John's day gunpowder was unknown; now it
is the chief plague of the nations of the earth
by which they torment each other day and
night, and that by which they threaten to de-
stroy each other; and when the present resour-
ces are brought together in the great conflict
which all statesmen say is now impending, the
streams of fire and brimstone they will belch
forth may well be supposed to make a lake in
which the wicked powers of the earth will per-
ish forever.

These thoughts are forced upon us by the irre-
pressible logic of current events. All the great
journals of the present month, as far as we have
seen them, are full of prognostications of the re-
sults of the present complication of the nations
of Europe. The old Roman earth—the fourth
beast of Daniel's chapter 7, and the grim power
that long presided over them all, but is now
hated of them, and deprived of his dominion
over them; and the struggles which are now in
progress for regaining their lost power over the

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, JULY 21, 1874.

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

THE article on another page, "Thoughts on the Sabbath," will be put in tract form and be ready in a few days. May God bless Bro. Russell's liberality in assisting in the work of publishing tracts! Who will do likewise? Brethren, supply yourselves with these little silent preachers, and help to spread the truth.

On the afternoon of July 8th a heavy storm of wind and rain passed over this section of Iowa, blowing down trees, unroofing buildings, &c. At this place the steeple of the Baptist Church, which stands on the adjoining lot to the one occupied by our meeting house and printing office, was blown down. The wind was blowing mostly from the north, and had the steeple fallen directly south it would have struck our building; but the spire part fell to the south-east, while the tower came to the ground east and west, and we providentially escaped.

Attention.

I WISH to call the attention of the brethren in Iowa, Mo., and Kansas, in reference to the Grove Meeting to be held at Denver, Mo., notice of which you will see in another column. We desire to have as many as possible attend this meeting. A general invitation is extended to ministerial brethren as well as to all others. The object of this meeting is to worship God, help forward his cause, and increase our spirituality. Let every one come, therefore, expecting to assist in the meeting.

I would say to those who live at a distance that this meeting will be held in the south-eastern part of Worth County. The nearest railroad station is Hopkins in Nodaway Co.; a daily hack connects with Grant City, which is nine miles north-west of Denver. Arrangements will be made to convey any from Grant City to the place of meeting, by addressing Bro. S. C. B. Williams, of Denver. Those living near the line of the Chicago, Rock Island & Pacific Road can come on the south-western Branch and stop at Winston, Daviess Co. These should come a few days before the commencement of the meeting as several wagon-loads are going from here, and such as come can find transportation with us. Come, and let us make this a profitable meeting. Come to the help of the Lord against the mighty. Come, praying to the Lord that his blessing may rest richly upon us. Come in the *name* and *strength* of Israel's God, and victory will be ours. A. C. LONG.
Winstonville, Mo., July 6th.

Question.

BRO. BRINKERHOFF: Will you or any one else please tell us where the Bible teaches that the Lord's saints will be encamped a thousand years, either on the old or new earth? And will there be two sorts of elect during the so-called millennium? (Isa. 65: 25; Matt. 24: 31), as I have the privilege of reading the *ADVOCATE*, the *Advent Christian Times*, and the *Review*, and see that they differ in their views. I don't like harsh controversy, but we are told to let our light shine. I hope the commandment keepers will search the Scriptures and try to keep in the unity of the Spirit in the bond of peace. Your sister hoping for eternal life at the resurrection of the just,

JANE L. MADILL.

New Market, Ontario.

BRO. C. P. RUSSELL writes us from Jackson, Mich.: Dear Bro. Brinkerhoff: I received the

package of tracts, and I am well pleased with them, and by the grace of God will try to distribute them to his glory and for the benefit of his children, as such tracts are either a savor of life unto life or of death unto death.—*Paul*. Enclosed please find \$5.00, a small pittance for so large a work. I am aware that the office should be furnished with material and labor to put into tract form many of the articles that are published in the *ADVOCATE* while the type is set; but it cannot be done without funds. If the Lord's stewards are faithful there will be no lack, for the earth is the Lord's and the fullness thereof, and the cattle upon a thousand hills belong to him, praise his holy name!

THE *ADVOCATE* is all that we could ask; it is increasing in interest. God will bless the labors of the faithful. Those that have the privilege of meeting with their brethren of like precious faith cannot so fully appreciate the paper as we do who are living remote from our brethren. Many of the letters and communications are from brethren and sisters who have never seen each other, nor ever will until the resurrection of the just, which will take place in less than six years from the 19th day of last May,—Matt. 24: 31; Gen. 15: 13-16. The promise is that this generation shall not pass till all these things be fulfilled. I think the signs of the times will warrant us, judging the future by the past, that we should look for and expect him, whose right it is to reign long before this generation, or the 100 years, shall close. My prayer is that all the children of God may have grace to stand in this time of great temptation. We shall be tried more and more as we approach the end of time. The enemy of all righteousness will not give us up without a great struggle; but the promise of our blessed Master should encourage us to press on.—"My sheep hear my voice and I know them, and they follow me." John 10: 27; also 28th and 29th verses. 2 Kings 6: 15, 16.—"Alas! my master, how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them." Also 17th v. With these and almost innumerable great and precious promises let us press on toward the prize which is soon to be given to the faithful.

CATERPILLARS have been desolating some parts of the State of Maine the present summer, eating the crops, the leaves from off the trees, and leaving the ground bare of vegetable life in their track. A writer in an exchange from that section applies prophecies from Joel 1st and 2nd chapters to them as follows: "For a nation has come upon our land, strong and without number, whose teeth are like the teeth of a lion. The land is as a garden before them, and behind them a desolate wilderness. They march every one on his way, . . . they run on the wall, they climb up upon the houses, and enter in at the windows like a thief, . . . and before their faces the people are much pained."

THE briefness of period in which a city may become buried in the sand of an African desert is illustrated in the case of Ismalia, which was built in 1869, at the time of the opening of the Suez Canal. It then had 10,000 inhabitants. It is now almost deserted, a miserable remnant of 1,000 people only being left. Even the palace built by the Viceroy to entertain his royal guests is becoming dilapidated, and the court-yard is half full of drifting sand. Trains between Cairo and Ismalia are often sand-bound during a storm.

The Sea of Sahara.

THE following item is from the *Chicago Tribune* of June 25, in regard to a proposition of the governor of Algeria to make an inland sea of the Desert of Sahara. The project seems feasible, and after other great enterprises of as large proportions have been accomplished this may also be:

Not satisfied with what it has thus far accomplished in the way of railroads, steamboats, proto-

graphs, telegraphs, ocean cables, and spectrum analyses, the restless genius of man is in search of new triumphs over Nature. Having laid the Atlantic cable, built the Mont Cenis tunnel, what is there to prevent its making an ocean out of a desert? Why can it not create a sea and modify the climate of the surrounding country? It is accordingly proposed to put a sea in Northern Africa at no distant future. South of the provinces of Constantine and of the Djebel Aures chain of mountains in Northern Africa lie the vast swamps of the Sahara. That of Mel-Kir is 150 square leagues in area, which communicates with another, the Selem; and there are others all the way to the Gulf of Gabes, a distance of 80 leagues more. The most important of these are the Rharsa and the El-Djerid. The eastern bank of the El-Djerid is only 12 miles from the Mediterranean Sea. The bed of the swamps is below the level of the Mediterranean. Mel-Kir is 90 feet below it. It is supposed that the depression continues all the way to the Gulf of Gabes. A canal from the Mediterranean would create an inland sea. It is likely that such a sea may be made, for it is probable that there was a sea there before, and the Sahara was its bed. The expense of cutting the canal would not be great. It is estimated that it would not exceed \$3,000,000. The proposed sea would be 350 miles long by 45 in width. Gen. Chauzey, governor of Algeria, has given orders for a survey, and it is expected that it will commence soon. The effect of the change in the climate, consequent on the presence of this large body of water in the north of Africa would be felt as far as Spain and Italy, since these countries would be exposed to the water evaporated by the sun of Africa from its surface. Algeria especially would be benefited by the enterprise.

THERE is a great difference between the two temporal blessings, health and wealth; wealth is the most envied, but the least enjoyed; health is frequently enjoyed, but the least envied; and the superiority of the latter is still more obvious when we reflect that the poorest man would not part with his health for money, but that the richest would gladly part with his money for health.—*Ex.*

Appointments.**Grove Meeting.**

THERE will be a Grove Meeting at Denver, Worth Co., Mo., commencing Thursday evening, July 30th, 1874, and continuing over First-day. This is to be a general Advent meeting, and we hope there will be a general attendance of all the brethren. We extend a cordial invitation to our First-day brethren.

We desire at this meeting to consult in reference to the organization of a Conference, and also to appoint a committee to draft Constitution and By-Laws, to be reported at another meeting. Come one, come all, praying for the success of God's cause.

S. C. B. WILLIAMS,
A. F. DUGGER,
A. C. LONG.

Business Department.

A. C. LONG: The article to which you referred and previously sent has not been received. No inconvenience: any writing paper of good quality makes good manuscripts.

Received on Subscription for Advocate.

\$1.50 each. Eld G Cranmer, 10-1. Mrs Martha A Harris, 10-1. Thomas Newton, 10-1. Warren Toby, 10-1. Chester Babcock, 10-1. W H Knickerbocker, 10-1. Wm Jackson, 10-1. Mrs M A Fuller, 10-5.

Isaac Ballenger, 75cts, 9-21. A C Long for E C Long, \$1.00, 10-7. Temple Leach, \$2.00, 10-8. Lewis Leach, \$2.00, 10-8. Walter Trobridge, 75cts, 9-15. Mrs Melissa Munro, 80cts, 9-16. H S Case, 60cts, 9-11. Orrin Chipman, \$2.00, (1 yr) 10-1. Almon Hall, 50cts, 9-9; for Howard Lathrop, 50cts, 9-18. E L Trobridge, \$1.00, 9-21. W H Ball, 75cts, 9-13.

Received on Donation to Advocate.

Sarah A Leach, \$2.00. Lewis Leach, \$1.00. Mrs Lewis Leach, \$2.00. Elizabeth Leach, \$1.00. Jane L Madill, to send 'Advocate' to the poor, \$1.00.
C P Russell, for publishing Tracts, \$5.00.

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The Harvest.

THE harvest now is ripening,
The time is near at hand,
For all the valiant reapers,
To go throughout the land,
And gather in the harvest,
Throughout the world so wide,
The wheat to put in store-house,
The tares to cast aside.

The harvest now is ripening;
Who will the call obey—
"Go labor in my vineyard,"
While mercy calls to-day?
Then seek the lost and perishing,
Through lanes and by-ways go,
Remembering the prophet said,
"Beside all waters sow."

The harvest still is ripening;
Who will with gladness bring,
The sheaves that they have gathered,
And give them to the King?
And who will come with nothing,
Save chaff and withered leaves,
To give the King of glory
Instead of fruit and sheaves?

The harvest now is ripened;
Thrust in your sickle keen,
And gather to my storehouse
All who have faithful been.
The tares are bound in bundles,
And in the fire thrown—
The harvest time is over,
All reaped what they have sown.

A. R. M.

Marion.

What is the Soul?

LEWIS LEACH.

SOME tell us that it is immortal, and cannot die. Nevertheless the Bible plainly declares in Ezek. 18: 4, 18, "The soul that sinneth it shall die." Now here are two statements, one is entirely opposed to the other. Then let us go to the word for the truth of it, and abide by the same, if it should spoil all our theories. The faith we are called upon to exercise upon this subject is not a blind faith based upon no evidence. The faith that God requires is a belief of his word.

The soul, what is it? This question is often asked. The Bible must decide the question. On the subject much of the difficulty has arisen on account of not adhering strictly to the testimony of God's word. Hence, can it be possible that the Bible has left us in the dark on the subject? we think not. This was almost the first subject that called my attention, something over twenty

years ago, to search the Bible with much earnestness, and I feel thankful for the light I have received on this and all other Bible subjects. It is a mystery to me how Satan has kept this fable so long from detection, and caused so many to believe that the soul is deathless, that death is simply the separation of body and soul, that the soul is immortal and cannot die. There is the commonly received opinion, that the soul is a something wholly distinct from the man formed out of the earth; a supposed something in man which has been undiscovered by human perception, and baffled the researches of all human skill to conceive in what part of man the supposed soul resides. To prove by human reason a supposed existence of what we have no positive proof of, is proving exactly the reverse of what is wanted to establish the supposed supposition, having no divine proof for its authority. The difficulty with most of us is, not being content with the measure of divine truth which has been given us.

Now let us take particular notice that the word soul is found first in Gen. 1: 20, and is applied to fish. "And God said, Let the waters bring forth abundantly the moving creature that hath life" (margin "soul"). The second time the word soul occurs is in the 30th verse, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life" (Hebrew a living soul. See marginal reading.) From this scripture we learn that all the animals are "living souls." These are facts from the word of God, and not human opinions. This fact should not be forgotten; we cannot better it, nor dispute but that it is correctly stated when it is thus applied. He who formed the animals knew best what to call them, and made no wrong statement when he named each "a living soul." The word soul in the Bible is commonly applied to all living creatures. Says Job 12: 10, "In whose hand is the soul of every living thing, and the breath of all mankind." Again, the term soul does not apply exclusively to man. Rev. 16: 3,—"Every living soul died in the sea." These are positive statements, clear facts from God's word, and why not be content with what he has been pleased to reveal to us?

It appears to me that a great gain would be obtained if less appeals to uninspired and dying men's testimony, and more reliance on God's word were the practice; and more study to hear what the spirit of truth saith. According to Job, man in a dying state is addressed in language which shows his soul is consigned to the grave at death. Job 33: 19-22, when speaking of man in a state of sickness, says, "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain, so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen doth stick out. Yea, his soul draweth near unto the grave, and his life unto the destroyers." What! the soul draweth near unto the grave? is that so? yes; then the soul dies, not being immortal. Let us hear what David says: "All they that go down to the dust shall bow before him: and non shall keep alive his own soul."—Ps. 22: 29. How can it be con-

cluded from such passages of God's word that the soul is immortal and cannot die.

The Bible never represents man in a conscious state between death and the resurrection. It is a mistake which the popular idea has entertained of the soul's immortality. The Bible records thousands of men who have died, and yet there is not a single fact to justify a belief of the soul's immortality, nor the separate existence of the soul from the body at death. When we see by the Scriptures that we are not immortal, we begin to inquire how we can obtain immortality. What saith the word of God? "By patient continuance in well doing seek for glory, and honor, and immortality."—Rom. 2: 7. Again, note another declaration of David: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89: 48. Does not the import of this language imply that man is destined to die, and he cannot deliver his soul from the grave? Again, David complains thus: "Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted from my youth up." Ps. 88: 14, 15. Read the whole Psalm. What says Peter concerning the death of David? "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried. . . . David is not ascended into the heavens." Acts 2: 29-34.

In this consideration of the soul let us turn to Gen. 2: 7, which is the third time in the Bible the word soul occurs, and is its first application to man. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." When we let the Lord mean as he says, how plain is the reading of this verse. It was the man, made of the dust of the ground, who becomes a living soul; not that God made a living soul and put it into him. Man and beast have all one breath. Eccl. 3: 19. God created the beasts by his power as well as man. All things live in and by him. "In whose hand is the soul of every living thing, and the breath of all mankind." God is immortal—"He only hath immortality." 1 Tim. 4: 16.

Why is the Bible silent on the immortality of the soul, if it is truth? But we are told by popular writers, that "The soul, the real man, lives in the body just as a man lives in a house. When the house is carried away by a flood, or burned up, or it becomes old and falls to pieces, or anything else happens so that the man cannot live in it any longer, he chooses a home somewhere else and goes to live in that. So your soul must move away at some time and leave the body." We very often hear the following phrases from the pulpit, "immortal souls," "never dying souls," "deathless souls." Sermons and prayers are greatly seasoned with these phrases; but they are not to be found in the teachings of the Bible. Another writer tells us: "The Creator has given us these bodies to be our habitation—a dwelling adapted to our highest comfort and welfare. Our individual identity does not consist in the body. The body is not the man. The man is really an invisible being; and the body is the house in which he lives. . . . When the house decays he will live elsewhere."—*Philosophy Health*, by L. B. Coles, p. 213. Now let us keep the foregoing popular description of the soul, the real man, in our minds, as we examine the Bible testimony on the subject, and re-

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MARION, IOWA, THIRD-DAY, AUG. 4, 1874.

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WRITE to the Editor—If you want to subscribe for the *ADVOCATE*, or if you have not the money to pay for it now, or if you are not able to pay for it at all, write and get the benefit of its columns. Write, if you have a word of cheer for the readers. If you wish to have the paper speak on some certain subject, write, and give your thoughts expression.

This and That

[Continued.]

As we have before shown, Paul testified eighteen hundred years ago that in the last period of the present age there should be perilous times; and then he gives some of the causes that will produce this state of affairs in the world, and among the most prominent of these causes he names covetousness and self-love; and Jesus gives one of his strongest admonitions against covetousness. Now eighteen hundred years after the admonition of Jesus to "take heed and beware of covetousness," and of Paul's prophetic declaration of the state of the world in the last days, caused by the almost universal transgression of the commandment that says: "Thou shalt not covet," a writer in the columns of the *International Review* openly declares that the country is in peril beyond what has before been known by a course that in the present time is pursued more than ever before known, which is in direct opposition to the requirements of the tenth commandment of the decalogue. The writer referred to is doubtless an unintentional witness in this matter, and that makes his testimony the more valuable, as it is strong and forcible evidence that the apostle's prediction is in process of fulfillment; neither are the evidences of this state of society confined to this country; accounts from different parts of the world testify to the same state of affairs in other localities, and declarations from men in the highest stations in the nations of the earth are generally looked upon with distrust, with the expectation that there is something behind the scenes that is unexpressed, some sinister design to be accomplished. Bismark and his compeers in the other nations fail utterly to induce the people to believe they mean just what they say and nothing more; and the same general distrust seems to pervade society from the highest to the lowest circles. And why is this? because of (as in the words of our first witness,) the prevalence of covetousness, dishonesty, and love of self.

But there is one other point I wish to notice before leaving the subject, that is the remedy to be applied for the cure of this diseased state of society. Our witness, like the great mass of mankind, looks to human agency alone, with strong faith in the future efforts of our race to finally purify its society and usher in a state and era in the world eventually which they think is described in what is termed the millennium; but instead of looking for this state of being through the interposition of God, they are looking for it to be brought about by the spread of republican principles and institutions. We have a glance of the hopes or expectations of many as exhibited in a speech of W. H. Seward during the progress of the war of the rebellion. Nothing daunted by the flames of civil war in our midst, he recommended

the earliest possible completion of the Pacific Railroad, as that would be the "shortest method to revolutionize and Americanize Asia." And what could be the object of Americanizing Asia but to spread Republicanism as the great rectifier of the wrongs of the people; but "Tekel" is written on all human remedies for these evils of the last days. Combinations and Counter-combinations, Monopolies and Anti-monopolies, in the shape of Clubs, Granges, &c., are among the remedies of human origin; and many are trusting entirely to these human efforts, and the testimony of inspiration is discarded. As it was in Noah's day even so it is now. But some will not be in darkness, hence will not be overtaken by the coming day of the Lord as by a thief. May we be of that number.

E. S. SHEFFIELD.

Xenia, Iowa.

THE following lines, clipped from the *Rural New Yorker*, and slightly changed, we consider worthy of a place in the columns of the *ADVOCATE*

"Till He Come.

'Till He come'—O! let the words
Linger on the trembling chords;
Let the little while between,
In their golden light be seen;
Let us think how heaven and home
Lie beyond that 'Till He come.'

When our loved and weary ones
Sleep within their silent tombs,
Seems the earth so drear and vast,
All our life joy overcast;
Hush! be every murmur dumb;
It is only 'Till He come.'

Clouds and conflicts round us press,
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is dross,
Death, and darkness, and the tomb,
Only whisper—"Till He come."

See, the feast of love is spread,
Drink the wine and break the bread:
Sweet memorials—till the Lord
Call us round his heavenly board;
Some from earth, from glory some,
Severed only—"Till He come."

L.

WE hope all who have subscribed for the *ADVOCATE* through our influence and have not paid, will be as prompt as possible. Will those who do not pay before please try and send the money to the meeting at Rabbit River, Aug. 21st, that we may remit to the editor. R. C. HORTON.

THE POPE AN EX-MASON.—At the semi-annual meeting of the Grand Lodge of Masons, of Palermo, Italy, on the 27th of March last, Pope Pius IX was expelled from the Order. The decree of expulsion was published in the official Masonic paper at Cologne, Germany. The charges were first preferred against him in 1865, for having cursed his former brethren and excommunicated all members of the Order of Freemasons. The charges were not pressed until he urged the Bishops of Brazil to act aggressively towards the Freemasons. Then they were pressed, and after a regular trial a decree of expulsion was entered and published, signed by Victor Emanuel, King of Italy, and Grand Master of the Orient of Italy.—*Voice of Masonry*.

A TERRIBLE water-spout burst in the mountains at Eureka, Nevada, July 24th, sweeping through the town, killing twenty persons, and causing destruction of property to the amount of \$100,000; about thirty feet of the Pacific R. R. was washed out. Another water-spout burst near Carson City, Nev., the next day, causing much damage.

Appointments.

THERE will be a meeting of the Church of Christ, held at Rabbit River, Allegan Co., Mich., commencing on Friday, Aug. 21st, 1874, at 6 P. M., continuing over Sabbath and First-day. Business meeting will be held First-day, at 9 A. M., to take into consideration the general wants of the cause, and make an effort for its advancement. Each church is requested to send one or more delegates to represent the church to which they belong.

R. C. HORTON, Clerk.

GENERAL Conference of the Church of Christ in Mich. will hold its next session at Ottawa, Ottawa Co., Mich. commencing on Friday, at 6 P. M., Sept. 25th, 1874, continuing over Sabbath and First-day. General attendance is solicited.

R. C. HORTON, Clerk.

Business Department.

J. C. DAY: Send us the remainder of "Life of the Early Christians." We will use it as soon as practicable.

Received on Subscription for Advocate.

\$1.50 each. Lavina S. Veazey, 10-1. Jacob Lippincott, 10-1. M. B. Smith, 10-1. Joseph Stoughton, 10-1. Lida S Lowther, 10-1. R C Horton, \$1.00, 10-1. H S Case, 40cts, 9-18. E P Goff, 50 cts, 10-9.

Received on Donation to Advocate.

Mary Veazey, \$1.00.

**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 Adventists. 10 cents.

The Kingdom of God, and Life only in Christ, by R. V. Lyon—360 pages—Price \$1.00, post-paid. To be had also of the author, at Suspension Bridge, N. Y.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price 20 cts.

The Sabbath and the Sunday, By A. H. Lewis. Part First, Arguments; Part Second, History. 16mo., 268 pp. Fine cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

Thoughts Suggested by the Perusal of Gilfillan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 cents.

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The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents.

Christian Baptism, Its Nature, Subjects, and Design. Price 10 cents.

The Crucifixion and Resurrection of Christ: What year, month, days of the month, and days of the week did these events occur? By Ransom Hicks. Price 5 cents.

History of the Sabbath and Lord's Day, 10 cents.

Authority for the Change in the Sabbath.—5 cents.

The Weekly Sabbath: Its Moral Nature and Scriptural Observance. 48 pages—10 cents.

Review of Springer on the Sabbath and Law of God. Price 10 cents.

Mrs. E. G. White's claim to Divine Inspiration Examined. By H. E. Carver. Price 20 cts.

The True Sabbath embraced and observed. 5 cts.

Questions concerning the Sabbath. 5 cents.

The Second Coming of Christ,—8 pages—2 cents.

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Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, Aug. 18, 1874.

NO. 11.

The Advent and Sabbath Advocate,

PUBLISHED SEMI-MONTHLY BY

JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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through Christ; the Perpetuity and immutability
of the Law of God; the second personal coming of
Christ to judge the world, to reward the righteous
and set up his Kingdom upon the Earth; the Nature
and Destiny of Man; Personal holiness, and
kindred Bible subjects.

Christ's Invitation to Sinners.

ALL ye that labor come to me,
And all that heavy laden be;
And come all ye that are distressed,
And I will give you peaceful rest.

Cast off that heavy yoke, I pray,
And come to me without delay;
From Satan's bondage you shall be
In mercy made forever free.

Instead, my yoke be pleased to take,
And learn to wear it for my sake.
Take the instruction I impart,
For meek and lowly I am in heart.

And rest unto your souls shall find,
And have abundant peace of mind.
It will no galling pain excite,
And you will find my burden light.

B. E. C.

Marion.

The Present Crisis.

WHEN I look up, and behold the blackening
heavens above concealing from us the throne of
the Eternal, but revealing, through chinks and
crevices, some glances of the frowning counte-
nance of him who sits upon the throne, and see
the clouds still gathering, in which lie sleeping
the thunders and the lightnings of Jehovah's
ire, ready in a moment to be let loose, not only
on the open transgressors of his holy law, but on
the open and obstinate neglecters of duty, more
especially "at such a time as this"—such a terri-
ble crisis as the present in the destiny of the
world and its inhabitants—oh, it is this that
alarms me; it is this that appals me; it is this
which frightens me; it is this which, at times,
almost stuns me into utter insensibility!

Why, in the very midst of such a mighty
crisis, threatening daily, almost hourly, to pre-
cipitate itself into a catastrophe which holds out
no prospect of recovery, to be necessitated to
turn aside from it, by our own doings and vol-
untary choice; and, in regard to it, allow
ourselves to sink down into a state of apathy
and unconcern, sleep and slumber; relieved, it
may be, only by some airy dreams and baseless
visions—were nothing wiser and nothing better
than coolly or indifferently to go to sleep at the
mast-head, when the sails are rending into
shreds, and the tempest is mournfully sounding
through the shrouds the death-knell of all on
board; nothing wiser and nothing better than
to lie down and sleep on the very edge of the
crater of a volcano, when the earthquakes?

rumblings underneath, and the frequent jets of
sulphurous smoke and burning ashes above, are
loudly pealing the alarm that the grand eruption
is at hand which may upheave the whole moun-
tain from its foundations, and hurl the hapless
sleeper a thousand fathoms down into the depths
below. Why, the stark, staring incongruity of
all this, to say nothing of its sinfulness, is such
that I would not be in the condition of any of
those represented by these sleepers, no, not for a
thousand worlds.

Never, never since the world began, were the
forces of evil so multitudinous, so universally
diffused, so completely panoplied in choicest ar-
mor—offensive and defensive,—so plausible in
device and policy, so cunning in stratagem, so
satanic in subtlety, so exasperating in insolence
and scorn, so gigantic, and apparently resistless,
in power. But all this goes for nothing in the
estimation of the enlightened and firm believer
in the eternal verities of Jehovah's holy oracles!

Nay, more. Bad as things now may be, they
may yet become infinitely worse. And that
such is the probability, as regards the future, is
my own decided conviction and belief. But
what of all that to him who calmly and secure-
ly rests on the immovable rock of Jehovah's
promises?

Though to the eye of sense or of finite under-
standing it might look as if the powers of evil
now at work really threatened to extinguish
every luminary in the firmament of divine
truth, and leave the world, morally and relig-
iously, in a state of darkness and of chaos as
complete as it would be physically, if sun, moon,
and stars were wiped away from the canopy of
heaven, not even then would the true believer
in the Bible—that blessed book of books—be for
a moment staggered. He could still cheerfully
hold on his way, and exultingly sing—

"Faith, mighty faith, God's promise sees,
And looks on that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'"

And done it shall be assuredly, in God's own
good time. When the great world-wide crisis
shall have reached the zenith of its development,
and the hope of all but the true believer has
given place to the wildest despair, as if the Lord
had forsaken or forgotten the world and his own
along with it, then, oh, then, will be his time
for effectual interposition—

"Just at the last distressing hour
The Lord displays delivering power;
The mount of danger is the place
Where we shall see surprising grace."

Surprising grace, indeed! For then will he, who
is King and Governor among the nations, and,
as such, has never for a moment relaxed his hold
of the reins of mediatorial government, in ways
of mercy and of judgment inscrutable to us now,
usher this sin-laden and sin-distracted world,
purged and purified, into scenes of glory sur-
passing fable.

And when the great design, purposed from all
eternity, shall thus be consummated—when
creation, providence, and redemption shall be
brought to their final issue—when the decrees
and dispensations of the Almighty shall be tri-

umphantly vindicated—when Satan, the grand
adversary of God and man, with his rebel
angels and the incorrigible unbeliever and
hardened reprobate, with sin, and death, and
hell, shall be cast forever into the bottomless
pit of perdition—when the mediatorial king-
dom or kingdom of grace, consisting of all the mem-
bers of the redeemed church—a great multitude,
praised be God! as represented to the holy seer
in the Apocalyptic vision, which no man could
number of all nations and kindreds, and people
and tongues—reigning with Christ as kings and
priests, shall be delivered as trophies of victory
to the Father—the former to remain everlasting
monuments to the praise and glory of God's pow-
er and justice, and immeasurable hatred of sin;—
the latter eternal monuments to the praise and
glory of God's love and mercy, and the inex-
haustible treasures of his wisdom and grace;—
then shall stability and righteousness, harmony
and peace, be restored, and forever perpetuated
through the rejoicing universe of God!

Then shall it be conspicuously and eternally
made manifest to all holy intelligences that the
great Creator originally made all things for him-
self—for the illustration of his own glory, more
especially in connection with the holiness and
boundless felicity of his redeemed creatures—
that he is, in the absolute fullness of its signifi-
cancy, the "All in all—and that, in the tri-
umphant issue of all his plans and purposes,
and, most signally, in the exaltation and glori-
fication of countless myriads out of the wreck
and ruin of the fall, he shall himself be infin-
itely and forever glorified! And then, if through
believing acceptance of the offered salvation we
are privileged to secure a valid title-deed to an
inheritance so transcendent in glory and infinite
in duration, through the victorious sufferings
and atoning death of our adored Immanuel—
the second Adam—the Lord from heaven—we
shall have abundant reason to rejoice that for us
the cool shades of Paradise lost have been ex-
changed for the never-ending sunshine of Para-
dise regained.—*Prophetic Times.*

The Atonement a Great Fact.

LET us look at the type of the atonement made
by Jesus Christ. Lev. 16.—"And he [Aaron] shall
take of the congregation of the children of Israel
two kids of the goats for a sin offering, and one
ram for a burnt offering. And Aaron shall offer
his bullock of the sin offering, which is for him-
self, and make an atonement for himself and his
house. And he shall take the two goats and pre-
sent them before the Lord at the door of the tab-
ernacle of the congregation. And Aaron shall cast
lots upon the two goats: one lot for the Lord, and
the other for the scape goat. And Aaron shall bring
the goat on which the Lord's lot fell, and offer him
for a sin offering. But the goat on which the lot
fell to be the scapegoat shall be presented alive be-
fore the Lord, to make an atonement with him, to
let him go for a scapegoat into the wilderness."
Now Aaron's bullock that he offers for himself and
house is brought into the tabernacle and burnt on
the altar. "And he shall take a censer full of
burning coals from off the altar before the Lord,
and his hands full of sweet incense beaten small,
and bring it within the veil; and he shall put the
incense upon the fire before the Lord, that the
cloud of the incense may cover the mercy seat
that is upon the testimony, that he die not. And
he shall sprinkle the blood of the bullock with his

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, AUG. 18, 1874.

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

READ the article on the Atonement, from Sister Pitts. She presents some good thoughts worthy of your consideration.

THE National Series of Sunday-School Lessons on Mark 2: 27, have called out from most of the denominational papers remarks and observations on the Sabbath question, some of them expressing much truth, which, if carried out, would make those papers advocates of the true Sabbath, and their people Sabbath-keepers, according to the commandment; while some of them take the no sabbath ground, and others talk of the Sabbath being a Jewish institution. The *Sabbath Recorder* quotes some of them, with comments, which are very interesting. We would love to do so too, had we space. The agitation of the Sabbath question is gaining in the public mind.

A LATE number of *Appleton's Journal* gives an account of recent explorations on the Euphrates and Tigris, in which ancient relics have been found, containing inscriptions which corroborate the sacred history of those countries, even mentioning the flood, and a people who kept the Sabbath, the seventh day, at that time. The Sabbath stands on a solid foundation.

GRASSHOPPERS have visited Southern and Western Kansas, as well as Nebraska, destroying standing crops and all vegetation. Wheat has been harvested, and beyond their reach. Minnesota has suffered likewise.

THE following, clipped from the *Linn County Pilot* (Marion,) is the best commentary on the Beecher-Tilton affair and scandal that we have seen coming from the Press anywhere, and we copy it for your perusal:

"The Effect.

"There has been considerable said about the effect Beecher's alleged criminal intercourse with females of his church would have on the cause of religion generally. Admitting that he is guilty of all, and a great deal more than charged, Christianity will not suffer:—

"First, because Christianity denounces this and all other immoralities. In its terms 'He that looketh on a woman to lust after her hath already committed adultery in his heart,' and 'No adulterer can enter the kingdom of God.'"

"Second, Beecher and the small family of Beechers aping him have been engaged in adapting the gospel to the vices and follies of the age. With them, blessed are the rich and self-indulgent; blessed are the laughing, frolicking, and gay, and blessed is that charity which believes men and women Christians whether they believe and act like Christians or not. With such, the chief business of a loving Father, God, is to guide the saints in temptation and look in pity on them when last ends in open departure from law and gospel.

"The cause of Christ will gain by the pricking of this latter-day religious bubble and social canker. Whether the committee find for him or against him, there has been such a thick cloud of dark rumors and revelations hanging about Beecher and Plymouth Church, that sentimental word-painting and license to the passions will not, in this generation, be received with confidence as a substitute for the old-fashioned thunder and lightning of Mt. Sinai and the self-denying humility and purity of the gospel of Jesus."

Christianity, in its internal relations and intrinsic value, will not lose by the exposure of hypocrisy and its false professors, its "wolves in sheep's clothing;" but externally, in its relations to the world, these scandals, emanating from the bosom of the professed church, gives its enemies and the scoffer a cause to say evil of it and cast fresh ridicule at its profession.

Signs of the Times.

AT no period in thirty years have the signs been so bright in favor of the near coming of Jesus as at the present time. Whichever way we turn, a voice seems to say, "Behold I come quickly;" prepare the bridal robes; come out from the world, and be "separate," "and I will receive you." The impression is continually deepening upon the minds of holy men and women that we are truly living in the last days. As in nature, after the wheat begins to turn golden, it is soon ready for the reapers, so in the harvest of the world, when it is about ready for the reaping angels, we may expect to witness a rapid ripening of the wheat and tares. When we look back over the last ten years, the advance in wickedness is truly alarming and unparalleled. Courts are multiplied, asylums, jails, and state prisons are crowded, and the press groans beneath the weight of recorded crimes. Yet the tide is steadily rising, with no sign of any abatement. The prophetic declaration, applicable especially to the last days—"worse and worse"—is now having a most striking fulfillment. The selfishness, pride, pleasure-loving spirit of the age is in perfect keeping with the description of the times just before the coming of Christ. Should any deny the inspiration of the prophecy, the facts around are thousand-tongued to prove the prophet true.

"Can ye not discern the signs of the times?" is a question that comes now with peculiar force to every Christian watchman. The people have a right to say, "Watchman, what of the night?" His silence now would indicate a careless neglect of his duty as a watchman. He should be able to point the pilgrim traveler to the careful fulfillment of the prophecies of Daniel and John relating to the rise and fall of Babylon, Medo-Persia, Grecia and Rome, showing that we have come down the stream of time to the last generation, as indicated by positive signs in the sun, moon and stars, earth and seas, and the hearts of men holy and profane. The world is being warned in various ways of its approaching end, but the alarm notes are as little heeded as by the careless antediluvians in the days of Noah. He who says to the multitude that Jesus is soon coming seems to them as wild and foolish as did Lot to the Sodomites, when he warned them of their perilous condition.

Great men and rich confess "the signs of the times" are peculiar and strange, boding some great and startling event, but they do not like to believe that the Lord is coming to overturn the present corrupt systems, and set up his kingdom in righteousness. Such an event would afford them no joy, because unprepared; but to "the saints of the Most High," the prospect is gloriously bright and promising. "The signs of the times" say the night of weeping is almost ended, and the morning of bright glory about to begin. Let us heed their warning voice, and receive the full benefit of the intelligence they offer this generation. They bring us good news—the best ever presented to this world. They declare in a most distinct manner that soon the Savior will come to raise the dead, put an end to the night of weeping, and introduce the morning of eternal joy, and glory unfading. Soon the Tempter's power shall be forever broken, virtue exalted, and vice buried in oblivion

with all who give it support. Soon the kingdom of heaven will be established, the saints gathered therein, immortalized and glorified, with their blessed Redeemer. Let us all be there where all will be eternally holy and happy.—*Crisis*.

GOOD ADVICE.—Mr. Spurgeon sententiously expresses a number of thoughts "worth remembering" in the following appropriate sentences. Nobody is more like an honest man than a thorough rogue. When you see a man with a good deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within. Do not choose your friend by his good looks, handsome shoes often pinch the feet. Drink nothing without seeing it; sign nothing without reading it, and make sure that it means no more than it says. Don't go to law unless you have nothing to lose. In any business never wade into water where you can't see the bottom. See the pack open before you buy what is in it; for he who trades in the dark asks to be cheated. Keep clear of a man that does not value his own character.

Appointments.

Conference at Hopkins, Mo.

To the brethren of Northern Missouri and Southern Iowa and elsewhere.

There will be a Conference of the Church of God commencing October 23, 1874, in the Highland Church, in the Morehouse neighborhood, 4 miles west of Hopkins, Mo. Brethren coming on the train will get off at Hopkins, and teams will be there to convey them to the Conference. All the brethren are requested to attend for a special purpose: Come, let us have a good meeting. Remember the time.

D. O. AMOS.
(Corydon, Iowa.)

Business Department.

R. A. WINCHESTER: We are out of the book on the Sabbath question you ordered, but we send you others to the same amount.

Received on Subscription for Advocate.

Geo Nichols, \$1.50, 10-1. A. Spence, \$1.50, 10-1. Wm P Ellis, \$1.00, 10-10. Mary Ramage, \$1.00, 10-10. Polly P Cooper, \$1.00, 10-1. R A Winchester, 50cts, 9-15.

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"We Shall be Like Him."

We shall be like him, oh, beautiful thought!
Well may our souls with rapture be wrought.
After the sorrows, the woe, and the tears,
We shall be like him when Jesus appears.

After the conflict in peace to sit down,
After the cross to be wreathed with the crown,
After the dust and the soil of the way,
With him and like him forever to stay.

Never again shall the throbbing head ache,
Never again shall the beating heart break,
Never the task drop from wearying hands,
Nor the feet ever fail in the brightest of lands.

Never shall sin with the trail of its shame,
Shadow love's sunlight, nor chill its clear flame;
Sayioñ, oft grieved in the house of thy friends,
Ne'er will we wound thee when earth's frail life ends.

Death! this thought does away with thy sting,
Makes us triumphant to meet thee and sing
"Glory to God!" When the Jordan is passed
We shall go home and be like him at last.

Master, alas! thee we've often denied
When the world scorned we have shrunk from
thy side.

Yet, blessed Jesus, thou knowest thy love,
Pardon and help us with grace from above.

When thou appearest, oh, rapturous thought!
Well may our souls into rapture be wrought;
We shall be like thee when time is all o'er,
Wound thee, deny thee, offend thee no more.
—Selected.

Watching the Fulfillment of Prophecy.

SAMUEL DAVISON.

"What I say unto you I say unto all, Watch."
Mark 13: 37.

DID the Lord Jesus intend that his disciples should expect him to appear in his glory in their day? Certainly not. When the ruling classes of Judea heard his doctrine they at once decided to reject his pretences to the Messiahship; and then began Jesus to teach his disciples that the Son of man must suffer many things, and be rejected of the chief priests and scribes, and be killed; and after three days rise again." Mark 8: 31. Subsequently he told them he must go away, and go to the Father, but that he would come again, and take the throne of his glory, and that then he will appoint unto them thrones in Israel also. But so far from teaching them to expect it in that generation, he told them that Jerusalem must first be trodden down of the Gentiles until the times of the Gentiles (ruling the nations) should be ended. All

through that generation therefore the destruction of Jerusalem and the dispersion of the Jews among all nations were the great events that were to occur in confirmation of his testimony. This, however, was to be preceded by the preaching of the gospel among all nations. It was utterly impossible therefore that the disciples could expect his return to earth from heaven in that day; but believing his words they watched to see the confirmation of them in the events that he had said should occur; and as they saw these events transpire their faith was confirmed in the testimony of their divine Master respecting the end of all these things.

Before the apostles and primitive Christians were all dead the book of Revelation was given, unfolding the fates of the nations, and the sufferings of the church until the day of his return to restore and rebuild Jerusalem. Yes! he that hath ascended on high and is seated at the Father's right hand, will return and rebuild Jerusalem, and re-erect the throne of David, and sit thereon and judge all nations. If there be any doubt in the reader's mind of these things let him read Zeph. 3: 16-20, and Zech. 2: 10-13, and Isa. 54: 11-17. It will be when he cometh to do this work that the inhabitants of Jerusalem will greet him with the salutation, "Blessed is he that cometh in the name of the Lord." Matt. 23: 39.

To watch for the Lord Jesus to come and do these things is to consider his words of warning respecting intervening events. In all his discourses respecting his return it is either expressly declared or implied that all these things must transpire before he takes possession of the throne of his glory. Thus, as he sat upon the Mount of Olives telling his disciples the things which must come to pass, they asked him, saying, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" To these questions he answered, "All these things must come to pass, but the end is not yet."

It has been often objected against the doctrine of the near approach of the second coming of the Lord, that mistaken men in various ages from the times of the apostles downward, have looked for the same things in their day, and of course have been mistaken up to this time. If we allow this to be so it only proves that they have been unmindful of the words of the Lord Jesus, who said, repeatedly, All that the prophets have foretold must come to pass, not a tittle should fail before he appears to take possession of his kingdom. We cannot here enumerate the things that the prophets have foretold as to transpire before the kingdom of God is established upon the earth; but this is obvious, Jesus told them that the people of Judea should fall by the edge of the sword and be led captive into all nations, and Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled. All through that age, therefore, believers, watching for the fulfillment of his words, would contemplate the events as they transpired as so many accumulating evidences that his words would all be fulfilled. And when John had written the Revelations of Jesus

Christ which he received of the Father, and had sent them to the seven churches of Asia Minor, they could hardly fail of seeing that the things given in the opening of the seals respecting the Roman Empire were having their fulfillment, and so all-confirmatory of the final fulfillment of the words of the Lord Jesus. As ages went on and the persecution of the church was renewed, and martyrs to the truth multiplied, they understood how souls under the altar cried to God for vengeance, just as the blood of Abel had cried from the ground against Cain. And when they saw the pagan party of the Empire overturned by the revolutionary army of Constantine, they could hardly fail to see that God was avenging the blood of the martyrs upon the party that had slain them. And when at length they saw the church under the full patronage of the emperor and high priest of the Roman Empire, in the person of Constantine the Great, they saw plainly the woman clothed with the sun; for Constantine was by the Roman Senate apotheosized as the representative of Apollo, or by decree of the Senate declared the representative of the sun, God upon the earth. And when he, by authority, displaced pagan priests and officers from power, to make way for his Christian subjects to be advanced to stations of power and opulence, they could hardly fail to see that the Roman moon, alias the pagan hierarchy, was under the woman's feet.

It was then that Christian watchers said, "What has the Emperor to do with the church?" And when Councils were called to determine by authority what should be the faith and ritual of the church, those Christian watchers fled into the wilderness, or into the uncultivated parts of the earth, as the Alps of Europe and the Caucasus of Asia Minor, and became the woman nourished of God for a time, and times, and a half a time, from the face of the serpent. Rev. 12: 14-17. All through this dark period these holy watchers upon the mountains and in the valleys, meekly waited for the accomplishment of the righteous purposes of God. They saw the Man of Sin arise, "Old giant grim;" and they saw the judgment sit to take away his power and his dominion; and they took courage as they saw him chained and sitting in the mouth of his cave and grinning at the pilgrims as they passed in their journey towards the Celestial City. And when at length they saw his dominion taken away from him they lifted their heads and said, "Now will the kingdoms of this world become the kingdom of our God and of his Christ."

In a brief paper like this we can only give some of the most prominent outlines of the history of those holy watchers during the times that have gone over the church since the Lord said, "What I say unto you I say unto all, Watch." No doubt there have been sanguine, impatient people among them that at times have set their minds upon certain epochs for the time of the appearing of the Lord; and some have been disgusted with interpretations of prophecy because events did not transpire as they wanted they should, and have spoken evil of

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Palestine's Lament.

ALAS! sad Palestine, of joy bereft,
Thy widowed heart is all that now is left.
Outcasts on earth, the sons of Abraham roam,
And the poor Hebrew truly has no home;
On Mount Moriah Omar's mosque appears,
And Judah's daughters weep with hopeless tears.
E'en thy sad water's, lake of Galilee,
Where fleets of fishermen once crowned the sea,
Where proud Capernaum and Bethsaida stood,
With all their beauty mirrored in the flood,
Are desolate! Bleak mountains all around,
Nor boat, nor sail, from shore to shore is found.
All, all are changed! Oh when shall come the time
When God will visit his once favored clime?

Yet guilty man, not Nature, is to blame;
Sow but the ground, her fields will yield the same,
Nor fig-tree green—nor vine e'er looked more fair
When David's royal harp was echoing there,
On Jezreel's plain still buds the Sharon Rose,
And sweet as ever the pale Lily grows;
Oh haste the hour—Great Ruler of the sky,
When Israel's tribes—their banners waving high,
With one consent—one vast, electric move,
From all lands under Heaven, where they rove,
Shall homeward march; and where the patriarchs
On their own soil shall live free or dare to die. [lie,
Then will they see, when all their woes they trace,
In Him they crucified, a SAVIOR'S face;
And as prophetic rolls are fast unfurled,
Behold the Lamb of God, REDEEMER of the world.
—Selected by Sister E. C. M. BOYD.

The Indignation.

I. N. KRAMER.

COVENANTS are of various forms, sometimes as contracts, leagues, or agreements; sometimes as bonds, deeds, and mortgages, or in the form of wills and testaments, and are often recorded in books kept for that purpose. Covenants may therefore contain promises with conditions annexed. Such a one we find recorded in the third book of Moses, 28th chapter, entered into between God and Israel, in which God covenants, upon conditions of obedience to his commandments, to give them rain in season and fruitful fields, granting them general prosperity, health, peace, and safety from their enemies. Lev. 25: 1-13. But in case of non-compliance with these conditions, to break this, God's covenant (v. 15), they should forfeit these blessings, to which these additional penalties were attached: First, suffering, sorrow, evil diseases, afflictions by the hand of their enemies, and subjection to them—drouth and sterility of soil—and wild beasts to rob them of their children and of their cattle. 14th to 25th verses. Second: That the above

quarrel of this God's covenant should be aveng'd by the sword (v. 25), wherein is appointed that prince that should come and destroy their city and the sanctuary (Dan. 9: 26), to whom the avenging power of the covenant is given, and from whom the covenant receives its power or strength in execution; and for one week he thus confirms or strengthens it by the straitness of the siege, wasting their cities, and desolating their sanctuaries, and scattering them into all countries. Verses 25 to 33. This work of the prince is further described in a similar covenant recorded in the 5th book of Moses, 28th chapter, which is represented as a nation coming from the ends of the earth, swift as an eagle flieth, who should besiege them in all their gates. See verses 49 to 57. Third: The lying waste, or the rest of the land. In their enemies' hands it is to lie waste, being untilled and unsown, and as long as it lieth desolate it should rest, in which state they should perish among the heathen, and the land of their enemies should eat them up. Lev. 26: 34-39.

"Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation."—Ezek. 22: 24. The prophet here recognizes the land of the Jews as the land uncleansed and unwatered, who, on account of their sins, became a reproach to the heathen and a mocking to all countries (Ezek. 21: 4) whence they were scattered and dispersed until their filthiness should be consumed out of them. v. 15. And because no man could be found to stand in the gap before God that he should not destroy the land, therefore he poured out his indignation upon them and consumed them in the fire of his wrath. Vs. 30, 31. This indignation, therefore, consisted in scattering abroad the inhabitants, desolating the land, and drying up its fertility; and so long as this state of affairs should last, so long would the day of indignation continue, for it was not to be rained upon nor cleansed in the day of indignation. Now it is evident that this indignation is identical with the times of affliction and dispersion specified in the above mentioned covenant, wherein is appointed seven times of afflictions to pass over them until their filthiness should be consumed out of them, whose forts and towns should be a joy of wild asses and a pasture for flocks and for dens forever (for ages), until the spirit be poured upon them from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest (Isa. 32: 14, 15), so that their heavens should be no longer as iron and their earth as brass; being also identical with the times of the Gentiles, wherein they were to fall by the edge of the sword, and be led away captive into all nations, and Jerusalem should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled. Luke 25: 34.

The first part or half of this indignation was accomplished through the agency of four horns which scattered Judah, Israel, and Jerusalem, (Zech. 1: 12, 19, 21), which we recognize as the four great governments of earth, Babylonian, Medo-Persian, Grecian, and Roman, which carried the indignation from the time Judah was

taken captive by the Babylonians until the Roman dominion over the land of Judah was broken about 600 years this side the crucifixion, in all 1260 years, 3 and a half times, one half of the seven times of affliction or indignation. Nevertheless, for the last 1200 years their land has not been restored. It has not been cleansed nor rained upon to make it fruitful, and they are still in their enemies' lands, scattered among the nations. Who then holds the last half of the indignation?

Daniel, in his eighth chapter, brings to view a little horn that arose out of the fragments of the Alexandrian kingdom (8: 8-10), not the little horn described in the seventh chapter which arose outside of the Grecian or Alexandrian kingdom, and established itself by plucking up three horns which never were recognized as any part or parcel of it, and which made war with the saints, prevailing against them until the Ancient of days should come, while the little horn of the eighth chapter was set against the holy things, the holy places, the holy people, Daniel's people, the Jews, for a time, times, and the dividing of a time, or 3 and a half times, so when he shall have finished to scatter the power of the holy people, all these shall be finished (Dan. 12: 7); that is, when the dispersion shall have come to an end, all these 3 and a half times shall be accomplished. Daniel did not understand the vision of the little horn in the 8th chapter, which he had three years after the vision of the little horn in the 7th chapter. And the angel Gabriel was sent to give him understanding of the vision, and he tells Daniel that he had come to make him know what should be in the last end of the indignation (8: 19), and that this consisted in the declaration of what should befall his people in the latter days. 10: 14.

This little horn is re-identified in the 11th chapter, and is referred to in the 12th chapter as the power that should finish the dispersion of the holy people (12: 7); for this horn must prosper till the indignation be accomplished. 11: 36. This last half of the indignation therefore commences at the time the dominion of the last scattering horn over Jerusalem and Judea was broken by this little horn. This, we understand, is referred to in Dan. 11: 22. And they [the Grecian Alexandrian kingdoms just previously mentioned] shall be overflowed from before him with the arms of a flood; and they shall be broken, yea, also the prince of the covenant. When Daniel spoke of the power that was to destroy the city and the sanctuary, he calls it the prince that should come [9: 26]; in the next verse he represents this prince as the agent through whom the covenant should receive strength, and shows plainly where it was predicted "that he should come," for he shall confirm [literally make able,] the covenant for one week; therefore in speaking of the same power afterward we expect him to call it by the same name; hence in this 11th chapter he calls it the prince of the covenant, that is, the prince that should come as foretold in the covenant, who should be overflowed from before this little horn.

Now are these things recognized in history?

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ture and Destiny of Man; Personal holiness, and
kindred Bible subjects.

I'll Keep the Narrow Way.

JERUSALEM my happy home,
O how I long for thee;
Methinks I hear the shining ones,
Across the crystal sea.
But yet I hear one slowly say,
"The road lies rough along the way."
But though dark and rugged it may be,
I'll journey on alone,
If no one choose to go with me,
They cannot wear the crown.
No care shall then invade my breast,
Until I reach the promised rest.
Why should I tremble in the way,
The path that Jesus went;
And angels stand to welcome me,
Above the steep ascent.
I'll keep my feet then in the road,
For 'tis the way that leads to God.

DELLA DUNHAM.

Coloma, Mich.

Probation.

SAMUEL DAVISON.

PROBATION is a temporary state of subjection
in which there is a trial of capacity and probity,
as conditions of an advancement in a station or
circumstance; generally of both together, when
the contingency is satisfactorily ended. It does
not necessarily suppose a change of place, but it
does necessarily suppose an advancement in sit-
uation or circumstances of life. That Adam and
Eve were put under probation by their Creator,
is obvious from the narrative of their lives. In
the first chapter of Genesis and the three first
verses of the second chapter, we have an ac-
count of their creation and their first position
at the summit of all God's works on the earth.
In this position they were placed by their Cre-
ator, in possession of the whole earth, and do-
minion was given them "over every living
thing that moveth upon the earth." This was
confirmed by the Lord God appearing in person
and pronouncing a blessing upon them in the
honorable position they then occupied. All this
was necessarily affirmative of the obligations
they owed to him, because neither life nor any
distinction of life that they had was acquired by
their own genius or enterprise; all was conferred
by the author of their being as a free gift, and
implied the kindest regard of the Creator to
the man whom he had made, hence obligation
followed.

The institution of the Sabbath was a memorial

of the Creator's work, and a recognition of the
relation of the man to the Creator; it was as if
it said in each weekly return, Remember now
thy Creator, the work of his hands, and the lov-
ing favor he has shown to man. It was a sign
to man that all he was and all he enjoyed was
from the favor of God. God himself has said of
it, "It is a sign between me and you, throughout
your generations, that ye may know that I am
the Lord that doth sanctify you." Ex. 31: 13,
and Ezek. 20: 12, 20. It is a constant reminder
that time and person, and all the honorable dis-
tinctions conferred upon man he owes to the will
and favor of God, and so calls for a constant ex-
pression of homage to him. On the part of God
the institution is a constant expression of his
good will to man, taking pleasure in the con-
templation of the works of his hands. Thus
there was a constant expression of unity and
good will between God and the world that he
had made and subjected to man. "The Sabbath
was made for man."—Mark 2: 27.

This was man's first estate. "This only have
I found that God made man upright."—Ecc. 7:
29. There was no irregularity in his passions;
all was subservient to his will, and his will in
subjection to his judgment. His nature was not
vitiated by ancestral vice: all was harmony, in
his passions, perceptions, and conclusions.

He knew no want: he had every fruit bearing
tree, and every alimentary herb and plant, for
food. There was no rivalry to provoke anger,
or any other evil passion. His was a high,
honorable, and holy estate. How long he kept
it we know not; but the Lord God saw fit to
make a more direct trial of his fidelity than
leaving him to the general order of nature as it
was made for the world. "The Lord God plant-
ed a garden eastward in Eden, and out of the
ground made the Lord God to grow every tree
that is pleasant to the sight and good for food;
the tree of life also in the midst of the garden,
and the tree of knowledge of good and evil, and
a river went out of Eden to water the garden."
Gen. 2: 8, 9. "And the Lord God took the man
and put him into the garden of Eden to dress
and to keep it. And the Lord God commanded
the man, saying, Of every tree of the garden
thou mayest freely eat; but of the tree of knowl-
edge of good and evil thou shalt not eat of it,
for in the day thou eatest thereof thou shalt
surely die." Gen. 2: 17. In this arrangement
future life and death are distinctly set before
them. The tree of the knowledge of good and
evil was prohibited on pain of certain death.
Of the tree of life it has been since as distinctly
said, "Whoso eateth thereof shall live forever."
One is prohibited, the other is reserved for a
future time, when probation should be ended.
Neither Adam nor Eve ever ate of the tree of
life; this is manifest, because on their expulsion
from the garden, God said, "And now lest he
put forth his hand and take of the tree of life,
and eat and live forever." "So he drove out the
man, and he placed cherubim and a flaming
sword which turned every way to keep the way
of the tree of life." Gen. 3: 26.

It never was God's will that any man should
live forever in a state of disobedience and sin;
how much less that their sins should bring upon
them an eternity of misery in any other state
of being! Obviously, Adam and Eve never ate

of the tree of life. Having transgressed the
prohibition, sentence of death was passed upon
them, and they were expelled the garden and
doomed to wear out their lives with labor and
toil until they returned to the earth from
whence they were taken, and there revelation
leaves them. Theirs was a probation not for nat-
ural or animal life; that they already possessed,
but for that life represented by the tree of life
which stood in the midst of the garden of God,
in Eden, of which if they had eaten they might
have lived forever. They transgressed and for-
feited the life they then had, and the life eternal
set before them in the garden of God. The sen-
tence of death pronounced upon Adam passed
upon all men, because all men were then in the
loins of Adam, and because he was the federal
head of his race; and hence all men were as
effectually excluded from Paradise as Adam
himself. Yet no injustice is done thereby to
Adam's posterity, because they were not then
born, and because God provided that they should
be born under other conditions of probation for
eternal life. In passing sentence upon the ser-
pent which tempted Eve, he was pleased to an-
nounce that the seed of the woman should bruise
the serpent's head. The fulfillment of this pre-
diction belongs undoubtedly to the work of the
Lord Jesus Christ; but it is equally true that it
places all of Adam's posterity under other con-
ditions of probation for eternal life. If Adam
had stood in obedience through the time of his
probation, and had had children while he was
in a state of innocency, it would not have ex-
empted them from probation. He could not
have transmitted holiness nor immortality to
them by tradition; it was not in his nature,
and the stream can rise no higher than the foun-
tain whence it flows. He was of the earth
earthy, and such are all they likewise that are
of the earthy. Thus saith the apostle of the
Lord to the Gentiles, 1 Cor. 15: 47. His poster-
ity must all then have passed under a probation
of righteousness in order to the attainment of
eternal life. The Captain of our salvation was
made perfect through suffering. Heb. 2: 10.

In the sacred Scriptures immortality is never
predicted of flesh and blood. "Corruption doth
not inherit incorruption." 1 Cor. 15: 50. "That
which is born of the flesh is flesh; that which
is born of the Spirit is spirit," and such only
inherit eternal life. John 3: 6, and 6: 33-35.
Such life the posterity of Adam find only in
Christ Jesus. 1 John 5: 11. Nothing is more
unreasonable than complaining of Adam as the
cause of death and all our woe. Although Ad-
am had stood through his probation, we might
have fallen in ours, and so lost our life as he did.
The infidel sneer that the Scriptures represent
death and all our woe as inflicted because Adam
and Eve took a forbidden apple, is without foun-
dation in Holy Scripture. It is sin that bringeth
forth death; and sin is estimated, not by the
value of earthly substances, but by the majesty
of the law, and then not by the number of trans-
gressions, but by the sanctions God has given to
the law. God has always set before man the
highest motives to obedience. The reward

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Somebody.

BY MARY MARTIN.

SOMEBODY'LL stand in the darkest hour,
Free from sin and from Satan's power;
When the Prince of glory to earth shall come,
Somebody'll have their work well done.
Though the vision tarry, they patiently wait,
And day and night breathe forth the cry—
"Thy kingdom come, Thy will be done"—
Somebody—Will it be you or I?

God's Spirit will send the plain truth home,
Somebody'll thank him that it has come.
The fearful shaking time will prove
What hearts have deepest, purest love.
Somebody'll leave, mid the gathering gloom,
A right hand here, and there an eye,
And press to the light, though left alone,
Somebody—Will it be you or I?

When the last day comes with trumpet sound,
Somebody'll be on enchanted ground;
With light for darkness and darkness for light,
Calling right wrong and wrong the right.
It will be too late to correct mistakes,
For rocks and mountains they'll vainly cry,
While th' storm bursts over the shelterless heads
Of somebody,—Will it be you and I?

From east to west, from south to north,
From sea and land, the dead come forth;
Gone from the brow all traces of care,
Somebody'll meet their loved ones there.
Life's tortuous path will be straight again,
Its brief, sad dream will have all passed by,
Heaven's bank of exchange will give bliss for
To somebody—Will it be you and I? [pain]

They will wash their robes and be free from sin,
And through pearly gates will enter in;
By life's fair river and streets of gold,
Their Savior's face will at last behold.
On their heads he'll place a starry crown,
As one by one they pass him by,
With heaven-tuned harps clasped in the hands
Of somebody—Will it be you and I?
—Selected by Helen French, Lawrence, Mich.

The Sabbath.

H. E. CARVER.

BEING impressed with the candor and truthfulness of the answer of a secular paper to the question of one of its correspondents, I thought it might do good to give it to the readers of the ADVOCATE. The Chicago *Inter-Ocean* of Sept. 24th has the following question:

"Was the Sabbath changed from the seventh to the first day of the week at the resurrection of Christ, and if so, by whose authority?—O. M. S."

To which the Editor replies:

"Properly, the Sabbath is the seventh day of the week, or Saturday, and is still kept holy by some sects. Sunday is kept as a Sabbath or holy day in remembrance of the Savior's resurrection. It was

observed at a very early period; and when the Christian religion came to be recognized by the State, laws were enacted to preserve its sanctity. The Emperor Constantine first ordered the suspension of all work on that day, in the year 321. Prior to that time it was observed more as a matter of custom than of law."

The evident intention of the *Inter-Ocean* to give its correspondent and readers a correct idea of the basis on which Sunday-keeping is founded is in refreshing contrast with the crooked, contradictory, and conflicting course and positions taken by many religionists of the day, to justify Sunday-keeping in preference to the true Sabbath of the Lord. If it could be demonstrated that the resurrection of Christ occurred on the first day of the week, surely that simple fact without any divinely given intimation of some such change would not be sufficient to remove the blessing of God and sacredness originally placed upon the seventh day, and conferring it upon the first. There is no intimation given in the Bible of any such change by divine authority, nor of sanctity or holiness being conferred upon any day of the week by the resurrection of Christ, hence the observance of any day for such reason is based wholly on human tradition and authority.

It is far from being proved, however, that Christ arose from the dead on the first day of the week; but on the contrary, the weight of scripture testimony is in favor of his resurrection within the closing hours or moments of the Sabbath. The only apostolic writer (Matth.) who gives a historical account of the resurrection, informs us (ch. 28,) that when the women visited the sepulcher of Christ, "late in the Sabbath," (Bible Union Translation) he had already risen: Whatever obscurity may attach to other passages relating to this event, if the above translation is correct and reliable it clearly proves that the resurrection of Christ really occurred within the limits of the Sabbath, and the only reason ever assumed or urged for Sunday-keeping is fallacious and of no force at all.

Had the seventh day no better foundation than the first as a Sabbath, and seventh-day Sabbath-keepers no higher authority than human custom, or man-made laws, for their Sabbath-keeping, we would not be willing for an hour to maintain our position as such against the universal opposition of our fellow creatures, and especially in opposition to the practice of nearly all professing Christians. The true Sabbath, however, is based upon a broad and ample foundation. It was made blessed and sanctified by the God who created the heavens and the earth. It was made at the close of the first, or creation week. It was made (not for the Jew, but long before there was any such distinction as Jew and Gentile, before there was any need of redemption or of a redeemer, while man was innocent and pure, the Sabbath was made) for man. The outward form of law defining and protecting the Sabbath, as we now have it in the Bible, was given to the world through the Jews, by God himself, first commanding it with an audible voice, and then with his own finger engraving it on the tablet of stone. The regard that Jehovah has for the Sabbath is in-

dicated by placing it in the bosom of the moral law, a code that forms the basis of all moral obligation, by giving it to the Hebrew nation as a part of their civil constitution, and by giving it the place of honor (with the other nine precepts,) in his own ordained worship and service. Such is the honor that has been conferred upon the seventh day, not by man, but by man's creator and God.

When the Son of God came into the world as man's Redeemer and Savior, he expressly repudiated any intention of abrogating or in any way intermeddling with his Father's law to injure it, but rather to do his will; to fulfill or keep the law. No, Jesus was not a Sabbath-breaker, not a law-breaker; neither did or could he teach his disciples to be such; but by both precept and example he taught them obedience to his Father's will, the moral law, Sabbath and all.

Marion, Iowa.

Matter and Mind.

A. F. DUGGER.

It is sometimes said that the body being wholly composed of matter is not susceptible of thought; and our opponents with an air of triumph propound questions like the following: Can matter think? If so, Why is it that the trees and stumps do not think? Why does not man think with his heel as well as with his head? Their conclusion is that matter cannot think, therefore they infer that man must have a soul or spirit composed of some other substance. How do they know that matter cannot think? or do they know it? I perceive the great difficulty is that they cannot conceive how matter can think. Does it therefore follow that God cannot superadd to matter a thinking faculty. Dare we limit the power of God by saying he cannot? Thought is not the only mystery connected with matter. Those who propound such questions and urge such objections can no more conceive how matter can attract matter than they can conceive how matter can think. Yet matter does attract matter; this they cannot deny. In taking any substance to pieces we discover that its particles are not held together by nails or tacks, or by any mechanical power whatever, but by a power which we call attraction, not obvious to our senses. This power our opponents can neither comprehend nor explain; yet it is matter, and God gave it to matter, and it is by this power that the heavenly bodies are kept in their proper orbits. Some being unable to conceive how matter can think, have inferred that matter cannot think; but they are equally unable to conceive how matter can attract matter. Will they therefore infer that matter has no such power? Cannot God give to some portions of matter different qualities. If not, how is it that a peach tree never bears acorns, nor an oak tree peaches? All intelligent persons know that God has given to matter different qualities, and that these different qualities do not destroy the essential properties of matter. For instance, in the peach and apple tree, and various other fruit trees, we see something above the essence

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I am Watching.

I AM watching for the dawning
Of a fair and joyous day,
When shall end my cares and burdens,
And my trials pass away;
When shall come my Elder Brother,
For to claim his rightful throne—
When my wanderings here are ended,
And no more I'll walk alone.

I am watching for the morning,
Yes, and soon the day will break,
That shall end earth's toils and sorrows,
And her children happy make.
Then the earth, all robed in beauty,
Shall be fitted for a home,
Where the good of every nation
May with angels ever roam.

I am watching for the coming
Of my Savior and my King,
Who to earth shall come in glory
Crowns of righteousness to bring.
And I know that day is nearing
When earth's future King will come,
With the angelic host attending,
For to take his purchased home.

I am watching for the morning,
When the trump of God shall sound,
And all the sleeping saints come forth,
Who lie entomb'd the earth around.
I am watching for death's conqueror,
Who will set the captives free,
Those he has purchased with his blood,
To live with him eternally.

I am watching, yes, I'm waiting,
For my Savior to descend,
For I know he comes to bless me,
And to bid my sorrows end.
Then I will wait in patient watching,
Till my Lord in glory comes,
Then a crown of life he'll give me,
And a share in his blest home.

Are you waiting, fellow pilgrim?
Are you looking for your Lord?
Are you ready to behold him,
While he all your acts record?
Are you loving his appearing—
Striving all his will to do?
If so, no cause have you for fearing,
Soon it shall be well with you.

S. E. BRINKERHOFF.

Probation of the Antediluvians.

SAMUEL DAVISON.

It is the appointment of God that all men should pass under probation for eternal life. Heb. 2: 10, 11, and chapter 12: 2-11. The circumstances of men differ with the period of the world in which they live, but the principles of righteousness are the same. Righteousness and holiness are not a creation, but an acquirement,

a character obtained by obedience to the truth. Perhaps some might alledge that this statement is contrary to Eph. 4: 24; but let them read carefully the full text and they can hardly fail to see that it is the *new man* that is there the subject of creation, not righteousness and holiness. The revised version reads: "Put on the new man, which after God [*i. e.*, the likeness of God,] is created in the righteousness and holiness of the truth." We inherit the dispositions of the old man from Adam, who is the old man of the Scriptures. We put on the new man, who is Christ Jesus, by living and obeying the truths he taught.

From the first God has claimed to be the sanctifier of men. The observance of the Sabbath was of old enjoined upon men, "That ye may know that I am the Lord that doth sanctify you."—Ex. 31: 13. God has in all ages manifested himself to men. In the garden of God, in Eden, there was such a manifestation of the divine presence perceptible to Adam and Eve, that after their sin they sought to hide themselves from his presence. After their expulsion from the garden the cherubim which guarded the entrance to the garden and kept the way of the tree of life, became the symbols of the divine presence; and these continued down to the deluge, for aught that appears in the divine narrative. The garden was not then destroyed, the tree of life was not then removed, or there had been no need of the cherubim to keep the entrance to the garden, nor of the flaming sword to keep the way of the tree of life in the midst of the garden. Here, then, before these symbols of the divine presence, was the place where men came to worship the Lord God, the Creator. Here was the place for sacrifices and offerings to be presented to God. Here Cain and Abel brought each his sacrifice and offering to present it to the Lord God. This was the place of the divine presence from which Cain was driven after the murder of Abel; the only place appointed in which men might approach God with a propitiatory sacrifice. Cut off from this mercy seat, this place of propitiation, he knew that he was cut off from all hope of the divine favor; and separated from his brother's family, he was indeed a fugitive and a vagabond in the earth, and might well exclaim, "My punishment is greater than I can bear." Hopeless, and abandoned of God, and cast out from men, his case was wretched indeed. Nought but death and destruction awaited him in the long future. The predicted seed of the woman brought no hope to him who was already rejected and cast off of God!

But believers continued to worship at the shrine where was seen the symbols of the divine presence. Here Enoch, the seventh from Adam; walked with God three hundred years, until God took him within the cherubim and to the tree of life, where he was translated* from mortality to immortality; and in that immortality will come forth an example of that life which men might have attained had they con-

* Translation is not transportation, but a change of a normal nature.

tinued obedient to God. The translation of Enoch was a reproof to the ungodly men of that day who spake hard things against God, as if he did not regard his own words. They doubtless construed the announcement of God that the seed of the woman should bruise the serpent's head as a promise that the garden should be re-opened and the tree of life made accessible to all the righteous, or to the offerers of sacrifice and who were also worshipers of God; but when they saw Adam and Seth, and others of their ancestral patriarchs go down to the grave in common with all classes of men, without a restitution, without the re-opening of Paradise, they contemned the testimony of God, and said hard things against him, and said, as likeminded men have said since, "Let us eat and drink, for to-morrow we die." In this spirit they filled the world with lust and violence, and the flood came and took them all away. Thus their day of probation ended in their being cut off from the presence of God forever.

During all this period there were revelations from God, and he could be approached by sacrifice and offering; and by his servants was so approached, to whom he gave prophecy, promise, and warning. Enoch prophesied, saying, "Behold the Lord cometh with ten thousand of his holy ones to execute judgment upon all, and to convict all that are ungodly among them of all their ungodly acts and hard speeches which ungodly men have said against him." Enoch understood that the seed of the woman would be the Lord of all, and so warned the men of his day; but they believed him not, and so went on in their trespasses until judgment overtook them to the uttermost. And thus our Lord said: "As it was in the days before the flood, so shall it be when the Son of man is revealed. They were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away."

Noah was a preacher of righteousness, and announced that God would destroy the world with a deluge of water. A hundred and twenty years he proclaimed this prophecy; but so far as appears, the narrative gives not a single instance of a person receiving his testimony outside of his own family. Yet the flood came, their day of probation ended; and so entirely did that generation of wicked men perish that we know not of any discovery of any remains of them by any fossil hunters of the present day. "Noah was a just man and upright in his generations. Noah walked with God," and "God said, These have I seen righteous before me in this generation." This righteous man and his three sons, and their wives, were saved when all the world besides were drowned. The mass of men before the flood did not believe the prophecy of the seed of the woman becoming the second head of the race, the second Adam, the Lord from heaven. 1 Cor. 15: 47. They were lords themselves, and looked for no Lord of the race to come in the future. When warned of a coming deluge they might have asked where the water was to come from answerable to such a project. There were then no signs of it in the earth, and

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The Christian's Hope.

Oh, blessed thought! the day is near,
When Christ the Savior shall appear;
When he shall call his people home,
To dwell around a Father's throne.
O happy day! when we shall be
From sin and sorrow ever free.

Oh, rapturous thought! how near the day,
When those by death were called away,
Shall wake to full immortal bloom,
No more as pilgrims need they roam;
But safely on the other shore,
Death shall them separate no more.

Oh, glorious morning! hasten on!
When the toils of life will all be done,
We in God's kingdom then shall dwell;
From thence no power can expel.
Then let us strive to serve the Lord,
For only such he will reward.

O, yes, the resurrection morn
Will very soon begin to dawn;
Then crowns of righteousness we'll wear,
And palms of victory we shall bear.
Our joys shall be without an end,
If the law of God we now defend.

LUCINDA COLLINS.

Watervliet, Mich.

Will Come Again.

THE first advent was in weakness; the second will be in power. Christ came to die, but will come to reign. We are "looking for that blessed hope, and glorious appearing of the Great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." He will surely come. The promise is distinct and positive. This earth belongs to him, and he will dwell in and beautify it. The scene of his footprints, the orb stained by his blood, has a glorious destiny. It was greatly honored by his first advent, and shall be glorified by the second. God has many worlds swinging through boundless space, but none can surpass the earth. We doubt whether any can compare with it in historic interest. Did the Son of God ever live, and walk, and weep, and bleed on, and make a tomb of, and redeem any other world? He did all this for ours. This earth is his special inheritance.

While here he often spoke of going away through a baptism of agony, and returning in great glory. The baptism came; the earth was convulsed; he rose, ascended, and the angels comforted the bereaved disciples, by the assurance that he would "come again." But how

would he come? Unapproachable? Fearful in majesty? "This same Jesus" shall return again just as loving, approachable, sympathetic, patient, indulgent, as when he dwelt among men at first. He will be terrible, indeed, to the wicked, but gentle and tender to the saints. There is infinite comfort in the promise; the very "same Jesus" shall come. The early Christians were greatly strengthened by the prospect. They believed the promise, and looked for the "glorious appearing." The Savior intended they should. He inserted it in the Supper which they were often to celebrate. That drinking the cup anew with Christ in his kingdom was ever before them; "till he come" always sounded sweetly in their ears and made melody in their hearts as often as they did "show the Lord's death" in the sacred supper. Those three words "till he come," are precious beyond measure. We wonder that they awaken no enthusiasm. Do Christians heartily believe that Jesus will come again? Do they look for him? Is he expected? To us the time seems long since the promise was made, and a lurking doubt of fulfillment creeps over us. Our little minds magnify the relative length of a few years of time. With God a thousand years is a day. He delays the coming that souls may prepare, but he is not "slack concerning his promise." Long suffering is not slackness. Unbelief asks, "Where is the promise of his coming? The inspired word supplies the answer. The description of his coming is sublime. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God"—the "Lord himself," in his own person, the same Jesus who ascended. The "shout" is one of joy that the hour to conquer has come. Satan shouted and the earth groaned when Jesus died; the war for mastery has been sharp and long, but will end in victory for our King. This earth belongs to Christ; the devil has no right to be here: he is an usurper, an enemy, and must be cast out. Our Lord will drive him into the pit; the earth will be free; the corruption of sin removed; righteousness fill the earth as the waters do the sea.

We look for "new heavens and a new earth." "The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Nevertheless we, according to his promise, look for "his promise;" look for "new heavens and a new earth, wherein dwelleth righteousness."

The earth has passed through several great geological changes. Stage by stage it has risen in the scale of development, but is not yet complete. One great transformation is to come, to make the physical conform to the moral beauty of the kingdom of Christ. For the saints shall be changed; in a moment, in the twinkling of an eye, they shall be molded into the likeness of their Lord. Thus the habitation, and the inhabitants will agree, and glory will adorn the earth, where sin and sorrow have so long prevailed. Where sin has done so much mischief, Jesus

will establish peace; where death has so long reigned, immortality will sway its sceptre; where the Lord died to save, he will gather the redeemed in glory; the people and the very earth, touched by the blood of Christ, shall be freed from the taint of sin, and robed in immortal beauty. That change will come for Jesus has promised, and he is able. How soon we know not. He will wisely direct. But the "shout" will be heard ere long, perhaps soon; we shall hear it; the sleeping dead shall hear it, and all the righteous will rejoice. Is it strange that many are eager for that hour to arrive? "Even so come, Lord Jesus; come quickly," is on the lips of millions. If we comprehend the results of his coming, our prayers would be still more earnest. We rejoice in his first advent, but the second will excel it in blessings, as the harvest exceeds the seed-time. We shall know better when we see and experience. Patiently we will wait, trustfully we will look, earnestly we will pray, "Come, Lord Jesus."—*Baptist Union.*

Probation of Noah and his Sons.

SAMUEL DAVISON.

NOAH, saved from the destruction of the old world, became the head of the race of men with whom the purpose of God concerning the restitution is to be fulfilled. When God placed Adam at the head of all the creation on earth and gave him dominion over every living thing that moved upon the earth, and in that capacity blessed him, it showed that that was the order of life for which he designed the earth, and blessing him in that state was in amount the same as entering into covenant with him to sustain the order of things so long as man obeyed his Maker's will. When Adam forfeited his high estate by transgression, God did not give up his purpose to set a righteous man at the head of this earthly creation, but announces his purpose to yet give it to a seed of the woman whom the serpent had deceived. When the wickedness of man became so great that God determined to destroy that generation of men from the earth, he made provisions to save a righteous man and his sons, and their wives from that destruction, that he might thereby fulfill his purpose, and ultimately fill the world with a righteous community. Wherefore he said to Noah, "Thee have I seen righteous before me in this generation." "With thee will I establish my covenant." This was not saying, "Thou art the seed of the woman which shall bruise the serpent's head; but as if he had said, "I have not abandoned my purpose to give the earth to a righteous seed for an everlasting possession. Of thee and of thy seed the one shall come who shall bruise the serpent's head, and redeem the earth from the curse of sin forever more. Noah thus became the great patriarchal head of the family of men, for whom the earth is designed to be an eternal inheritance.

In this way Noah was a type of him *who in the regeneration shall be called the Everlasting Father, the prince of peace, Isaiah 9: 6.* Adam,

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MARION, IOWA, THIRD-DAY, NOV. 10, 1874.

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

We are glad to be so well supplied with original matter for *ADVOCATE* and to have good matter ahead for the next number, of which we can announce, "Hear ye him;" "The Mission of Christ;" "Additional remarks to our Review of O. P. Crawford's First Day sermon," by Eld. V. Hull; "What is truth;" besides "Probation under the Abrahamic Covenant;" and "The Scattering and Restoration of Israel." The Letter Department is also well remembered. We scarcely have room for any good select matter occasionally. Bro. Lyon's "Scattering and Restoration of Israel" promises to be full of interest; he is giving us a thorough showing of their literal scattering. "Reminiscences of Palestine" are losing none of their interest. We would be glad to use all the manuscript sent us, but we are sorry to say that we have been utterly unable to make out some we have received. Some of our good contributors are so considerate as to write only on one side of their paper. This is the correct way; but it will do just as well written on both sides, written plainly, words not too crowded. Dear friends, continue to keep up the supply, and make the paper interesting.

"A PROPHETIC OUTLOOK," is the name of a small tract we have for sale at this office, written and published by Wm. H. Spencer, Rochester, N. Y. The tract briefly delineates "the coming Crisis of European Monarchy, the casting down of the thrones, the Gogian Invasion," &c. It is a very interesting little tract, and though you may not agree with all it contains you will see many pleasing ideas on the fulfillment of prophecy. 12 pages—3 cents each.

[Continued from page 133.]

II., hers being a peculiar disease (not altogether peculiar to herself,) in which the mind is active at such times, the thoughts or evolutions of her brain would very naturally correspond with her religious faith. So, at the time of her first vision, soon after the disappointment of 1844, when she says her "lungs were diseased" and her "health failed rapidly," and her mind dwelt much on the coming of Christ, she "saw the Advent people traveling to the city," and "saw" Jesus come to their deliverance. This first vision does not read alike in the different editions and reprintings, and we say that if these visions are divine inspiration they ought to be printed to read the same at each reissue. If their publishers believe the high claim made for them how dare they change or leave out parts of them more than they would the Bible? Then in a succeeding vision, sometimes given as the second one, she saw the new earth state, and saw "two long golden rods, on which hung silver wires, and on the wires most glorious grapes, one cluster was more than a man here could carry."—*Word to the Little Flock*, p. 16. But in later published works this part is omitted, perhaps on account of its fanciful nature. But it all goes to show their true source. The visions also abounded in personal matters. In those earlier visions she saw some of the ministering elders in the kingdom, and afterward she saw them with spots on their garments, indicating their lost condition, when those individuals decided against the visions. This fanaticism has been a

great hindrance to the advance of the Sabbath cause in Maine, where it started, and also in the other New England States.

For several years after 1844, the Advent people, or those with whom Mrs. White was associated, believed and taught that there was no more salvation for sinners, or that the door of mercy was shut and sinners who were not previously converted could not be saved. Of course, Mrs. White's visions of those times conveyed the same idea, for she says in a vision published in 1849, "My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time of their salvation is past." In one published in 1847, in speaking of some of the Advent people who fell off the path they were traveling to the heavenly city, she says "It was just as impossible for them to get on the path again and go to the city as all the wicked world whom God had rejected." As this was a part of her faith at the time, and her visions corresponding, it is direct evidence that her visions had no higher inspiration than her own mind. No one can blame people for renouncing their errors, but to the reasoning mind it shows that visions that supported such a theory should have been renounced too.

In 1849 her mind was impressed that Jesus' coming was very near, so in a vision of that year she saw that "the time for Jesus to be in the most holy place was nearly finished, and time could last but a very little longer." She believed that Jesus entered the most holy place in 1844. Whatever theme impressed her mind inspired her visions. In her own written account of her life about that time she speaks of much physical prostration and after fainting being taken off in vision, and visions were about as plenty as dreams.

About 1863 Mrs. White's attention, with others, was called to the importance of hygienic living and health reform, a very good theme. Then she had much "Testimony for the church" on that subject, though some of it conflicted with what she had formerly seen; but the idea is preposterous that the Lord sent a knowledge of that subject into the world by her mouth when Sylvester Graham, Fowler & Wells, J. C. Jackson, and others, had taught the same for nearly, if not quite, twenty years before. And having lived more healthfully herself since that time she enjoys better health and her visions are less frequent.

But it is said to us, How can you explain the phenomenon of the visions—her apparently lifeless and breathless condition while in vision? We do not know as it is necessary for us to explain all we do not understand regarding strange things in the world, but believe this to be a peculiar feature of her disease. The Shakers, Mormons, and many others have had and do have visions among them, and in some cases the individual is in a state of suspended animation; and on that ground one has as good claim to divine inspiration as the other. They all see visions corresponding to the faith they profess.

We doubt not that in the early experience of these visions Mrs. White, then Miss Ellen G. Harmon, believed her visions of God, and does yet; but how others who have known them from the first and seen their fanatical course can believe them divinely inspired, we cannot conceive. It is not our purpose to spend our time in showing up their contradictions and inconsistencies, nor the evasive work of others in attempting to uphold the visions, as we do not know that it would do any good. We have no warfare to wage against them or the people who endorse them. We pity them and wish they might see the visions in their true light.

Meaning of Baptism.

RELIGIOUS ordinances are pictures of facts or of facts and doctrines; and in inquiring after their meaning, the fact and doctrines of which they are symbols, require careful study. The two must be put side by side, and so made to dovetail into each other. This is often a much more satisfactory method of ascertaining the real meaning of an ordinance than is classical study and investigation. In this we often lose sight of the real object of search, wandering about in the fields of indefiniteness until we are really lost, so that things simply in themselves

are resolved into a maze. In the Edenic state, there was but one religious institution, and this rested in the earthly Paradise, but reached in its typical significance into the heavenly Paradise. The introduction of sin wrought such a change in the religious condition of man that a radical change in religious ordinances was required. These were also modified by the new conditions of the race as these appeared in their social, political, and religious changes. In the process of time, the Redeemer came, and with Him came also the last dispensation by which Christ's ordinances were conditioned. The ordinances of the Mosaic dispensation referring to redemption declared it as something to be accomplished in the future, but those of the Christian dispensation refer to it as a thing done, and they also largely explain how it was done. These ordinances are two in number, and stand in such intimate relations with each other that in their teachings it is difficult to draw a clear line of distinction between them. They both refer to the work of redemption, nor is there a fact or doctrine involved in it that one or the other of these does not represent. The great underlying doctrine of the Bible is that, on account of sin, man is under the curse of the divine law, and this takes effect upon both his animal and spiritual nature. * * * * * The gospel promises a glorious resurrection and future life. When then one embraces the gospel, several things are grouped in his mind and represented in this new step.

1. He confesses himself condemned to death on account of his sins.
2. He also acknowledges his utter helplessness in his condemned state—left to himself, there is no hope in his case.
3. He accepts Jesus Christ as his remedy, and with his whole heart believes in Him as his salvation.

In this faith, all His promises are included. Summing these up, then, and stating them briefly, the sinner declares his belief in the record that Jesus both died and rose again, and that He will save him from both the dominion of sin and from death, and all this is professed in his baptism. Let us be understood, baptism, as an act, declares this. In baptism, the penitent formally dies, is buried, and rises again. But this is not all, he rises to a new life in this world; sin is no more to have dominion over him—it is a putting away of sins—a putting on of Christ our righteousness. Baptism is a most beautiful, solemn and comprehensive ordinance. It is a dissolving of our covenant with Satan, and an entering into covenant with God. It is a declaration of faith and an expression of hope.

But baptism sustains a more intimate relation to the forgiveness of sins and to the new birth than many seem to suppose. Concerning John the Baptist, it is said that the people were baptized of him in Jordan, confessing their sins. I indeed, he says, baptize you with water unto repentance. With Jesus, baptism was a part of the righteousness he came to fulfill. Jesus, in John 3: 5, in His conversation with Nicodemus associates the work of the Holy Spirit with water, in accomplishing the new birth. Peter, in Acts 2: 38, puts repentance and baptism together, in the work of remitting sins; and in his first Epistle, (3: 21,) he makes it a figure of salvation. In Acts 22: 16, Paul, in giving an account of his conversion, says that Ananias, when he came to him, said "And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord; and in Titus 3: 5, Paul calls baptism "the washing of regeneration." Now it is not our opinion that baptism removes our sins, but that it is a figure of remission or cleansing, and hence is one of the clearest expressions possible of our faith in God's power and willingness to save.—*Sabbath Recorder*.

Received on Subscription for Advocate.

Mrs. Eliza Payne, 50 cts, 9-13. Polly G Pitts for Mrs P Mitchell, 50 cts, 10-1. Polly P Cooper for S S Sager, \$1.50, 10-10. H E Carver for Mrs E A Hyatt, \$2.00, 10-8. John W Fondy, \$1.75, (including postage,) 9-13. Jacob Grim, \$1.50, 10-14.

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A C Long, \$1.50; R V Lyon, \$1.25; Benjamin Madill, \$1.00; A F Dugger 16 cts; Wm H Cronk, 15c's.

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

VOL. IX.

Marion, Iowa, Third-day, November 24, 1874.

NO. 18

The Advent and Sabbath Advocate,

IS PUBLISHED SEMI-MONTHLY BY

JACOB BRINKERHOFF, at Marion, Iowa,
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The Earth restored to its original glory and condi-
tion as the future inheritance and abode of the
Redeemed and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The Prophecies,
The Christian Life, and kindred Bi-
ble subjects.

The Little Mote.

SINCE the life of Christ commenced
Purest love's revealed to some—
If there still should be offences,
Woe to him by whom they come.
Judge not, that you be not judged,
Was the counsel Christ did give;
And the measure we have given,
Just the same we must receive.

Jesus says, Be meek and lowly,
For 'tis high to be a judge;
If I would be pure and holy,
I must love without a grudge.
It requires a constant labor
All these precepts to obey;
If I truly love my neighbor,
I am in the only way.

If I say unto my brother,
In thine eye there is a mote,
If you are a friend or brother,
Hold, and let me pull it out.
But I could not get it fairly,
For my sight is very dim;
When I came to see more clearly,
In mine eye there was a beam.

If I love my brother dearly,
And his mote I would erase,
Then my light must shine more clearly,
For the eye's a tender place.
Others I have oft reproved,
For a little, simple mote;
Now I wish the beam removed—
Oh that tears might wash it out!

Charity and love are healing,
This will give me purer sight;
When I saw a brother's failings,
I was not exactly right.
Now I'll take no further trouble,
Jesus' love is all my theme;
Little motes are but a bubble,
When I think upon the beam.

Selected by D. C. WOODRUFF.

Denver, Mo.

Additional Remarks on Review of a First- Day Sermon.

V. HULL.

BRO. BRINKERHOFF: I want, by your per-
mission, to add a few thoughts to your just crit-
icisms of a "First-day Sermon;" not to amend,
but simply to extend the "review." Perhaps it
is to give undue attention to say more than you
have already said; the author of the sermon
may take himself to be of more consequence
than he otherwise might.

1st. If your clippings from the sermon does
the author justice I think it should not only be
conceded that "God has chosen the weak things
of this world to confound the wisdom of the
wise," but has also chosen or provided very lit-
tle to do it with.

2nd. Mr. Crawford seems not to have studied
well his leaders on this measurably new-fangled
doctrine. His statement places the question be-
yond possible hope of support. First, he says
that God's Sabbath "hallowed at creation is a
perpetual institution and binding on the entire
race of man." What does Mr. Crawford mean
by "the entire race of man?" He can mean
nothing but all who have and shall live on the
earth. He admits that this day, sanctified by
God at the close of creation, was the same one
given to Moses on Mt. Sinai, of which God then
and there said, 'Remember the Sabbath day to
keep it holy.' And then, as though he would
make his hope of recovery still more hopeless,
he adds, "It is an admitted fact that when a law
is made it continues in force until it is repealed.
There has been no repeal of the holy Sabbath,"
&c. Does Mr. Crawford mean what he says?
Then he must keep that day or he is an open
violator of God's law. "He that knoweth to do
good and doeth it not to him it is sin," James
says. Paul says "the wages of sin is death."
Mr. Crawford must be logically more dextrous
than the Davenport brothers are physically, or
he can never untie himself; but he has afforded
a specimen of his erudition and logic.

Let us notice his statement of facts. He says
"Adam was created last of all the divine hand-
iwork, at the very close (1) we may suppose, of
the sixth-day. (2) The next, the seventh from
the beginning of creation, must have been the
first day of his existence." 1, Mr. Crawford
admits that a *supposition* lies at the very founda-
tion of his cause. He says, "We may suppose."
Who told him to "suppose" that? No one but
the ghostly demands of a hopeless cause. Why
did he not "suppose that Adam was made "at
the very beginning of the sixth day?" Simply
because that would positively defeat his cause;
and yet it is quite as supposable. Why did he
not "suppose" that Adam was made at just 12
o'clock? That is just as supposable. Why? be-
cause *that would be fatal*. You must not only
allow Mr. Crawford to "suppose," but you must
allow him great liberties in "supposing." It is
just as reasonable to suppose that Adam was
created on any other hour of the day as the last.
So there are twenty-four or twenty-three chances
to one that he is wrong. It is still worse than
this: he says, "at the very close." The last
minute. There are as many chances against
him as there are minutes in twenty-four hours.
That surely is a very sandy foundation.

2, As to the facts in the case. Inspiration says
Adam was created on the sixth day. Then that
was his *first* day, and the seventh day was the
second day of Adam's life. So Mr. Crawford's
"chronology" is set back one day. If it is good
for anything he must go back one day in his
Sabbath observance and he will be all right.
But notice, Mr. C.'s brotherhood, when talking

of Christ's interment and resurrection, tell us
that "parts of days are reckoned for the whole,
according to Bible reckoning." If they are right
here then he is wrong in his conclusions; so his
own friends condemn him. That is a bad cause
whose own rules defeat it. But I suppose we
must understand that it is a poor rule that won't
work both ways." If you suppose that time
began with Adam, that is, weekly time, then
Adam's second day occurred on the seventh day
of creation. Mr. Crawford should therefore
keep the second day of the week. As an honest
man he is bound to do that if his philosophy is
correct. I insist upon it that Mr. Crawford and
his school should keep Monday and thus be
consistent; for if the Sabbath fell on the seventh
creative day, and the weekly reckoning began
with Adam's first day, and he was created on the
sixth day of creation, then the next day, Ad-
am's second, would be the seventh of creation,
which God appointed as the Sabbath, as he af-
firms. I hope that what I say will go before
Mr. Crawford, and that he will disentangle him-
self. I understand him to be a professed minis-
ter of the gospel, a leader of the people. We
have a right to ask him to set himself right, or
if we are in error, to set us right. Explain, I
respectfully ask it of him.

The facts concerning the time when Cain and
Abel came to make their offering, are equally
against him. If I stop to explain I shall make
this article too long; nor do I need to do so, for
he admits himself to be wrong. Let us see: In
speaking of the falling of the manna, he says,
"The sixth and seventh days of the week men-
tioned in the 16th chapter of Exodus, when the
manna was first given, synchronizes with the
same days of the original week." Now, he ad-
mits that the *Sabbath was the seventh day of the
week*. In the above he is unquestionably cor-
rect. Now let us put his statement in relation
to creation by the side of this—"The next, the
seventh from the beginning of creation, must
have been the first day of his existence; and as
chronology begins with his existence, this sev-
enth day of God's work, which he blessed and
sanctified, and upon which Adam first appeared,
must have been the first day of the week." So
says Mr. Crawford. "The sixth and seventh
days of the week mentioned in the 16th of Ex-
odus, synchronizes with the same days of the
original week." So says Mr. Crawford!! Now
which shall we believe? I accept the last, be-
cause it is scriptural, and reject the first because
it is unscriptural, illogical, and opposed to the
facts. By saying that "The sixth and seventh
days of the week mentioned in the 16th chapter
of Exodus synchronizes with the same days of
the original week," he shows that this period
had been correctly preserved from the begin-
ning. So, according to Mr. Crawford's own
statement the Sabbath at creation was the sev-
enth day of the week," and not the first, as he
affirms.

Let us notice his "second argument." "Why
is it that all heathen nations attach so much im-
portance to the day we call the Sabbath, if it is
not the original Sabbath?" Answer; because
it is one of their own make; it is *their* Sabbath.
Let me ask Mr. Crawford a question: Why is it
that all heathen nations attach so much import-
ance to the gods we call idols, if they are not

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Sweetly Trusting in Jesus.

How sweet to look beyond this age,
To that bright one to come—
When Christ shall come to earth again,
To renovate our home.

How sweet to know this age will end,
This age of war and strife—
That Christ our King will surely come,
To bring immortal life.

How sweet to look to that blest time
When he shall reign as King;
Then we to Zion's gates shall come,
And our glad praises sing.

How sweet to think that earth will bloom
All free from sin's dark stain—
That Prince Immanuel shall sit
On David's throne to reign.

How sweet to think that we may dwell
On that fair blissful shore,
And sing the praises of our King
In peace forever more.

How sweet to think we'll meet our friends
Who now in Jesus sleep,
And with them range fair Eden's plains,
And ne'er be called to weep.

How sweet to know our sins forgiven,
While in this world we roam,
That when our wanderings here shall cease,
With Christ we'll dwell at home.

How sweet to do our Father's will,
Supported by his grace;
To feel the joyful thought within,
That soon we'll see his face.

S. E. BRINKERHOFF.

Probation under the Abrahamic Covenant.

SAMUEL DAVISON.

WHILE the population of the world was sparse and mostly nomadic, the patriarchal form of government was necessarily the only effective one that could be maintained. Moving bodies of people amid vast unpeopled regions of country, could not easily be controlled by one central power. Any dissatisfaction with such a power would only lead to a new migration to escape any coercive measures that might be adopted. No effective government could be exercised over such a people. They must necessarily carry their government with them; and just so far as religion affected their modes of life it must underly their form of government. Abolish religion and they would have

no commendable principle left, because vice and necessity pay no homage to ancestral precedence or to pre-eminent virtue. Without religion all communities must fall into despotism or anarchy; social institutions would perish, and the weak become the prey of the stronger. This is the reason why all the ancient peoples of the earth have maintained some form of religion. It is not from any innate conviction of the immortality of the soul, but a traditionary sentiment that all government originated with God, who still rules the destinies of men, and will ultimately bring all evil-doers to judgment. This sentiment, in some form, cultivated or crude, pervades all human communities. It was carried from Babel around the world. It is the patriarchal faith perverted to suit the idolatries of aspiring men who rejected the covenant promise of a chosen seed receiving the dominion of the world.

Noah, and Shem, and Abraham, and Job, and all the posterity of Jacob held this faith until the time of Moses, and served God with these expectations; in all that is said of them there is not an intimation that they ever looked for "mansions in the skies." Their faith is expressed by Job, when he said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin [is gone] worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." While the patriarchal age remained God was wont to manifest himself to these eminent men in direct, personal, and providential ways; giving them the counsels of his will, conferring upon them extraordinary prosperity, affording them deliverances from adversaries, and thus openly owning them as his servants, and setting them apart for himself. But as the nations of the earth multiplied and acquired power their witness for God and truth would lose force with men of worldly minds; and God now determined to raise up a nation for himself, and to set it among the nations of the earth, by whom he would be known and made manifest as the God of the whole earth. For this purpose he chose Abram and his seed to be his witnesses in all the earth. By a series of wonderful manifestations of his care over them he raised them to distinction above all the kingdoms of earth, entered into covenant with them to be their God, to guide and to bless them above all people, and with an oath which he swore by himself he promised to fill the whole earth with his glory. In the oath that he swore to Abraham, to Isaac, and to Jacob, he promised that in their seed should all the families of the earth be blessed. In other words, that by their seed he would perform all his good pleasure toward the earth; so that the apostle says, God made Abraham heir of the world. How an heir? Adam forfeited the everlasting inheritance thereof, and Abraham inherits it, or is to do so. That all men might know that this is God's purpose toward the earth, God, by special revelation called Abram to leave his father's house and the land

of his nativity, to sojourn in the land which he had chosen to give him and his seed for an everlasting possession. Abram obeyed, and God led him into the land of Canaan.

In this proceeding God made Abraham and his chosen seed public characters; not only attested depositaries of his word, but typical representatives of his purposes toward mankind. While they kept his commandments he rebuked kings for their sakes, and said, "Touch not mine anointed, and do my prophets no harm." He suffered no man to do them wrong. Ps. 105: 14, 15. In this there was a manifestation of God's care of his people; and when they had become a multitude of people, which could be constituted a nation, he brought them out of the house of bondage with a high hand and an outstretched arm; he entered into covenant with them and by his great mercy endured long with their evil manners, until, at length, by the strength of his holy arm, he gave them possession of the promised land and dispossessed the former occupants thereof to give it to them as his chosen seed.

All this time God had a visible residence among them, was accessible to them by a divinely appointed medium, and honored them by answers to their requests and delivering them from all adversaries that rose up against them. While they kept his commandments and walked in his law they were a highly honored and an exalted people; and had they continued steadfast therein their peace would have been as a river, and their righteousness as the waves of the sea. When the nation reached the acme of their prosperity, and the temple for God was completed on Mt. Zion, God came down at the dedication thereof and manifested his presence therein; then was the time of their exaltation above all nations. Riches and honors flowed in upon them, and all nations contributed thereto, for "all the kings of the whole earth sought the presence of Solomon to hear his wisdom which God had put in his heart." 2 Chron. 9: 23.

Here was an exhibition in type to all nations of what God would do for his people in the restitution spoken of by all the holy prophets from the beginning of the world. It was for their sins that this glory was taken away from them. But as this, and incomparably more, was comprehended in the covenant made with Abraham, Isaac, and Jacob, when the glory was departing from national Israel, he raised up prophets to assure them that believed his testimonies, that more than this glory would he yet bestow upon his people. When the favored nation had suffered great reverses, a sacred psalmist said, "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens." Ps. 89: 1, 2. God had said, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." Ps. 89: 3, 4. This is the substance of all the promises, and the sum of all that the prophets foretold; and before that typical nation ceased its appointed functions as a prophet to the nations, the promised seed of David appeared and mani-

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A Prayer.—Give Me a Pure Heart.

JOHN FONDEY, M. D.

FATHER! the work is thine:

Thou only canst impart

The blessing so divine,

A pure, a holy heart.

Oh! stamp thine image on me now,

As low before thy throne I bow.

Weary I am of sin;

I long to be like thee;

The peace of God within,

From doubts and fears set free.

Oh! send thy Holy Spirit down,

The work, already wrought, now crown.

Father! my path hath been

A dark, a weary one;

Tempests, and cares, and sin,

Have shadowed o'er my sun.

Oh! free me from thy guilt and power,

Be this my spirit's favored hour!

Then with a purer flame

Of love this heart shall glow;

And blessings on thy name,

From holier lips shall flow.

I need thy love, thy peace, thy care,

Father! Oh hear my ardent prayer!

Philadelphia, Pa.

Religion and Money.

ALTHOUGH "the love of money is the root of all evil," the right use of it is a sign and a means of grace. So Jesus taught. "He that is faithful in the least," in money making and money spending, "is faithful also in much," i. e., in spiritual and eternal concerns. This is invariably true. The man who acts on Christian principles in money matters will be true to God everywhere; and he who violates them in money making and money using, cannot be trusted anywhere. Praying, and singing, and public testimony are good evidences of piety, but making and using money for the glory of God is still better. Selfishness is dislodged from the heart with great difficulty, and clings to the citadel of greed, after every other section of the soul is surrendered. It is much easier to induce men to pray than to pay; to worship than to be honest; to sing psalms than to give alms; to draw nigh to God with their lips, than to consecrate to him their gold.

But where religion does sanctify a man's busi-

ness, it becomes exceedingly precious. He makes money for Jesus, works, trades, invests, contrives, invents, toils as a Christian duty, with Christian motives. He no longer does up his religion in the church on Sunday, or in his closet, at the family altar, or in the prayer meeting, and then drops down to self-serving, mere drudgery for the flesh. All that he does is worship, and service to the Lord; he is God's steward, and cares for his farm, his shop, his merchandise, his person, his family, as a duty to his Lord. He has no exclusively secular work, never loses the inspiration of high, religious purposes, never leaves the presence of his God. This is a position of great strength and comfort, and the only true Christian position. Not that he need think of God constantly, any more than he thinks of an earthly friend, or employer to whose interests he is devoted; but he has a controlling principle, a ruling motive, a general and well-settled purpose, which gives character to all subordinate purposes, and stimulates his faculties to fidelity in prosecuting them.

When a man does business under such an inspiration, he will be honest, because that will please God, and to cheat will offend him. Gain is a motive, but not his chief and controlling motive, and he will not sacrifice the latter for the former: no possible gain can compensate him for the loss of the divine favor, for the object for which he makes money is to please and honor God. The money is a means, and God wishes and works the end. Hence he is delivered from the temptation to wrong his neighbor, for in doing so he wrongs himself, and sins against his own cherished purposes still more.

There is joy in business done in this spirit. Every hour of industry is worship. This high motive sweetens toil, lightens burdens, fills the soul with constant sunshine, and makes hardships, sufferings and disappointments a luxury. Sowing and reaping, building and trading, all the cares and trials of commerce, become means of grace, strengthening virtue, enlarging the heart, elevating the thoughts and feeling, and changing the whole man more and more into the image of the Lord. Intercourse even with vile men, conflict with deceivers and crafty tricksters, elevates, braces up, adds strength to moral convictions, and develops all Christian graces. All things work together for good to men of such motives.

When men make money on Christian principles, they will use it for good purposes. Temporal needs will not be neglected, but spiritual interests will be preferred, because God prefers them. . . . They will be eager to make money, that they may give largely to save sinners. They will be more enterprising, industrious and saving than other men, that they may have more to give to elevate the degraded and save the lost.

Such business men are always active and useful in the church. They keep the fires of devotion burning, are never cold, stupid and uninterested, never lukewarm or backslidden. They love the prayer meeting, and all who pray rejoice in their presence. Blessed is the man who makes and uses money rightly.—*Baptist Union.*

The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

III. *I shall now adduce some testimony to prove that Israel, or the Kingdom of Israel, will be restored.*

1. There are three classes of testimony allowable in our civil courts—inferential, circumstantial, and positive. The last named takes the lead; the first named is allowed only as it has positive to rest upon or does not militate against it. Circumstantial is equivalent to positive.

In Ex. 19 we have a record of the organization of the kingdom of Israel—the kingdom of God. And had they only obeyed God in all his requirements, and been willing to wait until the time for Gentile rule to end, the royal Son of David to take the throne of empire, which is yet in the future, they would have been an organized kingdom to-day, and the possessors of the land of Palestine by virtue of the covenant made with Abram (Gen. 15: 13-18), which was literally fulfilled under the reign of Solomon. 2 Chron. 9: 26. But the covenant made with Abraham which centers in Christ, promising to him and his seed all the land of Canaan for an everlasting possession, has never been fulfilled, neither can it be, only as Jesus returns, and Israel as a nation is restored to the favor of God and to the land of Palestine. In Lev. 26 we learn that after they had been recognized as the subjects of the kingdom of God, he marked out the course that he wished to have them pursue, informing them that if they were only obedient to his laws he would set his tabernacle among them, and his soul should not abhor them, and he would walk among them and be their God, and they should be his people. But if they would not harken unto him and do all his commandments (and the Sabbath was one of them), then he would "destroy their high places," and "make their cities waste," "bring their land into desolation," "scatter them among the heathen," and "punish them seven times for their sins." Now it must be obvious to every unbiased mind that the inference is, that when this period of time shall expire, God will withdraw his chastening rod, and they, as a nation, will be restored to the land of Palestine; and the 44th verse proves our inference just.

The testimony of the desponding ones, while on their way to Emmaus, subsequent to the resurrection of Jesus, is in place: "We trusted that it was he that should have redeemed Israel." Luke 24: 21. And why did they expect the kingdom of Israel to be restored, which was then in a broken state? Because their faith took hold of those prophecies which foretold the restoration of the kingdom of Israel under the reign of Jesus, the royal son of David. And he gave them to understand that they were correct in their faith, but wrong in the time when it was to be realized.

The testimony of Simeon, a man under a divine influence, is to the point. Luke 2: 28-35. And he "took him [Jesus] up in his arms, and blessed God, and said, . . . A light to lighten the Gentiles, and the glory of thy people Israel."

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, DEC. 22, 1874.

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

AFTER this issue of the *ADVOCATE* our subscribers will have no more postage to pay on their papers at the office of receiving them, as the new postal law makes it obligatory on publishers to prepay the postage on all the papers they send out; and subscribers must either send the postage to us or we must pay it for them. This will be cheaper for you, as heretofore you have paid twenty cents per year for postage, and by this new law of paying by weight the postage on the *ADVOCATE* is only ten cents per year. Some of our subscribers have already remitted to us the postage for 1875, and many others will do so. Some have asked to have the paper continued to them, while there are others on our list from whom we have not heard, and if they fail to receive the *ADVOCATE* in its succeeding issues they must not think it has suspended. We have endeavored to send you a good Sabbath paper, and been willing that you should judge of its merits before paying for it; but as we cannot send you the paper free and pay the postage too, unless we know you are not able to pay for it, we must erase your names from our list, though we are sorry to part with any of you. We are not going to ask you to pay the office debts, for it has none; but we ask our friends to help build up the cause and give the paper a good standing, which they are already doing. And pray that the blessing of the Lord may continue with us, and though we are weak, that the cause may gather strength.

Why Keep Sunday?

CHRISTIAN reader, we would not be impertinent but desire to ask, in all sincerity, why do you keep sacredly the first day of the week? We are told from the pulpit and by the press that the first day is the Sabbath, and that it is wicked to work on that day; and you endorse the doctrine.

Before we proceed any further in this direction, let us ask you another question, which is, Do you found your religious belief and practice on the teachings of the Bible? That you do we take for granted, and proceed accordingly. That the sabbatic institution is of divine appointment is admitted, but only so because the Bible announces the fact. Did not the Scriptures reveal the fact we would be without knowledge concerning the appointment of a day of weekly rest, and this appointment is sacredly binding upon us, because it is of God. But the commandment is based on the rest of God at creation. God commanded the rest of the seventh day because in it he had rested. This was also the reason why he blessed the seventh day. Now, God did not rest on the first day, nor did he bless it. Nor again did he command it to be observed as a day of rest. He appointed the seventh day to be observed in memory of the work of creation. It is the world's great festival day. Such are the plain teachings of Scripture.

But, reader where is your authority for keeping the first day rather than the seventh? Remember it was God who appointed the keeping of the seventh day; but who appointed the keeping of the first day? If you say that God appointed it we ask for the record stating the fact. We only know from the Scriptures that he appointed the keeping of the seventh day, and only in this way can we learn of his appointing the keeping of the first day. The Bible is God's book. It rehearses his will. In it are all his religious rites and commandments written, not one being left out. And now,

where, in this volume, is the commandment to keep the first day instead of the seventh written? Or, where is the commandment to keep this day for any reason found? Keep this in mind, that God solemnly commanded the keeping of the seventh day, and making it one of the immortal ten words. Remove from the tables of the law the commandment to observe the seventh day, and the decalogue is destroyed. But reflect, that God only can release us from obligation to observe the seventh day, and bind on us the observance of another. But can it be possible that God would so release and bind us, and yet make no record of the fact? We think not. In the nature of things, this cannot be so. If God requires the keeping of the first day, his word must contain a statement of the fact. If, then, his word contains no rehearsal of this matter, then nothing of the kind has transpired. But we now put this matter squarely to the reader, and ask, Do the Scriptures anywhere require the keeping of the first day? If you say they do, we ask where can the writing be found? Is it in the Old Testament? This cannot be possible. But if so, where is it—in which of the books or chapters? If it is not in the Old Testament, is it in the New? If in the New, where can it be found? Is it in either of the gospels, and if so, in which? But if it is not in the gospels, is it in the Book of Acts? If not there, then, pray, where is it?

Reader, do you give the matter up and confess that there is no command in the Scriptures obliging us to observe the first day? Then why do you keep it? All the ordinances of religion, whether appointed by God or heaven-inspired men, are written in the Scriptures, and surely nothing is said about this. Then is it not clear that it is not an ordinance of God but of men, if an ordinance at all? But here we inquire, what right have men to set aside an ordinance of God and appoint in its place one of their own? Is not this assuming the prerogative of God? It certainly can be nothing short of this! What arrogance and presumption! There, however, can be no doubt about this. Let us see:

1st. All God's will concerning religious ordinances is revealed in the Bible, but nothing is therein said concerning the keeping of the first day. 2d. The ordinance then obliging us to keep the first day, if there be any, must be of men. But reader, what right have you to keep an ordinance of men professedly to glorify God? Let us, however, state the case more fully, and consequently more plainly. You first disregard a commandment of God solemnly given in the midst of the grandest displays of divine power and majesty. You profane that which God has made sacred, and treat it as of no special value. Having thus put the ordinance of heaven behind you, as if contemptible, you elevate into the position of honor a commandment of men! Do not, reader, understand me to say that this is what you mean in your heart. No! no! You are deceived. You have been told that it was God's pleasure that you should keep the first day. This we know is not so, because our sole authority on this subject commands the keeping of the seventh day. Let us see. On this day God rested, and he also blessed and sanctified it. In its interests he wrought miracles in the wilderness before the giving of the law. On Sinai, he wrote it on stone tables, and from this place he gave it to his chosen people. Its observance was enforced in the most earnest and solemn manner by the prophets. In the opening of Christ's ministry he made a formal statement that it was not his purpose to destroy even one jot or tittle of the law. In his ministry, repeated conversations occurred between him and the Pharisees concerning the manner of Sabbath observance, but not a word was uttered about the change or abrogation of the day. In the Acts of the Apostles, the Sabbath is repeatedly mentioned by its own proper name, and in every instance, the first day when referred to, is simply called "the first day of the week." Of the keeping of

the first day there is not one word written in the Scriptures. It has there no sacred name, nor any special honor conferred on it in the Bible. And yet, reader, in the face of all this, you keep the first day and disregard the day of divine appointment. And now, be not offended when we ask you, how will you answer to this matter in the day of judgment. In the Bible, whose teachings you profess to observe, you are commanded to keep holy the seventh day, and yet you keep the first day of which nothing is said in the Bible. Do you not plainly prefer the keeping of the first day to the seventh, because it is more convenient to you?—*Sabbath Recorder*.

At the Urbana, O., Methodist camp-meeting Aug. 10, the Rev. Mr. Osborne said he thought the people were tired of the common kind of religion, and it was time to seek the uncommon religion. He urged the people to seek a salvation which would save them from tobacco, croquet, and Freemasonry—a salvation that would save preachers from the follies of the day, and the Bishops from traveling on Sunday and going to wine dinners. His charges against the Bishops occasioned some excitement, and he was interrupted and interrogated, but refused to give particulars, and said he would answer at the Conference for his position.

THE road of life is not a turnpike road. It is a path which every one must find for himself by the help of such directions as God has given us; and there are so many other paths crossing the true one in all quarters, and the wrong paths are so well beaten, and the true path in places so faintly marked, and so many going the wrong way, that a man, if he does not take continual heed, is in great danger of turning into a wrong path, almost without perceiving it.

EVERY kindly word and feeling, every good deed and thought, every noble action and impulse is like the ark-sent dove, and returns from the troubled waters of life bearing a green olive branch to the soul.

Received on Subscription for Advocate.

N B Collins, 50cts, 9-18. C W Munro, 80c, 10-6; for Mrs E Wolverton, \$1.60, 10-6; for J Plowman, \$1.60, 10-20. Richard Skinner, \$1.00, 10-19. J W Maudlin, \$1.00, 10-19. E S Bell, \$1.60, 10-1. I S Chaffee, \$1.00, 10-8. S S Davison, for Mrs Wm H Smith, \$1.50, 10-19. A friend, Mrs Laura M Ingraham, \$1.50, 10-19. Mrs Bell, 75cts, 9-13. Wm O Munro, 25cts. S G Cottrell, \$1.00, 9-18. V M Gray, \$1.00, 10-1. H Perine, 50cts, 10-1. J A Silvers, \$1.50, 10-1. Jane Stults for C W Ainsworth and Geo Gallegle, 50 cts each.

Received on Pledges.

E. S. Sheffield,	\$2.00	E. Rowley,	
Geo. W. Rowley,	1.00	Lovilla Sheffield,	
Lucius Sheffield,	2.00	Wallace Sheffield,	
Sarah Rowley,	1.50	Ann Sheffield,	
S. S. Davison,	3.00	Matilda Davison,	

BRO. S. S. DAVISON writes: Every family Sabbath-keepers and nearly every individual Sabbath-keeper living here is represented. Let us suppose we are giving this as a trifle on our abundance, for we are all poor in purse, but one of us owning a home without encumbrance. But we give it as our mite for the support of the cause we love, hoping for your welfare and thank you for the *ADVOCATE*.

Prairie Hill, Boone Co., Iowa.

Received on Donation to Advocate.

Benjamin Madill, \$1.75. Jane Stults, to the *ADVOCATE* to the poor, \$2.00.

Books Sent by Mail.

S S Davis, 25cts. Jane Stults, \$1.50. C W Ainsworth, 50cts. S Everett, 12cts.

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, January 5, 1875.

NO. 21.

The Advent and Sabbath Advocate,

IS PUBLISHED SEMI-MONTHLY BY

JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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

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

Drifting.

CHRISTIAN! why so sad and gloomy?

Why doth doubts thy bosom fill?
Art thou drifting with the current,
Drifting in the paths of sin?
Does the way seem dark and thorny?
Are you on the downward grade?
Do you think you are forsaken
By the friends that you have made?

You perhaps have braved the current,
Where the waves dashed wild and high:
You have nobly stood for Jesus
While the mocking crowd passed by.
You have pressed with feet unflinching
In the road that leads to rest;
You are numbered with the people—
With the ones whom Jesus blest.

Do not falter then at even,
Jesus Christ is still your friend;
He will comfort, guard, and keep you,
Safely keep you to the end.
Do not, then, stay idly drifting,
Think what suffering Jesus bore;
Take new courage and ne'er falter,
Till you reach the blissful shore.

A. R. M.

Marion, Iowa.

Nahum's Chariots.

A. M. BRINKERHOFF.

THIS prophecy is found in the second chapter
of Nahum, commencing at the 3rd verse. "The
shield of his mighty men is made red, the val-
iant men are in scarlet; the chariots shall be
with flaming torches in the day of his prepara-
tion, and the fir trees shall be terribly shaken.
The chariots [rail cars] shall rage in the streets,
[the cars] shall jostle one against another
on the broad ways [on the side track]; they
shall seem like torches [notice the head light],
they shall run like the lightning [we have
nothing express]. He [the conductor] shall
count [after every station is passed] his worth-
ies [passengers]: they [the passengers] shall
stumble in their walk, they shall make haste to
the wall thereof, and the defence shall be pre-
pared." This is from the 3rd to the 6th verse;
now we will stop for the present, and make
no explanation why we appear with this article be-
fore the readers of the ADVOCATE. It is a well-
known fact that Adventists apply this prophecy
to the present day, referring it to our rail cars.

Money and time are spent in heralding this to
the world, both in printing and preaching.
Tracts are scattered broadcast over the land.

The question to be considered in this article
is, Does this prophecy apply to Nineveh of old,
or to the present generation? If to the present
time it is all right in sending it forth to the
world. If in the past, we are proclaiming error,
untruths, to a dying world. But some may
say, I cannot see as there is anything very im-
portant in it whether we apply it there or here;
it seems to apply to our cars. Well, now, read-
er, you whose creed is "the Bible and the Bible
only," it is an important matter how we han-
dle the word of God. Remember, we stand in
this generation as no other people stand. We
believe that God is warning through us, as he
did through Noah, a dying world, of judgments
soon to come. We believe God is calling out a
people that will lift up the standard of truth
and righteousness, obey his voice, and keep al-
his righteous commands. We profess to be of
that number. We profess to be traveling on
the road of truth, never turning off and wander-
ing in the by-roads of error. We profess to
have our "loins girt about with truth," so the
gospel armor can be wielded victoriously.
Then, in view of this, again I say it is *very* im-
portant that we rightly handle the word of God,
giving to each word its proper meaning, each
verse its proper place, and each chapter just
where God designed it should be; whereas on
the other hand, if we profess to be the "light of
the world," and tear out verses here and there
from their proper places to suit our purpose,
people will find out we are not what we profess,
and it might be the means of crippling the good
we might otherwise do. Surely it accomplishes
no lasting good. Brethren, every truth of the
Bible is guarded by a sufficient amount of evi-
dence to insure the investigator light, without
tampering with anything belonging elsewhere.
Therefore, in view of this, let us give this prophe-
cy a brief review, and place it just where it
belongs.

And now, reader, and brethren of the S. D. A.
church, get your Bibles, and your tract entitled
"The Sign of the day of God," and let us com-
pare it with the prophecy and see if the views
therein contained are correct. Second chapter,
verse 1—"He that dasheth in pieces is come up
before thy face: keep the munitions, watch the
way, make thy loins strong, fortify thy power
mightily." Does this apply to the present day?
No, no one makes any such claim. Read the
prophecy, and you will see the prophet is speak-
ing of Nineveh. The enemy is coming, for
them to prepare speedily. Verse 2. "For the
Lord hath turned away the excellency of Jacob,
as the excellency of Israel: for the emptiers
have emptied them out, and marred their vine
branches." This again has no reference to the
present time. We now come to the third verse,
where we commenced in the beginning of this
article.

"The shield of his mighty men is made red,
the valiant men are in scarlet, the chariots shall
be with flaming torches in the day of his prep-

aration, and the fir trees shall be terribly shak-
en." Here again the unprejudiced reader can
see a description of the mighty army coming
against them. They had chariots in those days,
but I don't think they looked like our rail cars
of the present day. Verse 13, in speaking of
her desolation, says: "And I will burn her
chariots in the smoke." And as to the "prepa-
ration" day spoken of, there is always a time of
preparing before any great event. When God
saw fit to destroy the great proud city of Nine-
veh which was sixty miles in compass, whose
walls were one hundred feet high and so broad
that three chariots could go abreast on them,
had one thousand five hundred towers of two
hundred feet in height, think you, reader, there
was not a great day, or time of preparation to
accomplish this great event? certainly; no one
can help but admit there was. We will now
pass to verse 4th.

"The chariots shall rage in the streets, they
shall jostle one against another in the broad
ways, they shall seem like torches, they shall
run like the lightnings." The chariots raging
in the streets may refer to their own or the en-
emy's after they broke the wall, or to both.
Chap. 3: 2 speaks of "the rattling of the wheels,
the prancing horses, the jumping chariots." Seem-
ing like torches and running like the light-
ning has reference to their swiftness of speed.
Verse 5. "He shall recount his worthies: they
shall stumble in their walk, they shall make
haste to the wall thereof, and the defence shall
be prepared." The king "shall recount his
worthies" or "gallants" (margin). "They shall
stumble in their walks." Chapt. 3: 3. says
"they stumble on their corpses." Applying this
where it all belongs it is all plain.

We now will read verses 6th and 7th. "The
gates of the rivers shall be opened, and the
palace shall be dissolved. And Huzzab shall be
led away captive," &c. These need no comment.
Now why not apply this to the present time?
by what authority do you take the third, fourth
and fifth verses from this connected prophecy
and bring them down to us? supposing parts of
those verses can be made to apply to the im-
provements of this generation, this is no evi-
dence that they properly belong here. Justice
should be our motto. Truth should be inscribed
on our banner. Right applications of Scripture
should be our watchword. Then we can battle
victoriously with the enemy. Then we shall
not only feel strong knowing our faith is founded
on the eternal rock, but all heaven will be in-
terested in the great work we are trying to do
toward fitting up a people to prepare for the ad-
vent of our blessed Master.

And now, in conclusion, I would say these
are only my views, and if any reader can see it
differently, and can give us a different exposition
of this prophecy, and make a harmony, explain
the preceding and following verses in the same
manner, we shall be perfectly willing and stand
corrected. All we want is the "truth on every
point." We want to stand where we can be
"sanctified through the truth," for "thy word is
truth."

Jewell Center, Kansas.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, JAN. 5, 1875.

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

The European Outlook.

THE aspect of affairs in Europe between the nations shows that the war cloud is darkening, and that it is likely soon to burst with fury in that country, which may be appropriately called the world's historic battle field and the map of prophecy. The adherents of the papacy and the statesmen of the Pope, say that he must have the temporal power in order to maintain the ecclesiastical, and this growing sentiment foreshadows what is called a religious war. Of the Eastern Question an outbreak seems more imminent. Russia's reaching out for Constantinople is gradually drawing its meshes closer and surer. 'Tis said that France is secured by private treaty with Russia not to interfere in her scheme. "Germany is held in her old position through fear that any protest would force an alliance with France. Austria is secured through her own needs and made the cat's paw with which to reach the chestnut—through her comes the announcement that the Roumanian provinces (which the Treaty of Paris, twenty years ago, made dependent on Turkey,) will be treated as independent." This treaty was broken by Russia in 1870 by declining longer to abide by it in keeping her fleets from the Black Sea, and now by Austria in treating directly with the Danubian provinces as independent instead of as dependencies on the Turkish government. Surely the days of the Moslem in Europe are about numbered, and Russia is making rapid strides toward grasping the long-coveted prize, the Dardanelles and Constantinople. What will result from all the commotions about to convulse the world is the question asked but not answered by human sagacity. Republicanism and monarchical institutions are already occupying a threatening attitude toward each other, ready to grapple in an exterminating conflict. But the sure word of prophecy discloses an end of earthly governments and a restitution of all things beyond the present abnormal restless, dissatisfied condition of human society.

THOSE who have sent us selected poetry need not think their selections are rejected because they have not yet appeared. Glad to be so well supplied.

WE have received from the author, Wm. H. Whitman, Galesburg, Ills., a pamphlet entitled, "A Divine Government to be established by God's Nobleman and his Immortal Cabinet; or Light on the Final Destiny of Adam's Race," which takes the position that all that portion of mankind who have died without having received a sufficient knowledge of the gospel to reject it, will be resurrected to probation, with those left on the earth when Christ shall come, and that thereby the majority of mankind will eventually be saved to eternal life. But we are unable to see that the few that find the way unto life through the strait gate and the narrow way means only those who shall become kings and priests unto God during the subduing and restoring the earth while others, their cotemporaries in this life, may become subjects of that kingdom, and the "many" instead of the "few" be eventually saved.

The second part of the work, "Thoughts on the Lord's Supper," showing that there is only one appropriate time to observe it, and that at the same time of year in which the ancient passover occurred, and at the same time of year in which the Savior ate the passover with his disciples and instituted the Lord's Supper, we like very well.

THE onward progress of Spiritism is being somewhat checked by many of its phenomena being exposed as trickery of the performers or mediums, and some other of its features being accounted for on scientific principles. Many of the Spirit communications are of so low a character, so nonsensical, coarse and absurd, that the most of the intelligent and intellectual part of society have become disgusted with its workings and associations. Dr. Geo. M. Beard of New York, recently gave a lecture on Spiritism, in which he states that "all the phenomena embraced under clairvoyance, mind-reading, and Spiritualism so called, may be accounted for by one or several of the following six facts: trickery, guesswork or coincidences, unconscious mental action, unconscious muscular action, physical idiosyncracies, and animal magnetism." He challenges an investigation with any of its professors, claiming that he can show the fallacy of their supernatural claims. Though these facts are fast being disclosed, we think that Satan and his demons have something to do with controlling these agencies and working their purposes of deception through them.

Report of the 2nd Quarterly Conference in 1st District, Mo.

THE 2nd Quarterly Conference of the 1st District is in the past, and with it its incidents and varied experiences which are registered in a book and will help to decide our moral characters when the Judge of quick and dead shall make his appearance. The meeting commenced under very discouraging circumstances. We expected the assistance of preaching brethren from a distance, but were sadly disappointed. Many of the brethren and sisters were kept away on account of sickness in our midst. But notwithstanding these discouraging features we had a meeting which will be joyfully referred to in years to come. The members of the S. D. Adventist church attended our meetings from the first to the last, engaging heartily in the worship of God. This people have been separated from us years in the past by a few would-be-leaders, who, instead of gathering together, scattered abroad. The social meeting on the Sabbath, will long be remembered by all present, the aged veterans of the cause coming together with a desire to cultivate a better feeling, and referring back to the time when Adventism was yet in its infancy, when they stood side by side battling for truth and enduring the severe persecution that attended the introduction of Adventism into the community. Tears flowed freely, hearts were united together in love, hearty confessions were made, and all felt that "it was good to be there."

We hope that this meeting is the introduction of a better state of feeling among the Sabbath-keepers of this place. May the good work go on until we are a united band in the truth, believing that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, *thoroughly* furnished unto *all* good works." Being thus united it will give impetus to the work, and the cause will move forward as never before. May every effort of the enemy to separate and tear asunder prove abortive.

The business meeting was held on Sunday; the attendance was small. The financial condition of the District is not what many desire, but this is owing perhaps to the severe hard times that we are passing through. Those that were present seemed anxious to see the cause move forward, and manifested a desire to sustain the same. The moral condition of the District as reported by the elders is good. Bro. A. C. Leard assisted in preaching the word, delivering two excellent discourses during the meeting, and was also elected Chairman of Conference meeting.

The necessity of sustaining the ADVOCATE was brought up during the meeting. The plan of Pro. S. S. Davison, as suggested in ADVOCATE No. 16, met the hearty approval of the brethren, and the following named persons pledged the amount set opposite their names.

John S Hughes	75 cts	Martha Morrison	50cts
A. G. Long,	\$1.00	John Morrison,	50cts
Mary Long,	50cts	Malinda Morrison,	50cts
A. C. Leard, paid	\$1.00	Rebecca Morrison,	50cts
W. C. Long, paid	1.00	Elisabeth Morrison,	50cts
Flora A. Long, pd	50cts	Ella Morrison,	50cts
Patsy Leard, paid	50cts	Miles Frazier,	50cts
Joseph Gilbert pd	\$1.00	M. E. Rogers,	50cts
S. A. Gilbert,	50cts	Catharine Rogers,	50cts
Agnes Gilbert,	50cts	N. J. Rogers,	\$1.00
Thomas Morrison	1.00	Wm. Rogers,	1.00
Rachel Morrison,	50cts	P. D. Rogers,	1.00
Tilman Morrison,	50cts		

W. C. LONG, Secretary.

—†—

[May the ADVOCATE ever be worthy of the liberality and prayers of its friends; and with the interest taken in its welfare, it must prosper.—ED.]

BRO. B. Alverson, of Lone Star, Mo., writes that he pledges the amount of at least one day's work for the ADVOCATE, to be paid as soon as it can be raised.

Appointments.

THE 3rd Quarterly Conference for the 1st Dist. will be held at Altavista, Daviess Co., Mo., commencing March 19th, 1875, and continue over Sunday. We extend a cordial invitation to brethren in the other Districts. Come and let us have a good time praising the Lord.

W. C. LONG, Sec'y.

Received on Subscription for Advocate.

J C Day, \$1.00, 10-8. F P James, \$1.50, 10-1. Eber Davison, \$1.50, 10-1. G W Stubblefield, \$3.00, 11-1. James M Burger, 25cts. A C Leard, \$1.50, 10-1. Wm. Purvis, 50cts, 9-13. W C Long, \$1.60, 10-1. J H Morrison, 10cts. A G Long, \$1.60, 10-14. Jesse Davidson, \$1.00, 10-20. J W Nicholson, \$1.00, 10-8. Eliza Payne, \$1.50, 10-5. Orrin Chipman, \$1.60, 11-1. F E Pressler, \$1.00, 9-18. S Everett for Mrs Mary A Davise, \$1.00, 10-20. John S Hughes 1.10, 10-20. Jacob Lemley, 2.00, 10-8.

Received on Donation to Advocate.

R J Leard, 50cts. John W Leard, 50cts. Orrin Chipman, 3.40. Received on Pledges—A C Leard, 1.00, W C Long 1.00, Joseph Gilbert 1.00, Flora A Long 50cts, Patsy Leard 50cts.

Books Sent by Mail.

Arthur Todd 35cts, Mr McCoid 25cts, Jacob Lomley 35cts.

Books and Tracts For Sale at this Office.

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

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

The Second Coming of Christ.—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cts.

The Signs of the Times.—Showing the fulfillment of the signs given by the Savior of his second Advent. By S. E. Brinkerhoff. 12 pp., 3 cents.

The Destiny of the Wicked, by Jacob Brinkerhoff. 16 pages, 3 cents.

Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 cents.

Thoughts on the Sabbath, by A. C. Long. 8pp., 2cts

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, January 19, 1875.

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Honor.

Not all the nobles of the earth,
Who boast the honor of their birth,
Such real dignity can claim,
As those who bear the Christian's name.

To them the privilege is given,
To be the sons and heirs of heaven;
Sons of the God who reigns on high,
And heirs of joy, no more to die.

Oh! then, a happy, chosen race!
Their Father pours his richest grace—
To them his counsels he'll impart,
And write his law upon each heart.

J. A. SILVERS.

Lamar, Mo.

Present Probation.

SAMUEL DAVISON.

FROM Moses to John the Baptist Jehovah was known and worshipped only as the God of Israel, the God of the whole earth. No other place was appointed for sacrifice; no other priesthood was recognized; no other people were entrusted with the oracles of God. "In Judah was God known: his name was great in Israel. In Jerusalem also was his tabernacle, and his dwelling place in Zion."—Ps. 71: 1, 2. "God was known in her palaces for a refuge: for lo! the kings of the earth were assembled, they passed by together."—Ps. 48: 3, 4. There was no other place in all the earth where God was known as he was in Zion, and among the people of Israel. It was in reference to this important truth that our Lord said, "The law and the prophets were until John; since then the kingdom of heaven is preached." Luke 15: 16. The law of God in Israel and the prophets which God raised up among them, were the only authorized exponents of God's will upon the earth, until John began to announce that the kingdom of heaven was at hand. It is as if he had said; Until John the Baptist appeared preaching the kingdom of heaven there was no other authorized teachers of the divine will but the institutions and officers of the Mosaic ritual; but with the ministry of John a new dispensation of the will of God to men begun. The kingdom of heaven was a subject of promise and typical representation

until that time; but thenceforth it was proclaimed in the name of the king himself.

It was John's province first to say of Jesus Christ, "Behold the Lamb of God that taketh away the sin of the world:" to point to him and say, "This is he of whom I spake before, After me cometh a man who is preferred before me, because he was before me." John speaks here of the counsels and appointments of God: Jesus Christ was the chosen of God from the foundation of the world to lead his people on to salvation and glory, and immortality. Up to John's day his coming was a matter of faith; but when John saw and bare witness that Jesus of Nazareth was the promised One, the counsel of God was, "Hear ye him." Henceforward the condition of salvation was faith in the testimony of Jesus, "I am he." The truth and the life promised of God of old was henceforth found in him; and he that honored the Son honored the Father likewise, for the Father sent the Son that he might give life unto the world: hence all the promises of life to perishing men centered in him; and he that hath the Son hath the life that God hath promised; and he that hath not the Son of God hath not the life promised of God. Faith in him therefore is the condition of salvation.

When John and Jesus said, Repent therefore that your sins may be blotted out, there needed no discrimination or qualification of their language, for the population of Judea, and indeed of the whole world, had become exceedingly dissolute in manners and corrupt in sentiment, and they could not receive the doctrine of the prophet of Nazareth without repentance and a repudiation of the popular doctrine respecting the kingdom of God. They expected the Messiah would be a nobleman, a prince after the manner of the princes of the earth; and that his kingdom would be established and maintained after the manner of the kingdoms of men, but prospered of God, as was David's and Solomon's. When Jesus told them that such was not the manner of the kingdom of God, but that their mode of service, and manner of rule must give place to one yet to come from God, they were offended with his teaching. Neither priest, nor Levite, nor worshiping Jew, nor proselyte, was willing to believe that what was once established by direct revelation from God, and confirmed by mighty signs and wonders wrought by divine power, could ever be repudiated and cast off of God as a vile thing in his sight. They therefore rejected Jesus of Nazareth as the sent of God, and in effect said, If this be the manner of the kingdom of God, we will have none of it.

In the person and ministry of Jesus, the Christ of God, the promised kingdom of God existed in its incipient stage, and being rejected of the Jews was taken away from them to be given to a people bringing forth works meet for it. Accordingly after Jesus was risen from the dead and was seated at the right hand of God, and the spirit was given with mighty signs and wonders, confirmatory thereof, this good news was first preached unto the Jews; but being rejected because done in the name of Jesus of Nazareth,

whom the rulers of Judea had rejected and crucified, the apostles were divinely instructed to go unto the Gentiles and proclaim these things, that by this ministry God might take out of the Gentiles a people sanctified to his name, to whom the kingdom shall yet be given. Before his crucifixion and after his resurrection, and since his ascension to the Father's right hand, Jesus promised to return and erect the kingdom of which he caused proclamation to be made in his name while in mortal flesh. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on his throne of glory. And before him shall be gathered all the nations: and he shall divide them as a shepherd divideth the sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say to those on his right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also to those on the left hand: Depart from me, accursed, into the everlasting fire, prepared for the devil and his angels."

This is the gospel of the kingdom of God preached unto Jews and Gentiles: and on the reception of it depends the eternal life which God who cannot lie, promised before the age of the proclamation began. Titus 1: 2. This is the same promise of which Moses speaks when he says, "The Lord sware unto your fathers to give them as the days of heaven upon the earth." Deut. 11: 21. It is among the mysteries of God that this gospel of the kingdom must first be preached among all nations, and then shall come the end. Matt. 24: 13. That end is not the end of the world's existence, but the end of the reign of worldly men, the end of the reign of the Gentiles; for then shall the reign of the saints under their anointed King begin. Such is the gospel of the grace of God; and present probation is given for a preparation for that high and holy estate when the kingdom of our Lord Jesus Christ shall come. Probation is not given simply as a preparation for death! But a preparation of person and spirit that when the Lord shall come, we, whether living or dead, may be accounted worthy to inherit with him the kingdom God has prepared for his holy One from the beginning of the world. All who have died in this state are enrolled in heaven and at that day will come forth from their graves clothed with immortality, and will then enter upon eternal life. All who are living at that day who are prepared for the kingdom will be changed from mortal to immortal beings, and inherit with Christ and his saints, the kingdom of their Father, the everlasting God, who at the beginning of the world designed to give eternal life unto all men who should be obedient to his word.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also was Moses, over all his house. Take heed, brethren, lest there be in any of you an evil

heart of unbelief, in departing from the living God. But exhort one another daily while it is called to day, lest any of you be hardened through the deceitfulness of sin: for we shall be made partakers of Christ if we hold fast the beginning of our confidence firm unto the end." Heb. 3: 12, 13, 14. Looking for the appearing of Jesus Christ the second time unto salvation, is the center point of Christianity. His birth, his suffering, and his death, made atonement for our sins; his resurrection unto eternal life, and his ascension to the Father's right hand is the sure pledge that he shall yet overcome all his foes and return to reign in the throne of his glory, and then shall he give to every man according as his work shall be found to be at that day. All that Messiah has done is but preparatory to the work he is yet to do. Washington, Kansas.

The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

Now it is an established fact, as all historians agree, that Israel, the Ten Tribes, had been removed from their own land, far off among the heathen, and settled by the river Gozan (which is generally admitted to be the river Ganges, and among the branches of this noble river, a remnant of the Ten Tribes are to be found to-day. *M. A. Birk. Hist. of the Jews.* pp. 371-391. about 134 years at the time this prophecy was given. And Josephus and Dr. P. deaux positively affirm that they have never been brought back to their own land and united to Judah and settled upon the mountains of Israel; and moreover, David has never reigned over them, neither has Jesus! Therefore we are to look for the fulfillment of this prophecy subsequent to the coming of Jesus. Let those who deny that Israel and Judah will be restored to the land of Canaan prove that Jesus will never return to this earth! Then they will have one valid argument to adduce that they will never be restored.

Were there no other predictions in the Living Oracles from which the literal restoration of Israel could be proved, the testimony already adduced ought to be regarded as sufficient to decide the question. In the estimation of all who have the faith once delivered to the saints, it will weigh against ten thousand, yea a countless number of speculations of erring reason about the expediency, and utility, and necessity of such a thing. There is surely something wrong, when, ere the declared purposes of God can be ignored, inspiration must be arraigned at reason's bar, and the wisdom and utility and certainty of heaven's decrees must be submitted to her decisions! But if there be a single truth to which ALL the prophets have borne testimony, from Moses down to the birth of the Messiah, and beyond his stay on earth, even till after Patmos isle had received his most loved and longest surviving apostle, that attested truth is Israel's future restoration to Palestine.

Jer. 31: 7-9. "For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble." That this prediction is not to the Gentile church, but to literal Israel, is obvious from its also including other blessings, which relate exclusively to the land of Palestine. Verse 5: "Thou shalt

yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things." Those who deny the future restoration of Israel assert of all such predictions, unless they throw them away, that they were fulfilled in the return of the Jews from Babylon. But in this they are mistaken. For, when this restoration is enjoyed, "they shall not sorrow any more at all." Ver. 11. All well instructed scribes know that since their return from Babylon their sufferings have been beyond what human imagination could have conceived! They are more widely scattered, and more cruelly dealt with than while under the power and within the dominions of Nebuchadnezzar; and the captivity of Israel since that period is that from which they are not yet recovered. And is their restoration never to be accomplished because it is yet in the future? The Lord will perform his promise in their favour, and "gather them from the coasts of the earth." For he hath said, Isa. 46: 15, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Again: Ezekiel records a similar prophecy. 11: 17. "Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." To the same period of time, does this promise or prediction refer. It is a pledge of recovery, not from one land alone, as was that from Babylon, but of their rescue from "the countries" into which they have latterly "been scattered;" and where they are now to be found, far away from the land promised to them. And those who are so fond of investing the Gentile church with all the promises given to Israel, will do well to observe how this is secured to them. In addressing the Hebrew prophet, the Lord calls those to be thus gathered "thy brethren, even thy brethren, the men of thy kindred," whom he had "cast off among the heathen." Verses 15-16.

Again: Ezek. 34: 11-14. "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." These sheep, it is added, "are men," and "they, even the house of Israel, are my people, saith the Lord." Ver. 30-31. That they are the literal Israel is also evident, as they are to be gathered "from the countries and brought to their own land—PALESTINE! to the mountains of Israel." Ver. 13-14. 2. No where in the Living Oracles, are Gentiles called sheep. This restoration has not yet been enjoyed by Israel; for, after it "they shall no more be a prey to the heathen," "neither bear the shame of the heathen any more;" "but they shall dwell safely, and none shall make them afraid." Ver. 23-31.

In Ezek. 39: 25-29 we have further testimony "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused

them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." None can doubt, who are well informed, that this has a direct reference to the literal Israel, as it was they who "went into captivity for their iniquity," who were "led into captivity among the heathen;" and it is they only who remain yet to be gathered "out of their enemies' lands . . . unto their own land"—"Palestine." Neither is this as some tell us, the restoration from Babylon, for the TEN TRIBES were not in that captivity.

2. The Jews or two Tribes, whom Nebuchadnezzar carried off into that captivity did not all return. Many remained in Babylon: and about one hundred and twenty thousand in Alexandria. However as many as had a mind to go back to the Holy Land went. But when this prediction is fulfilled, there is "left none of them any more there." For Jehovah has declared that his "people, [Israel,] shall be willing in the day of his power." Ps. 110: 3. And this gathering is immediately subsequent to Israel's triumph over Gog, the chief prince of Meshech and Tubal—the Autocrat of the Russians, when they shall "spoil those that spoiled them, and rob those that robbed them, saith the Lord." V. 19.

Further proof that it is yet in the future. "Neither will I hide my face any more from them." And as dispersion was a part of the punishment for their national transgression, so also will restoration be obtained when forgiven of the Lord, and will be connected with their national repentance. How wonderfully has Jehovah preserved Judah and Israel for this display of his sovereignty and grace! The God of Jacob "has purposed, and who shall disannul it?" "Zion shall be redeemed with judgments, and her converts [Israel,] with righteousness." Isa. 1: 27. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come." Ezek. 36: 8. *(To be continued.)*

"The Kingdom."

E. S. SHEFFIELD.

[Concluded.]

It appears equally plain that the prophet Zechariah brings to view a series of events to transpire after the coming of the Lord; and yet very evident they do not have their fulfillment in a time when "there is no more death," for he describes a terrible conflict to take place near Jerusalem when the opposing nations are overpowered, their power and strength wasted, and what are left of them go up from year to year to Jerusalem to worship the King, the Lord of hosts, and before the description of this battle scene the prophet has told us that the Lord shall be King over all the earth. Zech. 14. It does seem plain that at this time the nations will be ruled with a rod of iron—surely they will then be dashed to pieces as a potter's vessel as the result of the conflict when the Gentiles rage and the kings of the earth take counsel and confederate against the Lord and his anointed.

As neither Jews nor Gentiles have ever been willing that Christ should ever be a real literal King on the earth, but oppose and ridicule such an idea, the religious sects of the present day also unite with them in their opposition to Jesus ever coming personally to the earth or to reign literally here. But notwithstanding this opposition the Scriptures of truth are emphatic in their declarations that Christ shall reign over Jews and Gentiles; and as Jesus said all things written in the law of Moses, and in the prophets, and in the psalms, concerning him must be

fulfilled, how then can we help believing that he shall yet reign over both Jews and Gentiles, after reading the following scriptures? "Thou art my son; this day have I begotten thee. Ask of me and I shall give thee the heathen (i. e., Gentiles,) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2: 7-9. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7. "And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt . . . bring forth a son, and thou shalt call his name Jesus. . . . And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 30, 31. "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." Rom. 15: 12.

In the first quotation is a prediction that a certain person (spoken of as the Son), shall rule over the heathen (or Gentile) nations in such a manner as utterly to break their power. And in the last quotation a root of Jesse is said (by Paul quoting Isaiah) to rise to reign over the Gentiles. Surely when these have their fulfillment, the times of the Gentiles will have expired as spoken by Jesus, Luke 21: 24; and further, Jerusalem is to be trodden down of the Gentiles till their times are ended. In the second quotation the prophet speaks of the birth of a child, and this child is eventually to have a certain government upon his shoulder and there is to be no limit to his power, for his government is to keep increasing till there is no opposition to his rule, and his seat of kingly authority is to be on David's throne, and over his kingdom to order it perpetually from this time onward. It is true the prophet speaks of the birth of this reigning child as already in the past when he uttered the prophecy; but in this as in some other cases, things predicted that are future are spoken of as already past. So in this case the prophet evidently refers to the Son of Mary as promised her by the angel. She was also assured by the same person that Jehovah would give her son the throne of his father David, and that he should reign over Jacob's posterity forever. Here, then, we have two predictions, the angel telling his proper name, and that he is of the line of David; they both declare that he shall occupy David's throne forever, but neither of them tell us when he comes in possession of it, nor where David's throne was, or of what his kingdom consisted. Hence, if we had no other testimony on the subject we could plainly see by these scriptures that the kingdom of David is the house of Jacob; or, according to other scriptures, the kingdom of Israel.

That the disciples also expected that Jesus was to rule over the kingdom of Israel is evident from what they said and the course they pursued. First, when Nathaniel was introduced to Jesus, he said, Thou art the King of Israel. The two sons of Zebedee coveted the two most prominent seats of honor in his kingdom. They all joined in shouting, Blessed is the King that cometh in the name of the Lord! The thief on the cross implored, Lord, remember me when thou comest in thy kingdom. How strong must have been his faith that Jesus would be the Redeemer and Israel's king that would eventually triumph over death to have thus implored when he saw him agonizing and expiring on the cross!

The two disciples on the way to Emmaus show'd what had been their hopes and expectations, and what dejection had seized them by his crucifixion and death.—"We trusted that it had been he which should have redeemed Israel."

And after his resurrection, when reassured of his Messiahship, they earnestly ask, "Lord, wilt thou at this time restore again the kingdom to Israel?" Now Jesus is taken from them and it remains to be seen whether they still retain their faith as a literal king to reign on David's throne. We can plainly see Peter's faith remains the same at the time of his first sermon, for he tells of the oath of God to David concerning his throne and Jesus having it; and after a life of trial and persecution on account of his faith in Jesus, in his last epistle he tells by what method we may have an entrance ministered to us abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ. And in the midst of his last admonitions he breaks forth in ecstasies, and says, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." Paul also, in the earlier part of his ministry, said, as we have before quoted, that the root of Jesse was to rise to reign over the Gentiles. And at the close of his labors he says, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." In Paul's previous epistles he frequently represents the believers as waiting for the return of Jesus; but in his charge to Timothy we are shown his faith respecting the appearing and kingdom of Jesus, and that the living and dead shall then be judged by him.

But before we leave this subject we will examine one other witness Acts 15: 13-17. "And after they had held their peace James answered, saying: Men and brethren, harken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name; and to this agree the words of the prophets, as it is written, After this I will return and build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." It does not seem reasonable to suppose that when the tabernacle of David is rebuilt, that the place of that building will be in possession of the Gentiles; and Jerusalem is to be trodden down of them until their times expire. I apprehend their rule or supremacy ends with their times. I expect at that time will commence the rebuilding of David's tabernacle and David's city. And as Isaiah says, "Awake, awake, put on thy strength, O Jerusalem, put on thy beautiful garments, O Jerusalem, the holy city: for from henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52: 1. "The time will come when it shall be said, 'Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. . . . Therefore hear now this, thou afflicted and drunken, but not with wine: Thus saith thy Lord, and thy God, that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again.'" Isa. 54: 17-22. This scene is doubtless at the close of Gentile rule and the ushering in of the kingdom of God, for which we are taught to pray, "Thy kingdom come."

Jesus is soon coming to institute a new age, a new order of things, "The vile person shall no more be called liberal." He has promised the overcomers a seat on his throne. He is coming

to occupy David's throne, and re-establish it on the hill of Zion. He has promised the overcomers that they shall have power over the nations, and shall rule them with a rod of iron. He is coming to reign over the house of Jacob forever and over the Gentiles also, as Paul said, for he is to rule from sea to sea, and from the rivers to the ends of the earth. And the prophet saw given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. He said himself to his disciples, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Yes, he is coming in the clouds with power and great glory, to usher in his glorious reign. Who that loves the Savior but would long for the age to come when Jesus will reign victorious over all and give endless life to his faithful followers. Well might the poet say:

"Messiah is coming, no longer a lamb, To bleed and expire for poor guilty man; But now Judah's Lion majestic appears, To reign on Mount Zion a thousand blest years." Dear reader, brother, sister, are we ready and waiting for this great epoch in the world's history? God grant we may. Prairie Hill, Iowa.

How the Millennium is to Come.

PEOPLE think they see signs of promise in the movement of reform. They think to give the church a better shape, and the state a better government, and the world a freer Bible, and that thus the millennium will come. I have no confidence in any such hopes. I see more of promise in the darkest features of the time than in all these pious and patriotic dreams. The world is perhaps more wicked now than it has been since Noah's flood—considering the light which it rejects. And yet in this very darkness I read the promise of coming light. In this very misgiving, desperation and gloom, I see the argument for the speedy springing forth of glorious and unfading hopes, not as human reason calculates, but as God purposes. I behold it in the rapid winding up of the present dispensation to give place to that better state of things of which the prophets all have spoken. Statesmen and churchmen see in it the unmistakable evidences of unprecedented changes, though they widely differ as to what those changes are to be.

I have read somewhere, in a very sagacious writer, that when happy changes are contemplated most people erroneously turn to the quarters of light for the signs of its approach. This has ever been man's mistake when looking for the fulfillment of God's great purposes, and is the mistake of many now. People are looking for the setting up of Christ's kingdom, and the introduction of millennial glory by reforming and baptizing present modes of effort and thought. But so it will not be. God's method of progress is to make darkness the way to light, death the prelude to life, despair the introduction to salvation, and corruption and confusion the road to order and glory. It is not in what seems hopeful, but in what seems gloomy and untoward, that we are to look for the signs of the speedy forthcoming of God's wonder-working goodness. It is the stirring upon the face of the dark waters that give prognostics of the breaking forth of light and life and beauty. The bursting glories of spring come directly out of the bleak winter. It is from the corrupting seed that we obtain the harvest. The darkest hour is said to be that which immediately precedes the day. The period most hopeful is that when the apparent motives for despondency are most overwhelming. The stress of the controversy between hope and fear always falls upon the eve of triumph. Those dim hours of dismay to the scattered followers of Christ at his crucifixion were but the prelude to the bringing in of light and immortality for man. The bloody persecutions under the Roman emperors which threatened the extinction of Christianity were the immediate precursors of its victory over even the throne of the Caesars. And so the Scriptures teach that it will be in the ushering in of the great consummation. The sun must darken, and the moon withhold her light, and then shall the Son of righteousness arise with healing in his wings.—*Dr. J. Seiss.*

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, JAN. 19, 1875.

JACOB BRINKERHOFF, Editor.

Surfeiting and Drunkenness.

"AND take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of life, and so that day come upon you unawares."—Luke 21: 34.

The Savior had been telling the disciples of his second coming and of the signs by which it might be known when his coming is near. Signs in the sun, moon, and stars, distressed and perplexed nations, persecutions of his people, after which the Son of man should be seen coming in the clouds of heaven with power and glory. He then gives them the parable of the fig tree and the coming of summer; 'so likewise ye, when ye see these things come to pass, know that the Kingdom of God is nigh at hand.'

Then he gives them the warning: Take heed after having seen all these things by which you know that the coming of Christ and his Kingdom is near at hand, that you do not become engrossed with the things of the world, its cares, its customs of feasting, and your minds being thus taken up, the day of the Lord come upon you unawares and you are not prepared for it. Surfeiting is defined to be 'fulness by excess; feeding so as to oppress.' The Savior told his disciples that in the days of the coming of the Son of man the people of the world would be given to riotous eating and drinking, the same as it was in the days before the flood. His reference to their marrying and giving in marriage shows that they would consider that all things should continue as they were, and they need give themselves no uneasiness about the coming of Christ and his Kingdom. It was so in Noah's day: they knew not nor considered until the flood came and took them away. Not that the Savior would have his disciples refrain from marriage, or eating and drinking; for marriage is a God-given institution, and to eat and drink are necessary to support life; but surfeiting is eating to excess as well as also to eat such qualities of food as are more stimulant than nourishing, and such as gratify a perverted appetite and tend only to increase the abnormal condition of the system; and drunkenness is drinking more than is needful to support the vigor and energies of life, and is commonly understood to be the result of drinking an excess of wine or other strong drink, intoxicating the human system and suspending the action of the finer and nobler faculties of the mind, sometimes suspending the mental capacity altogether. In cases of surfeiting and drunkenness, even in a moderate degree, the mind is unfitted for considering the high relationship to God and a preparation to meet him in peace.

The customs of the world consist largely of feasting, drinking, and revelry. The popular churches of the day are not behind in this; nay, they generally take the lead. One will have a strawberry festival in its season for the purpose of obtaining money for some enterprise of that church, which festival is only a party of pleasure, the participants being non-professors and churchmen alike. Then there will be ice-cream festivals for the same purpose, mush-and-milk festivals, and various other kinds, oyster-suppers, Christmas trees, &c., all of which pamper the appetite, surfeit the system, and intoxicate with worldliness, as well as do some of the feasting with strong drink. None of these feed the mind or improve it, or help the indi-

vidual on in the Christian life. The yearly Thanksgiving occasion, which is a very proper one, for we have much to be thankful for, even in a national and public manner, is more highly esteemed by the body of the people for the Thanksgiving dinner than for any religious service or the occasion of praise. Not that the Christian should be a recluse from society; no, but in attending and engaging in these festive occasions the Christian is very apt, almost too surely, to imbibe a spirit of worldliness and lose the love of God from his heart, and the communion of his holy spirit. Especially is this the case with the young Christian who has lately renounced the world and found peace in believing; and he mourns the loss of his Savior's love, which the world can never fill. Neither do we wish to say that social gatherings of Christians are improper. No; Christians should not only cultivate sociability with each other but also with those who may come within reach of their influence; and such sociabilities should tell to those around that you have been with Jesus and learned of him, and by so doing let your light shine; your reflected light of Jesus, and your light of divine truth. But to attend the festivals and parties, so frequent about the holidays, whose ostensible purpose is worldly pleasure, is really lowering your standard of godliness and your Christian dignity. At such places you could not be known as a Christian, and in voluntarily going you expect and are expected to partake of the spirit of the occasion. Our rule should be to go nowhere where we could not consistently ask the blessing of God, or expect our Savior, by his spirit, to go with us.

As it was in the days of Noah, the feasting and drunkenness of the world went on as though no danger impended, so now the same things are the order of the day, as though the Kingdom of heaven was not nigh in its approach. But ye, brethren are not in darkness that that day overtake you as a thief. The apostle Paul exhorts the Romans (12: 2) "not to be conformed to the world, but to be transformed by the renewing of their minds, that they might prove what is that good and acceptable and perfect will of God." Worldliness is the bane of the church, and its pleasures and cares are continually exhorted against in the word. They, with the customs of feasting and drinking, lull the person to sleep in regard to things pertaining to the Kingdom of heaven; and Paul exhorts again (1 Thess. 5: 6), "Let us not sleep as do others, but let us watch and be sober." He cannot mean the taking of rest in sleep, but contrasts the watchfulness of the Christian with the worldly or careless indifference of others concerning religion and the necessity of being ready for the coming of the Savior. The spirit of the world seems to be, Let us eat and drink, for to-morrow we die; and, A short life and a merry one. The wise man said in one of his proverbs (14: 12), "There is a way which seemeth right unto a man, but the end thereof is the way of death." God's way and wisdom's way will prove to be the safest. Paul also exhorted "to flee the very appearance of evil." This will apply with full force to our every day life, and the Savior's warning to his disciples co-incides well with it, "Take heed to yourselves, lest ye be overcharged with surfeiting and drunkenness and the day of the Lord come upon you unawares."

Paul's Glorifying.

"BUT God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6: 13. There were many things of which Paul might have boasted or gloried, in a worldly view, or by his position in life. By birth he was both a

Jew and a Roman. He was born of Hebrew parents, of the tribe of Benjamin, and by this natural position he could claim all the privileges of an heir of the Abrahamic promises of God, entitling him to Jehovah's favor. His birthplace was the city of Tarsus, in the province of Cilicia, which was a free city; that is, its citizens were free from the tribute imposed upon the cities and countries conquered by the Romans, were governed by their own laws and magistrates, though acknowledging the supremacy of the Romans, which gave them the privileges of Roman citizens. Of his education he was excelled by none in his day, we may well suppose, for he was brought up at the feet of Gamaliel, in Jerusalem, according to the perfect manner of the law of the fathers; that is he was educated under the teaching of Gamaliel, one of the ablest lawyers of Jerusalem. He was also learned in the wisdom of the Greeks, for while at Ephesus he "disputed daily in the school of one Tyrannus" (Acts 19: 9); and when he was at Athens, the seat of Grecian literature, he encountered "the philosophers of the Epicureans and the Stoics," and was able to meet those philosophers on Mars' Hill, or Areopagus, the highest court in that city, and quote to them language from some of their own poets; which in order to do he must have had some familiarity with their writings.

When converted to Christ and called to be an apostle of that holy religion, he became inferior in ability to none of the others who were called before him and had followed Jesus in his ministry. He was the chief apostle to the Gentiles, and says he was "in labors more abundant, in stripes above measure," in prisons, in various perils, and many persecutions, of which infirmities he might glory. But he says: "God forbid that I should glory save in the cross of Jesus Christ."

The cross of Christ and the hope of salvation thereby was the one great thing of which Paul would glory. His nobleness of birth or his worldly education, were nothing in comparison to his being called to be a disciple of Jesus. His being one of Christ's apostles was not to be boasted of, but the cross of Christ was the source of his rejoicing. His Savior was made known to him, who could save him from death and eventually give him the crown of righteousness that is laid up for him; and Jesus' love, which induced him to come and die that Paul, who calls himself the chief of sinners, might attain unto the resurrection of the dead at Jesus second coming, is the all rejoicing, the all important theme. He counted all things but loss for the excellency of the knowledge of Christ, for whom he suffered the loss of all things and counted them as naught that he might win Christ.

Need our glorifying be any less than were Paul's? The same Jesus is our Savior, he died for us, he arose for our justification, and has gone to prepare for us the many mansions in his Father's house. Whatever be our stations in life, whether we be able to confute the wisdom of the world, or are unlearned therein, this one thing is the all important knowledge—Jesus Christ and him crucified. This was Paul's great commission, as he says to the Corinthians, "I determined to know [or make known] nothing among you save Jesus Christ and him crucified." "To know the love of Christ passeth all knowledge, that ye might be filled with all the fullness of God." Let every believer glory in the love of Christ and rejoice in the salvation of God, which he hath so graciously wrought for us. Let it cheer us on in life and encourage us to persevere amid whatever may befall us, and live worthy of the vocation wherewith we are called, knowing that we shall reap in due time if we faint not.

Attempted Change.

A. C. LONG.

"He shall think to change times and laws." Dan. 7: 25.

This individual spoken of here as thinking to change times and laws," is held by nearly all Protestant commentators to apply to the Roman Catholic Church. In fact it is such a plain prophecy that all who will examine it must come to this conclusion. But has this power attempted to change times? It has; for God commanded us to "remember the Sabbath day," and then tells us "the seventh day is the Sabbath of the Lord." But the majority of the people at this time are observing the first day of the week instead of the seventh. Why this change? Some say the apostles changed it. But where is the record of it? Not in the Bible, certainly. Then since the apostles did not make this change, it must have been made by the power prophesied of above. And that this is the case, I will now quote from a book, which lies open before me, written, endorsed and published by the Roman Catholic Church.

Question. "What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?" Answer. "We have for it the authority of the Catholic Church and apostolic tradition."

Q. "Does the Scriptures any where command the Sunday to be kept for the Sabbath?"

A. "The Scriptures commands us to hear the church, St. Matt. 18: 17; Luke 10: 16, and to hold fast the tradition of the apostles, 2 Thess. 2: 15; but the Scriptures do not in particular mention this change of the Sabbath. St. John speaks of the Lord's day, Rev. 1: 10, but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. St. Luke also speaks of the disciples meeting together to break bread on the first day of the week, Acts 20: 6. And St. Paul I Cor. 16: 2 orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither one nor the other tells us that this first day of the week was to be hence forward the day of worship, and the Christian Sabbath. So that truly, the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church-authority, show that they act by humor, and not by reason and religion; since Sundays and other holy-days all stand on the same foundation, viz., the ordinances of the church."—Catholic Christian Instructed, pp. 253, 255.

From this extract we learn, 1st, That the first day of the week is not commanded in the Bible to be kept as a sacred day. 2nd, That Sunday, the first day of the week, stands on the same authority as other holy-days, as Christmas, New Year's, Good Friday, etc., which are the ordinances of the Roman Catholic Church.

We have accused the Catholics of attempting to change the Sabbath of the Lord. They now acknowledge it in the above extract. Consequently this is the strongest evidence that can be given for proof on any subject. But do the Scriptures acknowledge the church's power to alter feasts and sacred days? They do not. Our Savior says, "In vain do ye worship me teaching doctrine the commandments of men." Now we observe the first day of the week instead of the seventh, do we not honor the Pope of Rome more than our heavenly Father? Shall we observe the commandment of the "man of

sin" in preference to God's commandment? Shall we also help to exalt the Pope of Rome "above all that is called God?" 2 Thess. 2: 5. O let us honor and exalt Jehovah by keeping his Sabbath day which "is the seventh," and "in it thou shalt not do any work." Allendale, Mo.

Reminiscences of Palestine.

J. L. BOYD.

JERUSALEM—AS IT IS.

"Beautiful for situation is Mount Zion." Ps. 48: 2. AFTER several weeks sojourn in the city of Bethlehem, the birthplace of David and of David's great son, our Lord Jesus, we are again on our way returning to Jerusalem. Again we have made a halt to take a last lingering look at "Rachel's Sepulchre." We are crossing "the Valley of Rephaim," but at a much slower pace than when we first crossed it on a swift gallop to Bethlehem, not then knowing, or realizing, its locality until we had accomplished the "stretch," and had reined in to a slow walk, as our donkey clambered the steep hills approaching Bethlehem. Now, with the knowledge of Rephaim and its battle associations, in which our thoughts and retrospections have been so much in exercise in Bethlehem respecting David's career in his native city and its adjacent localities,—inclusive of this most famous one,—our animals were held in check as we lingeringly crossed its span of about two and a half miles, while we mentally recalled the two battle-scenes, in which David, as reigning king over all Israel, gave the Philistines such ignominious defeats as described in 2 Sam. 5: 17-35; and, afterwards, in four other battles, in the latter days of his reign, destroyed their noted giants, and so nearly extinguished the Philistines as a nation, that we hear of them no more as invaders of Israel's borders. See 2 Sam. 21: 15-22 and 1 Chron. 20: 4-8.

With these meditating thoughts, and having crossed this historic valley of Israel's victories, we are approaching a point on the road, where is now located the large and fortified "Convent of Elijah," which is situated on a high rocky eminence. Here we came to a halt, because at this turn of the roadway the city of Jerusalem comes into view, about two miles distant. Here, some weeks ago, we had gazed on the city, as it was shut out from our view, going southward. Now, we are again drawing nearer to it, from the south, the opposite of the side from which we had approached it first when we landed at, and came up from Joppa, that being the north, the side from which the Psalmist describes its appearance, as quoted at the head of this article. Even now-a-days, in its "time of affliction,"—the "times of the Gentiles,"—as a traveler approaches it either from the north, south, east, or west, it has a commanding view, when first meeting the eager vision,—by its situation,—for it is "a city set on a hill [the hill of Mount Zion] which cannot be hid." Its towers and minarets and domes will excite one's highest admiration in connection with the associations of the past and that are embodied in these representatives of the Mohammedan and the Christian; for one sees nothing that is Jewish until the city is nearer in view, when the unpretentious building is in sight, which is known and designated as the Sepulcher of David, now-a-days outside the walls of Jerusalem, on that portion of Mt. Zion which is excluded from the modern city, but which was in the ancient limits of Jerusalem, both in David's and Solomon's times, and until its final destruction by Titus. Nearer and nearer we are approaching this landmark, which looms up above the brow and precipitous heights of the gloomy and deep "Valley of Hinnom,"

where the "everlasting" fires of Gehenna (or "hell,") consumed the offal cast out of the city, by the Dung Gate, into its devouring maw, when and while it was the metropolis of Judea; but which was, in its siege and destruction, A. D. 70, gorged and filled to overflowing by the 600,000 dead carcasses of Jews cast therein—this "Valley of Slaughter." We pass by this ominous valley of now quenched fires,—where "the worm" once "dieth not" and "the fire was not quenched"—having nothing more to feed upon, or burn; and we cross the Lower Valley of Gihon, and have again re-entered by the Jaffa Gate (in ancient times called the Bethlehem Gate), the city of Jerusalem.

We here expect to sojourn in this so-called Holy City for about six weeks, making short excursions to the localities in its neighborhood, and a longer one to Jericho, the Jordan, and the Dead Sea of Sodom.

In our subsequent sketches, therefore, we propose to give, in detail, our impressions of them, and of the noted places in the city as well as out, and incidents occurring under our own observation of its citizens, together with their prevalent traditions—Jewish, Christian, and Mohammedan.

The City of Gems.

THE British Museum recently became possessed of a jacinth, a precious stone of exceeding rarity. The specimen is no larger than a pea, and, says the London "Times," "flashes and glows with a lustre which seems to denote the presence of fire and flame." It cost three thousand five hundred dollars.

The eleventh foundation of the wall of the New Jerusalem is of jacinth (Rev. 21: 19, 20), and if a "specimen no larger than a pea" is in the estimation of men worth thousands of dollars, what must be the glory of a city whose foundations are "garnished with all manner of precious stones," its gates of pearls, and its streets of gold! This city is said to have "the glory of God," and, as Dr. Cumming remarks, "When that living glory shall be reflected from the blue sapphire, from the green emerald, from the dark-red sardonyx, from the deep-red jacinth, from the violet amethyst, from the pale topaz, and from the flashing diamond,—no longer in fragments, but in quarried rocks high as cathedrals, massive as the Pyramids,—what a flood of splendor will pour from that bright city whose foundations are these precious stones! how justly may we expect it has no need of the sun, nor of the moon, nor of the stars! because all the light that they yield will be paled beside the intensity of that brighter light that never shall be extinguished, that glory that shall never die." Are we citizens of that city? If we are, let us rejoice that our heritage is sure, that our destiny is certain.—Messiah's Herald. *same credit*

ANNIHILATIONISTS.—Many religious persons, especially among our Methodist friends, appear to have a great horror of the doctrine of annihilation. But let us see who are the believers in annihilation. Those who believe in immortality tell us that the soul is immaterial, has no form or substance, and occupies no space. Well, if it has no form or substance, and occupies no space, where is it? If it is not annihilated to all intents and purposes, I don't know what annihilation means. Thus they go beyond Adventists on that doctrine, as they only hold to the annihilation of the wicked, while the others would annihilate every soul.—L. Burgin, in Herald of Life.

AN important question: Are few or many saved? but a more important one is, Shall I be one of them?

Need of Prayer.

LET us pray for one another,
For the day is fading fast,
And the night is growing darker,
While the scourge goes flaming past.
We can see it in the darkness,
Closing round our narrow way,
And the snares are growing thicker,—
For each other let us pray.

We are walking down time's vista,
We are very near the end;
Let us pray that God, the Father,
May his guiding Spirit send.
Now the foe becomes more daring,
Knowing well the latter day,
'Tis the strength of his despairing,—
For each other let us pray.

Pray in faith, and pray unceasing,
To the God we love and trust,
For our prayers are much availing
If we walk upright and just.
Be not weary of exhorting,
Heed the lesson of each day,
And that we may be unwavering,—
For each other let us pray.

It is waning on to midnight,
Soon we'll hear the watchman say,
See, the Son of God is coming;
Go and meet him on the way.
That our lamps may then be burning,
Bright enough to guide our way,
And that we may share his glory,—
For each other let us pray.

Selected by ELDORA MOORMAN.

Vandalia, Iowa.

Hopkins on the Ten Commandments.

BISHOP Hopkins, an English bishop from 1658 to 1689, wrote a work on the Ten Commandments of 442 pages. We propose to give some extracts from his work, which we think is a very good treatise on the commandments, in the main, further than he takes the position of the divine change of the fourth commandment to the first day of the week.—EDITOR.

Two things in general are required to perfect a Christian; the one a clear and distinct knowledge of his duty, the other a conscientious practice of it, correspondent to his knowledge; and both are equally necessary. For, as we can have no solid or well-grounded hope of eternal salvation without obedience; so we can have no sure established rule for our obedience without knowledge. Therefore our work and office is, not only to exhort but to instruct; not only to excite the affections but to inform the judgment: we must as well illuminate as warm.

Knowledge may be found without practice, and our age abounds with speculative Christians; but though knowledge may be without practice, yet the practice of godliness cannot be without knowledge. For if we know not the limits of sin and duty, what is required and what is forbidden, it cannot be supposed but that, in this corrupted state of our natures, we shall unavoidably run into many heinous miscarriages.

Therefore, that we might be informed what we ought to do and what to avoid, it hath pleased God, the great Governor and righteous Judge of all, to prescribe laws for the regulating of our actions; and that we might not be ignorant what they are, he hath openly promulgated them in his word. In his infinite wisdom and mercy he inscribed that law in the sacred tables of the Scriptures. Hence the Bible is the statute-book of God's kingdom, wherein is comprised the whole body of the heavenly law, the perfect rules of a holy life, and the sure promises of a glorious one. And the Decalogue, or Ten Commandments is a summary or brief epitome of the law, written by the immediate finger of God. And if we consider the paucity of the expressions, and yet the copiousness and variety of the matter contained in them, we must needs acknowledge not only their authority to be divine, but likewise the skill and art in reducing the whole duty of man to so brief a compendium. The words are but few, called therefore the Words of the Covenant, or the Ten Words. Ex. 34: 28. But the sense and matter contained in

them is vast and infinite; the rest of the Scripture exhorts us to obedience by arguments or allures us to it by promises; warning us to it by threatenings, or exciting us to the one and restraining us from the other by examples recorded in the historical part of it.

According to the best chronology the time of the giving of the commandments was about 2460 years after the creation, 220 after Israel's descent into Egypt, and the third month after their departure out of Egypt, Ex. 19: 1; before the birth of Christ almost 1500 years, and therefore above 3000 years before our days. God now first selected to himself a national church; and therefore it seemed expedient to his wisdom to prescribe them laws and rules, how to order their demeanor and his worship. Before this the law of nature was the rule; but because it was marred by the first transgression it was supplied in many particulars by traditions delivered down from one to another. And those of the patriarchs who, according to the precepts of this law, endeavored to please God, were accepted of him, and frequently obtained especial revelations, by dreams or visions, or heavenly voices, concerning those things wherein they were more particularly to obey his will. Then too, God made no distinction of people or nations; but, as it is since the wall of partition is broken down, and the Jewish economy abrogated by the death of Christ, so was it before, that in every nation he that feared God and wrought righteousness was accepted of him. Acts 10: 35.

The world was now so totally degenerated into vile superstitions and idolatries that the knowledge and fear of the true God was scarcely to be found but in the family and posterity of Abraham; and even among them we have reason to suspect a great decay and corruption, especially in their long abode among the idolatrous Egyptians; yea, the Scripture expressly charges them with it, Josh. 24: 14; Ezek. 20: 7, 8; and probably they took the pattern of their golden calf from the Egyptian Apis. God, therefore, justly rejects all the rest of the world; but, being mindful of his promise to their father, the father of the faithful, he appropriates this people to himself as his peculiar inheritance. And because it was manifest by experience that neither the law of nature nor oral tradition was sufficient to preserve alive the knowledge and worship of the true God, but the whole earth was become wicked and idolatrous; therefore that this people whom God had now taken to himself might have all possible advantages to continue in his fear and service, and that they might not degenerate as the rest of the world had done, he himself proclaims to them that law by which he would govern them, writes it on tables of stone, commits these into the hands of Moses, whom he had constituted his lieutenant, and commands them to be laid up in the ark as a perpetual monument of his authority and their duty. How wretchedly depraved are our natures, when even that which is the very light and law of them that God would rather entrust its preservation to stones than to us, and thought it more secure when engraven on senseless tables than when written on our hearts!

The manner in which this law was delivered is described to have been very terrible and astonishing. God designed it so, on purpose to possess the people with the greater reverence of it, and to awaken in them a due respect to these dictates of their natures, when they should see the same laws revived and invigorated with so much circumstance and terror; for indeed, the Decalogue is not so much the enacting of any new law, as a reviving of the old by a more solemn proclamation. The dispensation of the gospel is not indeed such a ministry of terror as that of the law was. God doth not now speak to us immediately by his own voice, which they that heard it were not able to endure: he doth not pronounce his law in thunder nor wrap it in flame and smoke; but he speaks to us in a still, small voice, by men like ourselves, and conveys the rich treasure of his grace to us in

earthen vessels of the same mould and frailty as ourselves. He treats with us by his messengers and ambassadors, whose errand, though it be delivered with less terror, yet ought not to be received with less reverence, for it is God himself who speaks to us in them and by them; and every word of truth which they deliver in his name and by his authority, ought to be received with much veneration and affection as though God himself speak it immediately from heaven.

This awful appearance of God on the Mount delivering the law served to affect them with reverent esteem of those commands which imposed upon them; for, certainly, unless they were most grossly stupid, they must think things to be of vast concern which were attended with such a train of amazing circumstances; it is natural for men to be awed by pomp and solemnity, the majesty of the commander adding kind of authority to the command. Again, served to put them in mind, as it should us, that if God were so terrible only in delivering the law, how much more terrible he will be when he comes to judge us for transgressing the law. Pages 8 to 15.

Counterfeits.

SOME persons maintain that since there are many different kinds of religion, all claiming to be best, it is impossible to determine which the right one, and therefore it is just as well to do without any. But these persons never try to negotiate business because there are so many counterfeit bills afloat, but rather on this account put forth more sagacity to discern the real ones. If wicked men employ their power to produce false coin as much like the genuine appearance as possible, we ought not to wonder that evil spirits should do the same in the temple of religion. No one ever doubted the excellence of a pure diamond because there are many imitations. When Moses wrought miracles, the magicians did the same in appearance, but the test of time finally settled which was genuine, as some powerful acid reveals the coin. It was foretold that false christians should arise, but the same test, viz: time, has put beyond doubt which is the true one. We must them and know them by their fruits. Look to the Spirit's test. Whichever religion professes most love, peace, good-will, and final happiness we can safely follow.—Watch and Reflector.

It is rough work that polishes. Look at pebbles on the shore! far inland where the arm of the sea thrusts itself deep into the som of the land, and expanding into a salt lies girdled by the mountains, sheltered by the storms that agitate the deep, the pebbles the beach are rough not beautiful; angular rounded. It is where long white lines of breakers roar, and the rattling shingles are about the strand that its pebbles are round and polished. As in nature, so in grace; rough treatment that gives souls as well as stones, their lustre. The more the diamond cut the more it sparkles; and in what hard dealing there God has no end in view to perfect his people.—Dr. Guthrie.

BENEVOLENCE is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes really to love him whom he has done good. When, therefore, it is said, Thou shalt love thy neighbor as thyself, it is not meant, thou shalt love him first, and then good to him in consequence of that love; but thou shalt do good to thy neighbor, and this beneficence will engender in thee that love to mankind which is the fulness and the consummation of the inclination to do good.—Ke

Report of the Mich. Quarterly Conference.

Met on Friday, Dec. 25th. There were five discourses preached during the meeting. Each was attended with a good interest. All things considered we had a blessed good meeting. The interest in these parts is still great to hear the truth. Many are almost persuaded to obey God and keep his commandment. On Tuesday, Dec. 29th, we left the saints of God in Barry Co. and set out in company with Brother Youngs and Howe for Salem, Allegan Co. It has been several months since we have met with the saints of this place. They all seem to be lively members in the house of God. To-night we commenced a protracted meeting in the village of Salem, Allegan Co. May we have the prayers of the saints that God would enable us to speak the word with power, and that great good may be accomplished in this place.

R. C. HORTON.
Salem, Mich. Dec. 31, 1874.

Letter Department.

From Bro. Elliot.

DEAR BRO. BRINKERHOFF: Through the mercies of God I will try to write a few lines to the ADVOGATE, knowing that we should love one another as brethren. He that loveth God loveth his brother also. Christ has left us an example how we may know our brother. He says: "He that doeth the will of my Father, the same is my brother, sister, and mother." He says also: "It is not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven." Now, as we have obeyed from the heart that form of doctrine delivered to the saints, let us earnestly contend for that faith once delivered unto them. James says, "By works faith is made perfect." St. John says, "Here is the patience of the saints here are they that keep the commandments of God and the faith of Jesus. Now if we have faith in the Lord Jesus Christ and are keeping the commandments of God, as our Savior did, we can say as Christ said, our Father which art in heaven. We can own God as our Father, and Christ owns us as brethren. We have become heirs of God and joint heirs with Christ. Seeing our near relationship to the Father and the Son, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem unto himself a peculiar people, zealous of good works. We should work righteousness, for he that worketh righteousness is righteous, even as he is righteous. Be ye holy, for I am holy, saith the Lord. Without faith it is impossible to please God, and without holiness no man shall see the Lord in peace; and as he was holy, harmless, and undefiled, and separate from sinners, a lamp to our path and a light to our feet, let us look to him as a light to enlighten every man; for says Christ, I am the light of the world; he that believeth in me shall not abide in darkness.

Now, brethren, as we are in the light let us walk in the light, even as he is in the light, letting our light so shine that others may see our good works and be constrained to glorify our Father which is in heaven. Let us live in that way that those that are without may have no evil thing to say of us, letting our conversation be as it becometh the gospel of Christ. As we have received Christ Jesus the Lord, so let us walk in him, rooted and built up in him, and established in the faith as we have been taught, abounding in every good word and work, seek-

ing for those things which are above, where Christ sitteth on the right hand of God, setting our affections on things above, and not on things of the earth, seeking for glory, honor, immortality, and eternal life. May we ever be found walking worthy of the vocation wherewith we are called, in all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace, dealing justly, loving mercy, and walking humbly before God in love. We love God because he first loved us. May we behold what manner of love the Father hath bestowed upon us, that we might be called the sons of God. Let us love as brethren, be pitiful, be courteous, not rendering evil for evil, but contrariwise, blessing for cursing, knowing that we shall receive a blessing if we continue steadfast, unmovable, always abounding in the work of the Lord. Pray for us, that we may ever adorn that doctrine which we profess. Please to continue to send us the ADVOGATE. Your brother in Christ,

G. W. ELLIOTT,
Arispie, Kansas.

From Bro. Jenkins.

BRO. BRINKERHOFF: We have often thought of the church at Marion, and the paper that started there; and I address it at this time to let you know that we have not, after so long a time, forgotten you all, though it has been a long time since we have heard anything concerning the condition of the church, and whether the paper is in progress at the present time. We would like to have some encouragement from some source to help us on to heaven. There are three families of us here who are trying to keep all of God's commandments and have the faith of Jesus. We have our prayer meetings once a week, and I am trying to tell the people the great necessity of preparing for the second coming of our Lord and Savior Jesus Christ, and there is quite an interest manifested by the people in coming out to hear what is said concerning the appearing of the Son of man. I preach once a week to the people and have no opposition yet. We do not get any religious papers to inform us, and no reports from brethren to encourage us, and we do not know how fast the good work is progressing; but I am taking the Bible for my guide and am preaching from it only. May the good Lord help us to get rid of everything that is offensive to his will, and enable us to work earnestly for the good cause, and that we may see good times here in the name of the holy child Jesus. Pray for us. Please send me the ADVOGATE or a letter. Yours in hope of a home in the everlasting Kingdom of God,

HERMON A. JENKINS,
Lyndon, Nebraska.

From Bro. Ayrhart.

BRO. BRINKERHOFF: It has been a long time since I have written to the columns of our much loved paper, which comes to us regularly, laden with the soul-cheering articles, letters, and reports from so many of the brothers and sisters, scattered all around us at a distance. Yes, it cheers us much to read reports of labor from the faithful servants of the Lord; also the cheering letters from so many of the dear ones who are walking Zion-ward by keeping all of God's commandments and the faith of Jesus. What a consolation it is to hear from the lonely and tried brothers and sisters, whose lot, as is ours, is to be deprived of the privilege of meeting with those of like precious faith. We know how to sympathize with the lonely commandment keepers, as that has been our lot for more than four years; and we have not heard an advent sermon in that time. The ADVOGATE and Advent Herald are all the preachers of like faith

here. But the soul-cheering thought often presents itself to our mind, of God's great promise, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

Then, dear brethren and sisters, is it not worth living faithful for, that God has given his only Son that we through him might live? Then let us always look up to him who is the author and finisher of our faith, and let him guide us into all truth, whatever the consequences may be in this frowning world. Is it not a joyful thought to know that if faithful we shall soon be beyond the trials, temptations, and the vicissitudes of this mortal life, in a world where joy and gladness will fill every heart and soul? Dear friends of the cause, let us all be faithful through the help of the Lord, and win a home in the paradise of God, and wear a crown of unfading glory. Brethren and sisters, remember us in your prayers. Your brother in the faith,

J. H. AYRHART,
Carrollton, Iowa.

From Bro. Alverson.

HAVING a desire to know what true faith is in order to please God, as Abraham did, and be of his seed, of Christ, I am found in the S. D. Adventist order, trying to work out my salvation with fear and trembling (Phil. 2: 12), and be a friend of God, and live so that I can abide in his love (John 15: 10). I have been professing to love God since soon after I was fourteen years of age; but being taught, as I now think, incorrectly, about the Scriptures, I commenced to keep the seventh day Sabbath in the month of last June, was baptized by Brother A. C. Long at the August meeting at Denver, my wife also keeping the Sabbath. Living in a part of the country several miles from any other Adventists, in a neighborhood where there is a great deal of opposition, yet we are trying to keep the commandments of God and the faith of Jesus. Rev. 14: 12. Brother Long sent to you, Bro. Brinkerhoff, for the ADVOGATE for me, for which I tender my sincere thanks, and I pray for blessings on the work. I intend to pay for the paper as soon as I can get means to do so, being poor in this world's goods. But O, may we be rich in faith and good works! This feeble effort I make, as I have been requested by several brethren to do so. Looking for the coming of our Savior and the rest that remains for the people of God. Heb. 4: 11.

B. ALVERSON,
Lone Star, Mo.

From Bro. Admire.

DEAR BRO. JACOB: Having seen a notice in the ADVOGATE that you would like to hear from those receiving the paper free, as yourself or some one else is so kind as to send us the paper, we feel to appreciate it very much, as it is the only preacher that we have here. We have not had the privilege for about five years of attending meeting with those of like precious faith, but still we are trying in our weak way to live in such a way that when the Lord comes we may be accepted of him. We are poor in the things of this world. I would like to be able to pay for the paper, but through the misfortune of losing our crops the past season it has placed us in pretty hard circumstances; but the Lord is able to provide for all our wants both spiritual and temporal. I would like to hear from all of the brethren and sisters at Marion. I hope you will remember us in your prayers that we may ever be found faithful and at last meet you all in the heavenly kingdom. G. W. ADMIRE,
Fairfield, Nebraska.

Advent and Sabbath Advocate.

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

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Hopkins on the Ten Commandments.

(Continued.)

And now if any one ask, 'What need all this long discourse about the law? Is it not fully abrogated by the coming of Christ? Shall we be again brought under that heavy yoke of bondage, which neither we nor our fathers were able to bear? Doth not the Scriptures frequently testify that we are not now under the law, but under grace? that Christ was made under the law, to free those who were under the law? and, therefore, to terrify and over-awe men's consciences by the authority of the law; what is it but to make the gospel a legal dispensation, unworthy of that Christian liberty into which our Savior hath vindicated us, who has by his obedience fulfilled the law, and by his death abolished it?'

To this I answer: Far be it from every Christian to indulge himself in any licentiousness, from such a corrupt and rotten notion of the law's abrogation; for, so far is it from being abolished by the coming of Christ, that he himself expressly tells us, he came not to destroy the law, but to fulfill it, Mat. 5. 18, he avers that 'till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled,' that is, till the consummation and fulfilling of all things; and then the law which was our rule on earth shall become our nature in heaven.

When therefore St. Paul speaks, as he frequently does, of the abrogation and disannulling of the law, we must carefully discern and distinguish both what is taught us respecting the law, and what is taught us respecting the abrogation of the law or any part of it.

The law, which God delivered by Moses, was of three kinds: Ceremonial, Judicial, and Moral.

The Ceremonial law was wholly taken up in enjoining those observances of sacrifices and offerings, and various methods of purification and cleansing, which were typical of Christ, and that sacrifice of his, which alone was able to take away sin.

The Judicial Law consisted of those constitutions which God prescribed the Jews for their civil government, and was the standing law of their nation. For their state was a theocracy; and, as in other commonwealths the chief magistrates give laws to the people, so in this, the laws for their religion and for their civil government were both

immediately from God. By this law were to be tried and determined all actions and suits between party and party: as in all other nations, there are particular laws and statutes for the decision of controversies that may arise among them.

But the Moral Law is a body of precepts, which carry a universal and natural equity in them: being so conformable to the light of reason and the dictates of every man's conscience, that as soon as ever they are declared and understood, they must needs be subscribed to as just and right.

These are the three sorts of law which commonly go under the name of the Law of Moses: all of which had respect, either to those things which prefigured the Messiah to come, or to those which concerned their political and civil government as a distinct nation from others, or to such natural virtues and duties of piety towards God and righteousness towards men, as were common to them with all the rest of mankind.—Pages 19-21.

The Scattering and Restoration of Israel.

R. V. LYON.

(Continued.)

I WILL introduce to you Hosea 3: 4, 5: 'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.' This prophecy was given B. C., 785, and about 64 years before the TEN TRIBES were carried into captivity, and 179 before the Jews were carried by Nebuchadnezzar down into Babylon, and 230 subsequent to the death of David. Consequently it could not have had its fulfillment in the return of a portion of the Jews from their captivity in Babylon. 1. Because David was dead, Jesus his royal son—the child of promise, and rightful heir to his throne, as we have proved, was not born. 2. Jehovah authorized his prophet to fix upon a later period of time, in this world's chronology for its fulfillment. Mark the language! 'In the latter days!' And as I have already proved, that the TEN TRIBES never returned to their own land, since they were carried into captivity by Tiglath Pileser, and Salmaneser his son, and Esarhaddon, kings of Assyria; therefore, I must look for its fulfillment subsequent to the second coming of Jesus our Life Giver, in order to escape the talons of hawkheaded infidelity!!

I will now call your attention to the eleventh chapter of Isaiah. Here the prophet, in the first place, v. 4, brings to view the great battle that is to be fought at or subsequent to the second coming of Jesus. 2. He presents the restitution in glowing colors, not the new creation, commencing at the 5th verse. 'And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not

hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.' In all kindness, I will ask a few questions for those to answer before the judge of all the earth, who have the audacity to assert that the gathering of Israel and Judah, foretold in this prophecy, was fulfilled in the return of a portion of the Jews from Babylon.

1. Did Jesus come at that time and slay the wicked with the breath of his lips? v. 4; Rev. 19: 15; Ps. 2: 9.
2. Did the wolf dwell with the lamb, and the leopard lie down with the kid, at that time?
3. Did the lion eat straw like the ox?
4. Did the sucking child play on the hole of the asp, and the weaned child put his hand on the cockatrice' den?
5. Was there nothing at that time, to hurt and destroy in all God's holy mountain?
6. Was the earth full of the knowledge of the Lord, as the waters cover the sea?
7. Did Jesus, the root of Jesse, stand as an ensign to the people in that day?
8. Did the gentiles unto it seek?
9. Was there a glorious rest at that time, when the Jews had to work with the trowel in one hand, and the sword in the other?
10. Was there any gathering of Israel from 'Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamoth, and the islands of the sea?'
11. Was Judah dispersed at that time, into the four corners of the earth?
12. Was there an ensign set up for the nations?
13. Was the envy of Ephraim, the TEN TRIBES, destroyed?
14. Was the adversaries of Judah cut off?
15. Did Israel or Judah, lay their hands upon Edom and Moab?
16. Did the children of Ammon obey them?
17. Was the tongue of the Egyptian, the Red Sea, utterly destroyed?
18. Did he with his mighty wind shake his hand over the river (the Nile) and smite it in the seven streams, (seven mouths by which its

waters pass into the great sea) and make men go over dryshod?

Respected friends! Remember this gathering is to be like as it was when the Most High, under Moses, brought the tribes of Israel up out of Egypt. All the living were delivered, and brought into the wilderness. And the bones of Joseph were taken along with them as proof that when the time arrives for this second gathering to take place, the dry bones spoken of in Ezek. 37, which are the whole house of Israel, will come up out of their graves, and the Lord will put his spirit in them, and they shall live, and he will bring them into the land of Israel, upon their mountains, and they shall no more be removed out of their land.

19. Did the antitype of Pharaoh and his army exist at that time, and were they destroyed?

20. Did they wander in the wilderness forty years at that time, until all the rebels were purged out or destroyed? Now, reader, if you were to ransack earth and heaven, you could not find any thing to upset the testimony which this witness has given in favor of the literal gathering of Israel and Judah, after Shiloh comes, and stands in that day (when the wolf shall dwell with the lamb, and the leopard lie down with the kid, &c.) an ensign of the people!

I will introduce Ezek. 20: 33-44. 'As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: [for a place of delivering:—Marg]. 'And I will purge out from among you the rebels, and them that transgress against me, [those that have done evil to the restoring of condemnation. John 5: 28, 29.] . . . and they shall not enter into the land of Israel.' But such as have done good to the restoring of life.' He says 'I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen, and ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.' In the day when this prophecy is to be fulfilled, 'The children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.' Jer. 50: 4, 5. 'And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.' Isa. 4: 3, 4. 'In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.' Isa. 26: 1-4.

21. In the twelfth chapter of Isaiah, we have a similar song of joy and salvation, prepared to be sung, by them, at the same time. And much of the Psalms also, is inspired matter of Israel's praise, containing the most decided references to the period of their conversion and restoration. (To be continued.)

A Letter to the Editor of 'Advent Review.'

POLLY G. PITTS.

FREDERICKSBURG, IOWA, JUNE, 1874.

BRO. SMITH; I take my pen to address a few lines to you because I feel it a duty I owe to you and myself. I have often thought I must write to you, but the right time did not seem to come; and when I received the Review for Feb. 3rd, and read your article, 'The Reformation not yet complete,' I can never tell you on paper how I felt, and how I would like to see you and talk over our experience for 22 years back. I have not been a dull scholar nor an idle looker on of what has been passing in the professing world; for how could I with the word of God in my hand, and a deeply interested feeling on the subject of the coming of the Lord, and of his blessed holy law?

To-day the Review for June 9th lies before me, containing the article of Geo. I. Butler on 'Visions and Prophecy,' and I have read it. In his closing remarks he says, 'Seventh-Day Adventists believe in these visions because the Bible teaches them. They do not in any sense make them a test of fellowship, knowing very well the prejudice which exists against everything of this kind, and that the people have been witnesses to many false manifestations. They leave every one perfectly free to come to their own conclusions concerning them.' On reading this I could not longer refrain from writing, the time had come. Now if they be the voice of the Spirit of God to the church in the last days how dare any man say this? If the visions of E. G. White are dictated by the Holy Spirit of God they may as well say, 'We do not make believing in the Bible a test of fellowship; we leave every one perfectly free to come to their own conclusions concerning it.' Dear brother, on reading this and looking back 18 or 19 years, I felt to exclaim, 'Bless the Lord, O my soul, and all that is within me bless his holy name! Light is spreading; God is purging his people. He will purge out every error, and everything that exalts itself above his word. Jesus will not spue all out of his mouth, for as many as he loves he rebukes and chastens; may God grant us all true repentance! I know that financially the visions of Mrs. White have been a 'power' in the S. D. A. church, and they have caused powerful divisions, and taught in their influence a fear, which I feel is not the fear of God, but that which is taught by the precepts of men, or the visions.

We will look at some of your remarks in your 'Reformation not yet complete.' You say that God designed his people should be one. The Son of God so prayed. And the word of God which he has given us as a source of instruction and the basis of our belief, is not yea and nay. (Amen, so I say.) You say, 'This confusion of sentiment is the work of the enemy. It has its source substantially in three great errors. 1. A wrong principle of interpretation. [O my God open your eyes to see how many precious passages of God's word have been held up before the people with the interpretation the visions gave to them!] 2. An effort to bring the Bible to support what we have predetermined to believe. [O my brother, may God let you see that out of your own mouth you have condemned yourself. All of your most prominent writers in the Review bring the Bible to support the interpretations that the visions give of it. How much I have felt within the last year while reading the many articles in the Review written by your leaders. I will mention the long article on the Kingdom of Grace and Glory, by J. W.; the article, 'The Child shall die an hundred years old,' by Geo. I. Butler, I think; and many others, and many books, in which to me there seems to be a mighty effort to bring the Bible down to support her interpretation in her visions.] 3. Reforming in part, and then barring the way to all further progress by a human creed.' This last you say is perhaps the worst error of all (you speak the truth), for it is a step backward toward the spiritual tyranny of Rome. If a church, before it becomes free from Romish errors, adopts a creed (mark what you say), these errors are stereotyped into its belief; and that this is the case with most Protestant churches is the testimony of discerning men. We will look at the testimony of one of your discerning men, as you say the terrible evil of creed power is well set forth in an extract from a sermon by Charles Beecher, as follows: 'Our best, most humble, most

devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible.' Now Bro. S., look at; see if you have not condemned, and that justly, the Seventh-Day Adventist church as well as the Protestant churches? Would any of your messengers or preachers, though believing the Bible to be ever so holy, would go anywhere, even from Maine to California, without believing and preaching the book besides the Bible, and the Bible interpreted by the book. Now, my brother, you virtually say that the Seventh-day Adventist church has fostered in her midst what will one day show itself to be the spawn of the dragon. And you have shown what the spawn of the dragon is, 'Taking the Bible and the book, and making the book or creed an authoritative text.' Have not the Seventh-Day Adventist church books, or testimonies after testimonies, that they say is the voice of the Spirit of God to the church? Surely they say the visions are infallible, they are the gifts of the Spirit of God. Now I will tell you why I have come to the conclusion that the S. D. A. Church is the Laodicean church; I have not seen the evidence of it though it has been before me for the year past, but I bless God that I see it now. The faithful and true witness says, 'I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth; because thou sayest, I am rich and increased with goods, and have need of nothing.'

Now, my brother, let us read a little. We will take the Advent Review, Vol. 41, p. 144, Conference Address. We read: 'When we consider the small beginning and in how obscure a manner this work commenced, the rapidity and soundness of our growth, the perfection and efficiency of our organization, the great work it has accomplished, not only in bringing out men and women of other tongues, qualified to teach it to their countrymen, when we see in what union we stand, and the means we have at our command, such as our publishing facilities, our system of supporting the cause, and our organization, which experience has shown to be so complete, but which was an experiment only about a dozen years since; when we look at all these things and see how God has prospered us, we that are connected with the work can say, "What hath God wrought!" We can say that he in his providence has given us ALL WE WANT. Here let me state that two years since, when I made an appeal for means to erect the second building for our publishing works, we needed nine thousand dollars. I called for ten thousand and the brethren immediately gave us eleven thousand; and now in the two buildings we are crowded as much as we were in the one two years ago. We should now go to work and put up another building that would cost thirty thousand dollars. Our present rapid ratio of increase would justify such a move.' Now, my brother, this is the public declaration of the President, or head leader of your church. Does it not plainly say, 'We are rich and increasing with goods, and have need of nothing?' or God hath given us all we want? Now the true and living witness, Jesus Christ, says when the church of the Laodiceans say they are rich and increased in goods, &c., that they know not that they are wretched, and miserable, and poor, and blind, and naked. O I praise the blessed witness that he has given blessed counsel, and some will heed it; and that he said, 'As many as I love I rebuke and chasten. I believe God will have a pure church that shall keep all of his commandments and have the faith of Jesus and the patience of the saints; and that the Bible and the Bible alone will be their only rule of faith and practice. And they will not be lukewarm, but their loins will be girt about with truth, and their lights burning, and they like unto men that wait for their Lord.' (Concluded in our next.)

Do the Scriptures Teach a Future Gathering of the Jews, as a Nation, to Jerusalem, Either Before or After the Second Advent of Christ?

J. C. DAY.

THE ground that I assume is, That no return of the Jews, as a nation, to the land of Palestine is promised in the Scriptures, other than what has already taken place. My first argument is

ferred in proof of this is the opinion of Taylor, Rennell, and Calmet, that the main body of the Jews were never deported from their own country; they that were carried away being only a small portion of them; and that when the Jews returned from Babylon, after the fall of the Chaldean or Assyrian Empire, those of the ten tribes of Judah and Benjamin, had the privilege of returning; so that the ten tribes, as a distinct people, do not exist. Among the reasons offered for this opinion is the fact that nearly one hundred years after the captivity of the ten tribes by Shalmaneser, Josiah, king of Judah, not only purged Judah and Jerusalem from idolatry, but went in person to the cities of Manassah, west of the Jordan, Ephraim, Simeon, and even to Naphtali, throughout all Israel, and did the same great work, which he could not have done, had not these tribes been there, at least a part of them. And it may be seen, also, that when Zerubbabel returned, there are mentioned as going with him other tribes than those of Benjamin and Judah. Also under the Maccabees, and in the time of our Savior, Palestine was peopled by the Israelites of all the tribes indifferently.

It should be recollected that all the prophets who have been supposed to predict the return of the Jews, lived and uttered their prophecies prior to the return of the Jews from Babylon; so that all the predictions referred to may be, and in all probability, were fulfilled by that event as far as they can be in an earthly sense. The return from Babylon took place about B. C. 538 or 8, but Isaiah prophesied B. C. 760 to 706; Jeremiah from B. C. 629 to 588; Ezekiel B. C. 595 to 574; Daniel 606 to 534; Hosea 785; Joel 785; Amos 787; Obediah 587; Jonah 862; Micah 720; Nahum 720; Habakkuk 626; Zephaniah 630; Haggai 520; Zechariah 520; Malachi 400. So that whatever any or all these prophets may have said about the return of the Jews, may have been fulfilled when the Jews went from Babylon and other places to their own land; for it will be recollected when Cyrus issued his decree, his kingdom was immense, and embraced not only Assyria, but he testified that God had given him all the kingdoms of the earth. And the dominion of Artaxerxes Longimanus, who issued the decree of liberty for the Jews, B. C. 457, was not less than the dominion of Cyrus. This is stated to show that the Jews, universally, had liberty to return, if they wished, wherever they may have been scattered. And they did actually return, vast numbers of them at least, built their temple again, and enjoyed more or less prosperity till Christ came, who was its glory and end.

Does not the return of the Jews, as a nation, at Christ's second coming, contradict what Paul says took place at his first coming; that is, that he abolished all national distinction to make in himself one new man? Would not this theory that we are contemplating, the return of the Jews to Jerusalem, accomplish the very thing which Christ came to destroy? He came to make both Jew and Gentile one, to break down the middle wall of partition between them; hence this would seem to conflict with the plain teachings of the New Testament; and what conflicts with the plain testimony of the gospel cannot be true.

The next argument I have to offer is, that the Jews have no more title to Palestine than have the Gentiles; because the original promise to Abraham was not through the law; it was before circumcision. It was a general promise, 'In thee shall all nations be blessed,' and circumcision was given as a seal of that righteousness which he had being yet uncircumcised, that he might be the father of all who believed, though

they be not circumcised, that righteousness might be imputed to them also. And this covenant of faith could not be disannulled by the law covenant, which was given four hundred and thirty years after. This promise was given to Abraham in person, and to his seed which was Christ. But it will be recollected that neither Abraham nor Christ ever owned a foot of land in Canaan. Christ had not where to lay his head; and to Abraham he gave none inheritance in it, no, not so much as to set his foot on. Neither did Abraham expect the promise would be fulfilled while the earth was in its present condition; if he had, the apostle tells us he might have had opportunity to have gone back. But now, says the apostle, 'he seeks a better country, that is, an heavenly.' This is what he understood the promise to embrace. I have thought sometimes that if Abraham was here he would contend sharply with these brethren who are contending that the promise contemplates the restoring the carnal Jew back to old Jerusalem.

No, my brethren, Abraham never thought the promise embraced old Jerusalem, but his natural seed sojourned there four hundred and thirty years as a pledge that he should have what God had promised him; that is, the heavenly country or the earth in its renewed condition. See Gen. 15. And Abraham sojourned in this country as a stranger and pilgrim with the heirs with him of the same promise. And these things declare plainly that they sought another country, one out of sight. And these things show plainly that what was promised to Abraham and Christ, was a heavenly kingdom, shadowed out by Canaan.

Now, if this inheritance is secured to Abraham by promise, then it must be evident that in order to have a share to this inheritance we must be Abraham's seed, either by birth or adoption. Let us see if we can find this seed. Can the Jew of to-day trace his genealogy back to Abraham? I trow not; for when he runs back to Christ they reject him; hence the connecting link is gone, and this is the only link which could connect the literal seed with Abraham. On account of this rejection of him he dissolved his relation to the Jews, which was a blood relation, by giving his blood or life (for the blood is the life Lev. 17: 11-14.) a ransom for sinners. Isa. 53. Peter says Christ was put death in the flesh, but made alive by the Spirit; and St. Paul tells us that if the Spirit of him who raised up Jesus dwell in you, he that raised up Christ shall also quicken your mortal bodies by his Spirit which dwelleth in you; hence all who live in the world to come will live by the Spirit of God, which will be the principle of life in that world; hence they will be prepared to enjoy that heavenly country, for which Abraham looked.

Let me conclude then by asking you, my brethren, if you do not join me in saying, If it be probable that the ten tribes were not, as a general thing, deported from their own country, as captives; if they were permitted to return after the fall of the Assyrian empire, by Cyrus and succeeding princes; if the prophets who have predicted their return, prophesied before their return from Babylon; and if at that time they were restored from all the tribes, indifferently, and built their temple, and flourished in Jerusalem; if Christ came to break down the middle wall of partition—to break up the division between the Jews and Gentiles as distinct nations; and if the original promise was never given to any but to Abraham and Christ, and to those who believe with Abraham; and if we have to belong to Christ in order to be Abraham's seed and heirs according to the promise (Gal. 3: 29), and as we cannot be Christ's unless we possess his Spirit, is it not probable that no restoration is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus I judge, and thus I think the prophets testify. South Ashburnham, Mass.

What is Truth?

JACOB GRIM.

'For the love of Christ constraineth us; because we thus judge, that if one died for ALL, then were all dead.'

Texts like the above are seized upon for the proof of the doctrine of Universal salvation, Restorationism, and the resurrection of all men from the grave. The word ALL is taken in its general or broadest sense, and applied to the whole human family. If such is the fact then the case is clear, and there should be no dispute about the matter. But that such is not the fact we have been long satisfied in our own mind. And in our last article on John 5: 28, 29 we endeavored to give some of our reasons for so believing, and we will endeavor on the present occasion to throw some light upon the meaning of our Bro. Paul. It is true that this epistle was addressed to the church of Corinth. But to suppose that this church was made up of Gentile believers is to suppose more than can be proven. When Paul is making his defence before this same people, 11th chapt., he says: 'Would to God you could bear with me in my folly,' &c. He then goes on to make his plea, and winds up as in v. 22, 'Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Here Paul is addressing Christians, converts of the house of Israel, of the stock of Abraham, and as such he makes his defence before them; in fact, the early churches were made up chiefly of the converted Jews. And in this defence Paul is contending with the doctrines and teachings of Cephas and James, who were Jewish in their proclivities, and were contending for the doctrines of Judaism being engrafted on those of Christianity, and Paul contending that the teachings of the law were annulled in Christ, and being dead, were no longer binding upon the church. Now, says Paul, in the language of our text, 'For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead.' Now the question fairly stated is, who does Paul mean, and of whom is he speaking when he says if 'one died for all, then were all dead?' If Paul refers to all being dead in Adam, under the Adamic LAW, then all under that law are affected by the death of Christ. But is this the fact? It is an important truth to be considered, that in all the teachings of Jesus Christ he never in one instance mentioned the name of Adam, either for good or evil; he never said he came to fulfill the law of Adam, he never said he came to redeem men from the consequence of Adam's sin, or deliver them from the death incurred from Adam's transgression. He did charge them with the violation of the Mosaic law, and the consequence of its violation. 'Think not that I am come to destroy the law; one jot or tittle of the law shall in no wise pass until all be fulfilled.' Matt. 5: 17, 18. Here evidently he refers to the law of Moses. It is needless for me to make quotations; the gospels are full of the charges of Jesus against the Jews for the violation of the law of Moses, but not one single instance of a charge for the Adamic transgression. We find in the whole Scriptures three instances mentioned of Adam in relation to law. Rom. 5: 14.—'Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude [likeness] of Adam's transgression, who is the figure of him that was to come.'

Here the apostle is merely stating one fact to illustrate another. Adam was the representative of a class, and stood at the head. Adam was made under law, tried and failed, and death was the result, which came upon his family, even over those who had not sinned after the

likeness of Adam's transgression; that is, they did not violate any given law. But, says the apostle, 'the law entered [the Mosaic law] that sin might abound.' Now, a certain class are placed under law, and under this law men are held guilty; and under this law Jesus Christ came and was tried, of whom Paul says Adam was a type or figure. Here then we have the law that was in force when Christ came, and under which Christ and his people, Israel, were tried. And so says the apostle 'As by the disobedience of the one man (Adam) judgment came upon all men to condemnation; that is, judgment was passed upon all men to condemnation of an animal life, and in consequence of being animal, all perished, death reigned: except the few who received the special favor of God during the Melchisedec and patriarch's dispensation.' So the law came, and by the obedience of the man tried under that law, justification of life came upon all men under that law; therefore as by the disobedience of Adam all were condemned to an animal death, so by the obedience of Christ all under the Mosaic law were justified unto life, from under the law of Moses. Hence Paul, as a Jew, is able to say, 'Why am I walking about and preaching to you, as a Jew. I was condemned under the law and should have perished. For I, through the law, am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live (I am a live man as you perceive); yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.' That is, died under the law to redeem me from under the law, Gal. 1: 20, 21. 'Then, if one died for all (under this law) then were all dead.' Wherefore (under the law dispensation we know Christ as a Jew, under the law), henceforth know we no man after the flesh (as a Jew). Yea, though we have known Christ as such, yet now henceforth know we him no more (as such) after the flesh (a law of Moses). Therefore, if any man be in Christ, he belongs to the new creation; old law is done or passed away, all things (in Christ) are become new. 2nd Cor. 6: 16, 17. The same truth is taught in Gal. 5: 14. 'God forbid that I should glory, save in the cross of Christ, by whom the world (Jewish) is crucified unto me, and I unto the world, (Jewish). For in Christ Jesus, neither circumcision availeth anything nor uncircumcision, but a new creature.' Here is the important truth taught that the all for whom Christ died were ALL those who were under the Mosaic dispensation, they being all dead by condemnation, under their law. And Jesus being made under their law, tasted death for every man under that law. And now, says the apostle, the question is no longer Jew or Gentile, but it is the new creation in Christ Jesus. The Jew in the covenant of works is called the old creation or works of the flesh, and under the new covenant of the Spirit he is called of the new creation in Christ Jesus, who is head of all things to the church. So as Israel was scattered by disobedience to the covenant of works, so he shall be gathered under the new covenant of the Spirit, when he shall turn unto the Lord.

Philadelphia, Pa.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, FEB. 2, 1875.

JACOB BRINKERHOFF, Editor.

'The Sabbath was Made for Man'

A FAVORITE argument with some who oppose the claims of the Bible Sabbath, the seventh day of the week, and a defense of the observance of Sunday in its stead, is that 'the Sabbath was made for man, and that therefore we may suit our convenience in observing it. This convenient way of observing the Sabbath, or Sunday in its stead, according to the common custom of the country, is very satisfactory to those who love their own ways above the desire to know what is truth, and among whose first inquiries is, as it was in the days when Christ was upon earth, 'Have any of the rulers believed on him?' that is, What do

our theological leaders say in regard to the seventh day of the week being the Christian Sabbath? Our forefathers have, for many years past, kept Sunday, and if it was not the right day to keep, they would certainly have found it out.

This argument is, that as the Sabbath was made for man, and not man for the Sabbath, he may keep it on any day he chooses; and they only observe the first day because the world about them does. They make reference to 1 Cor. 11: 9, 'Neither was the man created for the woman, but the woman for the man,' and call it a parallel case, and still see nothing but liberty to desecrate the seventh day, and are confirmed in keeping Sunday.

But when we look at this argument and its parallel, we find it to be all in favor of the seventh day, the day God sanctified and set apart to be kept as a Sabbath day. Were the Sabbath a man-made institution, this kind of reasoning might do; if, being the work of man, he might change his own laws and works. But as man did not make the Sabbath, but it was made for him, we need to look at the record of its institution. The expression—'The Sabbath was made for man'—at once shows that it was made by some other authority or power; and it was given to him in its completeness. To have made the Sabbath for man without telling him which day to observe, would be equal to making no Sabbath at all, and it would secure no obedience to it. The record of the institution of the Sabbath says that 'God rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which he created and made.' Gen. 2: 2, 3. His sanctifying the seventh day as a rest day, made it the Sabbath day, which Jesus said was made for man. It is surprising that any one should say that the Sabbath institution does not embrace a definite day. They are one and inseparable.

The parallel text of 1 Cor. 11: 9 is good evidence on this subject. 'The woman was created [for made] for the man.' But the Bible does not leave it there, but enjoins upon man to 'love his wife as his own self,' or even as 'Christ loved the church,' and to 'give honor unto the wife, as being heirs together of the grace of life.' Instead of by the parallel use made of this text to show that as the Sabbath and the woman were both made for man, the Sabbath is to be used or kept as man may choose, it shows that in both cases man is put under law and divine directions. Both were given him of God. Were this first day argument correct it would be making man the lord of the Sabbath, which title belongs to Christ instead.

Questions and Answers.

Is the same penalty annexed for the violation of the Sabbath, or Saturday, that was under the Jewish law? If not, show where it was done away, and oblige, Yours fraternally,

JESSE SILVERS.

Garden Grove, Iowa.

As God requires the same obedience to his law of ten commandments, or embodiment of principles of right, under one dispensation as another, and the transgression of which is sin against him, and the penalty of sin is death, in the great day of rendering accounts, he, in his attribute of justice, will require the death of the transgressor, where the sinner has not accepted the mediation and atonement of Christ and received pardon. What is called the Mosaic law (sometimes called the Jewish law,) may be divided into three classes, Moral, Ceremonial, and Judicial, as see remarks on same in an extract from Bishop Hopkins on the Ten Commandments, on first page of this number of the ADVOCATE, and also in the Sabbath tract for sale at this office, 'The Seventh-day Sabbath.' The Moral law, or code of ten commandments, was

that upon which the others were based, and is the foundation of all law; the violater of this law was directly amenable to God, who devised a system of mediation, which in the Mosaic dispensation comprised the Ceremonial law. The Sabbath was and is one of the precepts of the moral law. Under the Mosaic dispensation God's church was a national one, and they had laws peculiar to themselves regulating their affairs as a nation, inflicting penalties if their constitution (or the ten commandments,) was not lived up to, which law is called their Judicial law, and given to Moses for them directly from God. Under this law the mode of inflicting capital punishment was by stoning to death, which we see was executed for breaking the third commandment, or blasphemy, Lev. 24: 10-23, and in the case of the man who gathered sticks on the Sabbath-day, Numb. 15: 32-36. This Judicial or Executive law, belonging to the nationality of Israel, could not be in force longer than the nation existed.

For Whom Christ Died.

WE do not wish to understand any one writing on the Jews and the relations Christ and his atonement sustained to them, to say that his mediatorial work was for them alone, but that it extended also to the Gentiles. That he came to his own people of Israel, and his work was primarily for them, no one will deny, for he himself said to the woman of Samaria that 'salvation is of the Jews;' and he also said that he was 'not sent but to the lost sheep of the house of Israel.' But salvation was not for them alone, for the Savior also said, 'Other sheep I have which are not of this fold; they also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.'—John 10: 16. These undoubtedly were Gentile believers who were eventually to be brought into the same fold by adoption into the Abrahamite stock or fold, by faith in Christ as the promised seed of Abraham. And at the same time that Jesus said he was 'not sent but to the lost sheep of the house of Israel,' he accepted the faith of a Canaanitish woman. After the middle wall of partition was broken down, it was said by Peter, 'Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him.'

'Thy Kingdom Come.'

'Thy kingdom come: thy will be done on earth as it is in heaven.'

These are the leading petitions of the prayer of which Jesus taught his disciples to pray. These petitions, indited by the son of God, will be fulfilled; they are prophetic of that which God has promised shall take place. The time will come when the kingdom desired will be established and the will of God will be done on the earth. We cannot believe that the will of God is done perfectly on earth at the present time; we cannot believe that the promised kingdom or reign has been established. Sin seems to reign on earth at present. As long as this is the case it is evidently still right to pray, 'Thy kingdom come, Thy will be done in earth as it is in heaven.'

What is the kingdom? It is the one promised in prophecy. Is it a real kingdom, or only a principle ruling and reigning in the heart, which by a figure of speech is called a kingdom? Let us see. A real kingdom has these constituent parts: a king, subjects, territory, and laws. Scripture showing that Christ is the king; his saints the subjects or inheritors, and the earth the territory or inheritance. 'Yet have I

set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: 'Thou shalt dash them in pieces like a potter's vessel.' Ps. 2: 6-9. The Father has set forth the Son as the king, and the kingdoms of the heathen as nations, and the whole earth as his possession. 'Thou shalt call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give him the throne of his Father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Oh for a faith that will not shrink, though pressed by every foe, that it may be our righteousness to believe what God has said and promised; that we may be heirs of God and joint heirs with Christ: that we may pray without ceasing, and ask according to his will.

Lone Star, Mo.

B. ALVERSON.

Reminiscences of Palestine.

J. L. BOYD.

JERUSALEM—AS IT IS.

'For thus saith the Lord of hosts: after the glory hath he sent me unto the nations which hath spoiled you; for he that toucheth you toucheth the apple of his eye. . . . And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again.'—Zech. 2: 8, 12.

In recalling the impressions of our visit to Jerusalem, when we entered its walls, and afterwards during our absence therefrom while sojourning in Bethlehem and visiting Hebron, etc., and change which those few weeks effected in our emotions, mental thoughts, and silent convictions, which has in the subsequent years, entirely revolutionized our previous life-time belief respecting David connectively with David's lordson, JESUS, there comes over us, now, a satisfying peace in their remembrance; and we, very briefly, now record them before we enter into details on the various incidents which occurred in our personal observations of the many interesting localities both in and around Jerusalem.

It had been the dream of our life that we should sometime take a pilgrimage to Palestine and Jerusalem, as the land where 'the Savior of the world' was born, lived, suffered, and died for man—as a RACE. Until we became identified with the Advent movement of '43, '44, etc., there was no very clearly defined ideas about many things recorded in the Old Testament Scriptures, but we endorsed Bro. Wm. Miller's view that the twelve tribes of Israel were never to be restored to the land of Abraham, Isaac, and Jacob, because they had rejected and 'killed the Prince of Life,'—which, since that visit, has loomed into large proportions and importance quite the opposite, and have crystallized our convictions into vivifying lines of light, and clearer apprehensions of the mission of Jesus' relationship with the house of Israel, strictly, of his direct lineage in the tribe of Judah, and of the family of David—as his son, the predicted Shiloh, unto whom shall be the gathering of his people, ISRAEL. Step by step, and link by link, we gathered together the prophetic testimonies; the evidences became marked connections, which stretched out into a woven chain for 'the girdle of truth,' from Jacob's prophecy concerning Judah's sceptered tribe and its Shiloh unto David, and, through David, to the uttermost link in the chain, to Jesus, where the two ends would be clasped—David and David's greatest son, Jesus, the anointed claimant of his throne; of whom the delegated governor of the world Imperial Rome, Pontius Pilate, was constrained by a power superior to him, to write his

title, and nail over his head, when crucified, 'This is JESUS, the KING OF THE JEWS.'

On the day after our first arrival in Jerusalem, the object which first attracted our attention, as we passed the Pashas (or Governor's) fortress (located on the site of 'Pilate's Judgment Hall') was an ancient arch, spanning the Via Dolorosa, having these lettering thereon, 'ECCE HOMO,' the words which Pilate uttered when he was 'prevalled' by the priests and people of the Jews to condemn Jesus to be crucified, 'Behold the man.'

The man who was there and then led forth, to go 'without the gate, bearing his cross, was crucified, and died; (Query: If he was, as Christendom at large assert, a supernatural being, how could he die? If he did *not* die it was 'an unmeaning show'—of dying); was buried; and he rose again—according to his own predicted words,—'the Son of man shall be in the heart of the earth three days and three nights;' of whom the apostle Paul asserts, God exerted his 'mighty power, which he wrought in Christ, when he raised him from the dead;—'which was made of the seed of David according to the flesh; and declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection of the dead.' Rom. 1: 3, 4; Eph. 1: 19, 20.

When visiting all the tinsel wares and imagery and pictures in the show-shops of the Greek and Latin Churches—the Unitarians and Trinitarians, who have assumed to give to their votaries the tracery of his 'footsteps' from his 'cradle' in Bethlehem, 'to his grave' in Jerusalem, our own mind was discovering 'the two grains of wheat in their bushels of chaff.' We learned, with new enlightenment, that Jesus was and is 'the Son of David, according to the flesh,' and 'died, for our sins according to the Scriptures;' and was declared to be the Son of God by the resurrection from the dead. It had been one thing to read these testimonies commingled as one application to Christ before his death and resurrection, but quite another to discern him as the Son of man before his death, and the Son of God, with power, as the Life-giver after his resurrection, having the 'lordship of the dead and living.' Great, exceeding great, is now our joy to recognize, as the apostle Peter did, on the day of Pentecost, 'that God hath made that same Jesus, whom ye [house of Israel] have crucified, both Lord and Christ;' and, on another occasion, said, 'For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, etc. Acts 1: 30; 2: 22. Jesus is, as Simeon, in Luke 2: 32, declares him to be, 'A light to lighten the Gentiles, and the glory of his people Israel.'

Amidst all the rubbish and ruinous condition of 'Jerusalem, as it is to-day, there are still some very traceable landmarks and connective links of the 'Jerusalem as it was,' when Jesus sojourned there and ministered in its temple. These we purpose to write about, and portray their peculiarities. We cannot but believe that the time is nearly run out, in which the Gentiles have permission of God to 'tread under foot the holy city,'—during which 'times' the apostle James says, 'God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets;' (See Amos 9: 11; Isa. 60: 1-3) as it is written; after this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, saith the Lord.' Acts 15: 14-17. Yet with these statements of the prophets and the apostles, and many more cogent to them, that ought to be familiar to every Advent Bible reader, both in the Old and New Testaments, the major part of these people still persist in keeping up the old Popish and Puritanical cry, that the Jewish people 'are cursed of God forever, and will never be restored.' How senseless, unjust and bigoted is their short-sightedness. To

illustrate this spirit, no later than a week ago, the writer received a long letter from an aged and old-time friend,—an Advent Sabbatarian,—who criticizes and denies the views of some of the writers in the ADVOCATE, who endeavor to show by 'the Scriptures of truth,' that the Lord has promised to restore Israel, and to rebuild Jerusalem, 'on her own heap,' or, mountain.

There is only one thing in this matter, that should be pondered and remembered, by all of us, who are looking for the return of our Lord Jesus Christ, that the Master said, 'the Scriptures cannot be broken.' The purposes of the Lord will not be helped, nor cannot be hindered, by any vain or one-sided denunciations. God has promised to RESTORE Israel for their 'fathers' sake.' And Gentile Christians ought not to be found, when the Lord is 'at the door' of the kingly 'Age-to-Come,' wasting their pen and ink in endeavoring to vitiate the promises in Israel's Scriptures, as they may, possible be grieving away the Good Spirit of 'mercy and truth'—by which Jew and Gentile could learn to 'kiss each other' in peaceful relations; because this lack of 'love and reconciliation to the Jew will not, nor cannot' make void 'the promises of God concerning Israel.' Such theories cannot compel the 'Disposer of the coming events' to alter his declared programme, made known to all the prophets of Israel long before Jesus was born 'king of the Jews.' Paul, the apostle to the Gentiles, especially warns the Gentiles of his day (and ours too), 'not to be wise in their own conceits: that blindness in part, is happened to Israel UNTIL the fullness of the Gentiles be come in. And so ALL ISRAEL shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from JACOB. For this is my covenant unto them, when I shall take away their sins.' Rom. 11: 25-27. We submit the inquiry: What claim of affinity has any so-called Gentile Christian with Jacob's posterity, whom the apostle here declares God will 'turn ungodliness from?'

In short, such writers as pronounce the Jew 'accursed,' must settle the controversy with Jesus' words in Matt. 23: 39, etc., and the testimony of Paul, as above quoted. We believe, as they say it will be, in the end of 'the times of the Gentiles.' We believe also that Jesus, the Son of David, will reign on his father's throne, on Mt. Zion, in Jerusalem; for David's throne is not in the heavens, but was on the earth; and its ruins are in that city where 'his sepulcher is to this day.'

Jerusalem was founded about A. M. 2323, by 'the priest of the Most High God, Melchizedek,' who called it Salem, and was king there in the days of Abraham. It was afterward captured by the Jebusites, and received the name of Jerusalem—a vision of peace.' Nearly a thousand years afterwards, King David re-captured it from them, and made it the capital of his kingdom over the twelve tribes. And, in that very city, the Lord gave to him, in vision, the promise of 'the sure mercies;' that he would raise up unto him 'a righteous son'—a 'rod' and a 'branch out of his roots.' A thousand more years after David, the angel Gabriel reiterates the promise to the prospective mother of Jesus that her son is to be the inheritor of his father's (David's) throne. In the last chapter of the 'Revelation of Jesus Christ' he himself tells his beloved disciple, John, 'I am the root and the OFFSPRING of David;' and his angel was sent to show John how the New Jerusalem will 'come down out of heaven,' and, according to the prophets, will be planted on Mt. Zion, having its gates marked with the 'names of the twelve tribes of Israel.' For God hath said, 'I have chosen Mt. Zion: I have desired it for my habitation.' See Ps. 132: 13, 14. 'Behold, the tabernacle of God is with men, and he will dwell with them.' Rev. 21: 3.

ALL blood stains, but the blood of Christ; that purifies and makes white.

Ease and Duty.

If our path were strewn with roses
That concealed no stinging thorn;
If the hour when one joy closes
Saw another newly born;

If the world were juster, truer,
In its censure and its praise;
If our doubts and fears were fewer—
Fewer weary nights and days;

If our hopes were never blasted,
If our love grew never cold,
If our strength and beauty lasted
Till a hundred years were told,

Surely I Come Quickly.

S. E. BRINKERHOFF.

THESE are the cheering words of our blessed Redeemer in the revelation which he gave, by his angel, to his servant John; and what sweet comfort do they bring to the heart of every faithful, toiling Christian.

The long dark night of sin is nearly ended. The weeping time for God's dear children will soon be past. Soon the morning will dawn and the sun of righteousness arise.

them. O glorious thought! Blessed prospect to the child of God—to those who are crying and sighing for all the wickedness and abominations that are done in the land.

Reader, does the thought that Jesus is soon coming to earth again fill your heart with joy and gladness? or do you say 'I am not ready for that event?'

Nahum's Chariots.

V. HULL.

BRO. BRINKERHOFF: The ever welcome ADVOCA TE brings to its readers some just, and in my opinion, timely remarks on the use to be made of Nahum's prophecy.

The description of Nineveh in after times, 'Nineveh of old is like a pool of water.' The great amount of treasures, see chapter 2: 9, how complete ruin! 'She is empty, void, and waste.'

condition of the people that had been kept in ignorance so long; but now the angel had come 'with the everlasting gospel,' and 'the wise should understand, but the wicked would be wick edly.'

'SHE HATH DONE WHAT SHE COULD.'

WHAT noble words of commendation coming from him 'who weighs the paths of the just,' whose ever-watchful eye marks and notes every 'falling hair,' whose attentive ear hears the 'young ravens when they cry,' and takes cognizance of the 'thoughts and intents of the heart.'

This act of service was not prompted so much by a sense of duty as that of gratitude for the 'much forgiven.' No language could be more eloquent in expression of a deep felt sense of gratitude for the almost un hoped for deliverance wrought for her by the blessed Jesus.

to all other objects, her devotion knew no bounds in expressions of gratitude, only aroused by the all absorbing thought of mercies received, by the rebuke given to the fastidious, 'Let her alone, against the day of my burial bath she done this.'

Cheer up, you desponding soul, gird on your armor for the conflict, for the Captain of your salvation has said that our success does not depend on our 'might,' but by his 'Spirit,' and this is free to all; and by it we can win the grand approval, 'She hath done what she could.'

Grasshoppers.

A. M. BRINKERHOFF.

BRO. EDITOR: I was thinking to night that it might be of some interest to the readers of the ADVOCATE to see a description of the 'desolating army' that has invaded our country, and an account of the situation of the people caused by the 'invading host' that has laid our country waste;

This can be better felt by the inhabitants than pen is able to portray. We, that were poor in this world's goods, sought the West to make us peaceful homes, where we could raise the necessaries of life.

And now, perhaps, I had better give you my experience with the grasshoppers when they paid us their first visit. I say first visit, as they were back and forth all summer, occasionally lighting down, but finding nothing good to eat, would leave.

down over the country one Sabbath afternoon, similar to a snow storm. On Sunday they concentrated their forces in the cornfields. I walked out with corn cutter in hand to save what feed I could (the corn was just beginning to ear).

But I must stop, or my article will be too long, and speak of the condition of the people at the present time. So far as my observation goes, the wheat crop was small and poor, as corn was the main crop raised here; yet some had no wheat at all, and to-day, I believe in the western counties, one half the people are entirely out of wheat.

This can be better felt by the inhabitants than pen is able to portray. We, that were poor in this world's goods, sought the West to make us peaceful homes, where we could raise the necessaries of life.

Report of Labors in Central Missouri.

BRO. BRINKERHOFF: Thinking that perhaps it might interest the readers of the ADVOCATE to

know how the cause is progressing in Central Missouri, I herewith send you a condensed report of the labors of Bro. Case and myself in this part of the State. As an anxiety to hear Bible truth had been manifested here by some friends, Bro. Case and myself left our homes in Michigan on Dec. 1st for the purpose of laboring a few weeks among this people.

On the evening of Dec. 9th Bro. Case took up the chain of prophecy commencing with Rev. 12. On the eve of the 10th he preached on Rev. 13th, and on the 11th from Rev. 17. On the evening after the Sabbath he preached on the seven churches from Rev. 2d and 3d.

The people here seem to be deeply interested and are searching the Scriptures to see if these things are so. We have had several calls to go to different places to hold meetings. We continued our meetings here until the 23rd, when we went about 6 miles from here where we held four meetings, when Bro. Case's health began to fail from the incessant labor he was performing.

Yours hoping for eternal life, J. M. BEEDLE.

Pilot Grove, Mo., Dec. 31, 1874.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, FEB. 2, 1875.

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

We have an interesting article on the 'Six Angel's Messages,' also on the 'Last Seven Plagues,' which have had to wait the use of other matter, but will now appear.

We are glad to announce to our readers and patrons that we have added 100 pounds new type to our office material, with which a part of the present number of *ADVOCATE* is printed.

THE *SABBATH MEMORIAL* is the name of a new publication in London, England, edited and published by W. M. Jones, pastor of the Seventh Day Baptist Church at Mill Yard, London. Its aim is to hold up the obligation of the Bible Sabbath, and to persuade all to return to its observance. The first number is before us, and contains several good Sabbath items, historic notes, and references to the progress of the Sabbath cause in different parts of the world. We are glad to see this new champion for the Sabbath in Great Britain, and we hope to hear of many more individuals rising up in England, Scotland, and Ireland, to keep the true Sabbath, as we doubtless shall.

Do We Believe it, and Why?

E. S. SHEFFIELD.

Do we believe that Jesus of Nazareth will return to this earth again? If so, what do we believe he is coming for? We might state that there are a great many opinions among professors of religion respecting his coming again to the earth, as well as the purpose of his coming; but as it is not our object to treat of the views of others at this time, but to say a few words respecting what *we* believe on these points ourselves, we shall therefore confine our remarks to what we profess to believe, hence we say. **DO WE BELIEVE IT?**

Believe what? That Jesus is soon coming back to earth again. I say, yes, we profess to, at least. Then let us try to be consistent with our profession, and be like men that wait the return of their Lord from the wedding; for if the Lord is coming soon, it cannot be a very long period before it cannot be so said any longer, but it will then be said, 'The Lord has come. If we should say now, 'The Lord has come, we should be found bearing false witness. Even so, if after the Lord comes, any person should say the Lord is coming, it would cease to be true, although at the present it is true.

Do we believe it? That as it was in the days of Noah so also shall the coming of the Son of Man be. I say again, yes, we profess to. Then don't let us be satisfied by merely professing to believe it, but let us be like Noah, act out our profession by preparing for the event we say we expect.

But some one will say, 'If we only could have the evidence in regard to the second coming of Christ that Noah had respecting the flood, we would believe it. Now, dear brother or sister, bear with me a moment, while I tell you candidly, that the evidences of the second coming of Christ being nigh at hand, are *tenfold* compared to the evidence Noah could present to the world respecting the coming flood; and yet the world was condemned and destroyed because of their not believing Noah's preaching. But wait a little, don't get the idea that I said, we have

ten times the evidence that Noah had, I did not say so. Noah could tell the world that Jehovah had revealed it to him, that a flood was coming on the world, in one hundred and twenty years from the time he began building the ark. But he could not point to predictions that had been made hundreds of years before the time when he was preaching flood to a scoffing world and tell them God had declared these things should immediately precede the flood. From all the evidence we have in our possession, we conclude Noah proclaimed to the world that Jehovah had commanded him to build an ark, as the only means of safety from a fearful impending calamity. This he preached to the world one hundred and twenty years while the ark was in process of preparation. An unbelieving world of mankind in their unbelief were condemned, and destroyed. We do not claim that Jehovah has given us a direct and special revelation respecting the second coming of Christ; but we *do* say that some of the prophets, when speaking by inspiration of the Almighty, long before the birth of Jesus Christ, testified of some events that are now transpiring on the earth, as preceding others that have not yet transpired. Jesus, during his ministry and just before his crucifixion, gave a connected chain, or historic account, of events from that time down to the time of his second coming.

Now brother, sister, friend, reader, bear with me while I kindly and sincerely ask where are we in that chain of events? In what part of that pre-historic book of Jesus are the now passing events written? Dear reader, do not, like one of old, turn away in a rage when I tell you the earth scenes of to-day are on the last leaf of that wonderful book. When all that is written on this last leaf has had its fulfillment, then the book of the present age will suddenly close, with the age itself, with wailings and bitter lamentations by all that are unprepared for the event, even the coming of Jesus, as did the flood upon all in the antediluvian age who did not believe, and thus it found them unprepared, and all thus found were swept away by the flood of waters, while Noah was undisturbed in the midst of the pouring torrents of rain; and though the fountains of the great deep were broken up, he saw no cause for alarm, because he believed, and had followed the instruction of the Almighty. Even so also we are informed, that when Jesus shall come again, 'to them that look for him shall he appear the second time without sin unto salvation.' It was to the salvation of Noah that he was up and doing according to divine instructions. How graphic the scene as told by Paul, Heb. 11: 7! 'By faith Noah, being warned of God of things not seen as yet, (i. e., not in Noah's time before the flood came) moved with fear, prepared an ark to the saving of his house.'

DO WE BELIEVE IT? That the scenes of that time shall be re-enacted in a measure. An event shall transpire for which the world at large will be as unprepared as were those at that time who did not believe the flood was coming, and therefore had no desire for an interest in the ark. Were they warned then before the event came? Yes, for a great, but successful preacher, declared it to the people for one hundred and twenty years. Even so it must be before the coming of the Lord. 'For as the days of Noah were, so shall the coming of the Son of Man be.'

Dear reader, don't let prejudice prevent your giving this a thorough examination by the Scriptures. Don't meet it with ridicule, as I did. Don't say, 'Jesus himself said of that day and hour knoweth no man, no not the angels! We don't pretend to tell the hour, day, or the year? We know that Jesus said as you say, but is that any reason that we are not to be watching and waiting for his coming? most certainly

not. This saying of the Savior, so often quoted to disprove any knowledge of his coming before the event takes place, is the great argument of our Lord to make the importance of watching appear a necessity among his followers. Let us hear him a few moments: 'Watch therefore (i. e., for this reason); for ye know neither the day nor the hour wherein the Son of Man cometh.' 'But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only. Take heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping; and what I say unto you, I say unto all, Watch.'

But what is the benefit of this watching if no information is obtained? Let us hear the testimony of Paul about it; he ought to know. First he tells of some being overtaken by the day of the Lord as a thief in the night, and then adds the contrast: 'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. 2nd Thess. 5. Oh that this light and truth may to us shine in its glorious splendor, and that we may show it to our fellow mortals.

Pririe Hill, Iowa.

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Advent and Sabbath Advocate.

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

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To Britain's Sabbath-keepers.

S. E. BRINKERHOFF.

COME, strike your harps, ye noble ones,
Who fight on British soil;

Arise and gird your armor on—
Like valiant soldiers toil.

Ye lonely ones who love the truth,
And keep God's blest commands,
Go onward in the strength of God—
He will uphold your hands.

Go sound aloud the Sabbath truth,
Where once your fathers bled,
Where martyrs at the stake were burned,
Like sheep to slaughter led.
They died that you might have God's word,
Untouched by Popish creeds—
Go sound aloud this hallowed truth,
And imitate their deeds.

Take courage, faint not by the way,
Though lonely you may be,
Though few may hear your loud appeals
From man-made creeds to flee.
But few the truth of God will heed—
But few his laws obey,
But few will turn from Papal creeds
To keep the seventh day.

But courage take, ye lonely ones,
God will his law maintain,
The Sabbath truth will yet shine forth,
Though long in darkness lain.
From Scotland's hills and Erin's isle,
And London's busy streets,
Shall songs of praise to God arise,
Who with his people meets.

Then faint not, fear not by the way,
Though loud the billows roar;
Be valiant for the truth of God,
Think what your fathers bore.
Think of what God has done for you—
How Jesus bled and died—
And may you still God's law obey,
And in his love abide.

Six Angel Messages.

SAMUEL DAVISON.

THE ministry of angels is a doctrine recognized in all the holy Scriptures, containing the Hebrew and the Christian faith. By the ministry of angels God has sent messages of righteousness and mercy to the ancient fathers of the faith of God's elect, and messages of reproof and of wrath to ancient transgressors. Angels have delivered the righteous from perils, and execu-

ted the righteous vengeance of God upon incorrigible transgressors. It was therefore in full accord with the Jewish faith that John said, 'I saw the seven angels which stood before God; and to them were given seven trumpets.' These were all alarm trumpets, such as the seven priests blew when the army of Israel marched around the city of Jericho. As those alarms warned the Canaanites of the judgments of God coming upon them, so in these alarm trumpets of Revelation, chapters 8, 9, are given warnings to those Christian nations which have perverted Christian doctrines, and corrupted the whole earth with their adulterous admixtures of paganism with the doctrines of Christ the Lord. Four of the seven announced the calamities that befel the ancient Pagan empire of Rome, until they produced a revolution professedly in favor of Christianity; but as they repented not of their sorceries, nor of their fornication, nor of their thefts, the three following trumpets announced woes to come upon them to torment them, until in the end they should utterly perish from the earth.

When the sixth angel had sounded, and the second woe was being inflicted, 'another mighty angel came down from heaven, clothed with a cloud, and a rainbow upon his head; his face as the sun, and his feet as pillars of fire, and in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the land, and cried with a loud voice as a lion roars.' The two woes that are passed arose in the east, and the prophecies accompanying them had respect mostly to the state of the eastern churches; but the position in which this great angel appears indicates that what is to follow is mostly concerning the western part of the Empire of Rome. To John in the Isle of Patmos, his face would be toward the east, consequently he must have been standing over the western part of the empire, and his mission was evidently concerning events in that part of the world.

The sixth angel's trumpet announced the loosing of four angels to the conquest of the Euphratean part of the empire; and by them the third part of men, i. e., men of mark, and of office were killed; and the rest of the men which were not killed by those plagues must, by correspondence, have been the powers of the western part of the empire.

To the west, then, we look for the seven voices and the seven thunders. These we find in the movements of the German and British Protestants, who lifted up their voices against the corruptions of the papal church; and the thunders we find in their wars with the Catholic nations against the claims of the Catholic church. The purport of the oath that he swears, is, that the mystery of God which was showed to his servants the prophets, shall be finished in the days of the voice of the seventh angel, when he shall begin to sound; beyond that there shall be no delay. To short sighted men, the years of whose life are given as threescore and ten, the history of the nations which has followed the manifestation of the Son of God, looks like delaying the promises given of God to the proph-

ets. And as one event follows another, we are prone to say, How long, Lord, dost thou not avenge the wrongs suffered by thy people, upon them that dwell upon the earth? What wonder then if when this mighty angel appeared with a little book in his hand, indicative of other prophecies to be announced, John should feel a disappointment at the apparent delay it must make ere the kingdom of God shall be revealed! To assure him and all the servants of God that come after him of the exact fulfillment of all his prophetic words, he sets one foot on the sea, and another on the land, as an assurance that his commission extends over both; and swears by him that lives forever and ever, who created heaven and the things therein, and the earth and the things therein, and the sea and the things therein, that all that God hath showed to the prophets shall be finished in the time of the sounding of the seventh angel.

John would have written the things which the voices of the seven thunders uttered, but a voice from heaven torbid him; the same voice now spake unto him again, and told him to go and take the little book out of the angel's hand; and as he took it the angel bade him eat it up, telling him it would be sweet in his mouth but bitter in his belly, and that he must prophesy again concerning many nations, and tongues, and kings. These are, without doubt, the western nations, and tongues, and kings, where the most important affairs of the church would, from that time forward, transpire. Accordingly there is given a direction to distinguish the true servants of God from the mass of outside worshipers; and a history of the two witnesses which God has chosen to testify for him through a period of darkness and superstition and persecution; until in the end of the time allotted to their ministry, an earthquake shakes down a tenth part of the great symbolic city of the nations; and seven thousand men of name; men of the title of nobility, were slain, never more to rise again. Here it is said, The rest became afraid and gave glory to the God of heaven. After the fall of the French royal family, and the destruction of their nobility, the rest of the titled families of the nations have been afraid to push their assumed prerogatives too far, lest they provoke similar disasters upon themselves.

At this period of the prophecy it is announced that 'The second woe is passed, behold the third woe cometh quickly.' From this circumstance it appears that although the second woe brought in the Turkish horsemen, and gave them a period of 391 years for to slay the third part of men, it does not follow that their empire was then to be overthrown, nor that the woe was confined to them; they began their conquest in 1281, and ended in 1672; but if the second woe reached down to the fall of the tenth part of the city, or the fall of the kingdom of France, it extended to 1791. This I suppose is so; and the reason why this is reckoned with the second woe, is, that it was the second woe that brought gunpowder and firearms into use; and by these were the third part of men killed. Rev. 9: 18.

The third woe is said to come quickly, and during it the seventh angel sounds, the mystery

of God is finished, and the kingdoms of this world become the kingdoms of the Lord and of his Christ. Between the sounding of the sixth and the seventh angels there are given four general descriptions of the states of the church and the so called Christian nations; not that all these events occur in that space of time which transpires between the sixth and the seventh trumpets, but each of these accounts goes back of all the trumpets to account for the state of things as they exist at the sounding of the trumpets; these accounts are carried down to the triumph of the Lamb and his company over all that have opposed his reign upon the earth; but in reality the six angel messages occur in the period of the third woe, and the sounding of the seventh trumpet.

1. The angel of the first message therefore in reality follows in the order of time the mighty angel clothed with a cloud, and a rainbow on his head. He is called 'another angel,' not only as succeeding the rainbow angel, but also because he has a message to the nations, and tongues and kings, of whom John prophesied. His message is everlasting good news to all that dwell upon the earth, and every nation, and kindred, and tongue, and people are called upon to fear God, and give glory to him, and to worship him, because the hour of his judgments is come. For long ages past the nations of every kindred, and tongue, and people, have been enslaved by the despotisms of men; and compelled, on peril of losing substance, liberty, and life itself, to worship heroes, and images made of stocks and stones; but the hour of God's judgments upon these despotisms is come; their power is broken; and their end approaches; and God now calls upon all to worship him that made heaven, and earth, and seas, and the fountains of waters.

It was good news that the seventy and the twelve apostles preached in Judea and Samaria, when at the bidding of Jesus they went and preached the kingdom of God at hand. Jesus of Nazareth had been attested by a voice from heaven, and by the descent of the holy spirit upon him, the Messiah of God, the King of Israel, was manifested to be among men. After he was risen from the dead, and had been received up into heaven, God set him at his own right hand, a prince and a Savior, and by the gifts of the holy spirit authorized and commanded the disciples to proclaim forgiveness of sins in his name with the promise of his returning to reign and reward his servants. This was the gospel of the kingdom; good news to all that looked for redemption in Israel. When Saul of Tarsus was called by the Lord to the apostleship among the Gentiles, it was good news to announce to all nations that whose believeth in him is justified freely and fully from all things from which he could not be justified by the law of Moses. This was Paul's gospel, which he published among all nations. And now the judgment sits to take away the power and dominion of the papacy, and to break in pieces all hostile nations. It is good news to believers of all these nations to be assured that the kingdom of heaven is at hand. This is the everlasting good news which the angel flying in the midst of heaven is publishing to all nations at the present day. This was God's purpose in giving the nations printing presses, steamboats, and railroads, and missionary societies, Bible societies, and universal education. What if there is error published also! It is rare to find a crop of precious grain without tares; or that which answers to the tares. So with the progress of truth. No intelligent person can for one moment question whether this age is singularly distinguished by these things.

2. And there followed another angel, saying, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of her fornication.' The wars of the French nation with Italy, and all the papal states of Europe, not only took away the church's power, and dominion, but laid open to public gaze such scenes of iniquity as had been perpetrated in the inquisitions of papal countries and cherished in papal courts as astounded the world. Volume upon volume, from revolting priests, exposed the wickedness of the private lives of the priesthood in general. And the monstrous frauds by which they had for ages past deceived the nations, being now set before the world, men became disgusted with their abominations, and the church lost her power with the nations at large. Such is her situation at present that no one outside her delusions expects her to regain the power she has lost.

The second angel proclaiming the downfall of Babylon has been at his mission these seventy six years. No one can deny the reality of this proclamation, because it is a standing theme for the pulpit, and thousands of volumes attest its publication by fertile presses.

3. 'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wrath of God which is poured out without mixture into the cup of his indignation; and he should be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.' The purport of this angel's message is to show that following the fall of Babylon and the judgments of God upon the nations of the earth, and prior to the great harvest and the vintage of the earth, there would be a seeming delay in the execution of God's threatenings against the corrupters of the earth, which would call for the exercise of patience on the part of the people of God. Looking upon the judgments of God as they overtake the papacy and the nations in affinity with it, it is natural to expect their end as just at hand; but when reverses fall upon the avengers, and the nations judged recover some of their power, unbelievers taunt the servants of God with the failure of their interpretations, and jeer at them as meddling with things they know nothing about; and exclaim against all study of prophecy for the direction of faith, as a presumptuous work; where as God said of old, 'Write the vision, and make it plain upon tables, that he may run [for escape] that readeth it. For the vision is for an appointed time, but at the end it shall speak, and not lie; though it tarry wait for it, it will surely come, it will not tarry.' i. e., beyond God's appointed time. Hab. 2: 2, 3. So in the beginning of the revelation of Jesus Christ, it is said, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand.' Rev. 1: 3. So in these prophecies there are the strictest injunctions to come out of the harlot church, lest we should be partakers of her sins and receive of her plagues. So also this third angel lifts up a loud voice of warning against beast worship, threatening all who worship the beast, or his image, or receive his mark in their foreheads or in their hands, with the wrath of God. Now it seems to me that these are what is referred to in this message; and

that the prediction is that there will be such all through this period of trial, who, notwithstanding all the allurements of the times, and the opposition of the leading peoples of the earth, will stand clear of those popular political movements that carry so many professing Christians into the whirlpool of parties, that are wholly inimical to the kingdom of Christ.

It is added, 'And I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord from henceforth, saith the Spirit: that they may rest from their labors; yea, and their works do follow them.' In the French revolution many pious persons suffered death because they would not acknowledge the atheistic republic; and so in other countries where confederate republics were set up. And in the great southern rebellion of the Confederate States of America, many were put to death because they would not worship that bloody oligarchy; and it is probable that in apparently approaching convulsions, similar scenes will yet transpire. All through these scenes of judgment there have been many who have kept the faith of Jesus, not only as he now is, the mediator between God and man, but many have also continued to look for him as the king of Zion, the ruler of the world redeemed from the dominion of the princes of this world; and in so doing have need of patience until his coming takes place. At length John sees the Lord himself in a waiting posture. He is sitting upon a white cloud, having on his head a golden crown, and in his hand a sharp sickle.

4. 'And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle and the harvest of the earth was reaped.' The whole connection and the drift of these prophetic scenes, all show that it was not a harvest of converts to the faith of the gospel; for in the ultimate issue of this reaping, blood flows, or spirits, so as to reach to the horses' bridles. It is a judgment scene, to show the nations that God's day of vengeance upon the perpetrators of his word is hastening on; and that if they would escape the vengeance of heaven it is time they turned from their iniquities to worship him that made heaven, earth, seas, and all that are therein.

The ripening harvest is like that of the ancient Canaanites; it comes when their iniquities are full. Such, I suppose was the state of France and of most of the papal nations when the judgments of God came upon them in the latter part of the last century and the beginning of this. And so, if this view of the matter be correct, the harvest of the earth is reaped. The Bourbon princes of those nations are overthrown, and most of them have perished. The Napoleons, first, second, and third, are gone the way of all the earth. Their thrones are vacant, and their imitations of Cesarism are dead; dead forever. But in France, and other vine-growing countries, there are two harvests to every year, the harvest of the grain crops and the harvest of the vineyards. The 1st represents the civil powers, the 2nd, the establishments of the church. The civil power of the papal nations is gone; the institutions of the church must soon follow. Jesuitism was never more rampant than at this time. In Germany, France, England, and in these United States of North America, every means in their power is used for gaining leading positions in the civil authorities of the government in favor of the purposes of the papal church; and their frauds were never more numerous or dangerous to the welfare of the people. In Germany they are in avowed hostility to the national government. If allowed to proceed it is possible they

may yet effect a coalition of all the Catholic people in those countries to attempt the restoration of the temporal power of the Pope, and so bring on a crisis which will eventually bring down upon them all the civil power of these great nations, so that they shall perish together. For years past New York, Washington, and most of the cities where the State governments assemble, has each been a focus of dark and daring intrigues, robberies, thefts and sorceries, instigated and led by men full of lust and covetousness, insomuch that the secular press of the whole country have expressed their fears lest the growing corruptions should bring upon this nation the calamities that have broken down the old nations of Europe.

5. 'Another angel came out of the temple which is in heaven, he also having a sharp sickle.' An angel coming out of the temple which is in heaven, is indicative of an unusual interposition of God to bring his purposes to a speedy fulfillment. The sharp sickle in his hand is indicative of his making thorough work when the harvest begins. My own impression is that the belligerent policy of the present times answer to it, 'In time of peace prepare for war.' Within a few years past Sharp's rifles, German needle guns, the Mitralluse, and other skillfully constructed implements of warfare, are threatening to make the next general war the most terribly destructive of human life of any that have hitherto preceded it. Quite recently a single power of Europe bought a hundred million of metal cartridges for the use of their improved guns. As a sword was of old the symbol of deadly warfare, so I suppose the sharp sword of Rev. 14: 17 is preparatory to the last struggle of the nations for the supremacy of the world.

6. 'And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood spirted out of the wine-press even unto the horses' bridles, by the space of a thousand and six hundred furlongs.' This is about the size of the Pope's ancient patrimony. The angel from the altar, which had power over fire represents the Levite, who in the ancient temple made ready the fire that was to consume the sacrifice. His crying with a loud voice to him that had the sharp sickle, is like saying, 'All things are now ready, slaughter the victims, and present the sacrifice. So I understand the reality is to be when the instruments of God's wrath upon the nations are ready, and the iniquities of the papal nations are come to the full. All parties will, in the providence of God, be ready for the great slaughter that is to avenge the wrongs that the harlot nations have done to the cause of God during their reign over the earth. The event is yet future; but near at hand. The next four chapters amplify what these messages give in summary warning. Happy will be he who in that day shall be counted among the King's friends, whom he will spare as a man spareth his only son who serveth him.'

The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

I WILL now call the reader's attention to Isa. 65: 17-25. 'For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.' But MARK! the prophet discontinues this subject, and according to the rules of grammar introduces another of a different nature, which belongs to the age of restitution, and not to the new creation! 'But be ye glad and rejoice forever in that

which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.' . . . [This language amounts to a positive declaration that weeping and crying have been heard in Jerusalem: therefore, it must be the Jerusalem which Jesus testified 'should be trodden down of the Gentiles, until the times of the Gentiles are to be fulfilled.' 'And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.' ['As touching the election, Israel are beloved for the father's sake,' Paul.] 'They shall not labor in vain, nor bring forth for trouble;' [Query: Are the Israelites, and Gentiles, who are made immortal at the coming of Jesus, to bring forth children, who neither marry, nor are given in marriage? If so they will be a race of adulterers! Yet the Israel spoken of by the prophet in this portion of Holy Writ, who are to be restored to their own land—Palestine; and plant vineyards and eat the fruit of them, will multiply—] for they are the seed of the blessed of the Lord, and their offspring with them.' 'And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.' Thus we learn that this restoration of Israel is to take place in the day or time that harmony prevails among the brutes, and nothing shall hurt or destroy in all God's holy mountain, for his knowledge fills the earth. Adventists locate this blissful state subsequent to the coming of Jesus. Therefore Israel must be restored or brought back as a nation to the land of Canaan, according to their own testimony.

Again, Jer. 23: 5-8. 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.' In this interesting portion of Holy Writ, the following truths are clearly presented for our consideration. 1. That God would raise unto David a righteous branch—Jesus. And that he would be a king and reign on the throne of David. That his reign would be prosperous. That he would execute justice and judgment in the earth. 2. That under the reign of Jesus, that instead of saying as they now do, the Lord liveth which brought the children of Israel out of the land of Egypt; but, the Lord liveth which brought up the children of Israel and led them out of the north country, and from all the countries whither he had driven them; and that they shall dwell safely in their own land—Canaan. And by another prophet he says 'THEY SHALL NO MORE BE ROOTED OUT!'

IV. Subsequent to Israel's restoration they will be the most highly honored nation. Though Israel has been oppressed and degraded by the Gentiles for a long time, yet, when restored, they will be highly esteemed among the nations, and eternally enjoy the peculiar favor of God! The promises of this are many; a few of them I will present. One of these glorious predictions is given by Isaiah 62: 1-3. 'For Zion's sake will I not hold

my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.' As it is literal Jerusalem that has been termed 'Forsaken,' and the literal land of Israel, which is Palestine, that has been termed 'Desolate,' therefore it will be the literal city and land which will be 'no more' so called, when this promise is fulfilled. The distinction between Israel and the Gentiles is clearly set forth in this text: 'The Gentiles shall see thy righteousness.' Remember that it is not their own, but Jerusalem's righteousness. It is a custom in all languages to use the place for the people, which the Gentiles shall see. Hence the prophet proceeds: vv. 6-9. 'I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.'

That it is literal Jerusalem, the city for the people that is addressed, must be obvious to all, from the fact that they have been scattered, peeled and oppressed by the Gentiles! and their corn has been meat for the Gentiles, and their wine drunk for them. But in the AGES TO COME this curse will have been removed. And 'strangers,' Gentiles, 'shall stand and feed their flocks, and the sons of the alien, [Gentiles,] shall be your [Israel's] plowmen and your vine dressers.' Hence, the command is given in the tenth verse, to 'PREPARE THE WAY' for their restoration; and when their highway has been 'cast up,' and when the 'stones' which lay in the way of their journey Zionward, have been removed; and when a 'standard' has been 'lifted up for the people' to rally around; and when their 'salvation' shall have come, then men 'shall call them, The Holy People, the redeemed of the Lord; and thou shalt be called, sought out, a city not forsaken.' v. 11: 12.

(To be continued.)

Luther's Opinions.

In 1520, Luther published a defense of his forty-one propositions which had been condemned by Leo. X. In the twenty seventh we find the following: — 'I permit the Pope to make articles of faith for himself and his faithful, such as . . . the soul is the substantial form of the human body; the pope is the emperor of the world, and the king of heaven and God upon earth; the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals.' — *Historical view of the controversy concerning an intermediate state.* — pp. 62, 63. Mr. Blackburne says on page sixty-four of the work, 'Luther espoused the doctrine of the sleep of the soul, upon a Scriptural foundation, and he made use of it as a confutation of purgatory, and saint-worship, and continued in the belief to the last moment of his life.' — *Ibid.* Dr. Blackburne further says: 'Luther in his commentary upon Ecclesiastes which was published in the year 1532, was clearly and indisputably on the side of those who maintain the sleep of the soul.' — *Ibid.* p. 65.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, FEB. 16, 1877.

JACOB BRINKERHOFF, Editor.

Change of the Sabbath and the Jews.

The professed change of the Sabbath from the seventh day of the week to the first is a great barrier in the way of the conversion of the Jews to Christ.

We believe that the teaching of the change of the Sabbath, or its abrogation, is a great barrier in the attempt to Christianize the Jews or individuals among them.

THOUGH the Papacy has lost its temporal power it does not cease to speak as a dragon.

"We, the priests, are as high above the governments, emperors, kings, and princes of this world, as the heavens are above the earth.

sessed. We stand above the Mother of God, for she has given birth to Christ only once; we priests produce and create him every day—yea, the priests may be said to stand above God himself, because he must be at their service at all hours and in all places; and at our bidding, in the consecration in every mass, he must come down from his heavens.

We read of a power called "the man of sin, . . . the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing that he is God."

Truth or Tradition.

S. C. B. WILLIAMS.

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18: 21.

This is the language of Elijah, one of God's old prophets, speaking to God's people the children of Israel, at a time when they had brought trouble upon themselves, by forsaking the commandments of the Lord.

But ask them the reason why they do this, the reply is, it is so unpopular. But I would say to such, dear brother or sister, were there ever a time since the fall of man that the ways of the Almighty were popular with the majority? Was it popular in Noah's day, or in the days of the cities of the plains in Abraham's time, or in the days of our Savior or his apostles, or in other words, were there ever a time when the truths of God's holy word were received by the majority of mankind?

Can we expect to sail to glory on flowery beds of ease? when the Savior said, "If they persecute me they will also persecute you." But says one, with all the inconveniences and disadvantages there are in keeping the seventh day Sabbath, I do not think I could make a living.

When Saul, who is called Paul, was going to Damascus with letters of authority, to exterminate all Christians, and the Lord appeared to him by the way and said, "Saul, Saul why persecutest

thou me?" did Saul stop to inquire if it was popular to acknowledge him or not? No, dear brethren, he did not; but said, "Lord what wilt thou have me to do?" Just so we should be ready to do anything that the Lord requires. Not try to be popular, for if we do we will be traveling the broad road to destruction.

Denver, Mo.

Reminiscences of Palestine.

J. L. BOYD.

JERUSALEM—AS IT IS—THE MOUNT ZION.

"Therefore shall Zion for your (Israel's) sake be plowed as a field, and Jerusalem shall become heaps." "Zion shall be redeemed with judgment, and her converts with righteousness."

WHAT a host of associations and recollections arise in our mind when we think of the "Zion of God," and the numerous promises of the Lord concerning Israel which are clustered around it, in connection with our first visit to its special bounds.

[As we purpose in our next sketch to give a detailed account of a Baptist missionary's daughter, in disguise, penetrating the interior of this renowned edifice, we pass it by for the present.]

In near proximity to the locality of David's Sepulchre, is a small walled enclosure, of about half an acre, belonging to an expired "American Presbyterian Mission," wherein are interred several American travelers and missionaries, who deceased in Jerusalem.

One of the very first of our rambles around Jerusalem was directed to the sacred precincts of Mount Zion—THE PLACE where the Lord hath desired to dwell, as he hath said he "loveth the gates of Zion more than all the dwellings of Jacob."

Looking from this standpoint, with David's Sepulcher in view, and with our inner thoughts gathering the inspirations of the Psalmist and his brethren the prophets, as they arrayed themselves in unbroken lines from David to Malachi, respecting the predicted Ruler and Deliverer of Israel, the Restorer of the breaches in the walls of broken Zion, all converging in Jesus, the anointed One—the King, to reign here, on Mount Zion—having rebuilt the fallen-down "tabernacles of David,"

days" and "times" to be deceived by such "I ams." The general "harvest," at the end of the world (or Gentile Age), is for the gathering of all Christians since the "day of Pentecost."

Neither is the Mount Zion of "God the Lord," as many professing Christians and theologians other than of the Second Advent School, imagine somewhere in the aerial regions above the clouds, in a "sky kingdom," where its subjects resort to when they die on the earth.

About one-half of Zion proper was excluded when the present walls (erected by Sultan Saladin during the times of the Crusades) were rebuilt.

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abide MANY days [more than eighteen centuries of years have elapsed since their city and sanctuary were desolated.] without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod and teraphim; afterwards SHALL the children of Israel RETURN, and SEEK the LORD their GOD, and David their king [in his line, Jesus is their King], and shall fear the Lord and his goodness in the LATTER DAYS."

Now, here we find, in the language of the prophet Hosea, the positive proof, which cannot be recalled, that the children of Israel shall "return," and seek the Lord, and their King in the latter days: therefore, the apostle Paul knew what he asserted was the truth in Rom. 11: 26, 27; "And so ALL Israel shall be saved: as it is written, There SHALL come out of Sion the Deliverer, and SHALL turn away ungodliness from Jacob, for this is my covenant unto them, when I shall take away their sins." (See Isa. 59: 20; Jer. 31: 31-34; Ps. 137: 7.)

Paul's "Desire to Depart."

IN the "Improved Version" of the New Testament, we find the following note in connection with the translation of Phil. 1: 22-24.

The words in italics are thus in the translation. The following is the note in the margin: "The Apostle probably thought that the advent of Christ to raise the dead was very near. See 1 Thess. 6: 13-18, and therefore judged that a quiet rest in the grave till that event, would be to himself preferable to a life of suffering and persecution; though he was content to continue in his present suffering state for the benefit of the church. At any rate he could not mean to express an expectation of an intermediate state of enjoyment between death and the resurrection: for he hints at no such topic of consolation to the bereaved Thessalonians in the passage above cited.

In the same version we find the following translation of 1 Thess. 6: 15-18:

"For this we say unto you by the word of the Lord, that we who shall be alive, and who shall remain to the appearance of the Lord, shall not be before those that are fallen asleep. For the Lord himself will come from heaven with a shout, with the voice of the archangel, and with

the trumpet of God; and the dead in Christ will rise first; afterward, we who shall be alive and who shall remain, shall be caught up together with them into the clouds, to meet the Lord in the air; and then we shall ever be with the Lord.—Wherefore comfort ye one another with these words."

In the margin is the following note on the foregoing:

"Observe here, that all the consolation which the apostle administers to the bereaved and mourning Thessalonians is derived from the Christian hope of a resurrection, and from what would happen at that awful and glorious period. He takes no notice of an intervening state of perfection and felicity of which their deceased friends were even then in possession.

We think the foregoing sensible remarks commend themselves to every candid reader, and are in strict harmony with the teachings of the Scriptures.

The Living Saints will be Changed.

WHEN all the saints sleeping the sleep of death shall at the Lord's coming have been restored to life, immortality, holiness, blessedness, then the living saints, ready for the change, who were not to go before the saints sleeping in the grave, into the glorious restituted creation, the wise virgins who go out to meet the coming bridegroom, shall be changed or transformed, and be caught up to meet the Lord and the risen saints in the air.

The saints in the body ready for the Lord's coming, though mortal and under the sentence of death, shall not die. The sentence of death, through the blood of the Lamb, shall be repealed to them. They shall be changed, or, as the word signifies, transformed, that is, "the corruptible body shall put on incorruption, the mortal body shall put on immortality; then shall death be swallowed up in victory." The vile body in a moment, in the twinkling of an eye, shall be purified from every stain of sin, from every seed of disease and corruption, and fashioned like unto Christ's glorious body, made holy, as he is holy; invested in robes washed and made white in his blood; glorious as the resurrection saints, radiant as the raiment of Jesus on the mount of transfiguration; they shall ascend, and meet the Lord, and all his resurrection saints in the air. This complete and divine change or transformation will make their restitution perfect and glorious, and then ever with the Lord in his image. Forever with the Lord in his glory! Forever with the Lord in his kingdom! Forever with the Lord in the eternity of his being and blessedness.

When thus changed and transformed, they will be restituted, and more than restituted; for they will be more glorious, being enrobed in the righteousness of Christ, which they would not have been, had they not sinned, and he had not become their Savior; more nearly related to God, being made one with him through unity with his Son, which they would not have been, had he not taken upon him their nature. For this restitution the whole creation is groaning and traveling together, and waiting for the time when the heavens shall reveal the Lord Jesus Christ for the accomplishment of the great and glorious work.—Prophetic Times.

ACCORDING to a recent statement there are in this country 7 Catholic archbishops, 53 bishops, 4,673 priests, and 6,910 churches, chapels and stations.

The Harvest of the Earth.

The harvest of the earth is ripe, The golden hues appear; From North to South, from East to West, The cheering sounds we hear— The reapers now with joy may come, And shout the welcome harvest home.

Over There!

A. L. I. WILLIAMS.

Oh what consolation it is to the poor afflicted child of God to ponder upon the words 'Over there!' When the heart is made sad by afflictions and the eye is moistened with tears of dejection, when severe persecution is felt on every side and the dark clouds of sectarianism gather all around us, then it is we can fully appreciate the "suffering affliction and patience" of the ancient prophets.

Although we must suffer severe persecutions and sad heartaches here, on account of sin, and sinful men, yet, my beloved brethren, the time is coming, yea, very soon, too, if faithful, we'll be 'over there' in that "sun-bright clime," where sorrow will be no more, where afflictions will cease, and where the language of the Revelator will be fulfilled, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

clung to a part of the Roman Catholic dogmas. They are both so near alike in doctrine that they are almost a unit, under two different names. No wonder she has fallen. While she was trying to uphold all of her dogmas, the Protestant Churches were trying to uphold a part of them.

But the time is near at hand when the apostles and prophets will be resurrected, in order that they may "rejoice over her," for thus it is written. Oh then, dear pilgrim, perhaps you had a mother that was tender and lovely, but where is she now? Perhaps in the cold, cold tomb. Where is that sister who was so fond of you? whose voice was so soft and melodious? She has gone to the silent grave.

"O blessed day! O glorious hope! My heart rejoices at the thought, When in that holy, happy land, We'll take no more the parting hand."

No, thank God! there'll be no parting 'over there,' on the radiant shores of glory. No sickness, sorrow, pain, nor death, no sad hearts will ever enter there; but one grand sea of love will be there, and the redeemed ones will drink deeper and deeper into that fathomless sea of love, until the anthems of redeeming love will ring out upon the silvery air, with unceasing praises.

Oh, who would not be there, to mingle with that happy throng, and drink of that sweet flowing fountain, and behold the dazzling splendor of the metropolis city (New Jerusalem)? Surely we are almost there. Omens speak in thundering tones that Messiah's near. God help us to be ready for his coming. Amen.

Change of "Times and Laws." Dan' 7: 25.

E. B. TUCKER.

THE power that was to do this is in prophetic symbol, in Dan' 7: 8, called "another little horn," and in Rev. 13: 1, 2, a beast like a leopard. Protestant writers are at better agreement that this refers to Papal Rome than on any other prophecy. "The Dragon [i. e., 'the demon of paganism,' Williams.] gave him his power, his seat, and great authority."

Rom. 9: 4. It is sinful to call God's word (given to guide his people Israel,) Jewish. It is not Jewish: it is divine. Every one of God's preceptory laws is as binding to-day on the true Israel as they ever were. I have asked No-Sabbath Adventists to point out a fulfillment of Dan' 7: 25.

I will now give my views, in part, of this change. They were to be given into his hands 1260 days. They are still there. But I do believe the "Sun of righteousness" is about to arise on those who fear his name.—Mal. 4: 2. 1.—He has changed the day to agree with the Roman calendar. God ordained the evening and the morning, i. e., the night and the day to be the day. See Gen. 1: 13; Lev. 23: 32; Mark 1: 32. The Dragon began the day at midnight. The Papal beast has compelled the church to obey the dragon.

4.—He has changed the month. God gave the moon its phases to mark the months by, Ps. 104: 19. "He appointed the moon for seasons." Rev. Gen. 1: 14. The new moon was to begin the month, 1 Sam. 20: 5. The dragon divided the year into months without any reference to this heavenly signal. The months all have heathen names, the first eight after gods or demigods.

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Brethren, this is a part of the mark of the beast. We must be rid of it or we shall suffer the plagues. Are we to be the Israel of God? Come back to him; seek the old paths. You must be peculiar. God's true people are to be so separated that they cannot "buy or sell." The restriction exists to-day if there was a true people of God who would not have the mark of the beast in any of its forms. Open your eyes. You are on enchanted ground. We are trying to fight for God in pagan armor. The gifts of the Spirit have left the world. When we come back to God he will come back to us, and not before. Brethren, our success depends on this. Here eternal interests hang. I will answer any one writing for further information. Meet me beyond the river.

Letter Department.

From Sister Alverson.

DEAR BRO. BRINKERHOFF: I feel it a great privilege to speak a few words to the brethren and sisters of like precious faith, who are looking for our Savior to return and set up his kingdom: and to tell how my heart is made to rejoice in keeping God's commandments, that I have found out the true meaning of Scripture. But I feel that I have more to do yet. I have not been buried with Christ in baptism nor united with the church, on account of bad health.

Lone Star, Mo.

From Sister Dreese.

DEAR BRO. BRINKERHOFF: As I am a reader of your paper I thought I would try to write to you. It seems quite an undertaking for me, as I am a poor scholar; but if the Lord will direct me I will try to write, and say I am truly thankful for having the privilege of reading the ADVOCATE, but sorry that I could not pay for it when I subscribed last spring, but I will now send you the money to pay for the paper which I have had. I should like to have the ADVOCATE continued for this year; but dear friend, it is hard to meet expenses at all times. As you have been so kind to send the paper to me I can't ask you to continue it, although it seems to me that I can't think of having the good old news stop, as I am away some nine miles from my dear brothers and sisters. I meet once in a great while at Ottawa. I am striving to do God's commandments and striving for the faith of Jesus. I had a dear sister, Mrs. M. A. Fuller, a notice of whose death Bro. Remington spoke of in the ADVOCATE, who kept the Sabbath with me, but she has fallen asleep in Jesus, that blessed sleep that the world can never receive. Her faith reached within the veil. It seems to me I am left all alone since my dear sister has fallen asleep. She was a faithful Christian. I cannot help but mourn to think I am deprived of her comforting society, but the blessed Lord knows what is best for us. But dear brothers, I need not mourn as those who have no hope, for these are comforting words Jesus says, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." What comforting words these are to the Christian! Jesus can heal the broken hearted. He can soothe our wants and wipe our tears away. What a blessed hope when I think how good he is to his children, those who obey his will. Dear brothers and sisters, by his grace I want to see inside of God's kingdom. I am striving day by day in my weak way to be an overcomer. I am away from all my dear brothers and sisters of the same faith, but I don't feel as though the Lord had forsaken me, even in the woods. I can feel to trust my heavenly Master wherever I am. I want to live so as to

meet my dear sister and other friends, and be among the blest, and I hope I may meet all those that love Jesus. I believe he is soon coming. I want to be ready with my dear children to meet the Lord in peace. From your unworthy sister in Christ,
Holland, Mich. S. E. DREESE.

From Bro. Davis.

DEAR BROTHERS AND SISTERS: I thought I would write a few lines for the ADVOCATE. I have been a believer in this faith for eight years, and I am still striving to keep the commandments of God and contend for the faith of Jesus. I love to read the letters from the brothers and sisters scattered abroad. Let us prove faithful a little longer and the conflict will soon be over. Soon we shall behold our blessed Master in the clouds of heaven, and my prayer to God is that we may be ready to meet him when he comes, and have on the wedding garment, with our lamps trimmed and burning. Pray for me, that I may be kept in the road that leads to life.

Lawrence, Mich.

B. M. DAVIS.

From Sister Davis.

DEAR BROTHERS AND SISTERS: I thought I would write a few lines for the ADVOCATE. It has been about four years since I started in this good and glorious cause. I am trying to keep the commandments of God, and am still looking for the appearing of our blessed Master when he comes to gather all his children home. Oh, won't that be a happy time when we all meet on that beautiful shore, where sickness, sorrow, pain and death, are felt and feared no more? Pray for me that I may overcome the besetments of this life, and finally be prepared to meet Jesus when he comes. From your sister in Christ,
Lawrence, Mich. SARAH J. DAVIS.

From Bro. Brown.

BRO. BRINKERHOFF: I write a few lines in behalf of your paper. It is a welcome visitor to my fireside. It teaches me many valuable precepts, which I have to thank S. C. B. Williams for. I find its morals good, and I think it ought to be at the fireside of every family. Although I am not counted a religious man yet I have an eternal salvation to seek for, and I hope that I am preparing myself to meet my God in peace and love, through Christ, whom I know is my Savior indeed. In faith, we trust, though Christ we are saved. I ask the prayers of all Christian people.
Denver, Mo. JOHN M. BROWN.

Obituary Notices.

DIED, of inflammation of the lungs, in Bangor, Mich., Jan. 8th, 1875, Sister Rachel Greenman, widow of Bro. Hallett Greenman, in the 53rd year of her age. She was sick but four days. She leaves a family of children besides a large circle of relatives and friends to mourn her loss. Sister Greenman embraced the Advent faith many years ago, and maintained the same until her death. We believe she has fallen asleep in Jesus and will have a part in the first resurrection. Funeral services were attended at the M. E. Church in Bangor. Sermon by the writer from John 11: 25.

R. C. HORTON.

DIED, in Lawrence, Van Buren Co., Mich., Jan. 17th, 1875, very suddenly, Ella A., youngest daughter of Sister Amanda L. Kemp, aged 13 years, 11 months, and 5 days. She leaves a mother in lonely widowhood to mourn the loss of a sweet child as ever gladdened a loving mother's heart, or returned her gentle smile. Her amiable disposition had won for her, even at her early age, a large circle of friends, who will often drop a tear to her memory, but cannot feel to murmur when they think of her sweet repose. Sister

Kemp, having been herself a great sufferer for many years, has proved that tribulation worketh patience; and even in this great affliction is calm and resigned, looking with hope to the resurrection morning. Services at the Congregational Church, in Lawrence. Words of comfort were spoken by the writer.
R. C. HORTON.

A Letter to the Editor of 'Advent Review.'

POLLY G. PITTS.

FREDERICKSBURG, IOWA, June, 1874. (Concluded.)

I HAVE written this because I feel a love for all of God's children, and I would rejoice to see them one in Christ Jesus, that the world might take knowledge of them that they have learned of him who is meek and lowly. Especially do I feel for those who are set in high places, whose accountability must be great, because of their opportunities. You know, my brother, the trials we had in Wisconsin, and what divisions there were caused in the little flock, and in a great measure it was the visions that did it. You know that a brother offended is harder to be won than a strong city, and the contentions are like the bars of a castle. If it had been said at that time, "They do not make them in any sense a test of fellowship, knowing very well the prejudice which exists against every thing of this kind, and that the people have been witnesses to many false manifestations. They leave every one perfectly free to come to their own conclusions concerning them?" there would, in my opinion, have been thousands now keeping the Sabbath of the Lord, and of course all of the commandments, who are now far from it. Neither should I have walked alone so many years; not that I have been alone, as Jesus said, for God has given me strength to hold on to his promises, and has said, "I am thy salvation." Bless his holy name! O my brother, I feel that love is the great foundation of union in the church of God. Love is the fulfilling of the law, and worketh no ill to his neighbor. And though I speak with the tongues of men and angels, and have not that love I am become as sounding brass or a tinkling cymbal [things giving great sound yet having no life]. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so I could remove mountains, and have not that love, I am nothing. [God grant that we may lay this to our heart!] And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Think you, brother, that I could believe a vision that gives the pre-eminence and the highest position to a few now? say 144,000, and the chief and most glorious place in the temple of God? Yes, and then shout Hallelujah! because none enter but themselves! To me it is supreme selfishness. Think you that they are worthy to stoop down and unloose the latchet of the shoes of those who had trials of cruel mockings and scourgings; yea, moreover of bonds and imprisonment? They were stoned, they were sawn asunder, they were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, in dens and caves of the earth. Think you that the 144,000 that stood with the Lamb on Mt. Zion were those that are now keeping the commandments? Remember they are the first-fruits unto God and the Lamb. They are virgins. They are not defiled with women. There are none here now who have not been defiled more or less with the doctrines of the harlot and her daughters; and the cry is not ended yet, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." You have plainly told us what is apostasy; it is taking the Bible and the book. And have you not the book stereotyped into all of your belief? I do not wonder that you said this last is perhaps (having the book or creed), the worst error of all, for it is a step backward toward the spiritual tyranny of Rome: How much I have felt in times past that the Seventh-day Adventists were making to themselves an inflexible head besides the Lord Jesus. Do not blame me for speaking what you have said yourself. I do not think that you see it of yourselves; nevertheless it is as plain to me as the sun at noon-day. If I had not seen it so I never should have taken up my pen to thus address you. But feeling some as you say, that it would be inconsistent to suppose that God would suffer this state of things to close, and the end to come, without bringing out a church in whose belief and practice the Romish apostasy would find no place. You say that the church which is to be prepared for the second coming of Christ must be entirely free from papal errors and corruptions. I believe it, and that God is able to do it, and will do it. Amen.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, FEB. 16, 1875.

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

OUR REST is the name of a new monthly magazine published in Chicago by Wilson, Peirce, & Co., edited by Thomas Wilson and H. V. Reed, devoted to the consideration of the Scriptures on the soon coming of Christ and the signs of that event, together with the things concerning the kingdom of God. It takes the place of the *Millenarian*, the publication of which was commenced last spring by H. V. Reed.

Elder Grant's Work against the Sabbath.

We have received, and it now lies before us, a copy of a late work from the pen of Elder Miles Grant, one of the editors of the *World's Crisis*, called "The True Sabbath: Which day shall we Keep? an Examination of Mrs. Ellen G. White's Visions," of 104 pages. Though the two subjects are connected in the title, they are argued separately in the body of the work, that against the Sabbath embracing 61 pages, after which he treats of the visions, quoting mostly from Bro. Carver's work on that subject. But by classing the two subjects together the first impression to one unacquainted with it is that they are intimately connected, and that the evidences of the seventh-day Sabbath depend upon her visions; but they are no more connected than those visions are with the doctrine of the sleep of the dead. Eld. Grant thus presents the subject unfairly, and in some of his writings for the *Crisis* he carries the idea that seventh-day observers rely upon her visions for support of the theory. Here we see another evil effect of Mrs. White's visions; by Mrs. White being a Sabbath-keeper, and the people who hold her visions in church fellowship and as divine inspiration, observing the same day, opposers of the Sabbath cast ridicule upon the Sabbath faith by its being so connected.

He commences his argument against the Sabbath with the covenants, claiming that the old of which he says the Sabbath was a part, is now done away, and we are now living under the new covenant. In speaking of the laws of the Israelites, or the Jews, he makes no distinction between them, but has them all abrogated with one bold sweep. No definite day in the Sabbath commandment. No sacred time further than the Christian world have taken for their rest-day the first day of the week. His arguments, or a part of them, may be reviewed at some future time.

Wanted:

ANY Farmer who is a Sabbath keeper, wishing to hire a hand for the coming Season, for further particulars write to

O. S. PRESSLER.

Brighton, Washington Co., Iowa.

An Appeal.

DEAR BROTHERS AND SISTERS IN CHRIST: Perhaps you are all acquainted with the fact that the crops in this section of the country were almost entirely destroyed by the devastating grasshoppers during the past summer. Up to about the middle of June crops looked well, when the drought set in, greatly injuring crops of all kinds; and to complete the destruction the grasshoppers made their appearance soon after wheat harvest, eating up everything that was green, destroying our corn entirely, and everything else that would support man or beast, un-

less it was the prairie grass. They came in such vast numbers that the ground and all vegetation was black with them, the air also being filled with them as far as the eye could penetrate skyward as thick as snowflakes in a snow-storm. Under these circumstances you can form a pretty clear idea of the condition of the great mass of the people here the present winter.

But it is not my intention to make an appeal to you for the benefit of Sabbath keepers in Kansas in general, but to place before you a statement, for your consideration, concerning the misfortunes of our beloved brother, A. M. Brinkerhoff. Bro. B. is well known to the readers of the ADVOCATE, at least in his contributions to the paper, and personally known to many. Bro. B. came to Kansas like the rest of us, with but little means, in order to get him a home of his own. Going on to new land of course he could raise but little the first year. Last year, like the rest of us, he expected to reap a bountiful crop; but alas! he was sadly disappointed, the grasshoppers taking everything except a small amount of small grain. This left him in a very poor condition to pass through a long cold winter, and part of another summer, until he can raise something for his family to live upon. But this is not all his troubles, he has now lost one of his faithful horses with which he was expecting to put in his spring crops. This loss is extremely hard on him at the present time. With no grain in his bins, even for his own use, or at least but little, and no money with which he can buy another horse, it leaves him with a family dependent upon him in a very poor shape to make a living. Bro. B. has one cow only, which he would be willing to dispose of, to get him another horse; but I don't think he ought to be compelled to part with his cow if it can possibly be avoided. Now we wish to appeal to the readers of the ADVOCATE to help this brother to means to get him another horse. Those of you who have been blest with good crops, can you not spare him two, three, or five dollars? Says the apostle "Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6: 2. This brother has a burden to bear which is too great for him. Will you not help him bear it? Let those who can, respond immediately, as cropping season usually commences here in February. Means could be sent to his brother (Editor ADVOCATE) or to A. M. Brinkerhoff, Jewell Center, Jewell Co. Kan.

M. B. SMITH.

Jewell City, Kan.

Warlike Preparations.

Notwithstanding the millennial auguries of the peace-loving prospects, the present preparations of the crowned heads of the earth are not particularly assuaging. In Russia the Czar has enormously increased his army within the year, and is now arming his Cossacks with the most vicious breech-loading short rifles. Armament of all calibres is being procured and ports and strongholds fortified. The British government has appropriated more millions, this year, than usual for the construction of sea monsters of prodigious proportions and frightful power. Its army, too, has been increased, and the most murderous of the mitrailieuse, the Martini rifle, has been ordered in unstinted quantities. In France, the government has the workshops crowded with men manufacturing the chassépot and mitrailieuse, night and day. The Turkish government, unable to do its own manufacturing, has ordered a large supply of Henry rifles from Providence, and the work is being pushed on them with all dispatch. The Germans, having discarded the needle gun, have ordered a million of a new pattern, much like the chasse-

pot, and it is estimated that at the end of the next twelve months the world will have an average of nine guns to every able-bodied man on the globe. At home, our own government making arrangements for the completion of guns as destructive and death-dealing as the Gatling, and our navy is to be strengthened to a considerable extent. Really, this does seem to be a prospective era of peace.—*Boston Globe*.

Appointments.

THE Michigan Conference will hold its next quarterly session in the Stickney School-house in the Township of Watervliet, Berrien Co. commencing Friday eve, at 6 o'clock and continuing over Sabbath and First-day.

We hope to see a general gathering of those who are interested in the great work of spreading gospel truth. Those coming by rail will stop at Hartford, on the Chicago and Milwaukee Lake Shore R. R. from whence they will be conveyed to the place of worship.

R. C. HORTON, Conf. Clerk.

Received on Subscription for Advocate.

John Davis \$1.75 11-3. M J Mullett \$1.75 11-3.
H R Perine 20cts (postage). Eld V Hull \$1.75
J L Boyd for M M Weaver, 85 cts 10-13.

Books and Tracts For Sale at this Office.

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

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

The Second Coming of Christ.—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cts.

The Sabbath and the Sunday, By A. H. Lewis. Part First, Arguments; Part Second, History. 16mo., 268 pp. Fine cloth, \$1.25.

Nature's God and His Memorial. A series of four sermons on the subject of the Sabbath. 111 pages—20 cents.

The Signs of the Times.—Showing the fulfillment of the signs given by the Savior of his second Advent. By S. E. Brinkerhoff. 12 pp., 3 cents.

Mrs. E. G. White's claim to Divine Inspiration Examined. By H. E. Carver. Price 20 cts.

The True Sabbath embraced and observed. 5 cts.

The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents.

Christian Baptism, Its Nature, Subjects, and Signs. Price 10 cents.

Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 cents.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. Brinkerhoff. 8 pp. 2 cts.

Thoughts on the Sabbath, by A. C. Long. Spp., 3 cts.

The Sabbath and its Lord. A Discourse delivered before the American Sabbath Tract Society, by Thomas B Brown. 28 pages, 7 cents.

Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public. 24 pages, 6 cents.

Man, a Living Soul, in the Image of God, by Samuel Davison. 12 pp. 2 cts.

The Rich Man and Lazarus, by Samuel Davison. 12 pages, 2 cents.

The Destiny of the Wicked, by Jacob Brinkerhoff. 16 pages, 3 cents.

History of the Sabbath and Lord's Day, 10 cents.

The Weekly Sabbath: Its Moral Nature and Scriptural Observance. 48 pages—10 cents.

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, March 2, 1875.

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JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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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.

A Refuge in Jesus.

MES. SUSAN W. HORNE.

When the dark waves of trouble surround me,
To Jesus my Lord I will go;
He has promised that if we will trust him,
His mercies and love we shall know.

And when I am most sorely tempted,
On Jesus my Lord I will call;
He has promised to be with his children,
And lead them that they may not fall.

When afflicted and almost discouraged,
To Jesus my Lord I'll repair;
His promises are a sure refuge,
The suffering can find comfort there.

Then brethren, be not desponding,
But hold up your heads by the way;
For Jesus has promised to keep us,
If we continue to watch and to pray.

Then let us be faithful, dear brethren,
And keep the commands of our God;
We will find that he always is precious,
As long as we trust in his word.

Then let us move onward, dear brethren;
If we only have faith in his word,
We can take hold by prayer of the promise,
Till Jesus shall give the reward.

Independence, Kansas.

The Last Seven Plagues.

SAMUEL DAVISON.

"And I saw another sign in heaven, great and marvelous; seven angels having seven plagues, which are the last, because in them is filled up the wrath of God."—Rev. 15: 1.

The reason why these seven plagues are called the last, is, they are the last series of seven by which God has appointed to judge and destroy the national powers of the Gentiles, which, in these last days, are corrupting the earth. See Rev. 11: 13, margin. This proceeding of the God of the whole earth is not for punishment only, but also for victory over Immanuel's foes, and a preparatory measure for giving him the dominion of the earth under the whole heaven. It will bring the fulfillment of the second Psalm, and also of the seventh chapter of Daniel, the last three verses in particular. The book of the Revelations of Jesus Christ was given to show unto his servants the things which in the appointments of God were to come upon the earth ere the Kingdom of heaven should be established. The Messiah had appeared

and proclaimed the kingdom of heaven at hand; and God had attested his mission by mighty signs and wonders, and so made it apparent that the promised son of David, the everlasting heir of his throne, was there to claim his kingdom. "He came unto his own but his own received him not." As the congregation of Israel in the wilderness of Paran, on the borders of the promised land, harkened to the unbelieving spies and despised the good land and so were turned back into the wilderness until all the men of that generation were dead, so when Jews and Gentiles rejected God's anointed Son, the kingdom of heaven was taken from them until all those national powers should be killed which had rejected the promise of God; and so shall be taken out of the way by the just judgments of the Almighty.

The denunciations of Jesus upon Jerusalem and Judea had already come to pass when this book of the Revelations of Jesus Christ was given to John, and the warning is now given that the judgment which had begun at the house of God would be extended to all nations that obey not the gospel of our Lord Jesus Christ.

These judgments are first presented in a little book sealed with seven seals, or a seven-fold roll, each of which contained a distinct scene of judgment against the Empire of Rome, which then usurped the dominion of the world. The opening of this series begins with the fourth chapter, in which, with the fifth, all the paraphernalia of a judgment becoming the glory of God and his son Jesus Christ are represented as taking place in heaven; but the powers judged are on the earth.

The first seal opens with thunder; and behold, a white horse, and his rider had a bow and a crown, and he went forth conquering and to conquer; a warning to all that the Caesars then reigning would maintain the sovereignty of the world. It was Rome's symbol of a conqueror presented in the form of a prophecy of the character of those times; it lasted 150 years. The second seal opens with a red horse, his rider had power to take peace from the earth, and represented a period of internal strife for the imperial power, in which military parties destroyed each other and filled the empire with intrigue and violence. The third seal showed a black horse and his rider with a pair of balances in his hand, an emblem of the scarcity and famine that resulted from the internal dissensions which interrupted and paralyzed the national industries. The fourth was a pale horse, and his rider's name was death, and hell, or the grave, opened after him. Pestilence, famine, violence, and the wild beasts of the earth, became the allies of death, so that it was thought by some that half the population of the empire perished. See Eusebius, book 9, chap. 3. The fifth seal opens a martyr's scene. The pagan party in the empire attributed their calamities to the anger of their gods, and stirred up a persecution against Christians with the avowed design of extirpating them. This added greatly to the public calamities. The sixth seal opens with an earthquake. Constantine, with his British and Gallic legions, conquered and took possession of the empire, adopted the Christian party, and established what was called "the Holy Catholic Church." This led to corruptions, strifes, intrigues, and a general demoralization of Christian people, until God, in righteous anger, took away from them the power

which they had acquired. This called for the anger of God which gives commission to seven angels or messengers of his wrath. The seventh seal opens with a silence in heaven about the space of half of hour. While Constantine lived and held the undisputed dominion of the empire there was peace and security to the churches; this was about fifteen years from the death of Licinius in A. D. 322 to his own death in 337. After that the scene changes, and there is seen seven angels standing before God, and there was given to them seven trumpets. And another angel with a golden censer full of prayers of saints, which he presented upon the golden altar which was before the throne of God. These were the prayers of the true servants of God, lamenting the general corruptions of the times; in answer to them the censer was filled with fire off the altar, and the angel cast it upon the earth: the result was thunders and lightnings, and an earthquake. The so called holy Catholic Church and the Christian empire of Constantine were overthrown by just judgments of God upon the whole empire. This was the mission of the seven angels with seven trumpets:

"The first angel sounded and there followed hail and fire, mingled with blood, and they were cast upon the earth, and the third part* of trees and all green grass was burnt up." The previous prosperity was wholly reversed by public calamities. This scene is believed to belong to the early part of the fifth century, when a vast army of barbarians invaded all the continental parts of the empire and seemed to take delight in destroying all that was elegant and refined belonging to the cultivated Romans, men of fortune and eminence in Church and State. This fell mostly upon France and the provinces along the lower Rhine. "The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and a third part of the sea became blood, and a third of the living creatures which were in the sea died, and a third part of the ships was destroyed." This scene is believed to belong to the second great invasion of the Roman Empire by various barbarian people who invaded and desolated the maritime parts of the Empire under Alaric, and others, his allies, and imports the overthrow and subversion of the provincial governments in the peninsulas and islands belonging thereto, and in the northern African provinces.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is wormwood; and a third part of the waters became wormwood, and many men died of the waters, because they were made bitter." This great star is believed to have been Attila, a king of the Huns, who from 441 to 450 repeatedly invaded the mountainous parts of the Empire, where the rivers and fountains of waters rise. Affecting to be sent as a scourge from God he not only slew many of the inhabitants, but also imposed such burdens upon them that lived that life became a burden under which many sunk into premature graves. "The fourth angel sounded and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as that the third part of them was darkened, and the

*The empire naturally divided by the Mediterranean Sea and the Hellespont into three parts.

day shone not for a third part of it, and the night likewise." The Roman Empire extended over Europe, eastern Asia, and northern Africa, and for convenience in the administration of the government, there sometimes existed three distinct armies with commanders authorized to administer the affairs of the general government; thus a third of the luminaries of heaven being darkened does not imply that it was a third part darkness in all parts of the empire at one and the same time, but that a third part of the imperial powers were under an eclipse, or subverted by invading enemies. This was the case with the empire in all western Europe at the sounding of the fourth warning trumpet. The Ostrogoths invaded Italy, subverted the original government and erected a separate kingdom; and this course was soon followed by the erection of the nations now known as the western nations of Europe. This was the way the fourth angel of Daniel came to have ten horns, which were afterward reunited under Charlemagne, who was crowned by the pope, Christmas day, A. D., 800, and proclaimed Emperor of the holy Roman Empire; and this was all pretended to be done in the name and by the grace of God. For a time there was an eclipse of all the imperial powers in a third part of the empire; but by a union of the imperial and papal powers all was restored to its former luster, and thus the empire was revived. At this period an episode is brought in, and an angel appears flying through the midst of heaven, saying with a loud voice, woe,—woe,—woe,—to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound. The restoration of the empire did not restore the primitive faith of the church, but led to further perversions of the holy Scriptures, and greater corruptions of manners; and hence these woes are announced as decrees of God until the final destruction of Messiah's foes.

"And the fifth angel sounded, and a star was seen fallen from heaven unto the earth, and to him was given the key of the bottomless pit." This is believed to have been Mahomet. He was not an exterminator of churches, but a professed reformer; he required submission and tribute, or death to all opposers. All the eastern parts of the Empire were soon overrun by him. The Saracens joined his standard, and their mission was not to kill but to torment the men that had not the seal of God upon their foreheads, and this was to continue five months, the time that locusts usually ravage upon the green crops of the husbandman: prophetically, a day for a year, 150 years; from A. D. 612 to 762. Mahomet and his coadjutors, the Saracens, made Mecca, in Arabia, their sacred city; but after the Turks got the principal power they transferred the seat of their empire to the border of the Euphrates, and built Bagdad, and called it the city of peace. Extending their government over a large extent of territory, they erected four distinct governments called Sultanies, which were restrained from making further conquests westward by the crusaders of the papal nations. Thus things remained down to the 14th century: at that time it is believed "The sixth angel sounded, and a voice from the four horns of the golden altar said: Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, a day, and a month, and a year, for to slay the third part of men." Ten times there is mention of a third part, but it is not always the same third part, nor is it always to be found in the same part of the Empire; but in the order of providence all three parts of the empire come under the judgments of the Almighty. The sixth angel's trumpet relates to the events that belong to that part of the empire which ruled over the Euphratean territories; that is, the eastern part of the empire, whose seat of empire was Constantinople. The time allotted for this power to torment the nations is 391 years, extending from

1281 to 1672. This is the extent of their conquering power. The four angels loosed were the four Sultanies united into one empire, and that the Ottoman. This was the second woe which afflicted the nations of men.

These woe trumpets falling upon the Catholic nations did not lead them to repent of their murders, nor of their sorceries, nor of their fornications, nor of their thefts; but those that were spared in these judgments continuing in their unhallowed manner of life, further warning was given them by thunders of providence, but they repented not. At length the seventh angel sounds and the mystery of God, which he hath shown to his servants the prophets, is finished, and the kingdoms of this world become the kingdom of our God and his Christ; and he reigns forever more. But the events of the time comprehended in this last trumpet are given more in detail, as if they had been passed over too summarily in the preceding announcements of the six preceding trumpets. They related most directly to the kingdoms of men; but all this time God has had a peculiar people for whom he cares, and to whom the kingdom of heaven is to be given when the career of the nations is ended. Their history appears in the history of the witnesses for God, and is given in the 10th, 11th, 12th, 13th, and 14th chapters, as suffering persecution from the ten horned beast, and from the image of the beast in his first career, until, at length, as if the long suffering of God is exhausted, angels are sent out to announce that the harvest of the earth, and of the vineyard, is at hand. After these things follow the seven vials of the wrath of God. (To be continued.)

The two Advents of Christ.

THE Bible, in the Old and New Testaments, speaks of two advents or comings of Jesus Christ. The first is past, the second is future. The characteristics of the first were Christ's humiliation and death as a sin-offering; of the second, his exaltation and kingdom. These characteristics are presented in Heb. 9:28. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

Concerning the first advent many particulars are given in the Old Testaments. Thus it is predicted that Messiah should be the seed of woman, a son of Abraham, of the tribe of Judah, of the kingly family of David; that, at a definite time pointed out by Daniel, he should be born in Bethlehem, spend much time and labor in Galilee, work miracles, teach the people, be betrayed by a professed friend, have his hands and feet pierced, have his garments divided by lot, be offered vinegar in his thirst, die, be buried, and rise again. All these things concerning Christ were fulfilled, as Paul says, "according to the Scriptures." 1 Cor. 15: 3.

Many particulars are also given, both in the Old and New Testaments, concerning Christ's second advent. While the exact day and hour of his second coming is unknown to angels and men, yet particular signs of its approach are given with much care. He shall descend from heaven in like manner in which he ascended, and at the same place, Olivet, near Jerusalem. He shall come in the clouds of heaven, accompanied by his saints and angels, to complete and perfect the salvation and redemption of his people. His coming will, to the ungodly, be as sudden and unexpected as the lightning, or the entrance of a thief. The ungodly shall then be judged and punished.

Sometimes the Bible presents these two advents separately. Thus the first advent is mainly spoken of in the 22nd and 69th Psalms, in the 53rd of Isaiah, and the 9th of Daniel. The second advent is described in the 110th Psalm, the 35th of Isaiah, and the 7th of Daniel. Some-

times the two advents are painted together, as it were, in one landscape, so that it is difficult to find the dividing line between them, as in the 11th of Isaiah and the 3rd of Malachi.

The unbelieving Jews, in Christ's time, and even his disciples until his resurrection, were accustomed to expect in their Messiah only a glorious king. They ignored the prophecies concerning his first advent, and looked only at those which refer to his second. They wanted him as a king before he was a sacrifice. They desired him to assume the crown ere he had borne the cross. Often did Jesus have to explain to his disciples, and in vain, the mysteries of his death and resurrection. They understood not these mysteries until they had been fulfilled.

The unbelieving Jews wished God to do what he did not do, namely, to give them only one advent, and that the second. They wanted to ignore the blood cross and the dark grave. But, thanks be unto God, his wisdom and love had ordained that Jesus must die for our sins and be raised again for our justification. How deceitful is the human heart! How many are repeating the unbelief of the Jews. But their unbelief now fastens upon the second advent instead of the first. Many are ready to wonder at the unbelief of the Jews in Christ's day, who are just as unbelieving as they. We would not be harsh. But we think those are wrong who refuse to believe that Christ's second advent is just as literal as the first, and that it is intended to establish the kingdom of God in all its glory upon the earth, so that the petition of the Lord's prayer may be accomplished: "Thy kingdom come, thy will be done in earth as it is in heaven." Concerning this we shall have more to say further on.

We believe that the second advent is the means God will use to cause his glorious earthly kingdom to come. The two advents are both literal. The relation of the first to the second may be compared to that between the bud and the fruit, or between the foundation stone and the completed palace.

In his last discourse Jesus said: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14: 2, 3. We think this means that his coming again is to complete the great work of redemption.

This is what Jesus means when he says: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom," etc. Luke 19: 12-15. The nobleman is Jesus Christ. The far country is heaven. His return is his second coming. His kingdom is a literal one upon earth. It is just as wrong in us not to believe this teaching of his word, as it was for the men when Christ was on earth, not to believe his teaching then. They rejected his cross, shall we reject his crown? They insisted upon a literal kingdom upon earth at his first coming, shall we insist upon a mere spiritual kingdom at his second coming? They thought Messiah's humiliation and death impossible, shall we judge his triumph and reign upon earth absurd and impossible? If they were too carnal in their views, are we not equally carnal in ours, if we wish to dictate to him what he shall do? If the Jews refuse to believe and understand the prophecies concerning Christ's earthly humiliation, shall we refuse to believe and understand those which speak of his earthly glory?—A. J. R., in *Herald and Prebyter*.

No cloud can overshadow a Christian, but the eye of his faith will discern a rainbow in it.

The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

Again, Isa. 60: 9-22. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the pines of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

This prophecy abounds with beautiful figures, but they have no reference to the Gentile church as some teach. The prophet clearly maintains a distinction between "the Gentiles" and those to whom the prophecy relates. It is figuratively addressed to Zion, the people of Israel, the "sons" brought "from far." And they have the ATTENDANCE OF THE GENTILES, from whom they are clearly distinguished: "The Gentiles shall come to their [Israel's] light; and the forces [wealth, mar.] of the Gentiles shall come unto thee"—Israel—making a perfect distinction between those COMING and those to whom they DO COME. When Zion's "sons" are brought "from far," they shall bring "their silver and their gold with them." This has been applied to the converts to a CHRIST in consecrating their wealth to him. It is true that the sons of Zion are to bring their wealth with them; and it is also true that they are to be brought, by a conveyance, the mention of which should be sufficient to prevent its ever being applied to the Gentile church! "And THE SHIPS of Tarshish first to bring their sons from far." Ships will be perfectly suited and requisite for the restoration of Israel from many of the lands into which they have scattered, but are quite unnecessary as a mode of admission into the church, and its fellowships! But when restored, "they shall be all righteous," and "they shall inherit the land of Canaan forever;"* and they shall

* The Gentile when converted to THE CHRIST of the Bible, does not inherit this land, neither will he ever inherit it.

be greatly multiplied. "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

Again, Israel's exaltation is very forcibly presented in Isa. 49: 13-23. "Sing, O heavens: and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow for reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me."

Here we learn that Gentiles are to carry Israel's "sons in their arms"—that their "kings are to be nursing fathers, and queens nursing mothers," and that they shall bow before Israel and Israel's king. O how great the change! when the Lord shall have "turned again the captivity of Zion!" when instead of being "spoiled evermore" Israel shall "eat the riches of the Gentiles;" when instead of Israel being oppressed, Gentiles shall "be their plowmen and vinedressers!" yea, "the nation and kingdom that will not serve them, [Israel] shall perish!"

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people" Israel.

Again, in Zech. 2: 10-12 we have one of these delightful predictions of Israel's exaltation and glory. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

Long have Israel been cast off, and without a home, and their land by strangers trod, and they the Gentiles scoff! But in the day of their restoration they shall become powerful in the hand of the Lord, and be made a scourge and terror to the nations whither they have been driven, and by whom they have been hated and oppressed, and are found at the time when they are to be delivered!

Zech. 9: 13, 14. "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them."

Isa. 41: 8-15—"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. . . . Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

Obad. 18—"And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau: for the Lord hath spoken it."

Jer. 51: 19-23—"The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers."

Micah 4: 11-13—"Now also many nations are gathered against thee that say, Let her be defiled, and let our eye look upon Zion. But they knew not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thine hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Micah 5: 8, 9—"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off."

Zech. 12: 5—"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem."

Ps. 149: 2-9—"Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints * be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

Thus Israel is to be exalted and become the HEAD of the nations, the honored instrument in the hand of the Lord, in destroying the nations, beating them small as chaff, smiting the image upon its feet, so that its ingredients become like the chaff of the summer's threshing floor "grind them to powder—that" no place will be found for them! Solemn day!! when these denunciations shall be inflicted on anti-Christian nations and gospel hardened sinners, and those who curse Israel!!!

* Gentiles are never called saints in the Bible of Abraham's God! It was the woman seated upon the scarlet colored beast that first canonized Gentiles as saints. And her daughters are simple enough to copy after their mother.

V. The nations that escape these denunciations will come to worship in Jerusalem in the Age to Come.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of the tabernacles." Zech. 14: 16. The Redeemer, having with wonderful condescension, promised to dwell with men; Israel having been restored; "the tabernacle of David having been rebuilt;" "the temple" as described and predicted by Ezekiel, having been built in Jerusalem; the believers of all past ages having been gathered from every clime, made immortal, and filling their various stations and offices in the age to come: the nations are represented as coming to worship before HIM IN JERUSALEM! A prediction to this effect is found in Isa. 2: 3, 4; Micah 4: 1, 2—"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

In this portion of HOLY WRIT, the house of the God of Jacob, and the mountain of the Lord, are both taken to be the church; and the nations and people coming thither are those becoming members of it. If such would only look at the text and the context, they would see that such an interpretation, is *unscriptural and ridiculous!* This text is evidently a contrast to something previously declared. "But in the last days it shall come to pass."—Here we have two marks of contrast; 'but' in contradistinction to something previously mentioned, "it shall come to pass," and "in the last days," things shall differ from those of another period—referred to previously. These points of contrast have been separated in the division of chapters, a work of uninspired men! But by looking at the last verse of the preceding chapter, the meaning of this portion of the Living Oracles will be easily understood. That chapter contains an exposure and a reproof of the hypocrisy of the "heads of the house of Jacob, and princes of Israel," and a threatening is announced of coming judgments on their land and city! "They build up Zion with blood," Mount Zion, and Jerusalem, the capital of David's kingdom, "with iniquity." "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." "Therefore [on account of their wickedness,] shall Zion, [not the Gentile church,] for your sakes be plowed as a field, and Jerusalem, [not the Gentile church,] shall become heaps, and the mountain of the house, [the temple,] as the high place of the forest."

Here we have immutable testimony, that it was the literal "Jerusalem, and Zion," and "mountain of the house," [the temple,] which for the sins of the Jews, were to be plowed and laid in heaps! And the prophecy has had its literal fulfillment, as every *historian* and *Bible student* knows. And it is in contrast to their present state, that from the same Jerusalem built up, and Zion built up, and house, or temple of the Lord built up, the word of the Lord shall go forth again, and to which, "in the last days many nations shall come." It must be obvious to all that this will be in the AGE TO COME: from the fact, that the Lord is dwelling in Zion, and "nations shall not lift up sword against nation; neither shall they learn war any more!" (Concluded in our next.)

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MAR. 2, 1875.

JACOB BRINKERHOFF, Editor.

Election.

THE doctrine of Election is one of the tenets of some of the so-called orthodox churches, and is also a doctrine of the Bible, though we cannot see the subjects of election and predestination as taught in their catechisms and articles of faith. We read in Scripture of "the elect," of "God's purpose according to election," and are told to "make our calling and election sure." The doctrine of election as held by those of the Protestant Churches who accept what is called Calvinism, is that God, in the creation of the world, foreordained every thing which has come to pass, and predestinated a part of the family of mankind to be saved in his kingdom and a part of them to perish in the everlasting destruction to be poured out upon the wicked; that is, some were made to be subjects of grace and the remainder were made to be subjects of wrath; he knew when he created man upon the earth that he would sin and some of his posterity would be saved, while the remainder would be born to be damned. We do not want to misrepresent an opponent's theory. We make the following quotation from the Shorter Catechism, pp. 55, 56.

"Who are the special objects of God's decrees? Angels and men.

What is God's decree concerning angels and men, commonly called?

His predestinating them.

What is meant by predestination?

It is God's unchangeable purpose or decree, concerning the last end, and eternal state, of angels and men, 1 Tim. 5: 21; Jude 6; Ex. 33: 19; Rom. 9: 11, 13, 18.

Is the precise number of angels and men, thus predestinated, particularly and unchangeably defined?

Yes; their number is so certain and definite that it cannot be either increased or diminished. 2 Tim. 2: 19; John 13: 3.

How is the decree of predestination usually divided?

Into the decree of election and reprobation.

What is God's decree of election, as it respects men?

It is his choosing a certain number of mankind, in Christ, to eternal life, and the means of it, to the praise of his glorious grace, Eph. 1: 4; 2 Thes. 2: 13, 14.

What is God's decree of reprobation, as it respects men?

It is his passing by, and ordaining all the rest of mankind whom he has not chosen, to dishonor and wrath, to be for their sins inflicted, to the praise of the glory of his justice, Rom. 9: 17, 18, 22; 1 Peter 2: 8; Jude 4."

We understand this quotation to teach that when God made the world, and made man, he knew and foreordained just what would transpire on earth and what man would do. To foreordain we understand to mean that he decides that things shall be, and by his omnipotent power he brings them to pass. To foreordain is to establish or ordain beforehand. To predestinate is to decide beforehand the destiny of whatever is predestinated. This doctrine of foreordination, predestination, or election, takes away the free moral agency of man, and makes the Creator responsible for whatever transpires or has come to pass in the world, both good and evil. Then he knew and foreordained when he made man that he would be rebellious and would sin, and by placing temptation in his way, made himself the author of the sin which Adam committed; and also of all the sin which has cursed the human race since its origin. The theory carried out necessarily takes the position that when God placed Adam and Eve in the garden of Eden, and pronounced all his works "very good" which he had made, he knew that they would fall from their high state of innocence and divine favor, and suf-

fer the penalty; that before man was created the Savior was provided to suffer the death of the cross, and that the majority of mankind would reject the offered mercy and perish, while but few would constitute the elect and be saved.

The Scriptures throughout teach the doctrine of man's free moral agency, and of free grace. It is said, "Choose ye this day whom ye will serve." "I have set before you life and death; therefore choose life that thou mayest live." The Creator's act of placing Adam in the garden of Eden with permission to eat and use of all that was there, but one tree, leaving him free to eat and forfeit his life, or observe the prohibition and live, shows at once that Adam was responsible for what he did. Had God foreordained Adam to disobey him when he set these conditions before him with the thing prohibited in his reach, there could no responsibility attach to Adam and Eve for their sin, for they could not have done otherwise; and God knowing and foreordaining that they would break his command, and creating them under such circumstances, would make the author of their existence the author of all they did, and consequently of their sin. If our first parents could not have done otherwise, why say to them, "Of the tree of knowledge of good and evil thou shalt not eat of it," and then call them to account for what they did? This plainly shows us that Adam and Eve were free to take their own course, and that it was not marked out for them. In every incident of Scripture history we find that those who commit sin are held responsible and choose for themselves the way of death.

Election means chosen, and the elect of God have always been his chosen people or individuals. He chose Abraham from the midst of idolatrous surroundings, to be his faithful servant, and on the trial of his faith called him his friend. We do not read of any predestination or foreknowledge in the case of Abraham; but as Abraham proved his faithfulness to God, God gave him promises relating to his seed and to his posterity. Then when these promises were made, as concerning the things promised we might say they were predestinated; that is, God in his wisdom promised that such should be, and by his power would cause his word to be fulfilled. Being the author of the world and of nature, whenever he has said a thing should be he has brought and will bring it about. Abraham and his descendants, through Isaac and through Jacob, thus became the chosen or elect of God. But then, as it has been since, "In every nation he that feareth God and worketh righteousness, is accepted of him." There were provisions in their regulations for others to be adopted or engrafted into the nationality or election of Israel. When the Son of God "came to his own and his own received him not," but gave him up to be crucified on a Roman cross, the elect of God ceased to be vested in a national church, and Christ, who was the head of the church, after his rejection by the former elect, people, and after his resurrection, before going to heaven, commissioned his disciples to "go into all the world, and preach the gospel to every creature, and he that believeth shall be saved." Now all become one in Christ, and all believers in him are the elect, the chosen, or accepted of God. The Father chooses or accepts them in preference to others, because they accept or choose his ways; and by the use of the means of grace they

"Work out their own salvation." Instead of certain members of the human family being predestinated of God to salvation, we must elect ourselves to salvation,—we must choose the ways of life,—must accept Jesus as our Redeemer, and show our repentance, and our belief in him, by the ordinances of the church—baptism and the Lord's Supper—which he has instituted; and being buried with Christ in baptism, we must, after arising, walk in newness of life. We must show our faith by our works, should manifest the fruits of the Spirit by a daily walk and godly

conversation, and exhibiting the Christian graces in our lives prove that we have learned of Jesus, and show that we are the elect of God. Thus we work out our own salvation with fear and trembling," and by using the means of grace which God has provided for us, we "make our calling and election sure," and so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter 1: 10, 11.

We will speak further of this subject in another article.

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM, AS IT IS—DAVID'S SEPULCHER.

We cannot better convey to our readers all that is now known about David's Sepulchre than by the following account extracted from Dr. Barclay's *City of the Great King*.

"This most sacred of all the sacred localities of the Turks in ELKHuds (or 'the Holy') is situated beneath the Cenaculum, in the hamlet called *Nebi Da-ud* (or the prophet David), near Zion gate. No spot about the Holy City is half so jealously guarded as this *sanctum sanctorum* of the Moslems, so confidently believed by Jew and Christian, as well as Mohammedan, to contain the dust of the 'Sweet Singer of Israel.' Hence, the superstitious awe with which it is venerated by Musselmans is only equaled by the itching curiosity of Jews and Christians to explore the hidden arena of its mysterious recesses. Many have been the attempts, by foul means and by fair, to gain admittance; but all efforts have proved abortive until quite recently (in 1855), when my daughter had the good fortune to be admitted, 'without money and without price,' and without intrigue, simply through the strong attachment of a Moslem lady, as will be perceived on reading the following extract from her journal:—

"Early one morning, during the feast of Rhamadan (the Moslem's month of fast, equivalent to the Catholic's Lent), I was called to see one of my Turkish friends, who rejoices in the name of the Lawgiver of Israel (Moosa). I remembered that he had lately hinted at the possibility of my gaining an entrance into the Tomb of David, and I obeyed the summons, and was soon convinced by his mysterious manner that my pleasing anticipations were not unfounded. The most profound secrecy was enjoined, and he proceeded to disclose the nature of his errand. In short, I was informed that his amiable sister was ready for an adventure; and, being in the same mood, we were not long in reaching his home, where we found her busily engaged in selecting clothes for my disguise. A maid was summoned, at whose mercy I was placed, and she proceeded to dress me in a robe and trowsers of the finest silk of Damascus, a girdle of cashmere and tunic of blue, embroidered in silver flowers. My hands were dyed with henna, without which my disguise would have been incomplete. My face too, was pretty deeply tawny by a residence of several years under a burning Syrian sun, which was quite an addition to my Turkish appearance. The white sheet, veil, and slippers, came in due order; and having secreted my pencil and sketch-book, we sallied forth accompanied by Turfendah's favorite slave. The tomb of David is covered by an irregular pile of buildings, and also by a dome and minaret of a mosque. In the interior are some of the most grotesque architectural embellishments imaginable on the capitals of its ancient pillars, the remains of the times of the Crusaders. Just think—the frightful owl occupying a place with the classic acanthus and the mystic lotus! We passed through several halls and corridors, evidently of the Quixotic era of the Crusader's domination, before reaching the consecrated apartment of David, whose entrance is guarded by double iron doors. An old dervish (a Turkish monk) was prostrate before the door on the stone floor. Not being privileged, as ourselves, to enter the sacred precinct, he was content with gazing at the tomb through the iron bars; for it is a rare privilege that even a Musselman ecclesiastic can gain admittance,—my companion and her family enjoying this privilege only on account of near relationship to the curator [custodian] of the tomb. Our attendant was sent for the key, which she had no difficulty in procuring, on the plea that her mistress wished to pray on the 'holy spot.' But what was my consternation on seeing another

slave return with her! I confess that I trembled, and I was thinking I had better leave my awkward slippers behind in case of retreat, as they would impede my retrogress, and thereby cause me to lose my head. But, after peering under my veil, and asking who I was, she seemed satisfied with the careless reply of Turfendah, that I was a friend of her's from Stamboul [Constantinople]. To our great relief the slave now left us, and, having dismissed the dervish, the doors were closed, and doubly locked.

"The room is small in dimensions, but very gorgeously furnished by the Sultan, I am told, who renews the tapestry every year. The tomb is an immense sarcophagus of stone, covered with greenish tapestry, embroidered with gold. To this a piece of black velvet is attached, with inscriptions thereon from the Koran. A satin canopy of red, green, blue, and yellow stripes hangs over the tomb, and tapestry of velvet, richly embroidered in silver, covers a door in one end of the room, leading to a cave immediately underneath. Silver candlesticks and golden vessels containing rose-water, stand in different parts of the room, and a lamp hangs in the window, which is kept constantly burning, and whose wick, although saturated with oil,—and I dare say, most noxious dose,—which my companion eagerly swallowed, muttering a prayer in Arabic, with the usual attitudes of deep humility. After prostrating herself many times she raised the covering of the tomb, and rapturously kissed it. The ceiling is vaulted, the walls covered with blue porcelain in floral figures, while the floor is of beautiful and highly polished marbles of various colors. Having stayed here an hour or more, and completed my sketch, [which is published, in colors, in the *City of the Great King*], we left, in high glee, at the success of this dangerous adventure; but much greater was my rejoicing when I found myself at home, once more, out of danger, and out of my awkward costume."—*Hadjji in Syria*, pp. 178-183.

Dr. Barclay furthermore remarks:—"No small portion of the interest attaching to the Tomb of David is due to the treasure supposed to be buried somewhere below. Josephus informs us (Antiq. vii., xv., 3), that "David was buried by his son Solomon in Jerusalem, with great magnificence, and with all the funeral pomp with which kings used to be buried; moreover he had great and immense wealth buried with him, the vastness of which may be easily conjectured by what I shall now say; for a thousand years afterwards, John Hyrcanus, the high priest, when Jerusalem was besieged by Antiochus, that was called the Pious, son of Demetrius, and was desirous of giving him money to raise the siege and draw off his army; and having no other method of compassing the money, opened one room of David's Sepulchre, and took out three thousand talents, and gave part of that sum to Antiochus, and by this means caused him to raise the siege. Nay, after him, and that many years, Herod, the king, opened another room, and took away a great deal of money; and yet neither of them came at the coffins of the kings (David and Solomon) themselves; for their bodies were buried under the earth so artfully that they did not appear to those that entered in their monuments."—pp. 208-213.

Josephus, in his "Antiquities of the Jews," relates also that the Jews, in the sieges of Jerusalem by both Nebuchadnezzar and Titus, dismantled the upper structure of David's Sepulchre, and covered it over with the rubbish so that the Gentiles would not be able to find or identify it, and have thus preserved it from molestation and desecration. The present pile, or superstructure of buildings, were, most probably, erected by the Saracens, prior to the times of the Crusades; who, when they (the Crusaders,) captured the city, in A. D. 1099, put their heraldic signs therein, the owl, etc. After the Crusaders were expelled by Saladin, the most famous of the Moslem Sultans, he placed it in the custody and surrounded it with the *elite* of their ruling nobility, to guard it from the Christian and the Jew.

Thus we see, through the superstitious guardianship of the Saracen and the Turk,—the Arab by his origin and lineage from Abraham, and the Turk by his veneration of King David, as the greatest Sultan of the Israelitish Scriptures, have combined, the former to hold in jealous custody the resting-place of the patriarchs, Abraham, Isaac

and Jacob at Hebron; while the latter holds in highest veneration the locality of Sultan Da-ud's (King David's) Sepulchre, at Jerusalem. In the providence of Jehovah, the Lord God of Israel, has kept their identity and resting-places intact, for his special and own good purposes. As the Apostle Peter said, in his day, more than eighteen centuries ago, David's 'sepulchre is with us unto this day,' so it can still be said, 'David's Sepulchre' is there, on Mount Zion, where he had lived, and reigned over all Israel, for just as many (*thirty-three*) years as his lineal descendant and great son Jesus, had sojourned as a pilgrim in the land of Israel. David sleeps there still; but his son, our precious Savior and Redeemer unto life eternal, "did not see corruption," as David has, but arose and has been glorified, as the only-begotten son of God, "the FIRST-BORN from the dead." And David, although "being dead, yet speaketh."

And we, an humble pilgrim to the City of David, which he, being a prophet, testified that that same Mount Zion, which is beautiful for situation, SHALL become the joy of the whole earth, the city of the Great King,—we, recalling our solemn impressions in the survey of that hour, when the privilege was allowed us to see with our eyes, and within touching distance of the building which covers his tomb, standing on his loved Mt. Zion, which the Lord God of Israel has chosen and DESIRED for his habitation when his tabernacle is with men, we realized, in such fulness of apprehension and truthfulness, that here *only* will Jesus, the Son of David, have given to him the diadem, the crown, and the Key of David, to reign on his throne. The conviction there gathered, has since grown into clearer and holier and more adorable knowledge of the wisdom of the God and Father of our Lord Jesus Christ, that he hath *only* exalted "THIS man," as Peter told his brethren on the day of Pentecost, far above every other name, "both in heaven and on earth," because he had been the *one* perfectly obedient unto the Father's will. The futile vagaries of the self-exaltative Christs and Elijahs of our day are a fallacious farce, and blasphemous assumptions, which are so at variance with the history of the man of sorrows and acquainted with grief; whom they would fain ignore into a myth or a vapor, and displace out of the Mt. Zion of God the Lord. No right-minded Christian can or will follow after such charlatans of the TRUE.

Only Two Classes.

S. E. BRINKERHOFF.

In this world, in its present state, among mankind there are a great many classes of individuals. There are the rich and the poor, the educated and the uneducated. There are those upon whom God and nature have bestowed many excellent gifts and qualities; they have talent, culture, education, and are high in social standing, and their society is loved and sought. Then there are those whose talents are so small, their education so limited, their purse so empty, that they seem like the tender violet, made to be trodden under the feet of richer men and greater minds than their own. But how solemn and yet cheering the thought that in the mind of the great Creator of the universe there are only two classes! God seeth not as man seeth; he smiles not upon us because we are rich; he loves us not because we are talented, and he looks not with approbation upon us because we are educated. God loves us because we are the creatures of his care, and smiles with approbation upon us if we love him and strive daily to do his righteous will.

In the eyes of Jehovah there are just two classes, and they are, those who believe in the Lord Jesus Christ, and are striving by grace divine to do the will of their Father in heaven; and those who are rejecting the offers of salvation and are following their own ways. Of the one class it is said, "There is therefore now no condemnation to them who are in Christ Jesus,

who walk not after the flesh, but after the Spirit; and "being justified by faith we have peace with God through our Lord Jesus Christ." Of this class it is also said they are the sons of God; see I John 3: 2. Of the other class it is said, "He that believeth not the Son shall not see life, but the wrath of God abideth on him." And again: "Ye are of your father the Devil, and the works of your father ye will do." Thus God distinguisheth between these two classes. They may mingle together here in all the ranks of society; in the social circle, in the every day business of life, yea, and in church fellowship, and we may not be able to tell that they are two classes—that upon one is resting the peace of God and upon the other his wrath—that one is justified by faith in Christ the Lord, and another is under the condemnation of a violated law. But he who searcheth the hearts and trieth the reins of the children of men knoweth well to just which class each one belongs.

Reader, to which of these two classes do you belong? You may have wealth, honor, talent, education, and the love and respect of your fellow men; but if you have not an abiding hope in God through the atoning blood of Christ, all these will give you little comfort in the last great day. And again, you may be one of the poor of this world, an outcast of society, without home or friends; yet if you are one of God's little ones, if you have believed on the name of his only begotten Son, and are resting upon Christ alone for peace, pardon, and salvation from sin and sorrow, in the end (or at the end of this dispensation) you will be one of that class who shall shine forth as the sun in the kingdom of God, and be an inheritor of the kingdom that shall soon be established under the whole heaven. If you are a son or a daughter of "the Lord God Almighty" happy are you though you have not where to lay your head.

Let us for a moment look at these two classes at the end of this age. Of the one Jesus says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." And John, the beloved apostle, says of this class: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Oh how it rejoices the heart of the child of God to contemplate this blessed time when he shall see the face of his dear Redeemer and bask in the sunlight of his glory! If we belong to this class when the Son of man cometh with his holy angels, and in the glory of his Father, then shall we receive a crown of righteousness and an inheritance that will not pass away; and we shall meet the noble army of apostles, prophets, and patriarchs, with all the ransomed sons and daughters of Adam, and with them join in singing redemption's song. This is the class that shall inherit the earth and delight themselves with the abundance of peace under the glorious reign of Prince Immanuel.

But of the other class the Savior says: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." This class have no hope in the future; they are without hope of future happiness; the wrath of God is abiding on them, and at the end of this age they shall go away into everlasting fire. Paul says they "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power;" and John the revelator says, "And whosoever was not found written in the book of life was cast into the lake of fire." This, dear reader, is the

final end of the wicked—those who obey not the gospel of our Lord Jesus Christ. They shall be cast into the lake of fire, "which is the second death," from which there is no resurrection, no hope. In this "lake of fire" they are punished with "everlasting destruction;" they die and be "as though they had not been."

But two classes in God's great book of accounts—the righteous and the wicked. Solemn thought! As Jesus said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." No half way ground, no middle class; we must be all Christ's, true, talent, life, every thing his, or we are none of his, and will not be owned of him in that great day, when he comes to take vengeance on his enemies and to be glorified in his saints. May we consider well our ways, believe on the Lord Jesus Christ, strive daily and hourly to do his holy will, that we may be of that class of whom it is said, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes."

Let us be up and doing,
Our Jesus' blessed will,
That when he comes in glory,
Our hearts with joy will fill,
That we may rise triumphant
To meet him in the air,
And reign with him in glory,
On Eden's plains so fair.

"Not Every One."

H. R. PERINE.

WHEN taking a view of the Christian world in its professed godliness, as we are all drawing so fearfully near the great day of wrath, how forcibly these words of our blessed Savior come to mind, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." From these words we may learn something of that fearful time of separation, soon to take place, severing the wicked from among the just. Almost hourly we may witness some new demonstration of the fact that earth's only King and Potentate will soon be here to take his seat upon the throne of his glory. For "when the Lord shall build up Zion, he shall appear in his glory." Ps. 102: 16. We notice the costly buildings erected for public worship, and, wondering ask if their zeal in procuring such a costly array of finery in their churches, such great expenditures in dress and church equipments, will secure for them an inheritance in the coming kingdom of our Lord and Savior. The evidence is very plain and conclusive that they love this present world, and hear with sadness the tidings that Christ is soon coming to earth again. They sleep on in peace and fancied security, while heaven and earth give signs of the "coming and kingdom of our Lord Jesus Christ."

There are undoubtedly thousands to-day who, while they profess to love their Lord, do not "love his appearing." From the language of our Savior we may learn that he who will gain an inheritance in the kingdom is "he who doeth the will of our Father which is in heaven." Is it the Father's will that we should observe the ancient heathen festival day as a day of rest in preference to his holy Sabbath, his rest day, when he has said in language that can never be misunderstood, "Remember the Sabbath day, to keep it holy," and tells us that this is the seventh day? Is it the will of our heavenly Father that his people should teach that the kingdom of God, the home of immortalized saints, is to be far beyond the skies, when God has said, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting king-

dom, and all dominions shall serve and obey him?" Dan. 7: 29. God has told us by his prophet of old that "the righteous shall inherit the land, and dwell therein forever." Ps. 37: 29. He has told us by his Son, that the meek shall inherit the earth. Are those doing the will of their heavenly Father who teach that the righteous will receive their reward at death, and then enter into the joys of the world to come, when Jesus has told them, "Ye shall be recompensed at the resurrection of the just?" Luke 14: 14.

All teaching and doctrine contrary to God's word are of evil, and those who teach them will certainly be numbered among those who will say in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? We might also turn our eyes to our own ranks, our own church, and ask, Are we doing the will of our heavenly Father, by teaching that no one will, or can know even the year in which the Messiah will come? Who is it that will not understand? "None of the wicked shall understand." Who will understand? "The wise shall understand." Daniel asks "What shall be the end of these things?" and is told by the angel that "the wise shall understand." Shall we be numbered among the disputants of this truth? Are we at liberty to ignore the prophetic measurements? Should they be set aside as totally unworthy of the attention of people who are trying to grow in grace and in a knowledge of that truth which will make us wise unto salvation? If these great time measurements of the 12th of Daniel are not to be correctly understood by the people of God in the "time of the end," what is the inevitable conclusion? that so much of God's truth is meaningless and worthless, and not calculated to instruct the waiting people of God? As for me, I will search the Scriptures of truth to ascertain the time in which "he who is our life shall appear," believing that by so doing I will do the will of my Father in heaven.

In these last and perilous times when we are looking for the speedy return of that nobleman who has gone into a far country to receive for himself a kingdom and to return, we are very likely to ask ourselves the question, "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?" We will let the Psalmist answer his own question: "He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor: in whose eyes a vile person is contemned; but he that honoreth them that fear the Lord; he that sweareth to his own hurt, and changeth not; he that putteth not out his money to usury, nor taketh reward against the innocent; he that doeth these things shall never be moved." Ps. 15. We would implore our brethren to arouse themselves and prepare to meet the Bridegroom. There is no time to be lost! Begin the work of preparation now, lest coming suddenly he find you sleeping. He will soon, very soon, "come in the glory of his Father with his angels: and then he shall reward every man according to his works." Matt. 16: 27.

The efforts which are now being made to arouse a sleeping church to the necessity of an immediate preparation to meet our coming Lord, lead me to believe that we are now living in the time when this parable of our Savior is being fulfilled, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled." The evidences around us, dear brethren, are conclusive that the Spirit of God is now doing its last work. The tares are fast ripening for the great harvest. The time

for our redemption is almost at hand, the time being actually upon us when we are commanded by the Chief Shepherd to look for that event in the near future. The blessed hope of a speedy redemption from the bondage of our sinful natures is well calculated to occupy our thoughts continually. He who has taken heed to the signs of the times in reference to the soon coming of our Life-giver, and weighed every evidence carefully, will truly not be lacking in faith that the Deliverer will soon come to Zion. Oh, Father of mercies, keep thy children in these last days from falling into temptation, and save us in the kingdom of glory.

Denver, Mo.

Jesus and the Restitution.

ALMON HALL.

THE name of Jesus precious is,
To save our lives he laid down his;
He bare our sins upon the tree,
Was crucified on Calvary.

An offering Jesus once was slain,
But rose from death and lives again;
This offering now may mortals plead,
And by his blood from sin be freed.

An advocate exalted high,
Is Jesus Christ, above the sky;
And saints and angels join to greet,
The Son on his exalted seat.

A great high priest is Jesus now;
His blood atones for those that bow
Submissively; who take his yoke,
And heed the words which he hath spoke.
This Jesus will ere long return,
His watchmen now sure signs discern,
Of his approach in glory bright,
Enrobed in majesty and might.

He'll come a king of royal birth,
To take possession of the earth;
To recompense each friend and foe,
And Satan's kingdom overthrow.

Yes, he will come with power and might,
To make things new and set things right;
To renovate and to restore,
As holy prophets told of yore.

The dead will rise at his command,
All nations then before him stand;
One grand division he will make,
The good from bad he'll separate.

Approvingly he'll say, Well done,
To every good and faithful one;
But all the bad will be condemn'd—
Depart, ye cursed, say to them.

God's people will be caught away,
A little moment for to stay,
While the avenging day doth last,
Till the indignation shall be past.

With flaming fire he shall bestow,
Dire vengeance on each guilty foe;
His enemies will all be slain,
And death and sorrow no more reign.

The earth will melt with fervent heat,
Its renovation be complete;—
The restitution then will come,
Jehovah's will on earth be done.

Unto the saints the earth is given,—
The whole dominion under heaven—
Then they the purchased field possess—
The promised land of righteousness.

No serpent will thenceforth beguile,
Nor wickedness the earth defile;
But purity and love and peace,
And righteousness shall never cease.

Creation will from sin be free,
And thus remain eternally;
And all on earth, and all above,
And all beneath, will dwell in love.

All creatures will in God rejoice,
And sound his praise with cheerful voice;
O'er all the earth—a wide domain,—
King Jesus will forever reign.

O let us each from day to day,
The words of Jesus Christ obey;
And ever strive by faith and prayer,
That in his glory we may share.

Then in his kingdom saved from sin,
We'll shout for joy and join to sing,
Worthy the Lamb for sinners slain,
To be exalted and to reign.

Transit, Minn.

Report From Missouri.

In company with Bro. A. C. Leard we started Jan. 21st for Sullivan Co., Mo., and arrived there the 23rd. We were kindly received at the home of Bro. Gilbert Rogers. On our arrival runners were sent out notifying the people that there would be an Advent meeting that evening at the District School-house, and continue from night to night during the week. With a few hour's notice we had a good audience. Spoke on the Second Advent of Christ. The next day (Sunday) the house was occupied by the Methodist order. We attended the meeting and listened to the minister warning the little flock of the danger of being separated. The words "impostors and wolf" were of frequent occurrence in his remarks. The meeting was opened by singing a hymn of which the following is a part:

"Thy little flock in safety keep,
For Oh! the wolf is nigh."

We assisted in singing, making our own application of who the wolf really was. At the close of the meeting we announced our appointments and continued until Wednesday evening. When this same minister occupied the stand, and labored hard to establish the immortality of the soul. At the close of the meeting the audience was notified that the sermon would be reviewed the next evening, which was done, after which we continued unmolested. We continued our meetings until Feb. 7th, having delivered in all 16 sermons. Quite an interest was manifested during the meeting. The severe cold weather and sickness which prevailed greatly, detracted considerably from the interest; yet notwithstanding we closed with a good interest.

Nine individuals took a public stand in favor of the truth, covenanting to keep all of God's commandments. Bro. and Sister Rogers were deprived, on account of sickness, of being with us at the close of the meeting; yet they came to the conclusion of the wise man, "Fear God and keep his commandments, for this is the whole duty of man." May the Lord bless them!

On the 8th of Feb. we commenced meeting at the Hallaburton School-house, three miles north of the first place. Here we were made welcome at the home of Bro. and Sister Brown, who have been living out the Sabbath truth, and have let their light shine in such a manner as to cause many to be anxious to hear more of this new doctrine. We continued the meeting one week, and had the glorious privilege of witnessing fifteen persons covenanting to keep all of God's commandments, the Sabbath included. The interest to hear was great. During the latter part of the meeting, the house was crowded to its utmost, some being unable to get on the inside, and others went home. We have never seen people receive the truth more readily; they seemed to receive it as a thirsty soul would receive cold water.

We think the truth has brought out a good, substantial, and reliable class of people in this vicinity, and with the blessing of God we hope to see an excellent church here. The distance they are apart will enable them to meet together on the Sabbath for worship. We received urgent calls from other places, but as we were absent from our families already longer than was intended, and as duty called us home, we closed the meeting, bid farewell, promising to visit them soon, which we purpose doing sometime in March. We arrived home Feb. 19th, finding our families enjoying good health. We feel greatly encouraged in working for our heavenly Master, and feel willing to enter the field as the way may open. We realize more fully than ever the shortness of time that we as a

people are giving the last warning to the world. Oh may we labor in earnest, realizing that "It is sweet to work for Jesus, There's resting by and by."

W. C. LONG.

Winstonville, Mo.

The Spirits in Prison.

"THE inhabitants of the antediluvian world, who, having been disobedient, and convicted of the most flagrant transgressions against God, were sentenced by his law, to destruction. But their punishment was delayed, to see if they would repent; and the long suffering of God waited one hundred and twenty years, which was granted to them for this purpose, during which time, as criminals, tried and convicted, they were represented as being in prison, detained under the arrest of divine justice, which waited, either for their repentance or the expiration of their respite, the punishment pronounced might be inflicted. This I have long believed to be the sense of this difficult passage."—Dr. Adam Clark's Note on I Pet. 3: 19.

Again, says Dr. Clark: "The Greek word translated *spirits*, is supposed to render this view of the subject improbable, because this must mean *disembodied spirits*; but this certainly does not follow, for the *spirits of just men made perfect*, Heb. 12: 23, certainly means *righteous men*, and men *still in the church militant*; and the *Father of spirits* Heb. 12: 9 means *men still in the body*; and the *God of the spirits of all flesh*, Num. 16: 22. 27: 16, means *men not in a disembodied state*."

Letter Department.

From Sister Hinton.

DEAR BRO. BRINKERHOFF: I have had the privilege of reading the ADVOCATE, although I have not taken it myself; but I cannot have that privilege now, and I am lonesome without it, as we do not often have any preaching here. I am still striving in my weak way to gain a home in God's kingdom. I have many trials and many things to overcome, but I mean by the assisting grace of God to be an overcomer, for I know that none but the overcomer will have a right to the tree of life which is in the midst of the Paradise of God. Please send the paper and I will send the money for it soon. Your unworthy sister, MARY A. HINTON.
Salem, Mich.

From Bro. Hinton.

DEAR BRO. BRINKERHOFF: I now for the first time write a few lines to you, now that I have an interest in the coming of our Lord and Savior. I am trying in my weak way to keep all the commandments of God, and I am fully determined by the assisting grace of God to be an overcomer. Pray for me, brethren, that I may be able to stand and at last meet you all in God's everlasting kingdom on the earth made new, when Jesus comes to call his children all home and crown them heirs of eternal life. Your brother in the Lord, MICHAEL HINTON.
Salem, Mich.

From Bro. Hinton.

DEAR BROTHERS AND SISTERS: I for the first time write a few lines through the ADVOCATE. It has been three years since I started in the service of the Lord, and do not feel like getting tired. I some times get out of the way, but my prayer is to God that I may overcome all my sins and at last have an abundant entrance into God's everlasting kingdom. Your brother, JAMES A. HINTON,
Salem, Mich.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, MAR. 2, 1875.

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

READ carefully the article on the Last Seven Plagues and correlative prophecy; it is full of interest.

AN appointment for Conference meeting in Casco, Mich. in the Stellar neighborhood, on Feb. 26th, was not received until after the issue of Feb. 16th was printed. The snow storms for some time previously had blockaded the railroads and delayed the mails. The appointment was not received until nine days after it was sent us by Bro. Case.

Questions and Answers.

BRO. BRINKERHOFF: As much has been said of late in the papers about the 'Lord's Day' of Rev. 1: 10, I wish to inquire if 'Lord's day' is a proper translation of the original. Some time since a correspondent in the *Sabbath Recorder* told its readers that if properly translated it would read 'Lordly day.' If you have the means of knowing, please inform me through the ADVOCATE which is the correct rendering of the original. If it should be 'lordly day' it cannot have reference to any particular day of the week, but would refer, I suppose, to the whole time that John was a prisoner on the Isle of Patmos for preaching the word of God and testifying for Jesus Christ.

Respectfully yours,
ALMON HALL.
Transit, Minn.

REPLY. Having referred the above to Bro. I. N. Kramer he presents us the following answer to Bro. Hall's inquiry:

Kuriakos, according to the lexicons, signifies "concerning or belonging to a lord or master, particularly as belonging to the Lord." It occurs but twice in the New Testament, once in Rev. 1: 10, in the feminine gender agreeing with *hemera*, a feminine noun, signifying 'day,' and once in 1 Cor. 11: 20, in the neuter gender agreeing with *dipnon*. It is also used in the neuter form, with the article 'the' prefixed, to denote the Lord's house, in which case 'house' is understood, being partially implied by the prefixed neuter article.

If there be any reason why *kuriakos* should be translated 'lordly,' then the same reason would hold good in any other like situation. Thus if it be lordly day in Rev. it might with equal propriety be a lordly supper in 1 Cor., or a lordly house in the other use of it, thereby destroying its definite character. Thus if we speak of a lordly house, it is not definite, there are many lordly houses; or if we speak of a lordly supper, there are many great, grand, or lordly suppers and festivals; or if we speak of a lordly day, there are many great, memorable, or lordly days spoken of.

We do not see that Rev. 1: 10 need produce any difficulty in the Sabbath question. If it was the Lord's day then it was the day belonging to the Lord, and any child who reads the Bible can tell what day the Lord calls his own. If Bible be allowed to interpret Bible, the matter is plain. But if we call on the "fathers" to interpret it who is to interpret the fathers? If fathers interpret fathers they generally balance accounts and leave things as they found them.

I. N. K.

A Proposition.

BRO. E. B. TUCKER, of Millbrook, Mich., proposes to "be one of twenty to add \$100 to the fund and 100 names to the list of the ADVOCATE, within three months; that is, I will send \$5 and ob-

tain 5 paying subscribers beside, if enough will join with me to make the one hundred."

We commend Bro. Tucker's proposition to the consideration of the brethren. It would be a great help to the cause, and give the ADVOCATE 100 more readers. Are there others to respond? We want the brethren everywhere to feel that the interests of the paper are theirs. We know that in some places the brethren have done all they could, and showed their interest in the cause by their contributions. Some have donated individually, some by the price of a day's work, and some have pledged the same, all helping the cause to live; yet it needs a better standing and a wider influence. At present receipts are small. Shall Bro. Tucker's proposition be responded to?

SISTER Jane L. Madill, of Newmarket, Ontario, Canada, sends two dollars for the suffering in Kansas, to be forwarded to A. M. Brinkerhoff, and asks "how many of our Advent believers there are in Kansas, and if we know of any of them likely to suffer hunger. It is not right to let the righteous beg, but we are to let our requests be known."

There are a good many Advent believers in Kansas and Southern Nebraska, we cannot tell the number, most of them suffering more or less privation, and as the weather has been severely cold there as well as here, some have suffered with the cold also. A. M. Brinkerhoff made a statement of the general situation, and relief is needed by them to prevent suffering from actual hunger. The ADVOCATE is sent to ten families among the destitute there.

Besides the \$2 from Sr. Madill we have also received for A. M. Brinkerhoff and forwarded to him \$2 from Elisabeth Russell, \$1 from Abbie R. Martin, and \$1 from James Cronk, all of Marion. Contributions from others here have been previously sent to different ones in Kansas and Nebraska. "The liberal soul shall be made fat," Prov. 11: 25, and the Psalmist said: "Blessed is he that considereth the poor."

The Three Memorials.

I.—The Lord's Supper commemorates the death of Christ: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11: 26.

II.—Baptism symbolizes the resurrection of Christ from the tomb. The Baptism of the believer is his testimony to the fact that Jesus was buried, and that he rose from the dead: "Know ye not that so many of us as were baptized into Jesus Christ were baptised into his death." Rom. 6: 3-5. "Else what shall they do who are baptized for [the resurrection of] the dead." 1 Cor. 15: 29; Col. 2: 12; and Pet. 3: 20, 21.

III.—The Sabbath is the memorial of the creation of the heaven and the earth; and as such, is the enduring witness of God's appointing, against idolatry and atheism: "For in six days the Lord made heaven and earth, and sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.—*The Sabbath Memorial.*

Where is Paradise?

It will be located on the renewed earth. Some say that Abraham's bosom is Paradise, but such a position is absurd. In Luke 23: 43 we read: "And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in Paradise." In 2 Cor. 12: 4, we read of a man in vision caught up into Paradise. In Rev. 2: 7, we read: "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." In Rev. 22: 2, we read: "In the midst of the street of it and on either side of the river was there the tree of life."

Garden Grove, Iowa.

JOHN SCARCE.

Please Stop My---Paper?

"TIMES are hard, money is scarce, business dull, retrenchment is a duty—Please stop my---Whiskey? "O, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year which I wish to save. Please stop my---" tobacco, cigars, and snuff? "No, no, not these; but I must retrench somewhere; please stop my---" ribbons, jewels, ornaments and trinkets? "Not at all; pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction—please stop my---" tea, coffee, and needless and unhealthy luxuries? No, no, no; not those, I can not think of such a sacrifice; I must think of something else. Ah! I have it now. My paper costs \$1.50 per year;—I must save that. Please stop my paper! That will carry me through the panic easily. I believe in retrenchment and economy, especially in brains."—*Selected from the Christian with change of application, by J. M.*

Appointments.

Quarterly Conference.

THE Third Quarterly Conference in the Second District of Mo. will be held at the Andrew School-house, five miles west of Grant City, Worth Co., commencing Friday night, April 9th, and will continue over the Sabbath and First-day. Dear brethren and sisters, a great work is being done within the limits of this Conference District; but it is the Lord's doing and is marvelous in our eyes. Come all in the name of the Lord. Come filled with the Spirit, prepared to work for the cause. Come praying that our labor may be crowned with success, and God be glorified. Business meeting will be held on Sunday.

H. R. PERINE, Secretary.
Denver, Mo., Feb. 11th, 1875.

THE 3rd Quarterly Conference for the 1st District will be held at Altavista, Daviess Co., Mo., commencing March 19th, 1875, and continue over Sunday. We extend a cordial invitation to brethren in the other Districts. Come and let us have a good time praising the Lord.

W. C. LONG, Sec'y.

Received on Subscription for Advocate.

P E Armstrong \$1 10-15. Wm H Cronk \$1 10-8. H S Case 50cts 10-1. Almon Hall 55cts 9-18. E A Poole \$2 10-8. Joshua Sanders \$1.50 10-1. Welcome Burdick \$1.50 10-1. A S Price 10cts, postage. Gilbert Rogers \$1.10 10-24. James H Rogers \$1.10 10-24. James Cronk \$1.40 9-24. H E Carver \$1 10-17. Mrs Elisabeth Daniels \$1.50 10-19. Mrs B A B Lynn 10 cts.

Books and Tracts

For Sale at this Office.

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

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

The Second Coming of Christ.—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cts.

The Sabbath and the Sunday. By A. H. Lewis. Part First, Arguments; Part Second, History. 16mo., 288 pp. Fine cloth, \$1.25

Nature's God and His Memorial. A series of four sermons on the subject of the Sabbath. 111 pages—20 cents.

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, March 16, 1875.

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Bright World of Love.

A. L. I. WILLIAMS.

LIKE the lily we'll bloom in that bright world of love;
On the banks of fair Jordan by its waters we'll rove.
Very sweetly we'll sing when the angels we meet,
In the land of the pure where the Savior we'll greet.

CHORUS.

E'er more we shall wander on that golden shore,
Among all its flowers their beauty adore.
For nothing will wither or ever decay;
Death never can enter, that land to dismay.
There the sweetest of music will float through the air,
All nature its glory will ever declare.
Just think of the sainted all robed in pure white,
Rejoicing together in that world of light.

Oh the joy of that country no tongue can express!
There purest of nature and sweetest of rest!
Ineffable beauty will shine bright and clear!
No mortal its glory could ever declare!

So let us be patient and wait on the Lord;
On the evergreen mountain we'll gain our reward;
No one but the purest will ever be there,
Its beauty to see or its glory to share.
Denver, Mo.

The Last Seven Plagues.

SAMUEL DAVISON.

"And I saw another sign in heaven, great and marvelous; seven angels having seven plagues, which are the last, because in them is filled up the wrath of God."—Rev. 15: 1.

(Continued.)

HISTORY illustrates the fulfillment of the first six trumpets; I suppose the same principle of interpretation will apply to the fulfillment of the seven vials full of the wrath of God; in this way we may proceed to inquire if the vials have been poured out. The first is poured upon the earth; the second upon the sea; the third upon the rivers and fountains of waters; the fourth upon the sun; the fifth upon the seat of the beast; the sixth upon the Euphrates; the seventh into the air. This is the very same order in which the plagues of the trumpets fell upon the eastern part of the Empire, and on the holy Catholic Church, so-called of men; and from those judgments of God it has never recovered; all of it is still subject to the Turks. The Western Empire did fall

with it, but was revived under the papacy as THE HOLY ROMAN CATHOLIC CHURCH AND THE HOLY ROMAN EMPIRE; but it was then said, "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword."—Rev. 13: 10.

In the 13th chapter the rise of this western empire is given under the figure of a beast rising out of the sea. The maritime powers of Europe have from the first been the principal supporters of the papal beast, the Latin Empire. This is the power which is to be consumed by the first five vials of the wrath of God. In the 14th chapter six angels announced the coming judgments of God upon this power, and upon all that worship it in any of the forms in which it appears. These, I apprehend, have their mission during the progress of the third woe. The first woe was the Saracen Mahometans let loose upon the so called holy Catholic Churches, because of their admixture of pagan doctrines with the doctrine of the one living and true God. The second woe was the Turkish Mahometans, commissioned to destroy the so called Eastern Catholic Church, or that portion of it which had its seat of power at Constantinople; or in other words, to kill the third part of the men of authority in the Empire, because of their fornications, or, the corrupt union of Church and State, in what was called the Greek church. The Turks destroyed the Greek or Eastern Empire. The third woe as I understand it falls upon the Latin church and state; or upon that beast that John saw rise out of the sea; and involves those powers that work in imitation of it in its latter end: as the two-horned beast, and the image of the first beast, which the latter cherishes and supports, after nourishing it into life. To present these woes in their own proper names, I should say the first was the Mahometan Saracens, the second was the Turkish Mahometans, the third are the infidel and atheistic republicans of these last days. By these most of the calamities of the modern nations of Europe have come. These are God's sword: as Israel was the sword of God against the Canaanites to destroy them, so the infidel republicans of Europe are the swords of God to punish and to kill the psuedo Christians of Europe. In their united state they are regarded as the Roman Empire resurrected and continued by the Latin nations; and then in prophecy it is spoken of as the beast that opened his mouth in blasphemy against God to blaspheme his name and his tabernacle and them that dwell in heaven. Rev. 13: 6. Power was given him over all kindreds, and tongues, and nations, and he was to continue forty and two months, but in the end is to be killed with the sword. I suppose the seven vials of the wrath of God being the last seven plagues, are to effect this purpose of God upon these nations.

"The first vial is poured upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them that worshiped his image." By the earth is to be understood the continental parts of Europe; as France and Germany, so far as the latter made part of the old Roman Empire. The French revolution that commenced in 1788 and culminated in the destruction of the French monarchy in 1793, I look upon as the effects of the first vial. In the details of it by French authors, history pre-

sents no calamity so appalling in its results since the fall of the Jewish commonwealth under Vespasian and his son Titus, who commanded the Roman army in the siege of Jerusalem.

The miseries suffered by the royal family and the nobility of France, as the republican parties acquired the ruling power, cannot be given in a paper like this; they may be summed up, however, in a tabular form, as follows: 1st; the king, the queen, the princess royal, and the little children were imprisoned and treated with the utmost indignity, and at length publicly executed as if they were the greatest of criminals. 2nd; of the nobility 1278 men of the highest class in the nation were guillotined by the public executioner. 3rd; of noble women 750 perished in like manner. 4th; of monks and nuns, and other religious persons, 350 perished in like manner. 5th; of priests and clergymen of various grades, 1,135 perished. 6th; of common laborers there perished 13,623. 7th; wives of laborers and artisans, 1,467. In all, the guillotine consumed 18,603 persons. Besides these public executions the miseries brought on feeble and sensitive persons can never be estimated; the following cases were reported: Of premature child birth there died 3,400; in childbirth by excess of grief, 348; in the war of the Vendee in the south of France, 15,000 women were killed; of children in the same war there were killed 22,000; and of men in the same war 900,000; victims under Currier at Nantees, 32,000; children shot at one time because they belonged to royalist or religious families, 500; children drowned for the same reason in the city of Lyons alone, 1,500; women shot at the same time, 264; women drowned, 500; priests shot, 300; priests drowned, 460; persons belonging to or in the service of the nobility, 1,400; artisans drowned, 5,300; in all they amounted to 1,022,000; of these 31,000 belonged to the single city of Lyons. The drowned were taken out in boats, tied up in sacks, or some other thing tied around their necks, and sunk in the River Rhone; 200,000 were kept in prison, where many died, and several hundred were daily led out to execution. In this enumeration no account is taken of the massacres at Versailles, at the Abby, or at the Carnes, or slain on occasions of public vengeance and popular furies.

To sustain the vast exertions of the revolutionists in carrying out their project for suppressing the old order of things, and to enforce the views of this atheistic war against God and his servants, in 1793 a levy of 1,500,000 men was made upon the nation. To raise means for these great movements they confiscated half the landed property of the kingdom; the sales of these properties produced the sum of £700,000,000; or in our money, \$3,750,000,000. Besides this they issued paper money, called assignots, to the amount of £350,000,000. In all they expended five billions, five hundred millions of dollars; their expenses were three hundred million francs per month. Who can form an estimate of the misery these exactions made in the country where they were levied? Viewed all in all, this single vial of the wrath of God poured upon the principal nations of continental Europe, is sufficient to account for John calling it "great and wonderful." Rev. 15: 1.

"The second vial was poured upon the sea; and every living soul died in the sea." By the sea in this prophecy is meant the maritime parts of Europe that have been the chief supporters of the

great sea monster of Rev. 13: 1-10; for it is of this last form of the Roman Empire that this part of Revelation treats. These have been the chief supporters of the papacy and the Latin Empire in its adulterous connections of Church and State. These States were Spain, Portugal, Venice, Genoa, Savoy, and the Roman states of the church, Sardinia, Naples, and Carthage in Africa. All these States formerly had the commerce of the world in their parts; but now they are almost deserted. Malte Brun, a geographer of Europe, says of Venice, "The arsenal including the dockyards of Venice, formerly the most celebrated and the largest in Europe, was once filled with ships, materials for building, and all kind of arms: the outer walls measured between two and three miles in circumference; and within these walls two thousand five hundred workmen were constantly employed. Stillness and repose have now succeeded to the noise and activity of commerce. The port of Venice, although at present the largest in the Austrian Empire, may in time be covered with the deposits of sand, which are every day accumulating."

Spain formerly had the greatest and richest navy in the world, and was one of the most effective and munificent supporters of the Latin Empire and the papal church; but at the present time is one of the most abject and imbecile of the maritime nations; and as respects supporting the Empire or the Church, she is all but dead. It would transcend the limits of these pages to attempt a history of the events by which these changes have been wrought in these maritime powers of the earth; but the facts are undeniable that such changes have taken place, and that they answer to the predictions as we have interpreted them.

These vials are given in a successive series, one following the other; but I do not look upon any one of them as ending before the other commences. I suppose they are all included in the third vial, spoken of in Rev. 11: 14; and that as each succeeds the other they progress together until the third vial is ended, in the destruction of the enemies of the Messiah's kingdom. When that is done, the lords, and queens, and masters, and broom-sweepers of the seas, will lose their sovereignty of the seas forever. These last seven vials are such, because in them the wrath of God is filled up against these powers which have corrupted the earth. If so, it brings to an end the powers of the Papacy and the Empire forever.

"The third angel poured out his vial upon the rivers, and fountains of waters: and they became blood." This was like saying that Bavaria, Tyrol, Lombardy, Savoy, Italy, and Venice, should share the scenes of blood inflicted upon revolutionary France; because all these governments had shed the blood of saints. The fulfillment was on this wise: In 1797, Feb. 12th, the French Directory wrote to Napoleon, who was then commander in chief of their armies: "The possession of Tyrol, and Trieste, and the conquest of Rome, will be the glorious fruits of the fall of Mantad." Accordingly it so followed; for in 1799 they had succeeded in erecting a cordon of republics stretching from the North Sea to Calabria on the Mediterranean. They lay in the following order, viz., 1st, the Batavian, or Belgic; 2d, the Helvetic, or Swiss; 3d, the Ligurian, or Genoese; 4th, the Cisalpine, or Lombardine; 5th, the Roman, in the papal States; 6th, the Parthenopian, or Calabrian. All these were considered confederate with the French Republic; and the same policy was pursued in them as in France for suppressing monarchy, and the extirpation of the Church. Of course similar scenes of blood followed in those countries, where but a few years before they shed the blood of the Waldensian and Mennonite Christians. (Concluded in our next.)

NOTHING but deep humiliation, being often at the cross of Christ, can keep the heart from pride and presumption.

What is Truth? OR FOR WHOM CHRIST DIED.

JACOB GRIM.

In the language of Paul, I would say: "Know ye not, brethren [for I speak to them that know the law], how that the law hath dominion over a man as long as he liveth? for the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband." Rom. 7. Here the apostle is arguing the question of the law and gospel. He places Israel under the law covenant, as the married wife of Jehovah, and then assumes that the obligation continues while the law, which constitutes the marriage bonds, is in force; and the only way of escape from this marriage covenant is death. And so Jesus said, "Heaven and earth shall pass away before one jot or tittle of the law shall fail." And in relation to this marriage vow, God says, "Where is the bill of your mothers divorcement whom I have put away?" Isaiah 50: 1. And in further proof of this covenant, we quote Jer. 3: 14. "Turn, O backsliding children, saith the Lord, for I am married unto you." Also Malachi 2: 10, 11.

Now assuming that those to whom Paul wrote understood the law and his argument relating to the subject, their understanding would be this: First, in order to abrogate the covenant which bound the two parties together, one of the contracting parties must die, in order to relieve the other. In other words, for a Jew to accept the new marriage to Christ, while the law which bound them to God, was in force, would be adultery; but, argues the apostle, if one of the parties die, the remaining one is free to be married to another. Now that this relates to the house of Israel is a self-evident fact, for the Gentiles were not under covenant to God; hence the apostle says: "Wherefore, my brethren [of the law to whom I am writing,] ye also [like the woman,] are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead. . . . But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

It is true this same apostle says that "Jesus died for our sins according to the Scriptures." But this also must be decided by the Old Testament Scriptures, for when Paul uttered those words there were no other Scriptures. And Israel is the burthen of the Scripture, and the only people in covenant relationship to God; and so the apostle affirms in Rom. 5: 8. "But God commendeth his love toward us in that while we were yet sinners, Christ died for us. . . . For if while we were enemies, [on account of this broken law, 'for where there is no law there is no transgression,'] we [Jews] were reconciled to God by the death of his Son, much more, being reconciled, [by his death,] we shall be saved by his life." Now here, I apprehend is the whole truth. By the righteousness of the one man, Christ, justification or reconciliation came upon the nation of Israel. He who knew no sin was made sin for his people, Israel, "upon him was laid the iniquities of them all." He died for the sins, or sinners under the first covenant, so that by means of death he reconciled Israel to God; or in other words made God and Israel one, by satisfying the requirements of the law covenant. But the dead Christ profited nothing as far as life in the future was concerned. Paul says: 1 Cor. 20: 17-18. "And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Here

we have the fact as recorded in Rom. 5: 10. The death of Christ accomplished Israel reconciliation, the law removed and yet no one saved: for Christ be not raised ye are all perished; but the reconciliation is accomplished nevertheless. The question then arises, How are we all saved Jew and Gentile? WE SHALL BE SAVED BY HIS LIFE.

Here is the great gospel truth, the death of Christ abolished the law, and ceremonies, making them to the cross, and breaking down the wall that surrounded Israel; for where the law abounded among the Jews, grace or favor did much more abound, for through Christ the grace came over to us Gentiles. "But now, without a law, God's method of justification is manifested; being attested by the law and the prophets even God's method of justification by faith in Jesus Christ, unto all (and upon all) who believe for there is no difference; for all have sinned and fall short of the glory of God; being justified of free bounty, even by his favor, through the redemption which is in Jesus Christ; whom God hath set forth to be a mercy seat, by his own blood, to show his method of justification concerning the remission of past sins, through the forbearance of God; to show I say, his method of justification at this present time, that might be just, and the justifier of him who hath faith in Jesus. Where, then, is glorying? It is excluded. By what law? of works? no: but by the law of faith, for we conclude that man is justified by faith." Rom. 3: 21-27. The work of Jesus Christ by his death was to accomplish the work of removing the old covenant and establishing the new. "Lo I come to do thy will, O God. He taketh away the first that he may establish the second." Jesus Christ by the offering up of his body as a sacrifice under the old covenant, by the same blood sanctified the new. "Having therefore, brethren, boldness to enter into the holiest by the blood of Christ, by a new and living way which he hath consecrated for us, that is to say, through his flesh." Now, although the death of Jesus took place for the redemption of those from under the first covenant, God has opened up a new and living way of life through the resurrection of Jesus, the living Savior, through whom he has made proclamation of life through faith in this Jesus to all, both Jew and Gentile. "Is God the God of the Jews only? is he not of the Gentiles also? Yes; of the Gentiles also; since there is ONE GOD, who will justify the Jew by faith and the Gentile through faith." Rom. 3: 28-30. All of faith through Jesus Christ our Lord.

The Scattering and Restoration of Israel

R. V. LYON.

(Concluded.)

Again, Jer. 3: 17—"At that time they shall call Jerusalem the throne of the Lord; and the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart." This is in the age when the house of Judah shall walk with the house of Israel, the Ten Tribes, and they shall come together out of the land of the north to their own land, Palestine, "and at that time they shall call Jerusalem the throne of the Lord." Therefore it is in the AGE TO COME, and subsequent to the restoration of Israel, and the conversion of the "nations, Tarshish, Pul and Lud, that draw the bow, Tubal and Javan, and the isles afar off;" for "neither shall they walk any more after the imagination of their evil hearts."

This doctrine is pre-eminently set forth in Zech. 8: 20-23—"Thus saith the Lord of hosts It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and

the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Here we have positive testimony, that in the AGE TO COME the inhabitants of one city shall go to another, seeking their company in going to Jerusalem; whither they shall go together "to seek the Lord of hosts," and "to pray before the Lord;" which is immutable testimony that he will be there in person; and that it is literal Jerusalem, is evident from the honor they shall confer upon the Jews. v. 23.

In Psalm 68: 29-32, a psalm which has a direct reference to the restoration of Israel, subsequent to the coming of Jesus; David testifies: "Because of thy temple at Jerusalem shall kings bring presents unto thee." Then "Princes shall come out of Egypt; Ethiopia, a race now despised by some people, shall soon stretch out her hand unto God! sing unto God, ye kingdoms of the earth; O sing praises unto the Lord." The very reason why these kings and princes go to Jerusalem to sing praises unto God is because his temple, described by Ezekiel, is there!

Jehovah has clearly taught by his prophets, the regular attendance of the nations at the stated feasts; * Isa. 66: 18-23—"It shall come to pass that I will gather all nations and tongues; and they shall come and see my glory. . . . And it shall come to pass that all flesh shall come to worship before me, saith the Lord, to my holy mountain, Jerusalem." Here we have positive testimony that there will be from all parts of the earth, worshipers attending upon the appointed feasts; at the METROPOLITAN CITY OF MESSIAH'S KINGDOM.

Again, in the 14 Chap. of Zech., and Ezek. 38 Chap., we have additional evidence of the fact that when the curse is taken off from the land of Palestine—Judah and Israel restored to the favor of God and their own land, and permanently settled in it—Jerusalem built up, as predicted by the prophets, made an eternal excellency, and the joy of many generations, and the house, or temple of the Lord built, men shall come thither from every clime to adore the blessed Savior, the then acknowledged "KING of kings and LORD of lords!"

VI. The whole earth blessed in Israel's restoration, or the fulfillment of the oath and promise of God—"In thy seed shall all the families of the earth be blessed."

Jesus our Life-giver, the offspring of Abraham—of David according to the flesh—is the seed in whom all the promises center, that pertain to a future state. Hence, he will be the Melchizedec High Priest upon his throne in Mount Zion! Therefore, the grand medium through which grace will flow to the families who are to be blessed under his reign. See Ps. 110: 4; Zech. 6: 12, 13. And inasmuch as God, in renewing the promise to Jacob, made him and his seed a medium through which the blessing is to come to the nations, consequently Israel restored to a union with THE ONE LIVING AND TRUE GOD, that shall never be dissolved, by embracing Jesus as the Life-giver and rightful heir to the throne, the kingdom of David, whom their fathers and the Gentiles put to death, and permanently settling them in the land of Canaan, will be made the honored instruments or ambassadors, in the hand of Jesus and his as-

* Doubtless it will be done by proxy.

sociated rulers, in blessing the nations and filling the earth with peace and plenty.

Rom. 11: 12—"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness." The fall of Israel as a nation, and their dispersion among the nations of the earth, was, as we have seen, clearly predicted hundreds of years before it took place, by the prophets of Jehovah. We also have seen that there is no truth in the Living Oracles more positively asserted and established, than that of the gathering and conversion of the residue of Israel, subsequent to the coming of Christ, to establish his kingdom in Eden—Canaan. And in doing this work the Lord will eminently promote his own glory, and cause their restoration to be attended with the most blessed effects to all the earth.

His promise in Ezek. 34: 26-27—is "And I will make them and the places around about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them." Being fully satisfied that every one who does his own thinking, is convinced, and firmly believes, that this is literal Israel,* we deem it altogether a waste of time to attempt to prove that which is so obvious to all. Nor has the promise yet been fulfilled; for then they shall not bear "the shame of the heathen [the Gentiles] ANY MORE." v. 29.

* Gentiles are never called Israel in the Bible of Abraham's God.

The following testimony is in point: Jer. 33: 7-11—"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. . . . The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, and the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever; and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord." And will not this excite a burst of surprise from those who profess to be looking for the soon coming of Jesus, who ought from the word of God, to have learned his gracious designs of "goodness and prosperity" to his ancient people? Why should that which God himself declares shall be to him "a name of joy, a praise and an honor," be so obstinately rejected, or so reluctantly received by any of his professed friends?

Isa. 61: 8-11—"For I the Lord love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. . . . For as the earth bringeth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." This shall be when they "repair the WASTE CITIES, the desolation of MANY GENERATIONS," when "they shall rejoice in their portion," and when, for the "shame" they have endured in their land, they shall possess the double. vv. 4-7.

Zech. 8: 13—"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing." This being subsequent to the restoration of both Judah and Israel from "among the heathen," the Gentiles,

whither "they have been driven," proves conclusively that the prophecy has not been fulfilled.

Micah 5: 7—"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." This will be after they have been restored to their own land, and in the day when their last oppressor shall be destroyed; when the "RULER IN ISRAEL" shall deliver them from The Assyrian, Ezekiel's Gog of "the latter days," Daniel's king of the North, the Autocrat of all the Russo-Assyrian Empire of "the latter days," encamped upon "the mountains of Israel,"—"when he cometh into our borders." Then the IMAGE will stand erect upon "the mountains of Israel"—then the woman's seed will make Israel or Judah his "battle-ax and weapons of war," in smiting the IMAGE upon its feet; then all its ingredients will become like the chaff of the summer's threshing-floors; and the wind will carry them away, that no place will be found for them; and the stone will become, in due time, "a great mountain, [kingdom,] and fill the whole earth."

Then shall Israel "go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55: 12, 13.

Again, Isa. 66: 19—"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." The escaped spoken of in this text are the Jews, represented by the angel of Rev. 14: 6, 7, who will have the honor of proclaiming the everlasting gospel of the Age to Come, "to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." And the "every nation, kindred, tongue, and people," spoken of in this text, are the families—the nations who are to be blessed—saved, agreeable to the oath and promise of God. Some of them have died during this and the past ages who never had the privilege of hearing THE GOSPEL; therefore, they will be raised and have the opportunity under the reign of Israel's king, and embrace it and be saved.

In this time succeeding their return from their long captivity (Isa. 27: 6.) "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Here we learn that it is through the Jews—Israel—the descendants of Jacob, who are to take root and flourish, increase and prosper, under the reign of Jesus the Messiah, which will be the time succeeding their long captivity: through them, he will fill the world with righteousness and salvation, by peopling it with a sinless race! And to accomplish this glorious mission, he will turn to the people a pure language.—Zeph. 3: 8-13. "For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." . . . And it is evident to my own mind that this language will be the Hebrew, from the following considerations: 1. It is said to be the purest and most musical language spoken. 2. The Old Testament Scriptures were written in Hebrew, except a part of the books of Daniel and Ezra, which are written in the Caldee, and by the Jews they have been preserved, whilst the New Testament has been corrupted by the apostasy;

3. The Jews who are educated, and most of them are, understand the Hebrew, and when restored, will be qualified to go out as heralds of the everlasting gospel, under the guidance of Jesus their king. And every obstacle having been removed that stood in the way of their mission, hence, their message will be credited and obeyed.

Isa. 55: 10-12—"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth into singing before you, and all the trees of the field shall clap their hands." Consequently their restoration will prove a greater blessing to the world than their fall. For "those that he planted in the house of Jehovah shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be rich and green." Ps. 92: 13, 14.—*Barnes' Trans.*

And in Dan. 7: 13, 14—we learn that there are three distinct things given to Jesus when he comes: "dominion, and glory, and a kingdom."—the kingdom of Israel, "that all people, nations and languages should serve him."

The prayer of David recorded in the 67th Ps. is to the point. "God be merciful unto us, [Israel], and bless us, [Israel], that thy way may be known upon earth, thy saving health among all nations." And he closes up the Psalm by saying that "God shall bless us; [Israel], and all the ends of the earth shall fear him and remember and turn to the Lord; all the families of the nations shall worship before thee" (Ps. 22: 27. *Dr. Noyes, Trans.*) "The king of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts:" and "all nations whom thou hast made shall come and worship before thee, O Lord; and glorify thy name!" And "the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." Ps. 72: 10, 11, 36: 9, 10: 15.

Then will be fulfilled what John in vision saw, Rev. 5: 13—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." And this glorious doctrine will constitute a part of the song that will be sung under the reign of Jesus, the Messiah, by the harpers of Zion, as they stand upon the sea of glass. Rev. 15: 2-4—"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb saying, Great and marvelous are thy works, O Lord God Almighty; just and true are thy ways thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

In the fulfillment of these glorious predictions the Father will have seen the travail of the soul of Jesus, and will be satisfied, (Isa. 53: 10, 11.) because his own family are saved, and the effects of the fall are wiped out of the universe, and his glory now fills the earth! The sky is clear, and the soil is free, the victor's song floats over the plains of Eden, and the anthems of seraphs blend with its strain! the sun rolls down its brilliant flood, and shines on a world that is fair and good!

Scenes like these I hope to enjoy, with all the purchase of the blood of the dear Redeemer in the ages to come. Reader, shall I greet you there? Do these glorious truths stir you up to love the God of the Bible? Do they create in your heart a disposition to be associated with the family of God here and in the ages to come? If so, believe them, and be immersed into the name of Jesus Christ for the remission of sins: then lead a holy life by keeping the commandments, and the Sabbath is one of them; and when he in glory comes, you will be found among the saved. Amen.

Suspension Bridge, N. Y.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, MAR. 16, 1875.

JACOB BRINKERHOFF, Editor.

Election.

[Continued.]

In considering the doctrine of Election there are passages of scripture which have been taken to uphold the orthodox view; but as no two passages of scripture contradict each other, when viewed according to the general tenor of Bible teaching, we find all in harmony. In different ages and times of the world the same words are used to convey different meanings. For instance, David, in the 119th psalm, says: "I prevented the dawning of the morning; mine eyes prevent the night watches," vs. 147, 148, where the word 'prevent' is used to express the idea we would convey by the word 'anticipate.' So in 2 Thess. 2: 7 Paul uses the word 'let' to express the idea now conveyed by the word 'hinder.' "For the mystery of iniquity doth already work; only he who now letteth [hindereth] will let [hinder] until he be taken out the way."

In many places in Scripture the word 'hate' is used to express preference. To understand 'hate' to mean the same as 'despise,' as we now use it, would be antagonistic to the teachings of the Bible. Jesus said to his disciples, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Yet the plain teaching of scripture is to honor and love our parents, as taught in the fifth commandment; and the Savior himself reproved disrespect to parents, Matt. 15: 4-9; Mark 7: 10-13. He also taught that love and the strongest attachment should be shown towards the wife—the very opposite of what we understand by the word 'hate.' Jesus used the word 'hate' to express a comparison of love; that to be his disciples we must love him more than father and mother, and wife, more than all else. He and his service must be preferred and loved more than either of these named, while a proper amount of affection could still be bestowed on all those individuals.

In the same way the word 'hate' is used in Rom. 9: 13 and its references: "Jacob have I loved, but Esau have I hated." Jacob was preferred before Esau. This passage in Rom. 9: 13 is quoted from Malachi 1: 2, 3, which language was not written until long after Jacob and Esau had both developed their characters and passed away. But the Lord also said unto Rebekah, "The elder shall serve the younger." Here is foreordination; that is, the Lord foreordained that Jacob should have pre-eminence over his brother Esau; but where is the evidence that the foreordination in this case went back of their conception? Election, choosing, or foreordination, does not necessarily or always go back of or to the creation of the world. God made great and special promises to Abraham, and his promising a thing was foreordaining that it should be; that is, he would cause it to come to pass. Thus in his omniscience and wisdom he chose that the younger of the twin sons of Isaac should be the one through whom the promises should be brought about; but this does not necessitate the idea that Esau was born to be a castaway from God and his salvation. The history of Esau reads as though he chose his own course in incurring the displeasure of the Lord. While serving his brother he might have lived a righteous life. Jacob was elected or preferred before Esau, to be the one through whom the promises of God to Abraham should be fulfilled.

Were the doctrines of Election and foreordination as held by some of the old school among the orthodox, a plainly taught theory in the Bible, were there positive testimony to support it,

there are some passages of scripture which might be adduced as inferential testimony to corroborate the positive; such as "Whose names are not written in the book of life of the Lamb slain from the foundation of the world," Rev. 13: 8; "The book of life from the foundation of the world," Rev. 17: 8; "Redeemed with the precious blood of Christ, who verily was foreordained before the foundation of the world," 1 Pet. 1: 20; "According as he hath chosen us in him before the foundation of the world," Eph. 1: 4. But a careful examination of these passages show that they are not out of harmony with the scripture reasoning and plain teaching.

What are we to understand by the term, "From the foundation of the world?" The harmonious teaching of scripture and the ideas taught by the original text, is that of things devised, established, or which occurred in the beginning, or at the opening of the world's history. Among the first things recorded, immediately succeeding the creation and the establishment of man in Eden, was the temptation and fall of our first parents. Then followed the promise of a Savior, "The seed of the woman shall bruise the serpent's head." The Savior is called the seed of the woman instead of the seed of man because he was born of woman but not begotten of man; and as the woman was the first to yield to the temptation, so the Savior is promised as her seed. When the Creator devised or established the plan of salvation for man from the dominion of sin and death, doubtless that plan embraced the sufferings and death of his Son, whence from that time he could be called "a lamb slain from the foundation of the world." There must of necessity be some one to slay him. And as the Devil had triumphed in obtaining the fall of Adam and Eve, he gained a foothold and would succeed in keeping a portion of Adam's posterity from embracing the offered Savior, and thus cause their irretrievable ruin, thus making the two classes of the righteous and the wicked—the elect and the non-elect—those who follow the Lord and those who would follow their own evil ways.

Matt. 25: 34—"Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." When the world was made, and the creation finished and all pronounced "very good," it was designed for the abode or kingdom of man, from or at the foundation of the world. Jesus and his restitution restores the earth to its first glory, and frees it from sin and its effects, and it is then inhabited by Jesus' redeemed people—the kingdom prepared for them from the foundation of the world—prepared for the Lord's people without their being individually designated. Let us all hope and strive to be of the happy number. The book of life (or the Lamb's book of life, he being the life-giver), must then have been kept from the foundation of the world (Rev. 13: 8; 17: 8), as the two classes developed into the two characters.

We look upon the passages of Eph. 1: 24 and 1 Peter 1: 2 as correlative with Matt. 25: 34. "As he hath chosen us in him before the foundation of the world," and "elect according to the foreknowledge of God." The world was made to be filled with righteousness and to be inhabited by a sinless race of beings. Such was the kingdom prepared in the beginning. God himself the king, supreme, the dominion given to man. Doubtless the idea or plan of the kingdom existed in the mind of the Creator before the foundation of the world, for he formed it complete at first, and placed man upon the earth in the kingdom. As Adam lost the dominion of the world the plan could not be carried out through him; but there Christ there will be a restoration of the earth and those of Adam's family who accept the offered salvation and redemption, who will take the place of Adam and what his family would have been had he or they not fallen from their innocence or the favor of God. This is the way the

disciples or believers in Christ are chosen in him before the foundation of the world, and a harmony of those texts made with the tenor of Scripture, we believe.

This rendering of "from the foundation of the world" is corroborated by Luke 11: 50, 51, where the Savior places the responsibility of the shedding of the blood of the prophets from Abel to Zacharias, on the generation of the Jews then living. The same expression occurs here as in the other places, "from the foundation of the world;" and Abel, the first one named, was not slain until after the foundation of the world,—after the sin and fall of Adam. The same progressive idea is sustained in Heb. 9: 25, 26, where Paul is speaking of the atonement of Christ, and says: "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world." In this last quotation the Greek text which is translated "since the foundation of the world," is "apo kataboles kosmou," the same as in the other places is rendered "from the foundation of the world."

Just how far the foreknowledge of God extends the Scriptures do not inform us. He is an omniscient being, knowing all things, even "discerning the thoughts and intents of the heart." (Heb. 4: 12.) But knowing and foreknowing are different things. There are a few passages in Jeremiah which have a bearing on this subject. When the children of Israel and Judah had wandered from the Lord in the days of the kings, he sent his prophets unto them to entreat them to return, and to warn them of coming judgments. In speaking of their sins, particularly of their idolatry, he says by the mouth of Jeremiah, "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." Jer. 19: 5. See also chapter 7: v. 31; 32: 35. This language does not accord with the theory that God knew every thing that should come to pass. If he foreknew all things he must also have known what sins the Israelites would commit; but as he says they never came into his mind we conclude that the theory in question is not a correct one.

1 Peter 1: 20 says Christ was "foreordained before the foundation of the world, but manifest in these last times for us." Just how he existed before his manifestation is not plainly revealed, whether or not it was further than in the purpose of the Father, or had a personal conscious existence before his manifestation to the world. The passage in 1 Peter 1: 20 does not say that he was foreordained as the Savior before the foundation of the world, for he was the Son of God as well as the Savior of men. That the Son of God was given to be a ransom for sin and a Savior from death before there was any sin, or even before man was created, we cannot believe, or that it accords with the teaching of Scripture. Sufficient it is that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." He became "a propitiation for our sins," to reconcile us to God," and to be our veritable Savior. Our quotation from the "Shorter Catechism" is from the Westminster Assembly's Shorter Catechism explained, prefaced by Eben Eskine and James Fisher, of Glasgow, Scotland, authorized and published by the Presbyterian Board of Publication, Philadelphia.

The prophecies of God are all foreordinations; that is, God has declared that certain things should take place—foreordained them—established beforehand that they should be, even "declaring the end [of things] from the beginning [of them]." They prove the Bible true, and help to establish the Christian faith that the promises of God shall all be accomplished.

"For by grace are ye saved, through faith, and

that not of yourselves, it is the gift of God." Eph. 2: 8. The grace, or favor, of God, was manifested in providing so great and rich a salvation for us. He has provided the means by which we may be saved; and calls upon us to "lay hold on eternal life," to "make our calling and election sure." The means provided is of God, and the salvation is of God also; but action is required on our part, by which we must "work out our own salvation." If we perform no action in the matter we will assuredly be lost. We once knew an individual, and there are many others like him, who said he had nothing to do with his salvation; if he was born to be saved he would go to heaven, and if he was not nothing could keep him from going to hell; and so he died without hope of being saved. So this false theology has prevented the salvation of many who might otherwise have come to Jesus. We are saved by the grace of God, his free grace, free to all who will accept it. The exhortation is to come to the waters of life, and buy without money and without price: to seek the Lord while he may be found. We read also that baptism doth also now save us, 1 Peter 3: 21. Baptism is one of the means of grace, one of the ordinances established by the Savior; and by the use of these means of grace, exercising faith in the Son of God, we "lay hold on eternal life," we "work out our own salvation with fear and trembling, God working in us both to will and to do of his good pleasure." Phil. 2: 12, 13. He works in us by the strivings of his Holy Spirit calling to repentance and righteousness. It is his good pleasure that we quench not the Spirit," but yield to its influence and be saved, and with all the elect of God enter into "the kingdom prepared for us from the foundation of the world."

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM, AS IT IS—ITS VARIED QUARTERS—THE JEWS' QUARTER.

BEFORE we proceed in describing localities, etc. inside and outside the walls of Jerusalem, it will facilitate the apprehension of the reader to know something of the locale, and its surroundings; or in other words, whether the subject-matter is in the Jewish, Christian, or Mohammedan Quarter. Jerusalem, in the first place, is encompassed with a high wall, varying, according to its uneven and ragged surface-foundation, from 30 to 50 feet high, and sufficiently broad on its top for two persons to walk arm in arm without danger of slipping over its edges. Its measurement is a little over two miles in circumference. On all sides, east, west, north, and south,—its foundations are rebuilt inside of the ancient limits. On the south, especially, a large one-half of Mt. Zion is excluded; on the north, more than half a mile is outside of the limits of the "wall built by King Agrippa."

"The city, inside the walls, is divided into three general sections, called quarters,—the Jewish, the Christian, and the Mohammedan. The Christian Quarter comprises all that portion of the city lying west of the main thoroughfare that runs between the Zion and Damascus Gates (from the South to the North), through the principal bazaars. The Jewish, or Zion, Quarter is bounded by the Southern portion of the above-street on the west, the central portion of Temple Street on the north, the base of the hill (Zion within the wall) on the east, and a portion of the city wall on the south, being the more north-eastern corner of Mt. Zion, comprising only about one-fifth its area. And all the remainder of the city is embraced under the Turkish (or Mohammedan) Quarter, to which appertains also two reservations in the Christian Quarter,—the large fortification and barracks at the Jaffa Gate, called El-Khalah, and the miserable string of huts at Zion Gate, belonging to the lepers."—*Dr. Barclay.*

The present population of Jerusalem is supposed to be about thirty thousand inhabitants, of which the Jews is fully one-third, and the Christians and Mohammedans are about equally divided in numbers.

The Jews, however, cluster mainly on Mt. Zion. Coming as they do, from all parts of the habitable earth, "the wandering Jew," when he has accumulated enough to sustain his old age, makes his final pilgrimage to Jerusalem, so that he may be interred, at death, in the 'Valley of Jehoshaphat,' on the slope of Mt. Olivet facing Jerusalem on the east, so that he shall arise among the first in the resurrection, at the recall of Messiah, to "the judgment of the last day." Here, on Mt. Zion within the walls, many of them burrow in some of the ancient subterranean caverns and excavations one and two stories below the present "lanes" and alleys that subdivide this venerated Quarter of the Holy City. These abodes are generally very damp in the rainy season; and, in numerous instances, many of these poor devotees of the 'loved Zion' perish by Syrian fever-and-ague. In attaining the desirable ending of a wandering life, they patiently endure all the buffets and persecutions here incident, from the hands of the Christian, Moslem, and Brahmin. Each family endeavors to obtain, as their means will admit, some kind of residence as near as practicable to the ancient temple limits. Here, daily, they devote the residue of their lives to the reciting of the prayers and penitential Psalms of David as prescribed in the synagogue ritual, for the restoration and 'peace of Jerusalem,' and for the advent of David's Son, the Messiah. Some few of the Jews are wealthy, and render frequent aid to the destitute; some are in easy circumstances, but the large majority of them are very poor, destitute and squalid looking: many of them the subjects of eleemosynary aid from their brethren abroad in all other lands, who send their yearly alms to 'the poor in Zion,' who are reputed to be engaged, "night and day," in supplications for the deliverance and restoration of Jerusalem, 'to be a praise in ALL the earth.' 'And shall not God hear them, who cry day and night unto him?' 'Yea,' said Jesus, the Anointed One, 'he WILL.'

In our first ramble to David's Sepulchre, our Jewish guide suggested that we should return through the Jewish Quarter. He led us directly by the 'Shambles,' which emitted such an intolerable odor to our unaccustomed sense of smell of the offal of slaughtered beasts and fowl, we involuntarily put our fingers to the nasal organ until we had passed its offensive bounds. The day happened to be Friday, in the afternoon, (the Jews 'preparation day' for the weekly Sabbath), and the *coheen* (the slaughter officers, who claim this official office-duty in right by descent of the house of Aaron and tribe of Levi,) had been exercising their duties of killing the sheep, lambs, kids, chickens and doves,—as it is not considered lawful, even in their days of dispersion, for any other descendant of Israel to kill the animals and fowl; and, whatever may have been the price paid for the creature, the tithe, or tenth, is given to the *fleischer*, or butcher, for his slaughter-work.

Our friend informed us that the greater majority of his Jewish brethren rarely tasted meat except on the Sabbath day and the yearly festivals. He has known some of them, on preparation-day, who were so straitened that six or seven of them would unite their *paras* (a *para* is the tenth of our cent in value) together to make up the market price of a dove, or pigeon, which cost two piastres (or, eight cents), so that each member of their several families could have a bite, or taste of meat on the 'holy Sabbath-day.' The same mode, also occurred among others who could afford to purchase a pair of fowls, or a young kid, lamb or sheep. The creatures, after they had been slaughtered, were taken to the treasurer's house of the several 'clubs' and there divided and subdivided according as each had contributed in money value. At

the time we were visiting in Jerusalem, a Turkish dollar (80cts. American) was the value of a good-sized sheep—and we can testify there is no mutton superior to the Syrian in any other land under the sun; half a dollar for a lamb or kid, and a quarter dollar for a fowl or chicken.

Doubt Not.

M.S. SUSAN W. HORNE.

Why is it I so often doubt,
And sometimes almost fear,
That God has hid his face from me,
And will not hear my prayer?
I sometimes almost feel afraid,
That when my Lord returns,
For lack of oil my light would cease,
While others' lamps will burn.
But then I know that Jesus died—
Yes, Jesus died for me;
Increase my faith, O blessed Lord,
Help me to trust in thee.
Help me to trust thy promises,
And lean upon thy word,
So that I may with joy go forth,
To meet my coming Lord.
Forbid that I should ever doubt,
Or ever more complain;
But keep me, Father, near thy side,
While I on earth remain.
And when this earth shall be dissolved,
And time shall be no more,
Give me a place amongst the blest,
On Canaan's happy shore.
Independence, Kansas.

"Jesus Wept." John 11: 35.

AMOS A. MANNING.

WE might inquire what was it that caused the Son of God to weep. Such a character, by whom the worlds were made, and without him was not any thing made that was made, and who being the brightness of his Father's glory, and the express image of his person, and who spake as never man spake, by whose word the raging waters of the sea would become quiet; and not only this, but could bring the dead back to life again, and open the eyes of the blind and unstop the ears of the deaf, and cast out devils, and heal all manner of sickness, and could demonstrate such wonderful power that at one time when they were about to take him he gave them to understand that he could pray to his Father and he would presently send twelve legions of angels to his assistance! But then, how should the Scriptures be fulfilled? He was obedient to his heavenly mission. It was for the love which the Savior had for poor fallen man that constrained him to weep. He was ready at all times to comfort those that were distressed and were bereaved of their friends. Is it any wonder then that the Savior could condescend to weep with those that wept, and to bear the reproaches that were put upon him? He was a man of sorrow and acquainted with grief. He wandered about from city to city and from mountain to vale, and had not where to lay his head. He breaks out in language as follows; "the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head."
Dear reader, you can see then why it was that this lovely character could weep. He was called the Nazarene, meek and lowly in heart and would give rest to those that came unto him. He came to his own and his own received him not; but as many as received him to them gave he power to become the sons of God, even to them that believed on his name. Again, on a certain occasion, we hear him crying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children

together even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." Matt. 23: 37, 38. Why? because I send unto you prophets and wise men, and scribes, and some of them ye shall kill and crucify, and some shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Matt. 23: 34, 35. Thus we see that they refused to hear the prophets and those that were sent unto them. After he had sent his servants unto them, and plead with them and done all that could be done he sent his son; it may be they will reverence him; but he came so meek and lowly that they would not receive him, but they rejected him and cried out, A way with him and crucify him, and release unto us a murderer. We will not acknowledge him as our king. He that was born in a manger and was wrapped in swaddling clothes, he did not come like an earthly monarch in pomp and splendor arrayed in fine linen and costly garments. He became poor that we for his sake might be made rich; therefore we are commanded not to mind high things but condescend to men of low estate, and to take Christ for an example, and to follow in his footsteps. By so doing we will grow in favor with him, and he will give us of his spirit to cheer us on our journey through this world, and at last gain an admittance into his everlasting kingdom, where there will be everlasting joys; for his word plainly declares that in his presence is fulness of joy, and at his right hand pleasures forever more. Then let us be faithful, for in due time we shall reap if we faint not. Although trials and disappointments may assail us, yet he has promised that if we would put our trust in him, he would bring us off victorious, and in the end give us a crown of glory that fadeth not away. Yours in hope of eternal life when the Life-giver comes.
Denver, Mo.

"There shall be no More Death."
S. E. BRINKERHOFF.

OUR minds are often recalled to these soul-cheering words, as day by day we hear the bell toll for some heart's loved one to be borne to the silent tomb. Although ministers and teachers talk to the bereaved and sorrowing hearts, of their loved ones being gone to the better land, and that they are already enjoying the glorious presence of their Savior and all the joys of heaven; yet the husband will mourn for the wife and the wife for the husband, the parent for the child and the child for the parent. Death is death and the stricken one feels it so notwithstanding all the false theology that is taught about it. Death is an enemy not only to the sinner but also to the saint. It does not carry the child of God into the presence of Jesus and holy angels, but it takes him down to the dark cold grave, "where the wicked cease from troubling and the weary are at rest."
Death, in and of itself, has ever been dreaded by mankind. In the Old Testament Scriptures death is looked upon with dread, fear, and sorrow. Jacob mourned and wept for his son when he supposed him dead; he did not say "I will go up to heaven to my son," but he says, "I will go down to the grave." Job could see nothing but darkness and gloom in the grave. Hezekiah wept and prayed that he might live. Thus it was with all the ancient worthies who died in hope of "a better resurrection." In the New Testament death is still looked upon as an

enemy, although life and immortality are brought to light therein.
But there is a time coming, a glorious time when "there shall be no more death"—a time when we shall no more stand by the bedside of the dying, or the open grave of the dead—a time when our loved ones shall be no more taken from our hearts and homes by the cruel foe—death. This happy time is described by John as a time when the tabernacle of God shall be with men and he shall dwell among them. Rev. 21: 1-5. Who would not look forward with a longing desire for that day to dawn upon our sin-cursed world?
"No more death!" how it fills our hearts with joy to think that there is a day coming in which we shall not fear death, and that that day is one without end! It will be one long endless day of rejoicing to the children of God, the sons of God will again rejoice and the morning stars sing together as in days of old. When that day dawns sin will be forever done away—the curse removed from this fair planet, and God be all in all. Christ will then dwell among his ransomed and glorified ones, and be their King forever. And not only will death be done away but sickness and sorrow will be known no more.
Here we often mourn in sadness,
Here we shed the bitter tear,
There we'll roam in joy and gladness,
There we'll never, never fear.
What a contrast! here we are surrounded with sickness, sorrow, pain, and death; there we will not see nor fear any of these things, because God's own hand shall have wiped all tears away. May you and I, dear reader, be prepared for a home on the fair plains of Eden "when there shall be no more death" in all its peaceful clime, is my earnest prayer.

Paul's Desire to Depart.
J. M. BEEDLE.

A TEXT that is often urged as proof that the apostle believed in going to heaven at death is this: "Having a desire to depart and to be with Christ, which is far better." Phil. 1: 23. To argue from this language that Paul desired to die, and that he expected to be with Christ in death, is not simply to misconstrue his meaning, but it makes him contradict himself in the same breath. There are three things here before Paul's mind: living, dying, and departing. Between the living and dying he is in a strait; he can make no choice; which to choose he says "I wot not." But for the departing he had a preference, an earnest desire. Hence the departing and dying are quite different things. Let us for a moment look at the connections. He says "Christ shall be magnified in my body, whether it be by life or death" (last clause of verse 20). In either case Christ is to be magnified. "For me to live is Christ, and to die is gain," v. 21. If I live Christ shall be magnified in my life, and if I die Christ shall be magnified in my death; to die is gain. Gain to whom? Not to Paul, most certainly, for he is speaking of Christ being magnified, though it might be gain to Paul to escape prison and chains, persecutions and sufferings, by falling asleep in Christ, nevertheless the idea is that his death should not be loss, but gain to Christ. For the blood of the martyrs has in all ages been the seed of the Church; and consequently, Paul's death, no less than his life, magnified Christ.
But with the two right before him (that is life and death), then a prisoner in chains, feeling that Christ would be magnified in him, whether by his life or death, he says, "I am in a strait betwixt two, and what I shall choose I wot not." Now to claim that Paul earnestly desired to die, is not the truth, for he has just said that he did not. But there was a third thing he did choose; and as the original indicates, earnestly desired,

and that was the departing. Now whatever this departing was, it is certain that it was not death. The departing and the being with Christ were both alike desired. But he did not desire to die; between the living and the dying he was in a strait.
There are good reasons urged by critical writers that *anabuo*, the Greek word rendered depart, should have been translated return. The only other place where it occurs is in Luke 12: 36, where it is rendered return: "When he will return for the wedding." The *Emphatic Diaglot* renders the text, "I have an earnest desire for the returning and being with Christ, since it is very much to be preferred." This harmonizes the passage with the connection, and is in harmony with Paul's numerous expressions of looking and waiting for the appearing of Christ. But take the passage as it stands and it affords no support to the idea that Paul believed he would be with Christ when he died. In that case the dying and the departing would be the same thing, which they are not, for he did not choose to die; yet he did earnestly desire to depart. The primary idea of *anabuo*, here rendered depart, is to loose. *Whiting's Translation*.
Now when we remember how Paul has already told how he groaned within himself, waiting for his adoption, to wit, the redemption of his body (Rom. 8: 22), how he groaned earnestly desiring to be clothed upon, that mortality might be swallowed up of life (2 Cor. 5: 2-4), and that now he is pressed into a strait betwixt life and death, what to choose he wot not, but that he has an earnest desire to depart, to be loosed and to be with Christ, what shall we understand to be the nature of that departing but a loosing, a deliverance from this strait, by that redemption for which he was groaning, to wit, the redemption of his body, that mortality might be swallowed up of life? In all of his teaching this is the loosing for which he is looking and waiting.
Here is a loosing, a deliverance that not death but the resurrection brings. Of Christ it is said, "Whom God raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Acts 2: 24. The resurrection will bring a deliverance, when Paul and all the saints of God, the living and the dead, shall be loosed from the bondage of corruption, from this state of mortality and death, and shall meet the Lord in the air, and so shall ever be with the Lord. This was Paul's hope, and it is the hope of every child of God. "This was the hope of the ancient worthies who performed such mighty deeds by faith, and died not having received the promises, God having provided some better things for us that they without us should not be made perfect. Heb. 11: 40. Notwithstanding the vast amount of evidence contained in God's word to the contrary, modern theologians pervert and misconstrue God's holy word to prop up their pet theory of the immortality of the soul, and so lead mankind into a false hope which is not, nor never was, the hope of Israel; but rather the Platonic doctrine imbibed by the Pharisees, of which Christ told his disciples to beware. Matt 16: 6-12.
J. M. BEEDLE.
Lake Mills, Mich.

Report of Conference at Casco, Michigan.
MET according to appointment at the Steller School-house, Friday evening, Feb. 26th. Preaching by Bro. Case, from 1 Peter 1: 3, followed by exhortations from brethren Everett, Fabun, and others. Met Sabbath morning at 10 o'clock and listened to a good discourse from Bro. Everett: subject, the judgment. Met again at 3 o'clock when Bro. Fabun spoke from Rev. 8: 13, and was followed by the testimonies of the brethren and sisters. In the evening, discourse by the writer, from Rev. 22: 17-20, followed again by exhortations and testimonies of the brethren and sisters. Met First-day morning at 9 o'clock for the transaction of business, after which we

listened to a powerful discourse of over two hours in length, by Bro. Case, on the signs of the times, text Rom. 13: 11. In the evening Bro. Fabun spoke on the nature of man, giving an abundance of Bible evidence of the mortality of man; and showing the inconsistency of immortal-soulism as taught by modern theology. After the discourse we had the pleasure of hearing the brethren and sisters tell of their determinations to press on with renewed energy in the cause of Christ. It was truly a heavenly sitting together in Christ Jesus.
Notwithstanding the inclemency of the weather there were a goodly number of the brethren present, and all felt that the Spirit of the Lord was with us, and felt encouraged to press forward to the prize of our high calling of God in Christ Jesus.
J. M. BEEDLE.

Spiritists' Tricks.
PROF. S. S. Baldwin, in Cooper Institute recently exposed the dark closet revelry. He said that he would show the audience how the Eddy Brothers, Warren, Slade, Foster, the Daveneports, and others humbugged the people. There was a cabinet on the stage about seven feet high, four feet deep, and six feet wide, with folding doors and a small window in front. On its walls were hung bells, a dilapidated tambourine, and a fish horn. Mr. Baldwin was tied by a committee, the doors were shut, and in less than ten seconds hand appeared at the window, bells were rung, and the tambourine flew out on the stage. The double seance tricks of the Daveneport Brothers, imitations of the Eddy Brothers, and Katie King materializations were given with wonderful rapidity and clearness, and clearly explained to be only smart feats of jugglery.—New York Sun.

From Sister Brockman.
DEAR BRO. BRINKERHOFF: AS I thought it might be of interest to the readers of the ADVOCATE, to give them a little description of how things are here in this vicinity, I will try and give you a clear and plain statement. As to describing the grasshopper storms, I call them storms, for they looked like snow flakes in the air, I cannot describe them better than Brother A. M. Brinkerhoff did, in his letter to the ADVOCATE. As to the suffering in this County there is a great deal of sickness, caused by starvation, the doctors say. I cannot say for others; as well as for ourselves, we are entirely dependant on our friends, where ever they may be. We know we have friends indeed; in Marion they have proved their friendship to us in assisting us in our suffering condition. We had no bread stuff in the house for nearly two days, and did not know what we should do. We had received a letter previous to that time from Bro. Cover, stating they had sent a barrel of supplies from Marion. We sent a receipt to the R. R. for it and got it without costing us anything. We were all made happy by its contents. We render our heart felt thanks to the brethren and sisters at Marion, for their Christian acts. Jesus has offered a reward to them that giveth to the needy, and he will give it when he comes. I think his coming is near at hand; then if we are faithful in keeping all of God's commandments we shall share his promises. From your sister in Christ,
RIZPAH BROCKMAN.
Red Cloud, Neb.

From Bro. Lyon.
BRO. BRINKERHOFF: Allow me to say through the ADVOCATE, to Bro. Madill, that upon the opening of the Spring, as soon as the going will admit, I will give him a call, and preach the gospel to all who may turn out to hear, and urge upon them to keep the commandments of God, that they may have right to the tree of life and enter in through

the gates into the city. Your brother in hope of life when Jesus returns,
R. V. LYON.

P. S. I have only spent one week with my family since last Nov. 20th. The rest of my time has been spent in Canada West, preaching the gospel to all who have ears to hear in the localities I have visited. Since Jan. 4th I have been laboring in my old field, where I commenced to labor 24 years ago, the coming summer. The winter has been extremely cold. Snow is now three feet deep on a level, hence the traveling bad, on account of the snow being blown into drifts and filling up the roads. Nevertheless, our congregations have been good, and sometimes quite large. Good attention given to the word, and in some hearts it has found a resting place; and we trust it will lead them to obey that form of doctrine which was delivered by St. Peter.
But my heart has been made sad, because death has conquered some of the first fruits of my labors! Wm. Moses, M. D. and his amiable companion, James Moses and his companion, Sister Buchanan, Alexander Story, Sister Alex, Wm. Bush, John Gambel, Wm. Condell, Archibald Bellamy, Samuel Bellamy, Sister John Bellamy, John Dinwoode. All of these were valiant for the truth. O how sweet and pleasant to look forward to the time when they will live again!
Quite a number of families have moved away to the States and Manitoba.
February 2nd, 1875.
R. V. L.

Obituary Notices.
DIED, at her fathers home, in Hartford, on the 29th of Jan., of measles, Sister Margaret Stuckham, aged 16 years, daughter of Philip and Sarah Stuckham. Sister Margaret, with her Sister Mary and my son Adebort Case, all arose at a meeting last Nov. and requested baptism, when we repaired to the lake where they put on Christ (Gal. 3: 27; Rom. 13: 14), by being buried in the likeness of his death, and rose to walk in newness of life. This was a timely move with her. We little thought that she would so soon be laid away in the cold earth hid from us until the morning of the resurrection, but our loss is her gain; she lived in the firm faith of a part in the first resurrection. Some hours before her death she called her parents and told them that she was going to die, and that she forgave every body, and if any one had aught against her she wanted them to forgive her. This is Christ like. She then gave directions to divide her clothes among her sisters; chose her carriers to convey her to her resting place. In a few hours she fell asleep in Jesus. Bro. Everett was with us, and read from 1 Thess. 4: 15-18, made a few remarks and prayed. She was then laid away to await the call of Jesus. The family all being sick but one the funeral sermon was put off for a few weeks, when the writer tried to speak words of comfort to the afflicted family from Rev. 14: 13, "Blessed are the dead that die in the Lord."
H. S. CASE.

Appointments.
THE Michigan Conference will hold its next quarterly session in the Stickney School-house, in the Township of Watervliet, Berrien Co., commencing Friday eve, at 6 o'clock March 26th, and continuing over Sabbath and First-day.
We hope to see a general gathering of those who are interested in the great work of spreading gospel truth. Those coming by rail will stop at Hartford, on the Chicago and Mich. Lake Shore R. R. from whence they will be conveyed to the place of worship.
R. C. HORTON, Conf. Clerk.

Advent and Sabbath Advocate.

MARION, IOWA, MARCH 16, 1875.

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ETERNAL LIFE IN MISERY.—Bishop Newton, the noted writer on the prophecies, justly remarks: "Nothing can be more contrary to the divine nature and attributes, than for a God all wise, all good, all powerful, all perfect, to bestow existence on any beings whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end. God is love, and he would rather not have given life, than render that life a torment and a curse to all eternity. Imagine such a state of misery you may, but you can never seriously believe it, nor reconcile it to God and goodness."

Quarterly Conference.
 THE Third Quarterly Conference in the second District of Mo. will be held at the Andrew's School-house, five miles west of Grant City, Worth Co., commencing Friday night, April 9th, and will continue over the Sabbath and First-day. Dear brethren and sisters, a great work is being done within the limits of this Conference District; but it is the Lord's doing, and is marvelous in our eyes. Come all in the name of the Lord. Come filled with the Spirit, prepared to work for the cause. Come praying that our labor may be crowned with success, and God be glorified. Business meeting will be held on Sunday.
 H. R. PERINE, *Secretary.*
Denver, Mo., Feb. 11th, 1875.

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